EXAMINING LEADERSHIP STYLE AND ETHICAL REASONING IN NIGERIA PUBLIC SECTOR

CHIKELU OKEY FELIX
(94861)

DOCTOR OF PHILOSOPHY
UNIVERSITY UTARA MALAYSIA
2016

# EXAMINING LEADERSHIP STYLE AND ETHICAL REASONING IN NIGERIA PUBLIC SECTOR

BY

CHIKELU OKEY FELIX
(94861)

A Thesis submitted to the Ghazali Shafie Graduate School of Government in fulfilment of the requirements for the Doctor of Philosophy Universiti Utara Malaysia

Permission to Use

In presenting this thesis in partial fulfilment of the requirements for PhD degree from Universiti Utara Malaysia, I agree that the Universiti Library may make it freely available for inspection. I further agree that permission for coping of this thesis in any manner either in whole or in part, for scholarly purpose may be granted by my supervisor(s) or, in their absence, by the Dean of Ghazali Shafie Graduate School of Government, College of Law, Government and International Studies (COLGIS). I understand that any coping or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to Universiti Utara Malaysia for any scholarly use which may be made of any material from my thesis.

Request for permission to copy or to make other use of materials in this thesis, in whole or in part, should be addressed to:
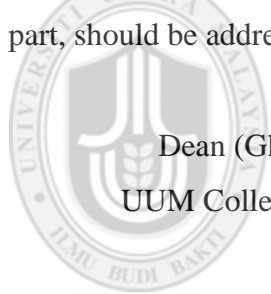
Dean (Ghazali Shafie Graduate School of Government)

UUM College of Law, Government and International Studies

Universiti Utara Malaysia

06010 UUM Sintok

Kedah Darul Aman

ABSTRAK

Berdasarkan daripada Model Empat Komponen Neo-Kohlbergian dan pelbagai teori etika normatif, kajian ini mengkaji perhubungan antara gaya kepemimpinan dan tahap pasca konvensional pembangunan kognitif moral. Secara asasnya, kajian ini mempertimbangkan persepsi subordinat terhadap gaya kepemimpinan para pemimpin penjawat awam yang mempunyai hubungan dengan tahap pasca taakulan konvensional dalam kalangan subordinat, dengan meneroka peranan komitmen agama, individualisme dan kolektivisme (khususnya dimensi vertikal individualisme dan kolektivisme) sebagai moderator. Pendekatan kuantitatif digunakan dan melibatkan seramai 285 orang penjawat awam Nigeria dengan melengkapkan soal selidik yang mengandungi alat ukuran taakulan moral *Defining Issue Test 2* (DIT2) dan soal selidik pelbagai gaya - kepemimpinan (*multileadership questionnaire* (MLQ)). Kaedah *Partial Least Square* (PLS) digunakan untuk menguji hipotesis kajian. Dapatan menunjukkan kesan positif dan signifikan dalam hubungan yang dihipotesiskan. Secara khususnya, dapatan kajian membuktikan bahawa gaya kepemimpinan transformasi dan transaksional adalah berhubungan secara signifikan dengan tahap taakulan pasca konvensional. Dapatan juga menunjukkan bahawa hubungan antara gaya kepemimpinan transformasi dan tahap taakulan pasca konvensional dimoderasikan secara signifikan oleh komitmen agama dan individualisme vertikal dan kolektivisme. Namun begitu, individualisme vertikal dan kolektivisme tidak mempunyai kesan moderasi yang signifikan dalam hubungan antara gaya kepemimpinan transformasi dan tahap taakulan pasca konvensional. Dapatan kajian juga menunjukkan komitmen agama tidak mempunyai kesan moderasi yang signifikan ke atas gaya kepemimpinan transaksional. Semua dapatan kajian ini menyokong dapatan kajian lalu dan turut memberi sumbangan kepada ilmu tentang gaya kepemimpinan dan taakulan etika. Justeru itu, kajian ini menyediakan suatu hala tuju untuk organisasi sektor awam yang ingin menambahbaik tenaga kerja yang beretika.

Katakunci : Neo-Kohlbergian Model, Taakulan Etika, Gaya Kepemimpinan, Sektor – Awam Nigeria. .

Abstract

Drawing from the Neo-Kohlbergian Four-Component Model of moral reasoning and diverse normative ethical theories on moral behavior, this study investigated the relationship between leadership styles and post conventional cognitive moral development in propelling ethical behaviors in the Nigerian public sector. Primarily, it considered subordinates' perception of public leaders' leadership style in relation to post conventional reasoning of the subordinates, by exploring the roles of religiosity commitment, individualism and collectivism as moderators, with emphasis on their dimensions of vertical individualism and collectivism. A quantitative approach was employed and 285 public servants completed the self-administered questionnaires using the defining issue test (DIT2) for moral reasoning and the multi-leadership questionnaire (MLQ) for leadership. Partial Least Squares Method (PLS) algorithm was used for testing of the study's hypotheses. Results provided a significant positive effect for some of the hypothesized relationships. Specifically, the result revealed that transformational and transactional leadership styles were significantly related to post-conventional reasoning. Findings also showed that the relationship between transformational leadership and post conventional cognitive moral development was found to be significantly moderated by religiosity commitment and vertical individualism and collectivism. However, vertical individualism and collectivism did not have a significant moderating effect on transactional leadership style and post-conventional reasoning. The findings also indicated that religiosity does not have a significant moderation effect on transactional leadership style. The results supported prior study's findings, thereby contributing to the body of knowledge on leadership style and ethical reasoning. Thus, it has provided a road map for public sector organizations desiring improved ethical workforce.

Keywords: Neo-Kohlbergian Model, Ethical Reasoning, Leadership Style, Nigeria Public Pector

Acknowledgment

Having this copy of dissertation in my hands fills me with an emotional and psychological pride, satisfaction, reliefs, upliftment and, accomplishment. No doubt my doctoral journey would have remained a mirage, talk less of completed without the direction and guidance of the almighty God, who answered my prayers and granted me the unyielding and enduring spirit to actualize this dream. This dissertation is a product of a long toil, a process mixed with ups and downs throughout the duration of the program several thousand miles away from home and loved ones.

I will forever remain grateful and highly indebted to my supervisor Prof. Abd Halim B Ahmad and my co-supervisor Dr Rozita Binti Arshad for their kind advice and expertise that paved the way and facilitated this dissertation. Equally of significance were the untiring efforts of Assoc. Prof. Dr. Ahmmad. M. Mohamed and Prof Dr. Nik Rosnah Wan Abdullah in reviewing this dissertation. I am indeed honoured and appreciative.

For Prof, Abd Halim B Ahmad, words alone cannot express my gratitude, for accepting me as his doctoral student, guiding me throughout the whole process, responsive attention to details, challenging my cognition and thinking through thought provoking questions that propelled and facilitated my development and learning. What an outstanding Professor who is always available, calmly listens to questions, and allows sufficient time for the student to incorporate and develop new perspectives to the best of his ability based on his inspiration. My capacity to embrace complexities, ambiguities and the need for responsiveness towards contexts are part of the enduring learning legacy for me which is crucial in empirical studies as well as in professional life.

My co-supervisor, Dr Rozita Binti Arshad gave me enough support especially during some critical presentations, and I always felt welcome in her presence. Her clarity of thought was a great relief whenever I felt overwhelmed by most suitable path to follow. My dissertation

topic relates to ethics, morals and leadership, specifically ethical reasoning and leadership style and blending the two in Nigerian public sector seems to be a mirage until recently. The quest for a Phd is over, but I am still motivated to continue research on ethical judgment and transformational leadership, specifically its processes and practices in the public sector.

TABLE OF CONTENTS

List of Tables

List of Figures

List of Abbreviations List of Abbreviations

AMOS	Analysis of Moment Structures
AVE	Average Variance Extracted
CFA	Common Factor Analysis
COL	Collectivism
COLGIS	College of Law, Government and International Studies
CMD	Cognitive Moral Development
CMV	Common Method Variance
CRD	Contingent Reward
CR	Composite Reliability
EDU	Education
EXP	Experience
GEN	Gender
HCM	Horizontal Collectivism
HIM	Horizontal Individualism
IND	Individualism
INF	Individualized Influence
INM	Inspirational Motivation
INST	Intellectual Stimulation
INC	Individualized Consideration
MBA	Management by Exception Active
MBP	Management by Exception Passive
PLS	Partial least Squares
REL	Religiosity
TFL	Transformational Leadership
TSL	Transactional Leadership
.VCM	Vertical Collectivism
VIF	Variance Inflated factor
VIM	Vertical Individualism

CHAPTER ONE

INTRODUCTION

1.0 Introduction

The normative ethical theories provide moral rules that guide ethical reasoning and other human resources activities in an organization with regards to what is right or wrong. Most studies on ethical principles centers on its application to business organizations and moral behavior (Kimberling, 2008; Toor & Ofori, 2009). Other theoretical foundation used to assess ethical reasoning or decision making is the cognitive moral development (Kohlberg, 1969) and ethical values (Abrhiem, 2012; Hunt & Vitell, 1986). Ethical reasoning is more than a justification for an action when faced with morally challenging dilemma.

The most applied theories to rationalize ethical decisions are the utilitarianism and deontology (Fritzsche & Becker, 1984; Jaramillo, Bande & Varela, 2015), although some do rely on a combination of both or more which shows a diversity in ethical reasoning approaches. Thus, addressing ethical lapses in the public sector organization by examining the correlation between leadership style and post conventional level of reasoning, specifically, the application of reasoned thought (judgment) in challenging ethical situation and its influence on subordinates' general ethicality is one major objective of this study. More specifically, it explored the effects of specific content of individual values on the linkages between leadership style and post conventional level of reasoning as secondary objective. Thus, this study builds on the question of how

1

leadership style impacts on subordinates'ethical reasoning and behavior in Kebbi State and the Nigerian public sector organizations.

Thus, given the colossal cost of leadership lapses and ethical decline in Kebbi state and more especially in Nigeria, effort has to be made to discover factors that enhance general ethicality in public administration. Therefore, more studies are needed to identify the most influential leadership style on subordintes' ethical reasoning in Nigeria public sector. Nowadays, the complexities of public sector administration are on the increase, leadership lapses and ethical decline are global phenomena, and public sector organizations in Nigeria are facing moral challenges. Against the backdrop of global socio-economic, political and environmental challenges, public sector leaders need to prepare their organizations for positive moral transformations designed to cushion scandalous unethical practices which leads to losses and erosion of trust in public leadership. Research considers transformational leadership style and post conventional ethical reasoning contributing to the comprehensive fulfilling of this arduous task (Kimberling, 2008; Ugoani, 2014). Thus, this study was carried out in Nigeria as ethical issues and moral reasoning remains an uphill task associated with the public sector organizations. Public servants are supposed to manage resources to ensure social welfare, generate maximum public good through the established institutions of government (Ahmad & Suyatno, 2013; Sanusi & Mohamed, 2011)

The civil service as a concept connotes a permanent body of officials responsible for the execution of programs and policies of government who are staff of various

2

ministries or departments under the executive arm of government (Ossai, 2011), but in recent times their productivity and general operational activities has nose-dived, with detrimental impacts on service delivery and loss of trust and credibility before the citizenry (Felix, Halim & Arshad, 2016). The Federal Republic of Nigeria is blessed with valuable human and material resources which include abundant crude oil and gas reserves and these contribute positively to the gross domestic product (GDP) and the public sector, especially civil service remains the largest employer of labor, therefore, its administration and overall development deserves greater significance and impetus.

Normative ethical theories provide moral principles usually applied in decision making. Ethical behavior or moral conduct is about respecting other people's right in decision making and ethical virtue is the hallmark of moral behavior (Dworkin, 1977; Thomson, 1990). Ethics is part of larger society which connotes standards, features of a given group or profession. Ethics is more than rules and regulations about what could be regarded as morally right or wrong action based on some normative ethical philosophy of the motive or the consequences of an action (Frederickson, 2010). Ethics are moral principles of values relating to individual conduct, behavior and it is used as a barometer or road map to measure rightness or wrongness of actions qualified to be regarded as good or bad (Fulmer & Franklin, 1982). While cognitive moral development reasoning at the post conventional level is the ability to reason at the highest possible cognitive moral stage in ethically challenging circumstances or when faced by moral dilemma.

3

Researchers and practitioners have attributed leadership and ethical lapses to a number of factors amongst which are intentional disregard to rules and regulations, myopic sense of judgment, evil intent and blatant abuse of the due process (Agbakoba & Ogbonna, 2004; Olatunji, 2011). In Nigeria, especialy Kebbi State public service, corruption, with other ethical issues are prevalent and has equally creeped into the selection and recruitment procedure whereby people of questionable characters find their way into the civil and public service, their human personality, ethical values make-up and stage of moral cognition are in doubt (Felix, Halim & Arshad, 2015), these not only cost colossal amount of money needed for other socio-economic development of the society, but equally has negative and other psychological implications for the leadership and subordinates.

Furthermore, and to narrow it down to Kebbi state civil service and Nigeria in general with regards to negative consequences, Kebbi state and Nigerian public service has lost considerable reputation of the public trust and goodwill, while its image and productivity equally nosedived to an all-time low (Olatunji, 2015; Ukah, 2009), which has affected all spheres of the public sector organizations in Nigeria. Recently, as a result of unethical conduct, nonchalant attitude of public sector leaders towards work and poor ethical reasoning, publicized and unpublicized ethical issues are on the increase involving large scale corruption, fraud, intentional disregard of rules and regulations, deceptions and outright evil intentions on the part of public officials to achieve personal gains by compromising their position, integrity and values (Okagbue, 2012; Ukah, 2009). According to the Centre for Law Enforcement Education survey,

4

24% representing 1 out of every 4 participants had to pay or were asked to offer bribe to public officials before obtaining service which includes the justice department, police, immigration, civil service and even the corruption watch-dog in Nigeria (Olatunji, 2011; Okagbue, 2012), Transparency International equally ranked Nigeria 136th most corrupt country in the latest Global Corruption Index, (TI, 2000, 2014) and she is the 3rd most corrupt country in West Africa after Guinea and Guinea Bissau.

Moreover, Kebbi state Public sector organizations contributes to national development through various programs and policies of the government, but as trust an essential ingredient in the functioning and running of government began to wane, the citizens became disillusioned while government efforts to stem the tide ended up as mere palliative measures. Similarly, Achebe (1983) posited that unethical leadership was and remains the bane of most Nigerian problems. Poor moral reasoning has been linked to leadership style and ethical lapses (Adrogba, 2012). On the other hand, ethical reasoning is an acceptable decision or judgment on confronting ethical dilemma, while post conventional reasoning occurs in stages from low, middle and higher post-conventional level (Kohlberg, 1969). Specifically, ethical reasoning is a matter of value judgment based on sound personal or professional morality (Akio, 2010) in the public sector, ethics connotes unalloyed loyalty underpinning the fabrics of integrity, respect, discipline, confidentiality, neutrality and above all accountability which are the hallmark of public administration that safe guides the tenants of service delivery, efficiency and effectiveness.

.

5

Furthermore, little empirical research has been conducted on cognitive moral post conventional ethical reasoning among the public sectors officials (Akhaine & Ebiri, 2011; Kimberling, 2008; Trevino, 1986), most of these studies were conducted in the Western world with conflicting findings reported. On the other hand, some scholars equally argued that leadership constructs may be generalizable within and across cultures (Avolio, Walumbwa & Weber, 2009; Zhang et al., 2015), as a weak relationship was found between transformational leadership styles and post conventional reasoning which require more investigations, thus, this study intends to address the question of which leadership style impacts more positively on subordinates' ethical reasoning? thereby proposing such leadership style as a better alternative to address leadership and ethical lapses in Kebbi and the Nigeria public sector in general.

Meanwhile, from methodological perspective and comprehensive literature review, thical decline and lapses have been assessed mainly using generic measures thereby leaving much vaccum on individual value specificities as culture and religiousity commitment. Therefore, the neglect of individual value specificities create a methodolopgical gap when assessing leadership style and ethical reasoning. This study adopted vertical individualism, collectivism and religiosity commitment to fill the gap, as leadership and ethical lapses has no boundary because their effects permeates the daily business decisions of government, including those in the private sector.

The world over, high profile companies are known to have crumbled due to unethical practices and Kebbi state which is highly dependent on effective and efficient public

6

sector to harness her natural and human resources has little alternative than to embrace ethical leadership. It is the only state in Nigeria that shares borders with two West African countries which makes it a gate way for one of the largest and most populated geo-political zones in North western Nigeria. It was specifically created in 1991 out of the present Sokoto state purely for even spread of socio-economic development of the zone and for administrative purposes to bring the Federal"might"closer to the larger population due to her land mass and its strategic location as security buffer zone between two neighbouring West African countries of Niger and Benin Republics, both of which are French speaking unlike Nigeria which is an English speaking country having been colonized by the British.
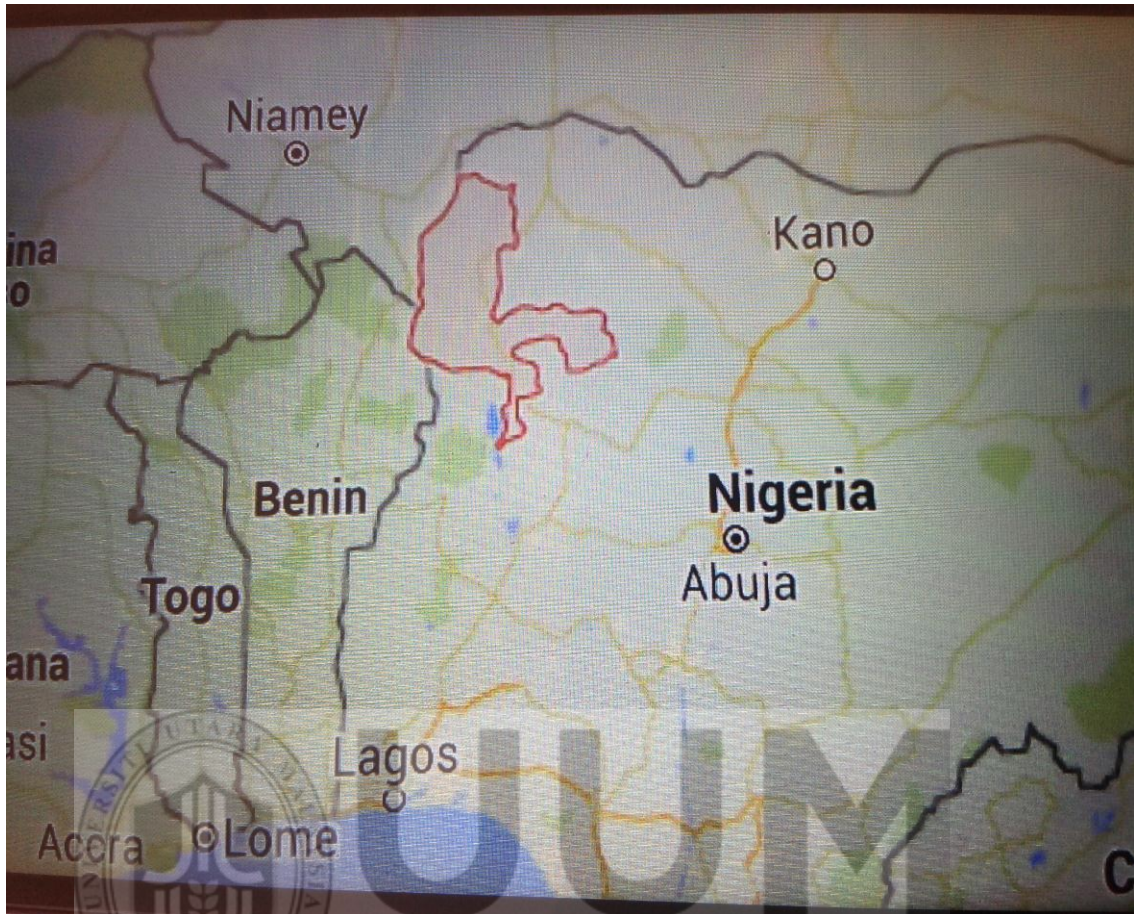
Source: Federal Ministry of Information Nigeria, 2016.

1.1   Background of the study

One big challenge among practitioners and organizational theorists is the capacity to create and maintain an integrity based, strong and reliable, effective and efficient public sector that has been a mirage in Nigeria. It is close to becoming an elusive venture. Some mechanism put in place to achieve these are the nation's transformation agenda incorporated in the Vision 2020 (2011-2015) which was aimed at the growth of the socio-economic activities geared to meet up with the citizen's expectations on provisions of the dividends of democracy by the government. Increasing number of

8

research on leadership and ethics underscores the importance of these constructs and the public sector organization remains a vital tool through which any legitimate government formulate and implements her programs and policies.

Similarly, several agencies and parastatals were created to carry out the objectives of the government with integrity, transparency and accountability. Although most of these agencies were put in place like the Economic and Financial Crimes Commission (EFCC; 2009), the Independent Corrupt Practices Commission (ICPC, 2010) and the National Planning Commission (NPC, 2011), but their combined impact has been minimal. Thus, these commissions were solely established to tackle the increasing level of unethical conducts in public sector. Given the magnitude of ethical lapses and porous leadership moral judgment, efforts are been made to discover factors that propels transformational leadership style and ethical reasoning in the public administration as predictors of moral behavior (Turner et al., 2002, 2007)

Human Rights Watch (HRW; 2014), posited that corruption has penetrated all sphere of Nigerian public sector which inhibited service delivery, and the perception is now more of a reality that ethical decline in the public sector is on the rise with high consequences both for the sector and its leadership. For example, Nigeria's former head of service, Steve Oronsaye faces charges for money laundering to the tone of #1.9 billion, he was arraigned by the Economic and Financial Crimes Commission (EFCC, July, 2015). Many of the past civilian governors notable amongst them are Sule

Lamido, Ikedia Ohakim, Chimaroke Nnamani are currently facing charges bordering on corrupt enrichment and diversion of public fund to private use (Felix et al., 2016).

Basically, there is always the need to subject the competence and character of public officials to severer and stricter scrutiny (Achebe, 1984, 2007), therefore, ethical reasoning has been argued to discourage employees from engaging in an unethical conduct and perform beyond expectations. On the hand, no leadership action is politically right which is morally wrong. Ethical reasoning lubricates social interaction in an organization by reducing lapses and other moral issues that breeds friction. Ethical judgment is some of the challenges faced in building up a developing nation as Nigeria.

Furthermore, research evidenced that leadership style and ethical reasoning are crucial to organizational performance expecially in the public sector considering the enormous powers and mandate of public officials. There is a misconception on the real meaning of some lexicons as fairness, good, bad, right, wrong, moral, immoral, ethical and unethical (Adrogba, 2012; Umejei, 2010). Moreover, the application of different definitions and interpretations of rules and regulations in some situations affecting a segments of the same population breeds socio-politically motivated problems and other ethical challenges as Boko haram, religious and political crisis that have bedeviled the nation.

Moreover, ethical challenges retards Socio-economic development which remains one basic objective of a legitimate government by providing some basic amenities through

10

efficient and prudent management of resources. The World Bank (1994) posited that 7.1% up to 11% of the Gross Domestic Product (GDP) which impacts positively on human development comes from public organizations (Tunde & Omobolaji, 2009; Ugoani, 2014). However, the general administration of public sector organization is abysmal and attributed to ethical and moral issues as conflicts of interests, double loyalties or conflicting value, beliefs, quest to obtain personal favor in total disregard of the citizenry's plight (Felix, Halim & Arshad, 2015). Similarly, in survey conducted in some public organizations in Nigeria, (Umejei, 2010; Ugoani, 2014) identified some other inhibitions as fraud outright embezzlement of funds, poor accountability and other human resource practices, bureaucratic bottle-neck, duplications, falsification of contracts papers, leaking classified information, pilfering, conversion and diversion of public resources for private use. Thus, corruption comes in many forms, intentional deviation to achieve personal ends, underperformance, unwarranted exercise and abuse of power and privileges.

Research evidenced that the bulk of the ethical problems in the public sector stems from leadership lapses and managerial conducts (Ukah, 2009). Most government efforts tend to end up as mere palliative measures. Although, leadership studies in the public sector has witnessed an upsurge in recent time and empirical studies have indicated that several antecedents or motivational factors are responsible for ethicality in the sector (Brown & Trevino, 2006; Verissimo & Lacerda; Popescu & Tomescu, 2013). The fact remains that empirical studies linking leadership and cognitive moral development both in the private and public sector are negligible or nonexistent and the possible

11

connection of individual motivational specificities in decision making remains under explored.

However, several noble objectives of government might continue to miss the target if adequate measures are not taken both structural and ethical moral orientation of the public officials. Specifically, the inculcation of transformational leadership style and higher post conventional cognitive moral reasoning within the public sector organization (Kimberling, 2008; Narvaez, 2010; Narvaez & Rest, 1999; Turner *et al.,* 2007). Transactional leadership style remains the prelude to other leadership styles as leadership is about exchange, expectation and reciprocity which connote what leaders and subordinates give to each other. Post conventional reasoning as one major extra-role of leaders and leadership style are developed and acquired by followers (Bass *et al.,* 2003). Equally, most studies did not explore the specificities of individual personal values and beliefs and its impact on moral cognitional development and reasoning of subordinates which have been empirically proved to be linked to ethical decision making but not properly explored.

This research explores leadership style and ethical reasoning (Cognitive Moral Development) at the Post conventional level as perceived by the subordinates in addressing ethical decline and leadership lapses in the Nigeria public sector. Hence, more empirical studies are needed given the significant cost implications of unethical behavior, it is required to discover factors that promote general ethicality in the public administration, thereby minimizing inherent gaps in existing literatures.

1.2   Problem statement

The costs of unethical behavior are enormous, for the leadership, organization and the country at large (Tunde & Omobolaji, 2009; Tu & Lu, 2014). Ethical lapses have no boundaries as it is a challenge most organizations confront. The costs of poor ethical reasoning usually comes in form of litigation, investigation, prosecution, loss of credibility and reputational public trust and image problem (Kimberling, 2008; Okafor, 2011; Tubbs, 2012). Credible organizations need to imbibe ethical reasoning which is one extra role behaviors of transformational leadership to cope with these challenges.

Nowadays, due to the complexities of public sector organizations, public officials need more than administrative skills and organizations without the application of ethical reasoning and moral behavior are doomed (Kellerman, 2004; Strobel, Tumasjan & Welpe, 2015). The emphasis today is on credibility of reasoning, integrity and accountability and proponents maintain that it is the only option for positive transformational (Okagbue, 2012). Against the above backdrop, this study derived the problem statement from both the practical and theoretical perspectives.

Ethical reasoning is the knowledge and ability to understand accepted standards and utilize same for an unbiased decision (Tubbs, 2012). Leadership failure in the Nigeria public sector is linked to poor moral practices (Dibie, 2007). Other scholars also offered reasons why ethical decline has become more of a recurring phenomenon and attributed it to evil intentions, myopic sense of reasoning (e.g., Adrogba, 2012; Ejimabo, 2013; Okafor, 2011; Ukah, 2009; Ugoani, 2014). Abysmal leadership and ethical decline have

13
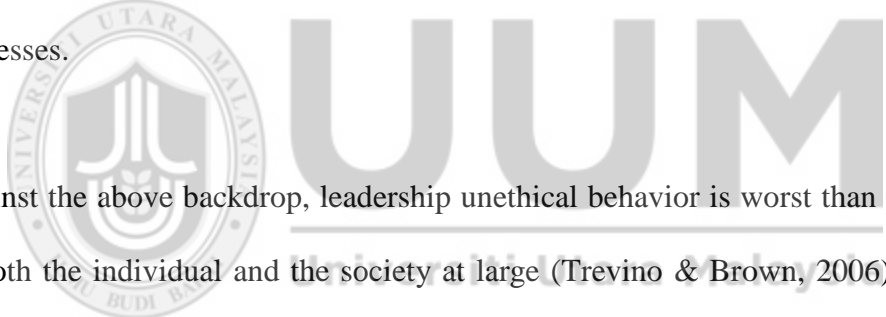
equally been attributed to inability to justify actions based on specific principles or rules (Ferrell et al., 2008). Moreover, the concern of citizenry is efficient service delivery and public officials need to behave ethically, understand their duties and what is required of them (Howard, 2013; Menzel, 2007; Tsang, 2014). The research problem addressed in this study was ethical decline in Nigeria public sector, through the phenomenon of leadership style and ethical reasoning, how it could foster better administration in the sector.

Nigerians are increasingly concerned about the ethics and moral behaviors of their public servants (Okagbue, 2012; Ugoani, 2014). Public sector leaders have not been able to sustain the trust and good will of the citizenry as manifested in the series of complaints and reports from various individuals, groups and the media highlighting the fact that despite all the alluring policies and programs of government the dividends of democracy has not been felt in terms of socio-economic development of the nation (Ejimabo, 2013: Ugoani, 2014). These myriad of problems are compounded by the actions and conducts of public officials entrusted with the management of public fund (Umejei, 2010; Ugoani, 2014). The citizenry are victims of misplaced priority as money that could be used for socio-economic development are flitted away by top government officials through bribery, and corruption.

Some disturbing and humiliating headlines from both local and international print and electronic media houses gives us an insight into the scope and scale of ethical crisis and leadership lapses in the Nigerian public sector. For example, Rueters an international

14

News agency reported thus,"The Nigerian government recovers $20 billion of oil money looted by public officials (Reuter, June 4, 2016). 'A Nigerian former minister stole $6bn of public money from the treasury" (BBC, July 8, 2016). "The US to return $480m Abacha loot to Nigeria" (African Review, May 3, 2016). "More than 7 Nigerian Ex- Governors to loose billions Smuggled to Dubai" (Vanguard Newspapers, July 6, 2016). 'Army officers arrested for stealing $2bn meant to buy weapons to fight Boko Haram" (Fox News World, June 17, 2016). 'No Nigerian University listed in the top 1000 World best Universities" (The Center for World University Ranking, 2016), but South Africa and Egypt has five and four respectively. In Nigeria, corruption comes in many forms from treasury looting of public funds to intentional deviation from due processes.

Against the above backdrop, leadership unethical behavior is worst than physical harm to both the individual and the society at large (Trevino & Brown, 2006). Moreover, a bigger scandal involving the former head of Civil Service, Mr. Steve Oronsaye was reported bordering on money laundering of about the sum of $1.9 billion by the Economic and Financial Crime Commission (EFCC, 2015). Government efforts to ameliorate the situation seem to end up as a mere palliative measure (Felix et al., 2015). Hence it is reasonable to expect disillusionment and apathy as public sector leaders have not been able to sustain the trust of the people. Leaders in Sub-Saharan- Africa tend to see official capacities and positions as inherited treasure to be protected at all cost (Hope, 2005). Likewise, sexual harassment and other immoral scandals are prevalent in all spheres of government including the federal law enforcement officials

15

and justice departments. For example, the US Air Force Chief of Staff, Gen. Mark Welsh was so disgusted about the Nigerian military and described them as follows. "We are now looking at a military force that is quite frankly becoming afraid to even engage, and that the US does not have the capacity and capability to go rescue every kidnapped person around the world"(Sahara Reporters,17/05/15).

The following day, the Pentagon's Principal Director for African Affairs, Alice Friend also observed that "the Nigerian military has the same challenges with corruption that every other institution in Nigeria does, as much of the funding that goes to the military is skimmed off the top, if you will." In the same vein, the Senate Foreign Relations Committee also expressed frustration at Nigeria's political and military institutions for failing to live up to expectations in their respective approaches to administrative issues and conduct (Sahara Reporters, 18/05/14).

Furthermore, the Nigeria National Petroleum Corporation (NNPC) a major revenue earner for the government failed to remit to the government coffers of a whooping sum of $20 billion (Lamido, 2014). From 2007-2014, several major banks collapsed due largely to financial irregularities while some are placed under the management of the Central Bank of Nigeria and within the same period, high profile public individuals and organizations were indicted by the EFCC and are currently facing criminal charges in court. Consequently, resources that could be properly used for the provision of the dividends of democracy are freighted away by corrupt public leaders.

Thus, having the capacity to nurture and create public sector organizations of integrity that is capable to sustain trust by applying ethical and moral judgement practices is an imperative for Nigeria. However, there is, equally the need to understand and address factors that motivate culturally diverse workforce as different leadership styles interact with cultural orientation to influence outcomes (Walumbwa & Lawler, 2003), individuals carry their religiosity, personal values, attitudes and beliefs to their the organizations.

From the theoretical point of view, several studies found leadership to be central to organizational needs (Bass & Avolio, 2004; Yukl, 2012), thus leadership has been studied from different perspectives like behavior, traits, contingency theory, and situational factors (Blanchard & DC, 1977; Fiedler, 1967; Hersey, Hendricks & Bradley, 2015). Most of these studies focused on one or more dimensions of leadership style and its relationship with moral reasoning and theorized that leadership style impacts positively on followers cognition (Burns, 1978; Bass & Avolio, 1998; Bass, et al., 1999; Brown & Trevino, 2006; Kinberling, 2008; Okagbue, 2012) without explaining the processes. Equally, empirical research reported a weak relationship between transformational leadership and higher post conventional reasoning (Bass & Steidlmeier, 1999; Kuhnert & Lewis, 1987; Yazdani & Murad, 2015), in reality, it is argued that the size and bureaucratic nature of the public sector inhibits transformational leadership style and even makes it unethical (Engelhardt, 2011; Felix, Ahmad & Arshad, 2015, Hendricks & Bradley, 2015), hence this study attempts to fill

17

in these gaps by the introduction of moderating variables to either modify or strengthen these relationship.

Similarly, literature evidenced a consensus on the role of individual and contextual factors on levels of ethical reasoning in an organization (Turner et al., 2002; Yukl & Mahsud, 2010), but very little is known on the influence of these individual motivational components on the relationship between leadership and level of reasoning. Despite being futuristic and having visionary behaviors, transformational leaders could sometimes be unethical when pursuing vested interest (Mahsud, 2010; Trevino & Bass, 2007; Yiing & Ahmad, 2009), thus, its processes need to be further understood, for efficiency and effectiveness (Zhang, Wang & Pearce, 2014), this can only be effective or achieved when basic component and assumptions of individual values are blended and harmonized into the leadership and organizational processes, which this study further investigated.

Furthermore, most of the values usually linked to ethics in the public sector are always examined independently of the broader issue of leadership (Abrhiem, 2012; Brown, Trevino, & Harrison, 2000; Brown, Trevino, & Hartman, 2005; Northouse, 2013; Trevino, Brown, & Hartman, 2003; Yukl, 1989, 2012), specifically, leadership style and cognitive post conventional ethical reasoning are rarely linked together (Avolio & Bass, 2002; Bass, 1990; Richardson, 2011; Turner et al., 2002). Though, earlier studies established weak relationships between transformational leadership and cognitive moral reasoning (Kimberling, 2008; Padhi, 2015; Turner, et al., 2002). Other researchers

18

examined broader situational or contextual variables as moderators, only few researchers examined its antecedents (Peterson, Walumbwa, Byron, & Myrowitz, 2008; Lim & Polyhart, 2004, 2008; Owen, 2015). Thus, this research attempts to bridge these gaps by examining leadership style and ethical reasoning at post conventional level with cultural distinctions and religiosity commitment as moderators.

Moreover, individual personal values are imbedded in acceptable normative ethical behaviors within an in-group (Richardson, 2011; Triandis, 1995) and it is argued that it helps in the evaluation of others conduct (Schein, 2010). Empirically, other combinations of factors were studied as moderators in relation to leadership influence on post conventional moral reasoning of followers. Some studies investigated organizational elements and societal values as moderators but reported weak or partial moderation (Brass et al., 1998; Moss, 2002). Other factors examined were culture, and leadership traits (Monahan, 2012; Trevino, Youngblood & Lavery, 2010; Frank, 2002; Yukl, 2006; Martinez-Saenz, 2009; Sandel, 2009). Similarly, even if there are empirical studies on these aspects (Bass & Steidlmeier, 1997; Kuhnert & Lewis, 1987; Lichtenstein, Smith & Tobert, 1995; Warrick, 2011), there were limited to examining broader contextual and dispositional perspectives and never assigned specific roles to individual specificities as moderators (Thomas, Hebdon, Novicevic & Hayek, 2015).

Moreover, these studies focused and confirmed a link between leadership and moral reasoning without addressing how and why such levels of relationship exists (Trevino & Bass, 1998; Stewart et al., 1997; Ugoani, 2014). Consequently, this research used

19

three moderating variables to address these relationships which clearly explains the current attitude of public sector employees in Nigeria. Thus, there is a knowledge gap between ethical reasoning and moral behavior. Moreover, many studies requested for empirical exploration in emerging and developing countries as Nigeria to discover theoretically, variables that influence ethical behavior in public administration. Based on the aforementioned practical and theoretical flaws identified in previous studies, this research examined the moderating effect of individualism and collectivism values and religiosity commitment on the relationship between leadership style and ethical reasoning in Nigeria to address ethical behaviors in the public administration.

1.3   Research Questions

Nowadays, the relevance of leadership style and post conventional ethical reasoning calls for more research and this study looked closer to this aspect by introducing three moderating variables in order to investigate further the linkage between post conventional ethical reasoning and leadership behavior as perceived by subordinates. The aim of this study was to explore empirically the relationship between the two major factors identified as having the capacity to influence ethical behaviors in different proportions, leadership style and post conventional level of cognitive moral development (Kimberling, 2008; Turner, *et al*., 2002), by addressing the following questions to minimize the inherent gaps.

1. Which leadership style directly influences post conventional reasoning level of subordinates?

20

2. Do vertical individualism and collectivism directly affect the level of post conventional reasoning in the public sector?

3. How significant is religiosity commitment of followers on the level of post conventional reasoning?

4. Do vertical individualism and collectivism and religiosity commitment significantly moderate the relationship between leadership style and post conventional reasoning?

1.4 Research Objectives

Researchers have evidenced the relationship between two elements known to exert influence on ethical behavior in varying degrees, which are narrowed down to post conventional ethical reasoning and transformational leadership style. The introduction of three variables, vertical individualism and collectivism and religiosity commitment as moderators was intended to either modify or strengthen the linkages between transformational leadership and post conventional ethical reasoning as perceived by subordinates. Main objectives were;-

1. To identify the most influential leadership style on subordinates 'post conventional level of reasoning.

2. To examine the effect of vertical individualism and collectivism on post conventional level of reasoning.

3. To identify the effect of religiosity commitment on subordinates' post conventional level of reasoning.

21

4. To determine the moderating effect of vertical individualism and collectivism and religiosity commitment, on the relationship between leadership styles and post conventional level of reasoning

1.5 Policy Implications

More often than not, there are always some missing links between current practice and policy with research knowledge (Skedsmo, 2011). In the first place practitioners and policy makers may be ignorant of the study's results due to the fact that it is not directed to them or published where they can assess it. On the other hand, they may only be interested in findings that maintains the status quo, thereby legitimizing their policy choice (Felix, Ahmad & Arshad, 2015).

The policy implications of this research involves diverse interests in different knowledge domains, leadership, ethics and actions to be taken to improve ethical post conventional reasoning and moral behavior in the public sector. Thus, this research has implications for the future research, theory and practice. Practically, this study provides a road map to guide Nigerian public sector employees' on how to respond to ethical issues and dilemmas in their day to day activities at work place. Similarly, public sector leaders especially in Nigeria are provided a valuable insight on how to transform and influence followers' ethical reasoning at post conventional level by carefully blending individual's motivational specificities and that of the organizations to achieve a desired end. Essentially, this research offered both leaders and subordinates an insight on how to generate higher ethical reasoning at the post conventional level in Nigeria public

sector, thereby demonstrated the need for transformational leadership style and ethical reasoning at post conventional level.

1.6   Significance of the Study

The essence of ethical reasoning in organizations will continue to attract the interest of researchers and practitioners both organizationally and individually. Specifically, the need to have a better understanding of the leadership style favorable disposed to higher post conventional reasoning capable of positively influencing subordinates' general ethicality. This study examined the relationship between leadership style and post conventional ethical reasoning believed to be of importance both in theory and practice. Adding to the above, the research addressed the moderating effect of vertical individualism and collectivism and religiosity commitment of followers on the relationship between leadership styles and post conventional cognitive moral development among employees in the Nigerian public sector, thereby cementing the leaders and subordinates' relationship further.

Thus, this research made some theoretical contributions to the already existing literature on leadership style and ethical reasoning in the public sector. In the first place the research attempted to resolve some issues revealed in previous studies by examining the connections between the specific content and the context of vertical individualism and collectivism and religiosity commitment values on leadership style and post conventional reasoning. Thus, deepened our understanding of leadership construct, and

23

ethical reasoning as perceived by the subordinates' in the public sector, through the application of a higher post conventional reasoning in passing ethical judgment.

Therefore, this research added to the body of knowledge regarding the relationship between leadership style and cognitive moral development in a public sector. Moreover, scholars suggested further research should consider a cross-cultural comparative study of leadership and in response; this study was conducted in Nigeria and in a different context (Walumbwa *et al.*, 2010). This study has some practical significance coupled with the theory and the literature development. Generally speaking, the study has tremendous significance to public sector organizations. At the end of the exercise, the discoveries that were made correlates the evidence that a relationship exists between leadership style and post conventional reasoning as moderated by individualism and collectivism cultural values and religiosity commitment. Therefore, it is of an immense benefit to public and private organizations desiring higher productivity, by way of revolutionizing their recruitment and training procedure to be able to attract leaders with higher post conventional cognitive moral reasoning.

Moreover, it provides essential administrative tips to the communities, business organizations, general practitioners and even non-governmental agencies on way forward in tackling leadership and ethical challenges confronting them in their daily activities. The research reveals a better approach and strategy of understanding and influencing followers' general ethicality in the public sector in Nigeria. The study will

equally serve as a model for organizations to develop ethical decision making programs and frameworks capable of elevating policy actions through the improved usage of qualitative ethical judgement. Above all, this study will stir the imagination of other scholars to expand the terrain and widen the scope. Other studies of its kind were done in Western contexts while this focused on a third world developing country Nigeria. Thus, with transformational leadership model and post conventional ethical reasoning, an increased employee's moral behavior will be witnessed in the Nigerian public sector. On the other hand, this study gives the researcher an inmmense sense of fulfilment by contributing to theory and practice of public administration in Nigeria, thereby enriching his administrative and professional skills on the scope of factors that propel moral conduct in public administration.

1.7   Scope of the Study

This study focused and examined leadership style and post conventional ethical reasoning in Nigeria public sector. The influence of vertical individualism and collectivism and religiosity commitment on post conventional reasoning and leaderships' behaviors and its influence on subordinate's moral values in the Nigeria. Based on practical issues on the ground, this study endeavored to investigate the public sector organizations in Kebbi State of Nigeria and four ministries were surveyed which has direct impact on the citizenry based on their measurable indices of service delivery. The researcher primarily choose the public sector which have witnessed series of administrative and structural reforms for some time now due to observed leadership and ethical lapses that made their services to be abysmal in all spheres. Moreover, previous

researches focused on the private sector organizations in Nigeria. On the other hand, this study like most empirical researches is practically constrained in its ability to generalize results due to its focus on the Nigeria public sector which has experienced more ethical decline and scandals. In order to meet the set objective, the top, middle and lower level employees were considered the unit of analysis of this study, which focused on how leadership style and post conventional ethical reasoning can influence subordinate's ethical behavior and moral judgement.

The reality on ground is that, public sector organizations in Nigeria are facing a lot of challenges irrespective of numerous reforms of the service by previous administrations which ended up as mere palliative measures.

1.8   Limitations of the Study

Irrespective of the insightful contributions and findings, this research has its own measure of limitations as most empirical studies. One vital limitation was the focus only on Kebbi State which is one geo-political zone, in the North Western Nigeria, though the study population (public service leaders) is homogenous throughout Nigeria, but stages of socio-political development   and other demographic compositions might inhibit broad generalization of the findings.

Moreover, the study was conducted in Nigeria though a big African country in the West African sub region, but some of its results and findings might be in conflict with what is obtainable in some other neighboring countries of the continent. The exclusion of the

private sector and other stakeholders in other ministries, agencies and parastatals of government might be a source of imbalance as their views could have made more impact since ethical lapses has no organizational boundaries and this could limit the generalization of the findings beyond the scope of targeted population.

On the other hand, the study made use of quota sampling which made it impossible to capture all targeted population and sample size is not a clear representation of the entire population (Lohr, 2009), thereby limiting the extent of generalization of the study to the population. Thus, consideration should be made for probability sampling technique in future where it is possible to obtain a sample frame so that findings could be generalized to the whole Nigerian public sector.

1.9   Structure of the Study

This study is presented in five chapter format, chapter 1 generally highlighted and introduced the entire work. The chapter therefore contains the background to the study, the problem statement, the research questions and the objective of the study. It also contains the significance of the study and the scope of the study. Chapter 2 basically conceptualized the three major constructs of the study; leadership style, cognitive moral development, individualism-collectivism and religiosity commitment. This chapter reviewed some previous studies on ethical reasoning, vertical individualism-collectivism and leadership style. Furthermore, the major potentials of individualism-collectivism, religiosity as moderators of the relationship between ethical reasoning and leadership style were discussed. Based on the literature review, a theoretical framework

and hypotheses was generated. Chapter 3 discussed the research methodology, the sample study and research instrument, data collection methods and statistical analysis style were highlighted. Chapter 4 discussed the findings of the study and tested the hypotheses. Chapter 5 is the final chapter and contains the key findings, discussions, conclusions, implications, limitations and future directions of the research.

1.10   Chapter Summary

This chapter discussed how leadership style and ethical post conventional reasoning can bring a better organizational behavior in the public sector in Nigeria. The important factors that enhance ethical reasoning and moral behaviors in an organization, identified as religiosity commitment, vertical individualism and collectivism, and leadership style were elaborated. Leadership style and ethical reasoning were discussed while their contextual nature was also highlighted and with regards to public sector organizations in Nigeria.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The review of literature was concerned with relevant literatures of the research problems addressed by this study. This was done in order to justify the direction of the current study. The main research question of this study is which leadership style impacts more on post conventional ethical reasoning of subordinates, thereby having a positive effect on their general ethicality and behavior. In this chapter also, attempts were made to conceptualize the main constructs of the study and their theoretical trajectory. It examined cognitive and ethical theories that underpin this research, as well as leadership theories with an ethical dimension to justify this proposal for the Nigerian public sector.

This chapter was sectioned into four to provide information regarding the following: (a) general overview of previous works on ethical reasoning and the related theories (b) Reviews literature on leadership and ethical reasoning (c) Reviews literature on fundamental leadership theories of transformational and transactional styles by providing clear insights (d) A review of cultural distinctions, individualism and collectivism and its impact on leadership and ethical reasoning as well as religiosity commitment being an intervening variables which was followed by the theoretical framework and hypothesis development.

2.1   An Overview of Ethical Philosophical Theories

Generally, Socrates as enunciated in Plato's dialogues occupies a top position as the Big Daddy of Western ethics. People do good naturally if they know what is right and that evil or bad action are the consequence of ignorance. Plato summarized that there is only one good which is knowledge and only one evil which is ignorance. Ethics are about right and wrong conduct and actions as it offers rules or guidelines and principles towards moral judgment (Heres & Lasthuizen, 2012; Menzel, 2007). Morality concerns itself with appropriate behavior (Anscombe, 1958; Berman, West & Bonczek, 1998), both are synonymous and interchangeable and will be used as such in this study, (Johnson, 2013; Garcia-Zamor, 2006; Kanungo & Mendonca, 1996) and the two major normative philosophical principles dominant in the field of ethical reasoning are the teleological and deontological theories (Jones, 2012; Hunt & Vitell, 1986). Some scholars only reflected on ethical theories in decision making by relying on other theoretical frames as the cognitive moral development (e.g., Fritzsche & Oz; Kimberling, 2008; Trevino, 1986). Ethical theories and ethical reasoning are usually applied to justify individual's action when confronting a morally challenging situation while the cognitive moral development as highlighted below indicates the level or stage of individual's reasoning capacity (Kohlberg, 1969; Fritzsche & Becker,1984; Jones, 2012)

A comprehensive review of literature on ethics indicates that some earlier studies have attempted to classify these normative ethical pricinples into various dimensions with regards to what is ethical and unethical. Plato (350 BC) and Aristotle (384-322) were

30

among the ancient Greek philosophers to question and debate about what is ethical and unethical as they interpreted virtues act, justice and morality of individual and state. Plato opined that leadership is a selfless service to the society, specifically, ethical codes are road maps to decision making in both business and social services practices (Hunt & Vitell, 1986; Trevino, 1986). However, conforming to norms and traditions is not enough to deal with complexities of modern organizations; Public leaders are expected to be prudent, exhibit integrity, not seeking favors as their lifestyle must conform to that of just and virtues attributes. The success or failure of leaders has to do with morals (Cuilla, 2004; Oquist, 1999), as leadership is mirrored through morality.

A network of complex variables is at play in assessing the morality of a leader both internal and external ranging from assumption, environment, social-political, peer group, and stakeholder pressure, but post conventional ethical reasoning addresses the endorsement of right behaviors thereby giving philosophical justification for or otherwise. Ethical theories are the road map to moral reasoning (Schwepker & Schultz, 2015). Immanuel Kant (1785) posited that consequence of an action does not count more than the intention as ethicality derives from a sense of duty and obligation; Kantianism is about universal law, people should be treated as an end not only as a means to an end, thereby advocating a cordial relationship between leaders and followers (Umejei, 2010)

Jeremy Bentham (1789) and John Stuart Mill (1863), posited utilitarianism, a dominant ethical philosophy advocating the maximization of the greatest good for the greatest

31

number. It considers present rewards and future consequences where benefits equal social costs (Bentham, 1789; Mill, 1957; Brandt, 1979; Schumann, 2001). Basically, there are two types of utilitarianism, the rule utilitarianism which advocates compliance to rules and the act utilitarianism for maximizing cost of decision making. Utilitarian leaders are expected to estimate the consequences of action on parties. Aristotle (350 BC), maintained that ethical virtue is the hallmark of moral behavior, like Kant's "ideal kingdom" rules and laws of an organization must be approved by all, a just and moral group of individuals.

Ciulla (2004), posited that rights theory is the ability, capacity or a situation where human rights are respected and taken into consideration before a decision is taken (Choi, Ullah & Kwak, 2015). Ethical behavior or moral conduct is about respecting other people's right in decision making (Dworkin, 1977; Thomson, 1990), leaders applying rights theory to reason respects other peoples. Ethics is more than rules and regulations about what could be regarded as morally correct action or wrong action based on motive of an action and its consequences.

Against the above backdrop, and based on the conceptualization of various scholars ethics and morality are synonymous and used interchangeably in this study. On the other hand, ethics is about standards, features or characteristic of a given profession (Frederickson, 2010). Ethics could be regarded as part of the larger society as it is not only concerned with individual behavior and moral judgement, but with all the enabling institutions and policies that directly and indirectly affect people's daily lives. Some

32

ethical scholars see it as moral principles of values relating to conduct, behaviors, used as a barometer to measure rightness or otherwise of actions to be qualified as good or bad (Fulmer & Franklin, 1982; Peus, Kerschrecter, Frey & Traut- Muttausch, 2015).

Furthermore, ethics are usually classified into two broad terms, the teleological and deontological aspects. Teleological refers to all things good, desirable, wellbeing, happiness and these are the hallmark of most human endeavors. Aristotle used the word "Telos" to explain the fact that every action has a purpose, but he never envisaged the unexpected like an accident, which he termed to be unnatural. Deontology is associated with an acceptable behavioral pattern that meets moral approval, their major critics are the teleologists who believe that for behavior to be accepted as moral it must have the capacity to aid or promote the general good and that its consequences must be a desirable one, this means that for an action to be qualified to be termed right morally it must be conducive to be good (Chaudhary, Rangnekar & Barua, 2011; Popescu & Tomescu, 2013).

Ethics of care believe that male dominated opinion on ethical action, conduct or duty do not respect, mutual interaction of people, it emphasizes virtue, integrity in human relationship, sympathy, empathy and compassion (Bruce, 1994). Ethics of care is not only about morality, but compassion in dealing with relationships by attending to individual and collective needs. Ethics of care sometimes leads to ethical dilemmas when personal interest conflicts with a special relationship with work place (Jones *et al.,* 1996, 2007). Ethical theories facilitates deeper knowledge by providing a

33

framework for moral judgment or reasoning as normative ethical theories or principles are used to justify actions.

2.1.1   Egoistic Theory

The cardinal objective of ethical egoism is the maximization of the good of the moral agent or the individual concerned. As part of teleological or the consequentiality branch of ethics, consequences of an action are the barometer to measure the morality of a given action. Ethical egoism has two prominent sides, the ethical egoism and the psychological egoism. The later believes that people are inclined to be selfish in actions and behaviors and they see it as being part of human nature, while the ethical egoism believes that individuals are self-centered in their actions, it is a normative ethical theory where only self-interest counts thereby promoting the long- term interest of an egoist.(Reidenbach & Robin, 1990,Shultz & Brender-Ilan, 2004, Jones et al.,2007) They equally argued that individuals do assist one another, but with regards to the egoist ,those acts of kindness is usually in the best interest of the egoist

2.1.2 Utilitarianism Theory (Teleology)

Utilitarianism is equally known as the consequential ethical philosophy propounded by Jeremy Bentham (1789) and J S, Mill (1863). It is one of the most popular normative teleological concepts that focuses on ends and not the methods used in achieving the desired end, while considering all present and future benefits and harms associated with it that might affect anyone (Schumann, 2001; Schwartz, 2002). It maintains that an act is acceptable morally speaking, if it produces the greatest net benefit to society as a

34

whole, thereby the good a person is not more than other people (Airaksinen,, 1987, Lyons, 1994). There are two categories of utilitarianism, one based on Act utilitarianism which focuses on the issue at hand by maximizing cost, while the rule utilitarianism, which advocates following the rules and regulations to accomplish a desired task (Cavanagh, 1981; Velasquez, 1998). Here leadership actions are based or premised on the theory of utilitarianism or general good of the majority in the society (group not individual good).

2.1.3 Kantianism Theory (Deontology)

Kant, 1998, (1781; 1785) posited that the highest good is the good will, and that all acts that qualifies to be termed moral must be done with a sense of duty. Therefore the intent or purpose of an action and not the resultant effect of the action qualifies the action to be a good act. The categorical imperative is based on universal law and it is usually associated with Immanuel Kant's moral philosophy (Bowie, 1999; Sullivan, 1989). This advocates that people should be respected and treated fairly and judiciously without being coerced and deceived into any action against their will. On the other hand, Kant advocated for an ideal kingdom where one is both king and state.

However, leaders inclined to use Kantian morality would always weigh the options to know whether it meets up with the categorical imperative principle without using people as an end, it follows that, if the principle of an action cannot be universalized, then that act in itself is immoral. The essence of this review is to properly examine theories that promote ethical reasoning and leadership behavior that will vividly

complement the research objective. The essence of this review is to properly examine theories that promote post conventional ethical reasoning and leadership behavior that will vividly complement the research objective. Here is a brief description of the relationship between the three major kinds of theories that will feature most in this study.

Table 2.1
Relationship between some ethical theories

	Teleology	Deontology	Virtue Theory
Examples	Behavior must aid general good and be desirable to be moral.	Actions must done With a sense of duty.	Action must be done with a sense of virtue
Item description	Consequences are What justifies an action.	Actions has to be Rationalized morally	Virtue confirms morality of an action
Item specification.	Maximization of Happiness is better end result	Rationality is the Basis of moral rule	Virtue is the hallmark of a virtues man, needed by all virtuous agent.

Source; Trinity University (2001)

2.2   Ethics in Public Administration

In public administration, ethics connotes a broad topical issues that incorporates the essential obligations of the public officials, his stewardship to the citizenry, these includes but not limited to his ethical reasoning and moral behavior. On the other hand, ethical values in the public sector caputces the core features of leadership and the organization which propels general ethicality and level of reasoning and behavior. Literature evidenced that personal and organizational success are hindged on basic

36

element of public administrative transparency, accountability, professionalism, ethics and leadership (Jackson, 2009). Herman Finer and Carl Friedrich's debate contributed inmmensely to both theory and practice of modern public administration (Jackson, 2009). Their debate centered on some ethical issues as responsibility and accountability. Responsibility here connotes an ethical reasoning or moral judgment based on the ultilitarian philosophical principle, while accountability here is inline with deontological Kantianism of duty, obligation or obeying orders from higher authority.

The major ethical dilemma or argument questions the prominence of accountability to the minister or responsibility to the citizenry which usually conflict. The most pronounced ethical dilemma in the Nigeria public sector remains the moral distinction between public administration and politics, between elected, appointed and carrier public servants, all of whom carry to their respective offices and ministries different value orientation (Felix, et al., 2016). Moreover, Friedrich posited that bureaucratic leaders or carrier civil servants are more inclined into taking tough administrative decisions in challenging ethical situations without the manipulations of the appointed or elected officials while Herman has an opposite view (Jackson, 2009). However, ethics and leadership remains the most prominent core values in public administration, and equally the source of most ethical dilemmas in the Nigerian public sector.

Explaining the links between ethical theories, ethical reasoning and the application of higher level of cognitive moral development in confronting ethical dilemmas has been approached from various perspectives (Hunt & Vitell, 1986; Trevino, 1986; Turner et

37

al., 2007; Frederickson, 2010). Ethical principle and framework is meant to offer to the public leaders a sort of road map or guidelines for proper moral decision making and provide them the enabling base to make judgments in the best interest of the entire citizenry. Public sector leaders have enormous influence and power and above all unlimited access to public funds (Northouse, 2007; Van Wart, 2003). The astronomical evidence of ethical decline and leadership failure that has become widespread especially among public officials in the Nigerian are attributed to leadership lapses and unethical reasoning (Dike, 2010; Ejimba, 2012), and these renders most of the implemented reforms as mere palliative measures with huge costs for the government and the citizenry.

Carl Friedrich (1941) posited that administrative skills and other internal checks as code of ethics or professional standards are channels of accountability for public sector officials. Scholars evidenced that ethics is very crucial in organizational leadership and it connotes values and principles, about right and wrong behavior which provides regulations or guiding actions for a better ethical reasoning (Ianinska & Garcia-Zamor, 2006), and it also provides some guidelines for proper conduct as a framework for ethical behavior through the application of post conventional moral decision-making in confronting ethical dilemmas. Scholars and practitioners have established a link between ethics and leadership and inferred that leadership needs ethics greatly due to the level of responsibilities of job demands (Doble, 1998; Felix, Halim & Arshad, 2015), and the researcher believes that, leadership in government organizations needs more than codes of conduct as they pilot the affairs of the state in all spheres.

Friedrich (1941) maintained that carrier public sector leaders are usually better informed than appointed or elected public officials with regards to ethical reasoning and behavioral impact on subordintes. On the other hand, morality is the capacity to differentiate right from wrong behavior, a barometer to measure individual's ethicality and it enhances moral decision making processes. Morality is not ethics per say, but there is a positive linkage between the two as they could be used interchangeably (Kanungo & Mendonca, 2006). Moral reasoning by the leadership is crucial (Avolio, 1999; Ashikali & Groeneveld, 2015; Turner et al., 2002), as the moral quality of individuals living in a society goes a long way to maintain stability and progress within the society (Kanungo & Mendonca, 1996). In Nigeria, those in leadership positions exert tremendous influence on the moral quality of their followers. Their leadership behavioral impact could positively or negatively influence the moral fabric of their respective ministries or society (Kanungo & Mendonca, 2006). Bass and Avolio (2007) posited that leaders do more damage worse than physical harm whenever their actions and behaviors becomes unethical as it permeates into the moral health of the society or organization.

Moreover, Okagbue (2012) posited that in Nigeria's public sector, leaders impact on their subordinates' lives with great ethical responsibility and burden. While the exercise of authority and power requires ethical reasoning and challenges as there are no true leadership without moral application of ethics (Rubin, Dierdorff & Brown, 2010). Research has indicated that some normative ethical principles as deontology and teleology are frequently applied in determining the ethicality of an action both for

39

public organization and private ones. These two ethical principles are popularly used by leaders to justify their actions as it is basically applied in decision-making (Thompson, 1985), who argued that public administration ethics is the actual application of moral principles in work place. Specifically, Kanungo and Mendonca (1996; 2001) posited that the major essence of leadership is the ability to properly impact on values and beliefs that form the bed rock of organizational culture and behavior.

Research on ethical studies and leadership in the public sector has witnessed an upsurge in recent time and empirical studies have indicated that several antecedents or motivational factors responsible for ethicality in the sector (Lo & Crawford, 2001). On the other hand, there is a dart of empirical research on the degree of moral development of the Nigerian public officials and their employees (Popescu & Tomescu, 2013; Menzel, 2005; Van Wart, 2003; White, 2002). Brown and Trevino (2006), posited that empirical studies linking leadership and cognitive moral development (CMD) both in the private and public sector is negligible or nonexistent.

However, a pioneer effort was made by Stewart and Sprinthall Management Survey (SSMS) by using the cognitive moral development to examine the moral development of public leaders in different countries, and there is no record of an earlier study (Brown & Trevino, 2006; Swisher, Rizzo & Marley, 2005;). Their major focus was more of demographic study and reported no significant gender difference in US but higher levels of post- conventional reasoning in females than males in Poland and Russia. Closely following their findings, more researches were conducted by other scholars to

40

investigate gender disparities in moral judgment (Ploeger, Kelley, & Bisel, 2011; White, 1999). With the use of the defining issue test (DIT) on Coast Guard personnel, the findings indicated a statistical significant differences between males and females, with a higher post-conventional reasoning observed in females than in males.

Furthermore, another empirical study was undertaken to cross-examine a broader demographic relationship between the variables of age, tribe, gender, region, structural location, and job label, this study was conducted by using the defining issues test (DIT) on the cognitive moral development of administrators in the public sector selected randomly, the result showed a significant statistical relationship and similarities indicating that public administrators make use of post-conventional moral reasoning similar to those of other adult population with equivalent type of educational attainment (Rubin, Dierdorff & Brown, 2010; Swisher, 1999).

The cognitive moral development of fire chiefs in relation to that of other public officials were surveyed and explored using public administrators from different organizations and professions (Drumm, 2003), the result showed that the fire chiefs were able to garner higher points as those moral philosophy graduates and political science graduate students who got higher DIT P-Scores. The implication of the above results as earlier demonstrated in literature review is that leaders operating at a higher level of post conventional reasoning must be of strong character morally and of high integrity (Rutherford, Parks, Cavazos, & White, 2012), that cannot be swerved into

41

irrational or emotionally disorientated in decision-making as buttressed by the findings on the fire chiefs relative to other professional investigated.

However, most of these studies were carried out in the United States of American and the relationship between moral development and leadership style in the Nigerian public sector have not been explored using the defining issues test (DIT) or the moral judgment interview (MJI). Arthur (2003) advocated for developing an ethical culture and environment by encouraging and hiring employees with higher stages of reasoning in decision making to be able to enhance and elevate moral standard of followers. The implication of the above disparities in findings, further buttresses the influence of culture in an organization as the ethical culture in the Nigerian public sector is questionable, since research evidenced that cognitive moral development influences moral decision when faced with ethical dilemmas (Kimberling, 2008).

Other scholars examined the theory of power and ethicality as an influencing factor in organization both in public and private (Jurkiewicz, 2005), the findings of study shows significant statistical relations between a high power motive, moral judgement and executive effectiveness when some public administrators were examined in an organization. The Machiavellian Scale (Mach V) measurement tool for examining power motives was used (Christie & Geis, 1970) while the DIT was used for measuring moral reasoning and personnel records, for an example performance appraisals, subordinates retention history. Most of the scholars concluded that achievement of ethical reasoning enables a better service delivery (Graig & Gustafson, 1998;

Frederickson, 1997). Thus, ethical judgment occurs in situations to confront dilemmabetween two conflicting systems of believes.

2.2.1 Ethics and Leadership Theories

Public sector ethics captures the very essence of public administration, while leadership theories clarifies or defines types of leadership style (Ahmed & Suyantno, 2013). Although past studies on ethical reasoning and leadership concentrates more on identification of basic moral rules or frameworks of ethical theories individuals can apply in decision making (Hunt & Vitell, 1986; Trevino, 1986; Yukl, 2012). Accordingly, evaluation of ethical decision involves a combination of various normative ethical theories prominent amongst them are the utilitarian and deontology assessment (Ferrell, Fraedrich & Ferrell, 2008) Scholars equally rely on other theoretical frameworks as the cognitive moral development theory in assessing individual's level of ethical reasoning (Kohlberg, 1969; Hull, 1979; Hope, 2005; Kimberling, 2008; Jones, 2013; Schwartz, 2015). Most of these studies limit their research to individual's justification of an action in a morally challenging circumstances based on one normative ethical theories, thus, disregarding the role of leadership which reveals more diversity in ethical reasoning (Tubbs, 2012; Strobel, Tumasjan & Welpe, 2015).

Moreover, leadership as one significant factor associated with subordinates' moral behavior, is rarely examined along with ethics in decision making (Burns, 1978; Strobel et al., 2015; Turner, et al., 2007; Yavirach, 2012), and thus, there is the need for a better

understanding of ethical and moral components of leadership style that will enhance general ethicality in the Nigeria public sector. The relevance of ethical theories was made popular in the field of human relations within an organization, as individuals sometimes prefer a mixture of both the deontological and utilitarian reasoning as they weigh options available from a given situation to another. Scholars have demonstrated the fact that when it comes to decision making, individual choose from a wide range of ethical procedure or criteria to avail themselves of the best decision and behavior required or suitable to them. (Granitz & Loewy, 2007), indicated that the most widely used ethical theories are the deontological and the teleological theories as these two dominate ethical reasoning in most situations and circumstances. They argued in a research conducted on students' plagiarism, showed that some students hide under the cover of ethical theories as deontology, egoism and situational ethics justify their behavior and they did not rely on the widely acclaimed utilitarian reasoning in this particular situation. (Granitz & Loewly, 2005). Ethical reasoning at post conventional level involves series of steps and processes.

Leadership ethical processes in addressing a moral dilemma follows similar pattern, (a) recognition of moral agent (b) making moral judgement (c) assess moral concern above other needs (d) acting according to the moral concerns (Rest, 1986). Moreover, ethical decision making takes place as a result of the interaction between the individual and the situational variables, the individual's perception of the ethical dilemma is moderated by individually and situational based moderators. Other scholars were contended in making use of the cognitive moral development (McDevitt, Menzel, 2007), while some

44

scholars equally applied it in the study of ethical values (Fritzsche & Oz, 2007).

However, studies on the linkage between leadership theories and ethical theories are in

an attempt to justify individual's action in a morally challenging situation. In this way,

individuals always rationalize their decisions using one or more normative

philosophical ethical theories

Furthermore, leadership study dates back to several decades ago when scientific

investigation began in an attempt to understand the relationship between leaders and

followers. However, theories produced from the 1930-1950s were trait based an

indication of linkage with effective leadership. On the other hand, leaders are believed

to emerge from three different styles for a successful organizational output, that is the

bureaucratic, charismatic and the traditional (Weber, 1947).

Two basic personality elements were identified and leaders are either transactional or

transformational, according to Weber's theory, bureaucratic leaders are transactions

while charismatic leaders are transformational. Other theories include the Path-Goal,

which deals with how leaders motivate or influence their followers toward achieving set

objective (Evans, 1970). The leader- member Exchange is about the nature of

interaction between leaders and subordinates (Dansereau, Green, & Haga, 1975). Team

Leadership deals with the effectiveness and relationship with the leader (Zaccaro,

Rittman, & Marks, 2001). On the other hand, the Contingency theory is about

leadership method and its outcome in a given situation (Fiedler & Garcia, 1987).

Burns (1978) posited that transformational leadership is a process of influencing attitudinal changes and assumptions of organizational members while developing a sense of commitment for the organization's mission or objective"(Yukl, 1989). Transformational leadership style has continued to attract a body of theoretical work till date and it one of the few leadership theories that has some moral dimension, the other is the Servant – Leadership (Greenleaf, 1977), and the Spiritual Leadership (Fry, 2003). Bass (1997) argued that transformational leadership style should transcend across cultures, but he equally accepted the fact that specific behaviors associated with each leadership style might vary from country to country. The question of whether there is an endorsed prototype of ideal leaders irrespective of culture does not rhyme, as there exists a conflict of opinion between culture specific and culture-universal (Dorfman, 1996; Bass, 1990. Den Hartog et al., 1999).

Examining the effect of charismatic leadership on followers at both individual and group levels shows more effect on group performance than at the individual level. Leadership, moral maturity influences the subordinates to higher moral reasoning as the leader is required to bridge ethical relativism by creating a common platform of values and congruence of beliefs. However, leadership when investigated at the level of specific behavioral pattern shows that culture seems to exert tremendous influence. Chemers (1997) observed while investigating the influence of culture on leadership that culture have a very limited role in transformational-transactional paradigm at the principle level. Scholars have linked integrity, honesty, and trustworthiness to perceived leader effectiveness (Den Hartog et al., 1999; Kirkpatrick & Locke, 1991; Kouzes &

Posner, 1993; Posner & Schmidt, 1992), they stated that all these are personal traits of an individual leader that sets him apart from the rest. However, the Machiavellianism as a source of inspiration for some leaders has crept into culture and psychology defines it as the use of deceit and opportunism in interpersonal relations (Paul, 1999). Therefore, coercion and all forms of manipulations should not be part of ethical source of influence on the subordinates.

2.3   Ethics and Cognitive Moral Decisions in the Work Place

Ethical reasoning and psychology are about thinking, the mindset, mental filtering, and it is in harmony with ethics in decision making. Ethical theories are moral guidelines for moral decision making as an individual or group of individuals in an organization. In this form, it is a moral compass for public administrators in formulation and implementation of policies for the general good of the citizenry. Ethics, on the other hand could be regarded as part of the larger society as it is not only concerned with individual behavior and moral judgement, but with all the enabling institutions and policies that directly and indirectly affect people's daily lives.

Most empirical studies on moral decision making models in business originates from Lawrence Kohlberg's cognitive moral development theory (1969). The Neo-Kohlbergian models took its root from the former (Rest, et al., 1999), both theories (CMD), focuses on the structure of individual reasoning and not on the content, worth or value of decision when confronted by an ethical dilemma. Jean Piaget's cognitive development influenced Kohlberg's theory of moral development and both posited that

47

cognition is developed in stages from simplest to most complex reasoning and individuals at the peak stage (Post Conventional Level), have greater capacity to solve and understand complexities thereby making better moral decisions (Rest et al., 1999; Brady & Woller, 1996; Rubin, Dierdorff & Brown, 2010).

The concept of cognitive moral development infers the ability to think and reason, the development of intelligence, sound and conscious thought to solving ethical dilemmas. Cognition develops qualitatively and quantitatively as individual's progresses from one stage to another during their life-span (Rest et al., 1998). At the highest stage of reasoning either post conventional level, individuals forgo personal interest for common good of the entire society. At this stage, the outcome or consequence of an action does not determine moral judgment but the rightness of such action. The socialization and behaviorism theories of moral development which posited that moral development depends on obeying the tradition and norms of the society, were dominant prior to Kohlberg's revolutionary model (1969), which maintains that individuals combines psychological and moral interpretations from societal scenarios to arrive at moral decision or judgment (Rest & Narvaez, 1999). He employed the use of Moral Judgment Interview (MJI), a subjective and very complex tool to measure how individuals are propelled to arrive at a judgment that could be regarded as moral. The observed ambiguities and complexities of Lawrence Kohlberg's theory and its measurement was taken care of by the Neo-Kohlbergian theorists who introduced a friendlier tool, the Defining Issues Test (DIT). Today, the DIT is widely used to measure moral judgment as the most commonly applied the world over (Fraedrick et al., 1994; Rest et al., 1999).

48

The Neo-Kohlbergian improvement on CMD theory is regarded as an empirical and conceptual road map by witling down virtues and traits and posited that moral decision involves a complex and multiple processes. It was observed that Kohlberg's CMD, placed much importance on moral judgment without regards to other factors that equally contribute and influence ethical decision making. All earlier models were modified and redesigned to take care of the shortcomings observed (Narvaex & Rest, 1995; Narvaez, 2005), and its components are the moral sensitivity, moral judgment, moral motivation and moral character.

Moral sensitivity is the ability to perceive, understand available options to solve ethical issues intuitively. Moral judgment is the capacity to decode morally right and wrong action which impacts on moral decision. Moral motivation is drawing a sort of scale of preference on competing moral values take an action and responsibility outcome based on choice of motive (Rest et al., 1999; Walker, 2002). Moral character connotes the capacity to implement a decided action, it is an exercise of courage and will character. Another departure from Kohlberg's theory was the modification of the stage model to schemas as individuals are capable of evidencing cognition at different levels instantaneously (Narvaez, 2005; Rest et al., 1999). The post-conventional, conventional and pre-conventional stages of Kohlberg were retained but now known as post-conventional, maintaining norms, and personal interest schemas.

The cognitive schema (stages), are a set of notions, prospects and hypotheses developed as an individual observes resemblance and repetition in knowledge. The components of

the schema buttressed the belief that perception, experience, assumptions, decisions and exhibited behaviors influence individuals in moral reasoning through moral sensitivity. These four components of the schemas stated above are vital in decision making while the CMD on its own is noted for forecasting and predicting ethical behavior in an organization. Furthermore, cognition was first measured through the Moral judgment Interview (MJI), it was discovered to have a variety of limitations, notable amongst which is the dependence on interview based on ethical dilemmas requiring the respondents moral reasoning from a verbal discourse and this brings the issue of subjectivity in analyzing and transcribing responses and scoring accuracy (Colby & Kohlberg, 1987; Narvaez & Rest, 1999).

However, leadership theories gives an insight into factors influencing the development of leadership and its outcome (Bass, 1990), and it addresses three vital spheres as to what the goal, methods and reasons for the choice of each approach (Kakabadse & Kakabadse, 2009). Leadership is the ability and capacity to influence others or group formally or informally in an organization (Kesby, 2008; Robbins & Judge, 2007). Pioneer scholars were of the view that leaders were born with certain qualities or traits (Bass, 1990). Personality qualities and physical features dominated research, including popularity and power (Robbins & Judge, 2007). Other theories are behavioral theory (Shriberg & Shriberg, 2010), posited that leaders usually change for development. The Path-Goal theory focused on subordinate's motivation (House, 1971, Evans, 1970). Leader-Member Exchange theory is about interdependence of behavioral pattern between leaders and followers. (Dansereau, Graen & Haga, 1975). Team leadership

50

focused on team efficiency and effectiveness (Zaccaro, Rittman & Marks, 2002). The Contingency relates leadership style and outcome with the situation on ground (Fiedler & Garcia, 1987).

Leadership style connotes an equilibrium between attitudinal and behavioral traits (Dubrin, 2009). Empirical studies on leadership style shifted from situational and trait factors to mutual exchange between subordinates and leaders. Leaders provide followers with a vision, guide, role clarification and inspire followers to take decisions. (Bass, 1990; Burns, 1978). However, the main leadership focus of this study are the transformational and transactional styles of leadership. Literature evidenced moral dimensions in both servant and spiritual leadership styles (Greenleaf, 1977; Fry, 2003) and transformational leadership style (Burns, 1978). The MLQ Form 5x- short instrument was made popular in measuring leadership styles (Bass, & Avolio, 1995; Bass & Avolio, 2004). The subordinates using a 5-point Likert scale ranging from (0 = not all, to 5 = frequently, if not always), rated the frequency their leaders or managers exhibited specific leadership qualities or behaviors attributable to either the transformational or transactional leadership style.

Transformational leadership style has five scales with which to measure or assess its behaviors namely, idealized influence (attribute), its items are going beyond self-interest for mutual goal, idealized influence (behavior), and its items are sense of purpose and being optimistic. Inspirational motivation has items as being futuristic with a sense of vision. Intellectual stimulation has items as providing diverse alternatives and

51

inspire creativity in problem solving. Individualized consideration, items includes recognizes the individual self-worth and different personal needs, capacity and dreams. Transactional leadership style has three scales to measure its behavioral pattern, namely contingent reward, with items as clear expectation on both side made known when objectives are met as stipulated. Management by exception active has items that connotes keeping close watch of performance to avoid mistakes or to note the mistakes made. Management by exception passive, has items as waiting for things to go bad before making corrections or to take action.

2.4   An Overview of Ethics and Leadership Style in Nigeria

The trouble with Nigeria is summaried to leadership lapses and unethical conduct (Achebe, 1983). Thus, the bulk of the ethical issues in the Nigerian public sectoe stems from leadership failure (Ukah, 2009). In the Nigeria public sector organization, subordinates do rightly expect their leaders to be upright and ethical in using the resources of the ministry or that of the country to improve and enhance the general welfare of the people. On the other hand, leaders are usually held responsible when things go wrong in their various ministries as people have different and conflicting views on how best to run each organization or ministry. Leadership therefore is one of the most observed phenomenon, but least understood by many (Burns, 1976).

Therefore, in Nigeria public sector organization, leadership is meant to take care of the interest of the citizenry by formulating and implementing sound policies that will positively affect the life of the people. They are entrusted with the management of

52

collective resources for the benefit of the society at large and the leader's vision, behavior and values are very vital for both organization and subordinates. Though, Barker (2002) maintained that leadership involves processes and behaviors, as the leaders sets the mission, plans and harmonizes all organizational activities towards desired objectives, but corruption has penetrated all spheres of the public sector organization in Nigeria which has made socio – economic development a mirage in the country.

The major ethical challenge the country faces is usually traced to moral leadership or transformational ethical leadership. There is a plethora of literature on leadership and leadership theories, but effort was made to identify those leadership theories with ethical background. Many scholars accepted the dichotomy between transformational and transactional leadership styles (Den Hartog, Van Muijen & Koopman, 1997, Bennis, 2003, Yukl, *et al.,* 2010, Northouse, 2010). Bingham (1972) defined leadership as a group performing activities to accomplish a common purpose. Leadership involves a two way process between the leader and the followers (Kesby, 2008).

Leadership as a concept is seen by many scholars as the key and very crucial for organizational effectiveness (Bennis, 2003; Yukl, 2010). There are two major classifications of leadership theories, the first being the trait based and behavior based. The first describes the leader's personal attributes (traits) personality, motive, and values that influence their performance, while behavior based deals with the leaders interaction with subordinates as it is their actions that determine their performance

(Northouse, 2010; Yukl, 2010). Personal traits and other individual values are important factors for leadership efficiency (Reave, 2005), as organizational factors may inhibit leadership performance and follower's perception (Giessner, Van Kinppenberg & Sleebos, 2009; Yukl, 2012). Leadership is a central theme in academic and administrative sphere which was much energized by Burns (1978) with the introduction of transformational and transactional models.

A country or nation without leadership is like a car without fuel and this goes to buttress the importance of leadership in every sphere of human activities due to the fact that leaders are an essential element of an organizational development (Rubin, Dierdoorff, & Brown, 2010) Nations, organizations and families survives tremors and prosper due largely to effective leadership impute. Leadership transcends all activities and very crucial to organizational success (Van Wart, 2003). Podsakoff, Mackenzie, & Bommer (1996) identified leadership as the most important and influential person within an organization as the live-wire of which all activities revolve around him/her. This goes to buttress the fact that is crucial in an organization and it has to be qualitative, effective, dynamic ethical type of leadership as this leads to a general improvement in organizational productivity (Van Wart, 2003).

Over the years, Nigeria has been blessed with unpatriotic and myoipic type of leadership with low ethical reasoning and unethical behavior. Though leadership is known to be a two-way process which involves the leader and the subordinates (Kesby, 2008), but in Nigeria most of the public leaders are self centred. On the other hand, the

54

capacity to positively influence a group towards accomplishing a given task is equally regarded as leadership (Robbins and Judge (2007). Leadership is very essential and is regarded as the single most influential factor for the existence of an organization (O' Connell & Bligh, 2009), but what is obtained in Nigeria presently are the opposite of effective, charismatic and ethical leadership. Most leadership definitions are about traits based, behavioral, situational and relational in nature (Daft, 2008, Greenberg & Baron, 1997). Leadership is all about motivation, inducement and influencing other individuals to achieve a set objective.

Moreover, leadership is central due to the relationship between leaders and followers as leaders influence followers' lives positively or negatively (Yukl, 2010), he argued that the level of a leader's influence depends largely on the character and essentially on the behavior out-come. An indication of leader's influence is made much easier because of formal and informal powers they possess and this equally places greater responsibility on them with regards to the excise of such powers and its impact on their followers. Leader's responsibility in organization includes influencing followers to pursue and achieve common goals of respecting subordinates as individuals with personal attributes and values. Furthermore, leaders are required to fashion and set the organizational values and leader's personal, individual values exert tremendous influence on the organizational ethical climate.

Leadership is diverse but remains the bane of Nigeria, we have the strategic leadership dwelling on the survival, existence and achievement of the organization, its features

55

includes personnel, practices and environment. The other is the supervisory leadership which harps on achievement of task and all these varieties of leadership shared some basic characteristics, as leaders are found in a group, involves the interaction of two or more people, leaders and the followers (Cherrington, 1994; & Moser, 2001). Leadership is equally goal oriented as leaders are to set organizational goals and influence subordinate's behaviors and attitude. An effective leader is a sure bet for higher quality services and efficient management of men, materials and money, which ultimately enhances ethical behavior and ethicality in the public sector organization. Mendonca (2001) posited that leadership is a process of influencing people and equally asserted that genuine leadership harmonizes the aspirations and individual needs of followers and inspires them to realization of dreams and that of the organization (Northouse, 2007).

2.4.1   Post Conventional Ethical Reasoning in Nigeria Public-sector.

Corruption is still on the increase and greatly in its ascendancy in Kebbi State and Nigeria despite the high expectations from the two anticorruption organization, either the ICPC and the EFCC. Nowadays, public official needs to behave ethically, understand his duties or what is required of him by the organization and the people (Milakovich & Gordon, 2007). Ethical Code in the public sector connotes service to the public interest beyond personal interest, as corrupt and dishonest public leaders motivated by self-interest cannot enhance ethicality or sustain goodwill and public trust (Freedman, 1978; Yavirach, 2013). Public trust is gained through the pursuit of public

interest by transcending beyond self-interest, moral stewardship and post conventional ethical judgment (Kuhnert & Lewis, 1987; Lewis & Gilman, 2005; Matingly, 2012).

However, it is an uphill task securing genuinely the trust of the Nigerian public (Achebe, 1983; Ejimba, 2014). Literature evidenced that public trust is earned by quality demonstration of high moral integrity, transparency in matters affecting the citizenry (Ngah, Hussin, Nordin, Mustaffa & Sawal (2012), and practical application of higher post conventional moral reasoning when confronted by an ethical dilemma in work situation (Feldheim & Wang, 2004; Ani; 2010; Martinez, 2011). In practice, two major types of normative ethical theories are used for moral decisions, but people tend to have a propensity for one paradigm over another, what happens is rationalization and justification as one paradigm guides the philosophical purpose, psychology gives more insight into human cognition and behavioral patterns that ultimately affect ethical decision making (Fredderickson, 1997; Laohavichien, Fredendad & Tantrell, 2009)

Public administration is seen as a channel for delivering services to the public (Ayodele & Bolaji, 2007) and it is equally used as a tool of value expression (Bourgon, 2007). Scholars argue that public administration is an institution and an instrument through which credible governments provide the needed socio-economic and human development of the citizenry. Government on its own is a method of discharging responsibilities by the public officials or civil servants.

The idea of a viable public sector in this study, means as earlier conceptualized the capacity to honor obligations and discharge responsibilities or functions transparently in an ethical manner through the application of higher post conventional ethical decision making in work situations (Hope, 2005; Felix et al., 2015). On the other hand, the public's expectations are twofold, one that the government through its officials will manage and utilize public resources for general wellbeing of the citizenry and secondly that the official's behavior should be above board. Seok-Eun (2005) indicated that citizens are right to expect efficient and effective social services from the government in areas of health-care, education system and general security of life and property as this goes a long way to foster public trust.

Research has evidenced that public trust and confidence increases when elected and appointed leaders make ethical decisions and exhibit ethical behaviors that promote the interest of and wellbeing of public at large (Zakaria, Hussin, Nordin, Sawal & Zakaria (2011). Public leaders are prominent in formulation and implementation of public policies and programs of the government (Ayodele & Bolaji, 2007), as a result of the tremendous influence they exert, public leader's decisions and actions carry a lot of weight and impact (Northouse, 2007). Ethics is the heart beat of democratic government in achieving and delivering the dividends of democracy to the people. Fournier (2009) argued that ethical conditions for civil servants have been with us for long and actually came with democracy.

The importance of ethics in public administration cannot be overemphasized, as Bowman and Williams (1997) posited that ethics are very fundamental element in democracy, even the secular and the religious attests to the essence of ethics leadership for effective and efficient administration (Toor & Ofori, 2009) The proposition is that, if public officials are made up men and women of proven integrity, of sound ethical behavior and character, the incidence of ethical decline and lapses in the public sector will be drastically reduced or eradicated, as public resources will henceforth be properly and judiciously managed for the benefit of the citizenry.

Moreover, public leaders should utilize their positions for public good as they are to serve the people and not the other way round, due to the fact that unethical public officials are self-centered or as Greenleaf (1997), posited that some public officials put themselves first rather than the people they are supposed to serve. On the other hand, empirical studies on ethics in government is encouraging, but little is done on ethical reasoning and moral development of public officials and equally very little progress have been made on research concerning moral development and leadership either in public or private organizations (Brown & Trevino, 2006). Therefore, the need and the capacity of public service leaders in influencing an ethically enhanced behavior of followers in the public sector is one basic objective of this study.

2.5   Overview of Leadership Style and values in Nigeria Public Sector

Nigeria's poverty is self inflicted and artificial because it is the richest in Africa in terms of human, natural resources and other socio- economic indices (Felix, et al.,

2016). However, her pride, socio-political and cultural image have been battered by ethical scandals involving corruption and poor moral leadership decisions which has devastated the economic fabric of the nation and left as a legacy millions of destitutes as citizens. On ethical reasoning and behavior has spread to all spheres from the presidency to virtually all public establishment (Okagbue, 2013). The irony of it all is that most of these unethical conducts are narrowed down unpurposeful and unethical leadership capable to transform the natural and abundant human and material resources for general good of the citizery. Literature evidenced that public sector leaders with moral integrity are more appreciative and equally aware of their obligation to the citizenry as provided by the constitution which is the moral foundation of public service ethics (Farazman, 2002; Shafritz & Russell, 2005).

Although, religiosity traditionally provides Individuals avenue to assess their lives, by examining and answering the essence of their living. It provides a guiding standard of ethical behavior as well as comfort and solace with regards to mortality. One major challenge leader's face in the organization is about ethical issues, how to define, design, decide, and creating transformational avenues within the organization by motivating followers to pursue futuristic innovations (Gardner et al., 2010), as transformation is one vital ingredient of leadership. The concept is amiable to organizational and societal dynamics and vital to the most organizational leadership task.

Ethically, the transformational leadership paradigm has attracted wide scholarly impute as its positive effects on subordinates' performance, motivation, alignment and general

ethical development has been attested to by many scholars (Judge & Piccolo, 2004; Avolio & Bass, 2004). The contention to date is through which process or processes that transformational leader's effect or impact transformation on followers and this is part of the limitation of the theory which this study addressed by exploring enabling factors of transformational leadership as its conceptual gap inhibits reception. The relationship or connections, between religiosity, spirituality and leadership has been explored over the years, but literature reveals similarities and differences in both. Fry (2003) posited that spiritual leaders adhere to the higher laws and values in daily activities, while Blackaby (2001) maintained that spiritual leadership is leading according to God's will. Religious human capital or religiosity is a mixture of religious knowledge, relationship with higher being, inner-self value and applications (Fryling & Paterson, 2010).

Transformational leadership literature evidenced in the light of global ethical challenges, is what organizations need for proper transformations and the re-designing of future positive work force (Bass & Avolio, 2004). Transformational leadership, both as concept and theory are very vital transformational needs and innovations; therefore, its functionality requires further examination. Transformational leadership being an act of human interaction and a social phenomenon comprises processes and complexities (Riggio & Bass, 2006), study evidenced a moderating and mediating variables on the positive aspect of transformational leadership such as trust (Podsakoff, 1990), affect (Brown & Keeping, 2005) Commitment (Korek et al., 2010) social distance (Cole et al.,

61

2009) interpersonal norms (Williams et al., 2010) all these highlights the complexities of transformational leadership and shows the influencing variable factors (Bass, 1998). Nigeria public sector operates a mixture of transformational and transactional leadership style, although, there are variations in the application of transformational leadership in practice and other variations in applicability of transformational leaership in collectivist cultures like Nigeria (Bass, 1995; Jung, Bass, & Sosik, 1995; Okagbue, 2013). Transformational leadership styles have been identified to be having ethical credentials in its dimensions (Burns, 1978; Avolio & Bass, 2002; Carless et al 2000), as ethical dilemmas require leaders with strong moral character, attitude and higher sense of moral judgment (Cooper, 1990). Previous studies equally evidenced that a combination of quality leadership style and moral, ethical behavior impacts positively on the subordinate's ethical behavior. As the difference between transformational and transactional leadership depends on what the leader and subordinates give to each other (Conger & Kanungo, 1998).

Bass (1978) posited that transformational leadership consolidates the relationship between the leader and the followers, by creating awareness and increases the employee's interest. Its four dimensions are idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Avolio & Bass, 2004) and subordinate's morality is highly elevated to the principled level of judgment as well as the maturity of those under their leadership who are usually groomed into leadership positions themselves. Empirical researches conducted previously on the relationship between leadership styles and moral reasoning, especially transformational

leadership style have been able to give an insight into the importance of such relationship to an organization (Kimberling, 2008; Lee & Chen, 2012; Leithwood Sun, 2012). However, major study on transformational leadership and moral reasoning was conducted by a group of scholars who pioneered work and conceptualized the theory that leaders operating at the higher level of cognitive moral development (POSCONV) are related to transformational leadership style (Turner, Barling, Epitropaki, Butcher and Milner, 2002). They opened the flood gate by making use of defining issues test (DIT) and multi-leadership questionnaire (MLQ) in analyzing their data. At the end of the exercise, it was discovered that transformational leadership style is significantly related to cognitive moral development and that leaders operating at the post-conventional level or with a more complex reasoning ability would be able to rationalize on more ethical complexities and conceptualize a better interpersonal situations. Literature evidenced that leaders at this stage are more likely to think about moral dilemmas in different ways, as they are aware of a huge number of behavioral choices available.

Although literature have revealed that transformational leadership is related to cognitive moral development as empirical evidence shows that those leaders functioning at post-conventional level, a higher stage, is related to greater use of transformational leadership behaviors, but many of the these researchers are of the view that this relationship requires further investigation as this relationship is not consistent (Turner et al., 2007). It was equally observed that no statistical difference exists between the three levels of reasoning when compared to each other. An observed disparity equally exists

when comparing the pre-conventional, and post-conventional moral reasoning capability, a recommendation for a replication of the study was made to sort out the disparities or whether the inconsistencies emanates from the DIT P-score normative cutoff points applied in the analysis. Over the years, a series of models of relationships have been developed and put into use with the objective to determine the association between post-conventional and transformational leadership style. Empirically the findings of these studies on the relationships ranges between positive, neutral and negative relationship among the variables under examination in this study (Turner, 2000).

2.6   Ethics and Transformational Leadership Style

For the purpose of this study, transformational leadership style remains the major focus, while other leadership styles will be highlighted especially those having ethical coloration namely the spiritual, Transactional, and servant leadership theories. The transformational leadership, Bass (1990; Yukl, 2010), characterized transformational leaders as those who elevate employees' interest, generate awareness, and build a relationship with the followers. Transformational leaders rely on no controlling powers that inspire empowerment and motivation (Rainey, 2009) Transformational leaders promote commitment and articulated vision (Piccolo & Colquitt, 2006) they also help in developing other leaders like themselves through inspiration. Moral values are the heartbeat of transformational leadership style as they guarantee justice, fair play and equality of opportunity in the organization and society (Northouse, 2004).

64

Ethical quality of transformational leadership style manifests and is greatly propelled by its four notable features or dimensions as, idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass, 1990 & Avolio, 1995; Gelaidan, 2011), and ethical reasoning at the post conventional level requires leaders with strong moral character that cannot be manipulated under pressure. All the above features add to the effectiveness of transformational leadership. The idealized influence of transformational leadership manifests when compassion is shown to followers, and when the leader is both a role model and mentor. On the other hand, inspirational motivation is the capacity of the leader to be innovative in creating an attractive futuristic vision. Intellectual stimulation is the ability of the leader to provide an enabling environment conducive for followers to excel through innovative and creative application of their own thought in solving ethical dilemmas, thereby challenging the old methods of doing things. Individualized consideration is the acceptance and promotion of an individual's development and achievement based on his/her unique needs and priorities.

Wright and Pandey (2010), posited that public organizational leaders are more disposed to transformational leadership style contrary to presumed scholastic expectations as the institutional structures are not rigidly bureaucratic. Furthermore, most of the dimensions of transformational leadership style are in tedium with the utilitarian philosophy as greater good is achieved when subordinate's CMD is elevated to a more principled level of judgment (Burns, 1978). Moreover, transformational leadership enhances follower's perceptions and desires with regard to leadership behaviors.

Transformational leadership on the other hand, provides support for subordinate's behavior (Hollander & Offermann, 1990). In line with earlier suggestions, to explore the effect of bureaucracy on transformational leadership, this research is in response to the clarion call to examine the effect of leadership style on subordinate's ethicality in the Nigerian public sector.

2.7   Dimensions of Transformational leadership

2.7.1 Idealized *Influence*

Idealized influence is first attribute of a transformational leader which includes attitudes and behaviors of the leader as they instill respect and trust of their followers. Bass (1990) posited that they are also role models as they create an environment of pride and common purpose (Bingham, 1972). Avolio and Bass (1998) posited that, leader's share mission and vision, sense of personal charisma and the need to inspire and develop subordinates by empowering their sense of judgment and innovation. Although personal charisma is not enough motivation for followers development as idealized influence is cultivated and earned through impeccable leadership ethical integrity which compels followers to trust and respect the leader. Charismatic leadership is closely linked to transformational leadership as it builds followers trust and respect (Burns, 1978; Bass, 1985), and all these are outcome of transformational leadership style (Gadner & Avolio, 1998). As role models, they usually forgo personal gain for mutual benefits and some scholars regard idealized influence as the charismatic element of transformational leadership style (Yukl, 1989; Avolio & Bass, 2002). Idealized influence equally

66

connotes steadfastness, personal responsibility which endears such leaders to their subordinates (Ismail et al., 2010).

2.7.2 *Inspirational Motivation*

Through inspirational motivation which is the second attribute of the transformational leadership style, leaders reflects on their moral caring attitude and sincere interest in the development of their followers as the leaders lead by example, the exemplary behavior is acceptable to the subordinates who equally emulate them (Rainey, 2009) with inspirational motivation leaders encourage their followers to take up ownership and responsibility for their action thereby achieving high performance. Inspirational motivation connotes a set of enterprising framework through which leader's impact on subordinate's performance (Avolio & Bass, 2002). The capacity to articulate futuristic objectives, mission and vision is the hallmark of an inspirational leadership (Kirkbride, 2006). Inspirational leaders are committed, futuristic in orientation and above all have the will character to inspire subordinates well above required expectations by helping followers to see things differently and be willing to actualize their personal dreams (Dubinsky et al., 1995).

Bass (1997) posted that inspirational motivation is the ability to lift follower's expectations to highest optimism and being enthusiastic to accomplish same. This aspect of leadership is vital in achieving meaningful moral decisions by presenting a clear picture of the future and moral justification to pursue such dreams, as it is an

uphill task to achieve ethical reasoning and moral behavior without carrying people along a familiar path.

2.7.3 *Intellectual Stimulation*

Intellectual stimulation is the third attribute of transformational leader as they promote problem solving practices. (Bass, 1990) Leaders also solicit new ideas and suggestions on how to solve problems (Pounder, 2008). Richardson (2011) was of the view that leaders promote development activities that enhance learning opportunities, in this way leaders encourage followers to challenge beliefs and revisit problems (Kirk bride, 2006).and all these attributes propels the ethical reasoning and behavioral conducts of both the leaders and followers.

Bass (2004) posited that intellectual stimulation by transformational leaders enables them to maintain a conducive atmosphere for creativity, growth and utilization of intelligence needed for rational reasoning when confronted by an ethical dilemmas. Thus, through this medium, the transformational leaders develops the cognitive moral ability of followers needed in moral judgment. Intellectual stimulation enables the subordinates to part-take in solving ethical issues and dilemmas on individual and collective basis and it is one of the fundamental features of transformational leadership. Ethical reasoning is about the moral and acceptable method of judgment and through intellectual stimulation leaders develop the subordinate's sense of perception of ethical issues, their moral reasoning and moral character needed for organizational general ethicality.

68

2.7.4 *Individualized consideration*

Individualized consideration is the last attribute of transformational leader whereby leaders communicate through teaching and coaching (Xirasagar, 2008). Leaders promotes improvement of self and subordinates (Richardson, 2011) Leaders mentor their follower's development and growth (Bass, 1990). Individualized consideration is about personal attention given or paid to subordinates personal condition or situation and through these method, transformational leaders acknowledges and appreciates the subordinates personal attributes and potentials with regard to their individual requirements, and dreams or aspirations (Avolio & Bass, 2002).

Transformational leaders through individualized consideration propels followers to greater heights of personal moral reasoning and behavior as the awoken their self-worth and importance which motivates followers extra efforts and general satisfaction (Stone et al., 2004). Leaders having cognizance of individual needs and aspirations demonstrates the leaders capacity to understand subordinate's concern and interest thereby encouraging them to exhibit their utmost best in every undertaking morally and spiritually. Kirkbride (2006), posited that individualized consideration remains one major feature of transformational leadership. By demonstrating individualized personal feelings towards the subordinates, transformational leaders provides interactive opportunities to followers to educate themselves on leadership moral values and general ethical conducts (Ismail et al., 2010). Moreover, empirical studies evidence that transformational leaders exhibits these four notable attributes of behavioral traits which

69

are favorably in agreement with follower's needs and aspirations necessary for the development of ethical and moral reasoning of their subordinates (Kirkbride, 2006).

Furthermore, literature indicates that providing individualized consideration and other dimensions of transformational leadership style helps to align subordinates needs and aspirations which propels them to extra miles as they have a sense of importance and inclusion in the organizational vision and goal. Scholars maintain that individualized consideration provides a supportive environment, helping followers to feel valued and appreciated as leaders teach and advice followers according to their individual needs for their personal and ethical development (Avolio & Bass, 2004).

2.8   Pseudo Transformational leadership

However, one should avoid the fallacy of hasty generalization, that any leader or leaders that met the above conditions and features of transformational leader is truly transformational leader, examples are usually given of two dictators namely Adolf Hitler and Saddam Hussein. Both leaders were charismatic, worshiped and idolized by subordinates as they were looked upon as" role models and mentors. Carless et al., (2000) synthesized, all the above transformational leadership dimensions into seven known as the Global transformational leadership (GTL) Scales. The seven dimensions are; (1) Vision (2) staff development (3) supportive leadership (4) empowerment (5) innovative and lateral thinking (6) leadership by example (7) charismatic leadership.

70

Literature review evidenced that transformational leadership style could sometimes become unethical when leaders starts pursuing individual interests rather than collective interest (Kanungo & Mendonca, 1996). Idealized influence is largely contingent upon motive and environmental situation but Bass and Steiddlmeier (1999), classified the unethical charismatic leader as fake or pseudo-transformational leaders. The real transformational leaders has high morals, integrity and are honest to the core without being dubious, or manipulative but have sincere behavior. The hallmark of transformational leadership style lies in its ability to inspire, possession of moral character and application of principled judgment which impacts positively on subordinate's ethicality (Battilana, Gilmartin, Sengul, Pache & Alexander, 2010). An empirical study indicate that authentic transformational leadership has a positive effect on the subordinate's moral behavior and this is the result of exhibiting genuine moral character, courage, integrity and these creates awareness in followers' moral behavior (Dundum, Lowe & Avolio, 2002).

2.9   The Full-Range Leadership Theory

Leadership is the vital key personnel responsible for formulating and implementing organizational objectives and due to the complexities of modern organizations possession of only one leadership style might no longer be enough. Today, effective and efficient leaders are both transformational and transactional in approach (Bass & Avolio, 2002), a mixture of the two leadership styles give full-range leadership behavior required to be successful in an organization.

71

2.10 Transactional Leadership Style

2.10.1 *Contingent reward*

Contingent reward is about agenda or goal setting, while rewarding subordinates when objectives are met. The bottom on is the belief that goals will be attained based on expectation of reward but this rarely motivate followers to go the extra mile giving credence to full-range model believed to be more productive (Turner et al.,. 2007). The contingent reward of transactional leadership style is based on personal emotional and economic benefits of exchange that stipulates the mutual expectations of the followers and leadership (Raleigh, Curran, Allen & Shankman, 2015). In practice, contingent reward could either be beneficial or unhelpful through dispensing of rewards such as pay increase, or punishment depending on outcome of mutual expectations (Bass, 1985).

However, contingent reward comes in diverse forms as not all supervisors or managers are in a position to dispense cash rewards, therefore contingent rewards involves non-financial rewards including testimonials, recommendations and appraisals. Through contingent rewards, transactional leaders monitor follower's performance as they are equally expected to conform to agreed terms (Avolio & Bass, 2007). Subordinates are likely to be properly informed and guided towards organizational values and ethics when ethical issues are spelt out (Turner et al 2007).

2.10.2 *Management by Exception Active*

Management by exception active manifests when transactional leaders effectively monitor the performance of their subordinates to be sure that follower's activities on the job conform to the agreed terms and specifications (Avolio & Bass, 2007). However, both leadership characteristics live up to their names as management-by –exception active, refers to leaders who actually monitor their staff, correcting mistakes as at when due, looking out for problems before they occur.

Moreover, subordinates closely monitored rarely make mistakes as they know the consequences and learn to avoid mistakes (Kirkbride, 2006). Transactional leadership style employs management by exception active to monitored and tailor measure activities to fulfilment of an agreed objective (Zagorsek et al., 2009). Although, management by exception active is negatively related to post conventional ethical reasoning or moral behavior, as it rarely encourages innovation and creativities in followers and organizations generally (Kirkbride, 2006; Turner et al., 2007).

2.10.3 *Management by Exception Passive*

Management by exception passive is one major characteristics of transactional leadership style, whereby management-by-exception passive, refers to leaders who wait and only come in when problems arise. This type of leadership is vital in certain situations due largely to human personality and dynamism, but lacks ethical or moral dimension. Leaders only come in to effect corrections when deviations or mistakes has already been made and not to prevent the mistake (Bass, 1985; Avolio & Bass, 2004).

73

Empirically, it is found to be negatively correlated to post conventional ethical reasoning and moral development of followers (Turner et al., 2002).

2.11 Servant Leadership

Van wart (2003) indicated that servant-leadership theory as developed by Robert Greenfield was the original leadership theory that can claim to have ethical orientation and dimension of leadership, but was little publicized and therefore received poor attention. It shows ethics as a critical element of leadership (Northouse, 2007), and servant leadership attributes includes empathy, altruism, awareness, perception, and interest in the development of others to their full potential, and sincerity in listening and understanding. Another important element in servant leadership is the building and sustaining of trust in followers. Basically, trust and respect develops for a leader due largely to consistency in behavior and character, ethics ,values , foresight, abilities, words and finally commitments (Robbins, 2005) Therefore, trust is very important in every human relationship and the servant leader recognizes that followers will not comply unless trust is built and this is gained through constant and consistent behavior by exhibiting care for persons with whom one works with or involved with, thereby sustaining the trust built over time which ultimately propels ethical and general moral conduct.

2.12 Spiritual leadership

Most definitions on spiritual leadership has to do with values, attitudes, and behaviors that are required to motivate others and self, so that they develop a sense of spiritual

74

survival through their calling and membership. By its name, spiritual leadership could be misleading, for effective leadership equally requires values, integrity and a demonstration of care and concern (Reave, 2005). Fry (2003) solicited support of fellow scholars to empirically study a holistic leadership theory that will integrate all fundamentals that exists in the work place environment as the body (physical), the mind for (logical/rational thought) the heart for (emotions) and the spirit. He later developed the measurement for spiritual theory (SLT) with the army squadron at the Texas which revealed a positive relationship between spiritual leadership, organizational productivity, and commitment (Fry, Vitucci, & Cedillo, 2005).

2.12.1 Measuring the Cognitive Moral Development (CMD)

In response to the observed shortcomings of MJI, an objective and multiple choice model was developed DIT (Rest, 1979, 1990). The defining issues test measure presents some ethical dilemmas or scenarios in short story or essay format. It has proved to be a good pen and paper examination of moral judgment whereby respondents are made to take a stand after reading a number of stories comprising of ethical issues or dilemmas of societal values. The respondents are required to place themselves or assume the position of the major character in hypocritical ethical dilemmas which determine their Yes or No stand on the moral issue and their subsequent reactions (Rest, 1994).

Although the DIT has many versions backed up with some ethical or moral scenarios and among the most popular stories is the escaped prisoner, who migrated to a new abode where he started a new life of hard work and charity to the extent that the whole

75

community loved and trusted him as a good man. Mr. Johnson lived happily in the community until the bubble bust when he was recognized by an ex-neighbor who knew him as the man the police are still looking for to re-arrest and send back to prison. The participants are now required to answer whether Mr. Johnson should be reported to the police by his former neighbor and have him sent back to prison.

The respondents are required to answer 12 questions which measure their cognitive reasoning ability as principled or unprincipled individuals. The original version has six scenarios while the shorter version applicable to this study has three scenarios which is a self-report measure. The respondents are to rate and rank the questions, for an example, a five point Likert scale from the least (1) to the most-important (5) of the twelve questions, after which they are then required to rank their most important items from 1st most important to the 4th most important item in the twelve questions which motivated them initially to answer a yes or no at the beginning of the question. Each four questions captures stages of cognitive moral development and specifically, four questions represents principled or advanced stage of moral reasoning.

However, P-score represents the number of times principled issues are ranked which are in line with post conventional reasoning and it is calculated by adding a weighted average of 4 points for all post conventional related moral issues, 3 points to post-conventional issues placed second, 2 points are given to post conventional issues placed third, while 1 point is assigned to post-conventional issues placed fourth and these ranges from 0 for pre-conventional reasoning, to 95 for post-conventional reasoning, an

indication of higher complex moral reasoning (Rest, et al 1999). A threshold was equally provided as cutoff points to categorize respondents according to their reasoning capability, P-score from 0 -27 are the low post-conventionalists, 28 − 41 are for the middle post conventionalists while from 42 and above are for the post-conventionalists (Rest, 1990).

The reasons for the morally challenging decisions are scored in accordance to Kohlberg's stages of moral development. Test-retest reliabilities of the measure are always between 0.70 and 0.8s, with a Cronbach's alpha of 0.70s (Rest, 1990). The DIT has group validity difference and correlations between 0.60 and 0.70 with other measures of moral reasoning in convergent/divergent validity tests (Rest et al., 1999). The most important fact is that whichever instrument one applies, extant empirical studies evidenced that cognitive moral development (CMD) is linked to moral judgment and decision outcome.

2.12.2 The Neo-Kohlbergian summary

Lawrence Kohlberg (1927-1987) remains the most pronounced psychologist of recent time in the area of cognitive moral development. He expanded the earlier work of Piaget's three stage reasoning framework. The Neo- Kohlbergians classified their schemas into three as follows, the post-conventional level three, (6) focused on moral ideals and principles that are given priority. This is the highest any individual can cognitively attain and it looks more of an utopian than reality as only very few people are here. At level three (5), personal interests are subordinated for group benefits and

this is in line with transformational leadership philosophy. The level two (4) is about maintaining norms and honoring obligation to duty in conformity to rules and regulations. At the level two (3) this connotes awareness of norms that bind the collective aspirations.

The last level one (2), is about personal interest, being self-centered and self –fish. At level one (1), is about being impulsive, seeking cooperation to avoid punishment. On the other hand, the Kohlbergian stages are equally divided into three stages with each stage having two levels. Post-conventional: (6) Guided by basic universal ethical principles (5) Adherence to social contracts. The Conventional stage, (4) Awareness of law and order and, (3) Conformity to interpersonal unity. The last stage three, Pre-conventional: (2) self- interest (1) Fear of punishment and obedience.
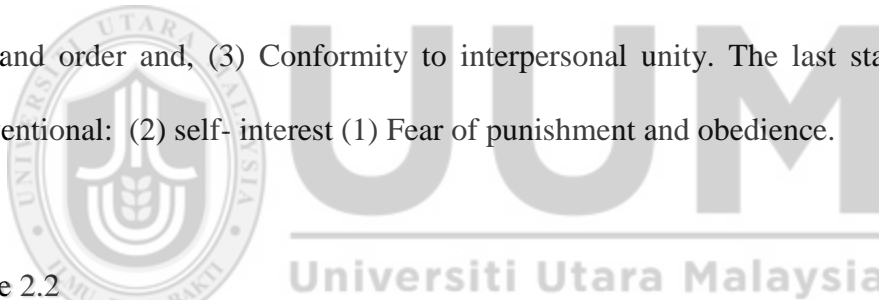
Table 2.2

levels of moral development

LEVEL	STAGE	CHARACTERISTICS OF STAGE/LEVEL
Pre-conventional	Stage 1 Punishment-obedience orientation	(PI Schema)
	Stage 2 Instrumental relativist orientation	(Self interest)
Conventional	Stage 3 Interpersonal concordance orientation	(MN Schema)
	Stage 4 Authority and social-order maintaining	(Law & order)
Post-conventional	Stage 5 social-contract legalistic orientation	(P Schema)
or Principled	stage 6 Universal ethical principle orientation	(Ideals & logical)

Source: Kohlberg (1969) Stage and Sequence of CMD, and Rest et al., 1999)
:

78

2.13   General Overview of cultural distinctions: Vertical Individualism and Collectivism

The choice of vertical individualism and collectivism stems from that fact that it is one of the most influencial individual value specificities widely used in assessing leadership motives and behavioral parttern. The concept of individualism and collectivism connotes a strong bond or a loose tie between individuals, society or group. Individualism equally represents societies or countries in which relationship ties among individuals are loose. On the other hand, collectivism connotes a reverse of individualism and emphasizes the interest or priority of group over individual goal or aspiration. Collectivism is about cohesion of the in-group, for example the feeling and concern an individual or a leader shows about effects of an action or judgment made. Transformational leaders through individualized consideration, idealized influence, inspirational motivation and intellectual stimulation takes into account the effects of their ethical decisions and moral behavior (Trevino & Bass, 2007, Turner, et al., 2007).

An assumption and belief that individuals are different and independent of each other is the core element of individualism. Thus, there are implications attached to this notion of which empirical validation universally remains inclusive (Schwartz, 1990). The primary focus of individualism is on personal rights above obligations or duty, a self-actualization goal orientated belief, personal identity and concern for immediate family. Individualism is basically transactional in nature whereby obligations and expectations are ironed out with a primary small group. Conceptually, individualism connotes

79

personal control and personal uniqueness (Markus & Kitayama, 1991; Sampson, 1997; Triandis, 1995).

2.13.1 *Collectivism*

Collectivism is usually conceptualized as an opposite of individualism, and as framework (COL) represent clearly different worldview. The assumption is that the in-group is paramount and binds individuals together. Several scholars have already conducted empirical studies and tackled the importance of the cultural element of vertical individualism and collectivism (Schwartz, 1990; Hofstede, Neuijen, Ohayv & Sanders, 1990; Kagicibasi, 1997; Kwan & Singelis, 1998; Oyersman, Heather, Coon & Kemmelmeier, 2002), for organizational success. Literature evidenced that organizational success largely depends on leadership, its features and capacity to propel individual cultural values in line with organizational goal, mission and chosen strategic objectives (Deal & Kennedy, 1982; Muenjohn, 2007).

2.6.2 *Psychological Implications of Individualism and Collectivism*

1.   Individualism connotes self-concept, being positively disposed about self-actualization.

2.   Being self-fulfilled and cherish personal beliefs, values and individual success

3.   Open to personal emotions, believes that moral judgment, moral reasoning depends on individual personal orientation and not on social factors as it opposed to moral reasoning that is dependent on situational specific (Newman, 1993; Morris & Peng, 1994), thus, social context does not determine social information. On the other

80

hand, Schwartz (1990) posited that collectivist societies are communal in nature, share common fate, aspirations that make the in-group the bases of analysis (Triandis, 1995).

A.   Collectivism connotes a broader range of beliefs and values, attitudes and behaviors

B.   Membership of an in-group is paramount and central

C.   Collectivist goals suppresses personal traits as personal ambition is sacrificed for common good (Oyersman, 1993; Triandis, 1995)

D.   Situational context impacts on moral judgment and social roles influences perception in collectivist society (Kwan & Singelis, 1998; Rashid & Zhao, 2010)

Based on empirical literature, cultural distinctions of vertical individualism and collectivism are well evidenced elements that exerts significant influence on moral reasoning and individual behavior (Oyersman, 1993; Ramachandran, Chong & Ismail, 2011)

2.14 Religiosity Commitment

The concept of religiosity commitment connotes how deeply involved an individual is committed to his or her faith. This could be generalized to include personal disposition, behavior, attitude and other measurable attributes. Transformational leaders are known to be committed risk takers, strong willed in disposition (Burns, 1978). Religiosity commitment equally includes those that observe their prayers often as and at when due. Religion has many interpretations and involves a multidimensional processes like beliefs, values, rituals and other behavioral attitudes as emotions and experience.

Specifically, religiosity commitment connotes the individual's position and acceptance with regards to supernatural being as the final and ultimate reality of life (Mills, 2007), thus it involves private audience or personal communion with the creator through meditation, religious behavior and prayers to God. Literature evidenced the effect of religiosity ethical reasoning and behavior (Felix et al., 2015).

2.15 Individualism and Collectivism, Leadership Style and Post Conventional Level of Reasoning

Individualism and collectivism defines the relationship between an individual and the society as tight or loose which gives a group some uniqueness from other groups on issues of right, wrong, effective and ineffective (Nikandrou, Apospori & Papalexandris, 2003). Research shows that similar cultural backgrounds produce similarities in thought and general behavioral pattern which are peculiar to a group of individuals, but this may not be static. Culture is an embedded assumptions, norms and beliefs shared by members of a group (Hofstede, 1980), and leaders should be able to understand the values, norms and beliefs of their followers.

Literature established that some leadership features are universally approved while some are culture-bound (Turner, et al., 20087; Schein, 2010). Thus, universality of value structure propounded by Schwartz and Bilsky (1987; 1990) posited five formal characteristics of values. The first value are concepts and beliefs, second value is accepted behavioral pattern, the third is about specific situations, the fourth is guides

selection or evaluation of appropriate behaviors and events and the fifth is ordered by relevance of the issue.

However, the primary intent of value is the motive or goal that it expresses (Schwartz, 1990). The motivational theory produced the eight types of individual values as pro-social restrictive conformity, enjoyment, achievement, maturity, self-direction, security, and power. It was observed that whatever is done to achieve one value type always have practical, psychological and social consequences which usually may be in conflict or in line with other value types (Schwartz & Bilsky, 1987; 1990). The Big Five typology sees personality as organized clusters of traits in five dimensions, such as agreeableness, (altruistic, trusting, kind, and cooperative), openness (imaginative, curious, artistic, insightful), extraversion (active, assertive, energetic, outgoing), conscientiousness (dependable, responsible, dutiful, determined), and neuroticism (anxious, hostile, impulsive, stressed). All the above are known to relate to one form of leadership or the other, but research has found that personality and transformational leadership are in consonance with agreeableness.

This earlier version was modified to include three more potential universal value types bringing the whole value type to eleven as follow :-

Power: This has an index of three variables namely, social power, wealth, and authority.

Achievement: The bottom line of this value type is mainly personal success due largely to competence according to social norms. Other attributes are ambition, capability, intelligent, influential and generally being successful. Hedonism: This comes through pleasure and satisfaction experienced by the individual and its other attributes are pleasure and enjoyment. Stimulation: The objectives of this value type are excitement as result of individual's desire for variety and some of its attributes are varied, daring and exciting life. Self-direction: Independent minded, as a result of the need to control and master one's situation. Other attributes are creativity, freedom, and choice of action, curiosity and independence. Benevolence: Schwartz posited that the motivational objective here is people's welfare through interpersonal relationship and other attributes are helpfulness, honesty, love, forgiving spirit and responsibility.

Tradition: A shared experience in symbols and practices becomes norms and customs valued by members of a group which reflects in their behavior, work, religious rites, and beliefs. The motivational objective for this are respect and acceptance individual's culture imposition, and its attributes are respect for tradition, accepting individual's portion in life, being humble and moderate. Conformity: The major objective of this value type is to be lawful, restrained behavior and other impulses that will injure people against social acceptance. Its attributes are politeness, cleanliness respect for elderly, obedience, discipline, and obeying social order. Universalism: The individual objectives of universalism are understanding, tolerance, protection and welfare of others. Schwartz maintained that more macro than benevolence values and attributes of universalism are equality, unity, wisdom, social justice, peace and tranquility. Security:

This stability of life, relationships and the society at large in which the individual resides and its attributes are sense of belonging, reciprocity, family security, national security and general social order.

Spirituality: Researchers evidenced the fact that customs and creed gives life meaning and a coherence sense and the attributes of these are inner harmony, getting meaning out of life being aloof, and living a spiritual life style. As scholars evidenced the fact that individual values are seen as an objective or goals, it follows that whatever the consequences or outcome, negative or positive must serve the interest of the individual (Schwartz, 1992), this means that values that achieves individual's objective must be in conflict with those that serve collective interest. The theory of individualism and collectivism identified attributes related to each as family, integrity, and interdependence (Triandis, 1986). Therefore, individualism is about emotional detachment and collectivism is about family integrity, though within same family in either culture, individual family members may still prefer individualistic values in some spheres as educational attainment, and number of children.

Allocation of values started from the political process and as member of the community, whereby the culture, demographic welfare and norms values are prominent. Cultural acquisition is a process of socialization as values and other forms of norms are part and parcel of the culture, Value therefore, connotes acceptable and unacceptable practices and it attaches credibility to individual activities (Triandis, 1994) Individual values has been proved to enhance moral reasoning as human beings are the only

creature that is capable of distinguishing good and bad, right or wrong conduct and moreover the word value refers to what is acceptable or unacceptable (Athos & Coffey 1968). Virtue or value provide the individual with a sort of guideline for his personal conduct as he will not only be able to distinguish between positive and negative conducts and his relationship with other people with regards to how they feel, think and react (Hanekom, 1977).

However, values mean different things to different people, but to a public official it provides the standards of living, bases of his preference and decisions. Researchers have equally evidenced the importance of values in public administration and to the public servants who reacts differently to different ethical dilemma. The values held by public servant could be one of the causes of the ethical dilemmas due to greed for power or higher political office, personal aggrandizement, wealth and status rather than adherence to professional norms or virtue. The fallibility of man undermines effective personal performance of the public servant which results to absence of moral leadership and public accountability, all these impacts negatively on the subordinates who may tend to indulge in unethical practice (Hanekom, 1977)

Normative ethical theories act as guide to individual's moral reasoning that justify his judgement of what is right or wrong when faced with an ethical dilemma. The underlying paradigm of deontology and teleology is respect for people as both agree on the notion of universal ethical principles. Despite critics like Foot (1985) and Baxley (2007) all moral motivations seek virtuous out comes whether propelled by character or

from seeking virtues outcomes. Therefore, it will be wrong to suggest that either the deontology or the teleology is better than the other when confronted with an ethical dilemma. In attempting the identification of better ways forward, the fact is that the theory that will have the same relevance under all circumstances and in all political, economic, social and even environmental is difficult to come by. The point remains that the community values and norms is central to a consideration of better guidelines for public officials as this will prevent public servants showing unethical behavior (Hanekom,1973).

2.15.1 Universality of Value Structure

Empirical survey research conducted by (Hofstede, 1980) comprising of 88,000 respondents from 66 countries and generated 33 item questionnaire that measured four cultural dimensions remains widely used by scholars to date. The four dimensions identified are *Power distance*, (PDI) the expectations of the less powerful in an organization or country of power distribution unequally, *Uncertainty avoidance* (UDV*),* how members of a culture feel threatened by unknown situations, *Individualism* (IDV) relationship between an individual and the larger society, where loose ties exists (high IDV) or where the ties are tight (low IDV), *Masculinity* (MAS), this is about gender disparity roles and long term orientation was added later by other researchers . However, it attracted some criticisms for using one multinational corporation to draw general conclusions (Triandis, 1982), he argued that influence of corporate culture cannot be ruled out, but patterns of culture relationship still remain same in replicated studies (Hope, 1998; Ramachandran, Chong, & Ismail, 2011).

Against the above backdrop, Bass (1997) argued that transformational leadership blends in all cultures and the universality of transformational leadership style (TFL) was based on effectiveness of leaders that practiced transformational leadership style, unlike those that practice transactional leadership or laissez-fare irrespective of cultures, countries and organizations, Bass equally accepted that this universality is only as a concept because specific behaviors linked to each leadership factor might vary from country to another. Muenjohn and Armstrong (2007) examined the extent of cultural influence on leadership behavior using the MLQ and the Value Survey Module (VSM,) was used to identify the four cultural dimension (Hofstede, 1984) they reported that cultural dimension had no significant impact on the transformational, transactional and non-leadership behaviors, only a small impact of power distance on transformational leadership and this seems to support the universality of the transformational-transactional paradigm proposed by Bass (1997) and Triandis (1994) 'etic" approach. However they accepted that leadership behavior is not a universal phenomenon

The question of an endorsed prototype universal ideal leadership was raised regardless of culture? (Dorfman, 1996; Bass, 1990; Hartog et al., 1999), what seems like a reply came from Chmers (1997) who inferred that examining leadership at the basic function attracts the likelihood of universality, but investigating leadership at level of specific behavior, then culture manifests. Literature evidenced that cultural values of individualism and achievement were found to be conflicting using the institutional anomie theory (Cullen, *et. al,* 2003). Merton (1968) posited that cultural individualism

coupled with achievement usually leads to deviation and ultimately to unethical reasoning due to pressure of an enhanced aspiration on the leader.

However, this leads to a more unorthodox means of seeking an ends due largely to stratification of legitimate avenues of aspirations. The same study evidenced the fact that cultural values of an individual and an achievement orientation might produce no desire to cut corners or resort to illegitimate and unethical means to seek desired ends. Cullen (2002) equally posited that the four cultural dimensions and the four social institutions are related to leader's justification of ethical suspect behavior, but managers at the apex may not likely engage in unethical suspect behavior. Therefore actions taken to achieve each value type usually have the psychological, practical and social consequences which are in line or in conflict with the pursuit of other values.

2.15.2 Individualism-Collectivism (IND-COL) Typology

The rationale behind individualism-collectivism was further elaborated and developed by Triandis (1993). Values are goals which its attainment must serve the interest of the individual pursuing it and likely to conflict with those that serve collective values (Schwartz, 1992). This could be regarded an off-shot of Hofstede's (1980) study, orthogonal factors associated with it individualism-collectivism are family, integrity and interdependence an aspect of collectivism and self-reliance and separation from group an aspect of individualism. Personality was added as attribute that corresponds to both cultures and idiocentricism goes for individualism while allocentrism corresponds to collectivism, he inferred that over simplification be avoided

89

2.15.3 Individualism-Collectivism as Potential Moderator

Empirical literature shows that ethical values influences individual behavior and shared values system enhances mutual cognition processes as moral dilemmas are seen and approached in similar pattern (Rest, 1999). In this study, individualism-collectivism was introduced as a moderating variable which intervenes on the relationship between post conventional ethical reasoning and transformational leadership style. Other studies have examined the relationship between moral decision and transformational leadership and the influence of culture on transformational leadership style (Muenjohn & Armstrong, 2007; Schein, 1990, 1996, 2010), they only used culture as predictor variable on transformational leadership style. Therefore, no study has considered individualism-collectivism as a mechanism for enhancing or moderating the effect of post conventional ethical decision on transformational leadership behavior and its influence on the followers.

To justify the potentiality of individualism-collectivism as a moderator, the proposition by Schwartz & Bilsky,1987; 1990), whereby they synthesized and analyzed the likelihood of conflict or compatibility between value type pairs and observed a structure of relationship among value types common to all humans. Therefore, following Schwartz (1992) observations on the 11 identified motivational value types, this study examined one fundamental question to address the values linked with individualism-collectivism. Are all the motivational values types linked to post conventional moral decision-making and do such linkages reinforce or challenge leader's behavior? In analyzing further, Triandis *et al.*,(1990), attributes individualism-collectivism

90

constructs, where individualists cultures are personal goals and personal objectives are paramount, while the collectivists considers in-group, family, nation and behave differently towards in group and out group.

On the other hand, a multiple study of professional fields that applied the DIT2 showed higher levels in some fields relative to the rest (Rest & Narvaez, 1994), they observed that people are different in the level to which reasoning motivates their moral judgement as reasons offered includes different educational level, age, gender influences, life experiences, discipline, and professional occupation, political and cultural attitudes. Although their study did not cover public sector but highlighted the variables that contribute to reasoning and behavior.

Triandis admitted that human beings are both individualistic and collectivist and can co-exist but it depends on the situation (Triandis, 1993), and other scholars recommended the fine toning of the concepts and instruments and suggested that rational and personality factors moderates the influence of individualism-collectivism on in-group and out-group communications. Traindis et al, (1998) while measuring the dichotomies of individualism and collectivism by gathering data on attitudinal responses of participants, they inferred that the more affluent a collectivists culture becomes socially, the more responses no longer reflect collectivists beliefs but individualistic beliefs and buttresses the cultural aspect of leadership behavior based on societal values as an influencing factor.

They expanded individualism-collectivism to include the vertical and horizontal aspect of the two for a better measurement.;-

I. *Vertical Individualism-* self as autonomous but recognizes that inequality exists among individuals

II. *Vertical –Collectivism –* Self as part of a collective whole, accepts hierarchy and inequality within the group.

III. *Horizontal Individualism-* Self as fully autonomous and believing that equality among individuals is the ideal thing

IV. *Horizontal Collectivism*—Self as part of a group and perceiving members as equal.

V. People see themselves differently even in the same culture and this in many cases determine the very nature of individual life including cognition, emotion and motivational values as Lau, Tse and Zhou (2000) posited that subordinates share as part of organizational culture leaders values, beliefs assumptions patterns of relationships and behaviors.

Literature evidenced the essence individualism-collectivism in terms of leadership behavior and its impact on the subordinates. Schein (1985) indicated that culture are in three forms namely the artefacts, shared values and underlying assumptions, the first is the noticeable part of culture as dress code , building design and general physical layout. The second is of significance to this study as shared values represent the standards in use within an organization in moral decisions, actions of the people and underlying assumption is about human nature at work that represents the core culture of

92

a people, their relationships, social institutions and general environment. While conducting an investigation on the moderating effect of organizational culture on leadership style Mohamed (2011) indicated that culture play an important role of moderating the relationship and their study provided further evidence of moderating role of cultural values on leadership behaviors and management organizational outcome.

Moreover, Hofstede's National Culture questionnaire has been replicated in many studies and on numerous occasions (Bond, 1980; Hall, 1984-1985; Hope, 1990; Lowe, 1993; Sondergaard, 1994; Shane, 1995, Helmreich & Merritt, 1998; de Mooij, 2001; Mouritzen, 2002 and van Nimwegen, 2002), and each of the cultural dimensions is based on fundamental problems that confront every society. A study conducted by (Preble and Reichel, 1988), examined how students reacts to ethical dilemmas when confronted, their result showed that students from the US and Israel had significant similarities, though cultural differences exists between the two countries.

Their result showed relative high moral standards on both the theoretical-conceptual level and on concrete-behavioral level'. Lysonski and Gaidis (1991), added US, Denmark and New Zealand students in their own studies and reported that the students reacted similarly, irrespective of culture. Tsui & Windsor (2001), studied moral reasoning of auditors from Hong Kong, China, and Australia using Kohlberg's 1969 Cognitive Moral Development Theory which explains rationale behind an individual's particular ethical choice. Hofstede's Cultural Theory defines culture in terms of five

dimensions, demonstrated a link between cultural differences and auditors way of thinking, and posited that culture differences actually affect an individual's decision-making process.

Furthermore, researches were conducted on five identified ethical dilemmas; coercion and control, conflict of interest, physical environment, paternalism and personal integrity, using series of developed vignettes and most of the results indicated influence individual value on moral decisions and behaviors (Fritzsche & Becker, 1983 & 1984; Lysonski & Gaidis, 1991). It evidenced that the characteristics of leaders combined with the beliefs that they bring in tackling ethical dilemma is good framework that develops their self-identity and behavior

The idealized influence of transformational leader has some ethical undertone (Avolio, 1999), and setting the inspirational ethical value, but some outcome of transformational leadership needs moderation and this applies to both transactional and charismatic leadership styles because individual values are essential for some outcomes to be positive as culture is directly linked to leaders attitude and behaviors (Vestal, Fralicx & Spreier, 1997). In some cultures, leaders apply a combination of both transformational and transactional leadership style to yield better result, some scholars argue that transformational leadership style sometimes become a negative influence on the subordinates and organization as it has ethical implications when a leader behaves immorally as he is blinded by his own values (Price, 2003), this could be made much possible by the values (VIM, VCM) inclination of the leader.

94
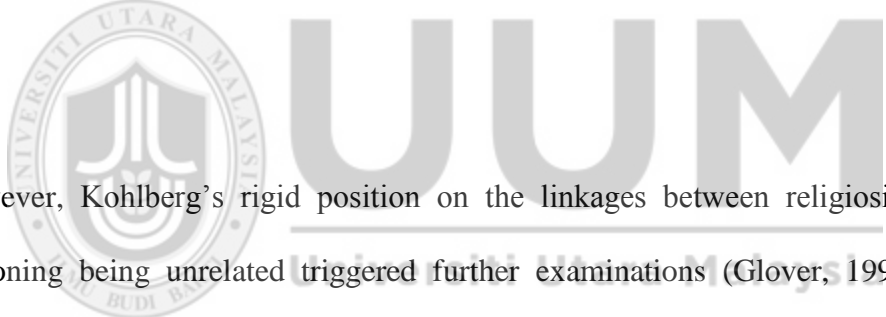
Some cultures will even abhor the compliance based transactional leadership as unethical as it lowers self-esteem for the benefit of the leader (Kanungo and Mendonca, 1996), all these observed shortcomings of both leadership styles could possibly be moderated by vertical individualism and collectivism to make their influencing processes more dignified to followers, as destroying followers self-esteem for a positive outcome is not an ethical social influence process. As mentioned earlier, understanding the influence of individual values and organizational culture is very crucial in terms of dealing and working with people for the leader to be able to harmonize all activities into a common objective.

Culture is one of the most powerful, consistent and constant factors that influences and controls organizations and has been linked by numerous studies on how members in an organization share a common frame of behavior, this is because a common perceived and shared cultural values will reduce conflict and enhance mutual interaction between leadership and followers (Avolio, Bass & Jung, 1999), which means that leaders value preference should be in consonance with those of the followers and the organization. Countless of studies have identified the association between culture and leadership style and leadership behavior and most evidenced that individual beliefs, values and information may directly or indirectly guide leader-follower behavior (Chong & Ismail, 2011).

2.16 Religiosity Commitment as a Potential Moderator

Religiosity has been identified in some empirical studies as one vital factor amongst others that influence leadership and subordinates' ethical and moral conduct (Mills, & Naumann, 2007). Personal or individual religiosity and moral reasoning has been examined as a variable in some researches and an empirical analysis showed a correlation between religiosity commitment and post conventional moral reasoning (Kihl, *et al.,* 2007). The same study indicated that an increased level of personal religiosity of Directors of sports is a predictor for better moral reasoning in sports administration. Other studies reported a negative correlation between higher moral reasoning and higher level of religiosity (Byl & Visker, 1999; Sapp & Jones, 1986).

However, Kohlberg's rigid position on the linkages between religiosity and moral reasoning being unrelated triggered further examinations (Glover, 1997), thus the relationships of some religious groups of moderates, conservatives and liberals were compared which indicated that religiousness and moral reasoning are related. The most important issue is what influences the moral reasoning of the individual which are varied ranging from divine law, normative ethical philosophy of social justice (Richards & Davidson, 1992). A statistical significant correlation was found between religious liberal individuals and those with higher cognitive moral development (Glover, 1997), thus, duty or justice based as a measure of post conventional moral reasoning may influence personal religiosity commitment.

96

Thus, the absence of congruence in findings by different scholars could be attributed to a number of factors ranging from choice of measurement instruments or tools as moral judgment instrument (MIJ) or the defining issue test (DIT) which produces varied results.

Literature evidenced that leader's level of moral development and reasoning is a predictor of his involvement in an unethical behavior (Galbraith & Jones, 1976), thus moral reasoning is linked to observable leadership behavior.

2.17 Theoretical Underpinning

Explaining the links between ethical theories, ethical reasoning and the application of higher level of cognitive moral development in confronting ethical dilemmas has been approached from various perspectives (Hunt & Vitell, 1986; Trevino, 1986; Turner et al., 2007; Frederickson, 2010). Thus, the main underpinning theories used to explain the buffering roles of VIM, VCM and REL on the relationship between leadership style and post conventional reasoning; are the cognitive moral development theory (Kohlberg, 1969) and the normative ethical theories (utilitarianism and deontology), which offers moral guides on right and wrong actions.

Scholars and moral psychologists believe that two basic types of moral reasoning are prominent visa vis justice (Kohlberg, 1969) and care (Gilligan, 2007) which improved on Kohlberg's theory. A plethora of theories have been employed by researchers and practitioners to explain the issue of ethical reasoning and moral judgment which has

97

received considerable attention over the years. Moral development scale for professionals (MDSP) is designed in line with Kohlberg's theory of individual moral stages of development from cradle to adulthood focusing on conventional and post-conventional stages of reasoning starting from low to high levels. Other instruments are the moral judgment interview (MJI) and the defining issues tests (DIT), and each instrument has its weakness as many models are built or developed based on Kohlberg's theory of moral development.

Moral reasoning levels comprises of 2 stages and at pre-conventional stage, individuals are more interested in self, hardly acknowledging the interest of others and here moral reasoning is based more on outcome or consequences whereby the motivational element is to avoid punishment by doing the right thing and fear of the institution of authority. Basically, the 2 stage is about individual interests propelling the right action in line with others needs and interests.

The conventional stage (3) is where most adults are and it is dominated by individual relationship with others, shared expectations and interests are paramount. By stage 4 of conventional reasoning, individuals now are more interested in maintaining norms (law and order). While the post-conventional reasoning (5) is about moral values and beliefs in agreement with individual's standards. Stage 1 of the post conventional level is about awareness of rights and values irrespective of social norms, basically utilitarianism in nature. The last stage (6) is guided by universal ethical principle and morality is

determined by individual rational ability and essential democratic individual rights and values.

 Empirical studies emphasizing the essence of moral reasoning and transformational leadership style in an organizations are continually being projected through leadership theories and the normative philosophical ethical theories both by scholars and practitioners (Avolio, Walumbwa & Weber, 2009, Kinberling, 2012). Many theories have been employed to study moral reasoning and judgment to buttress the factors influencing individual decision making processes. The review of the related literatures, theories and their individual and collective contributions to this present study are highlighted.

Furthermore, a bureaucratic leader is more transactional while a charismatic leaders is seen as more transformational inclined (Weber, 1947), other leadership theories are about the working relationships between the leaders and followers (Yukl, 1989). However, relationship between the cognitive moral development theory and leadership theories are rarely tested empirically in the public sector (Graham, 1995; Richmond, 1999), ethical and leadership theories existed almost independently for years (Brown & Trevino, 2006; Kimberling, 2008).

Academicians and researchers interest in this endeavor yielded the postulations of both ethical and leadership theories that underpin this current research. The normative ethical theories of the teleological and deontological focused on acceptable behavior

99

and Kohlberg's cognitive moral development theories grounds this study. While the leadership theories of transformational, transactional, individualism and collectivism (Burns, 1978; Hofstede, 1980; Triandis, 2007) and religiosity commitment theory (Roof & Perkins, 1975) remains relevant in this study.

2.17.1 The Teleological Ethical Theory (Utilitarianism)

This ethical theory rests on the outcome of an action and not the motive of an action (Garofalo & Geuras, 1999). Human capacity to endorse and justify unethical reasoning and behavior necessitated a demarcation of right and wrong conducts, as there are fake and unreasoned thought. Ethical reasoning or moral judgment is about conflicting rights or values and individual has taken a decision using one philosophical theory or a combination of theories. Individual and contextual elements are involved in ethical judgment (Trevino et al., 1986, 1992, 2005).some of the commonly applied moral principles are the Egoism, Utilitarianism, Deontology, Ethics of care , Justice ethics, and rights ethics.

The concept of utilitarianism is premised on happiness or pleasure as human ultimate good and goal (Donner, 1998). The main human objective is to achieve happiness or pleasure (Bentham, 1748-1832). The individual is under the authority of two powerful influence, pain and pleasure and these two human values propels human actions either to achieve pleasure or to avoid pain (Burtt, 1939). The study of ethical reasoning and leadership style with a moderating variable of individualism and collectivism is necessary especially at this moment of lapse, coupled with fast paced improvement in

100

technology awareness and increasing demand for prudent dividends of democracy across the globe.

The study is based on the conceptual rationalization of some normative ethical principles as the teleology and .deontology. These provide a sort of road map for making ethical decisions and evaluation of human judgement and actions. For example, Utilitarian's believe that the outcome of an action determines whether it is right or wrong. Moreover, the outcome of utilitarian action gives credence to the evaluation of moral judgment or moral reasoning (Vance & Trani, 2008), as the barometer to measure these outcomes is provided by the sum totality of the pleasure or pain inflicted. Utilitarianism is an all-inclusive theory of happiness over pain. The primary objective of legitimate government is to deliver the dividends of democracy to the citizenry by promoting general happiness and welfare of her citizens.

2.17.2 The Deontological Theory (Kantianism)

This ethical framework is based on morality as an obligation, morality of an action is based on duty motivated (Van Staveren, 2007). Therefore, all moral and right actions are those sanctioned or permitted by law, while wrong actions are those which the rule does not permit. Deontological ethics is rule compliance based ethics (Vance & Trani, 2008)

Immanuel Kant and other the deontologists believes that right actions are based on duty or obligation to moral law. The deontologists are rigid and uncompromising in their

101

personal integrity, moral and ethical values regardless of oppositions or pressure, they ensure justice, equity and fairness rather than selfish aggrandizement (Van Staveren, 2007) However, the utilitarianism and deontological ethical theories are the most commonly used in public administration (Adams & Balfour, 2005). Deontology provides some empirical theoretical underpinning to support the relationship between post conventional ethical reasoning and leadership style.

2.17.3 Justice Theory

This theory places emphasis on social institutional justice (Rawls, 1981), by advocating for fairness and justice in work situations based on un-negotiable human right in search for or quest for societal welfare. The individual right of every citizen is deemed to have been settled in just societies which connotes that rational individuals have to accept an original position of equality as fundamental for an in-group association (Lynch, Lynch, & Cruise, 2002). To be specific, extant empirical evidence has shown that this theory is closely linked or related to higher post-conventional reasoning level (Kohlberg, 1969) as public administrators do make moral judgment based on one or a combination of two of the normative theories (Adams & Balfour, 2005). Leaders with low inclination on justice theory are likely to engage in low post conventional reasoning or an unethical judgment.

2.18 Hypotheses Development

Against the backdrop of theoretical justifications and prior empirical literature reviews, (e.g., Burns, 1978; Avolio & Bass, 2007; Turner et al., 2007; Kimberling 2008),

102

hypotheses for this research have been developed for further empirical validation and testing. Coles (2000) posited that individual's moral capacity is about strategies of resolving ethical dilemmas. Learning takes place as people age, become aware of life experiences and gain some education which is equally influenced by the community norms as they progress through the reasoning stages at different rates and degrees (Kohlberg, 1969, 1976,; Trevino, 1986). Pre-conventional reasoning is about obedience and self-interest to avoid punishment. Conventional reasoning is about following the laws and rules for mutual interaction with others. Post-conventionalists are universal principled minded in decision making (Rest, 1994).

Scholars have evidenced that Kohlberg's structure and sequences do change in given cultures (Trevino et al., (2000) this means that moral reasoning is culture dependent. Snarey's (1985) indicated that stages 1-4 looks universal, but the post conventional stages are not and advocated an inclusion of post conventional moral reasoning in line with different cultures. At post conventional level, leaders and followers see morality in terms of rights, fairness based on judgement of merit, equity, and equality (Colby and Kohlberg, 1987).

Brown et al., (2005) posited that those who are seen as moral leaders have personal integrity and are role models. Trevino et al., (2000) argued that leaders operating at the level of post-conventional reasoning are honest, trustworthy and above all arrive at decisions based on moral ethical principles and justice

In line with the literature reviews and the justification of theories, this research is grounded in the conceptual framework of transformational leadership style and ethical reasoning promoting credible ethical administration in the Nigerian public sector. This is to have a deeper insight and an understanding of how transformational leadership and ethical moral reasoning will enhance service delivery and restore public trust in the public sector through the application of higher level of post conventional reasoning in decision making.

This research therefore, has six constructs namely transformational and transactional leadership styles, post conventional cognitive moral development, vertical individualism and collectivism, religiosity commitment. Transformational and transactional leadership styles are the independent variables, and post conventional reasoning of cognitive moral development is the dependent variable, while individualism and collectivism and religiosity commitment are the moderating variables. As a result, eleven hypotheses have been generated, tested and validated with regards to the relationships amongst the study's variables.

2.18.1   Ethical Post Conventional Reasoning and Leadership Theory

Reasonable attention has been paid to the linkages between leadership moral development and leader's capacity to impact on followers and general organizational ethical climate (Bass, 1998; Schminke *et al*., 2005). Turner et al., (2002), proposed that cognitive moral development and transformational leadership style as a significant factor in organizational and subordinates 'ethicality. Empirical researches linking

104

cognitive moral development and leadership styles was conducted in Kenya and findings indicated that community elder- leaders exhibited more moral interpersonal ability to complexities than non-leaders (Harkness, Edwards & Super, 1981). A similar result was obtained in Papua New Guinea (Tieijen & Walker, 1985). Other scholars linked the cognitive moral development to leadership behaviors (e.g., Kuhnert & Lewis, 1987; Lichtenstein, Smith & Torbert, 1995; Graham, 1995; Petrick & Quinn, 1997).

Brown et al., (2005) proposed that ethical reasoning is a significant factor in moral decision making. Turner et al., (2007) conceptualized transformational leadership impacts positively on subordinates' ethicality. The first of the three elements of moral decision making model is perception of the moral problem which is in the domain of morality. The moral domain represents a set of activities that are subject to right or wrong judgements devoid of personal interest (Colby and Kohlberg, 1987). Other scholars are of the view that the moral domain is culturally dependent as what is ethical varies from culture to culture (Haidt et al., 1993) although there are activities that cause harm which cuts across cultures as condemnable.

Frameworks for ethical dilemmas are usually brought by leaders which impacts on the organizations and followers (Sims & Brinkman, 2002). However, for a better understanding of the relationship between post conventional ethical reasoning and leadership style, this present research relied heavily on Kohlberg's cognitive moral development theory which gives an insight into individuals' moral framework and infers that individual's moral reasoning capacity develops over time from pre-

105

conventional, conventional and post-conventional as they move from cradle to adulthood (Kohlberg, 1969).

The low post conventional stage 1 is about individual self where a person obeys laws to avoid punishment, stage2, and self-interest motivates the individual to act morally. Stages 1 and 2 ethical issues are considered based on personal effect or result (Egoistic perception), here personal rewards and avoidance of pain is correct action from designated authority. The middle post conventional stage is about in-group, family, friends and peer, stage 3 morality is about cultivating lasting relationships of benefit in one's in-group. Expectation of others determines rights conducts, maintaining norms even without personal benefit. And stage 4 is about law and order in society as a whole. Higher Post-conventional reasoning 5 and 6, is about humanity in general and morality is social contract, the last stage 6 is based on rationality, self-selected universal principles for achieving social cooperation.

Accordingly, the more advanced in level of reasoning of the public officials, the less likelihood of engaging in an unethical conduct as leaders operating at the higher post-conventional level are more capable of handling the complexities of modern organization thereby influencing follower level of post conventional moral reasoning.

2.18.2 Post Conventional Reasoning and Transformational leadership

The influence and impact leaders have on employees and organizational ethics has been variously acknowledged. There are different approaches articulated by various scholars through which leadership style influence ethicality as they have the capacity to create and nourish moral processes and norms (Trevino, Hartman & Brown, 2002). The ancient Greek philosophers as Aristotle and Plato rightly observed the essence of ethics and morals in public leadership and administration. Burns (1978), exposed a new concept in leadership study relating to moral and human values known as transformational leadership, its linkage to ethics was empirically examined by scholars (Brown, Trevino, & Hartman, 2005; Trevino, Brown & Hartman, 2003; Brown, Trevino, & Hartman, 2000), they equally analyzed transactional, lasses-faire types of leadership and ethics, arguing that ethical practices by leaders enables them to make moral decisions.

Empirical researches employing varieties of samples and contexts reported conflicting factor structures (e.g., Avolio, Bass & Jung, 1999; Carless, 1998; Turner et al., 2002). Ethically, the transformational leadership paradigm has attracted wide scholarly impute as its positive effects on subordinates' performance, motivation, alignment and general ethical development has been attested to by many scholars (Judge & Piccolo, 2004; Avolio & Bass, 2004; Kimberling, 2008). The contention to date is through which process or processes that transformational leader's effect or impact transformation. This limitation in theory was addressed by exploring the function of transformational leadership as the conceptual gap inhibits its reception.

107

However, the efficacy of transformational leadership in promoting subordinates' ethicality has been highlighted by different scholars (Turner et al., 2007; Warrick, 2011; Kimberling, 2012). Bass (1985), empirically analyzed transformational leadership and developed four items of measure as propelling follower's perception of values and mission and vision, make followers abandon personal interest for organizational needs, which characterized its attributes and behavior (Bass & Avolio, 1994).

Transformational leaders through its dimensions of idealized influence attract respect and admiration of subordinates, demonstrate the features of a moral individual and moral leadership (Brown et al., 2005). Turner et al. (2007) found a weak significant positive relationship between moral reasoning and transformational leadership. Thus, the following hypothesis was generated:

H; 1.   There is a significant positive relationship between transformational leadership style and post conventional level of reasoning.

2.18.3 Post Conventional Reasoning and Transactional Leadership Style

Yukl (2012) posited that moral or ethical values and norms are to be exhibited by the leadership which filters down to the subordinates. Trevino, Hartman & Brown (2000) evidenced that higher moral reasoning is linked to the application of contingent punishment which equally indicated leadership effectiveness (Graham, 1995; Yukl, 1998). Leadership connotes exchange, expectancy and reciprocity which is a mixture of

leadership styles. Transaction is at the bottom of every leadership style which raises awareness positively or negatively (Avolio, Bass & Jung, 1999; Yukl, 1998).

Transactional leadership is more business inclined as they operate on reward and punishments. Transactional leaders do not like risk taking and operational issues are clearly defined (Bass, 1985, 2005). Contingent reward is about mutual agreement between the leaders and the followers with the two factors as active and passive management by exception. These two factors are corrective weapons of transactional leaders applied to check the followers working status and performance. When active, mistakes are corrected but when management by exception passive applies the leaders takes action only when the mistake is made.

Ethical behavior comes after making a moral judgment about the ethicality of an ethical dilemma, the leader then engages in behavior which might be in consonance or not with his judgment and literature evidenced moderate linkage between moral reasoning and behavior .

However, some scholars opined that contingent reward has some ethical background and is arguably effective and efficient in certain conditions in propelling followers to greater heights of achievement (Avolio & Bass, 2002). Management by exception literature indicates or seems to be negative and positive in certain situations with regards to performance (Sosike & Dionne, 1997). Other empirical studies suggests that transactional leadership is negatively related to moral reasoning (Turner, et al., 2007;

Kimberling, 2012). The Jackass Theory of leadership summarized the contingent reward approach (Levinson, 1980), when subordinates are aware of the essence and tempted by the carrot or threatened by the stick. Thus, the following hypothesis is proposed:

H: 2. there is significant negative relationship between transactional leadership style and Post conventional level of reasoning

2.18.4 Vertical Collectivism and Post Conventional Reasoning

The proposition is that, the nature of the influence of moral reasoning have on leadership style is more likely to vary due largely to the level of collectivism (Triandis et al., 1988; Chen et al., 1998). In line with this, the relationship between vertical collectivism and post conventional reasoning are discussed in this section. This study is interested in the individual role in ethical reasoning processes of the individual leader and its influence on the followers and organization. The cultural syndrome of vertical collectivism dimension consists of shared beliefs, attitudes, norms, roles, and values that is associated with a geographical area at a given time (Hofsetede, 1984; Schwartz, & Triandis, 1995). Cognitive moral development is about the individual's ability to reason on moral dilemma or issues and this capacity differs in its application when faced with an ethical issue (Thoma & Rest, 1999). Extant research has empirically supported a positive association between vertical collectivism and ethical reasoning. Triandis (1986) posited that in a collectivistic culture, group goals are paramount over individual objectives which is likely to influence moral decisions because it shapes the

way individuals perceive, think, reason, behave on personal beliefs, and attitudes in respect of group norms and duties. This is due to the fact people are generally hedonistic, and usually follow organizational norms and culture to avoid pain (Carless, Wearing, & Mann, 2000; Higgins, 1998). Thus, the following hypothesis is formulated:

H3, There is a significant positive relationship between vertical collectivism and post conventional reasoning

2.18.5   Vertical Individualism and Post Conventional Reasoning

Tubbs (2012) posited that the significant features of individualism like individual-self, relational goals, mode of relationships. Literature suggests that cultural beliefs, norms and values are equally related to the justification of right or wrong conduct (Triandis et al., 1988; Chen et al., 1998). Although vertical individualism well established factor that exerts tremendous influence on varieties of human cognition and behavior. Extant research has empirically supported a negative association between individualism and moral reasoning. Conception of self refers to how one views himself in relation to others, his mental representation of his own personal perception, social identity and expected roles (Bandura et al., 2003). Thus, the unique self is pronounced more in an individualistic cultures, independent and free to pursue own goal, which motivates moral reasoning and judgment.

 Tubbs (2012) reported that in an individualistic culture, people rely more on personal beliefs and rights, while in a collectivist culture group norms, and duties are important

111

in making decisions by the interdependent self. Literature suggests that achieving personal goal is more paramount in an individualist culture. Hence, the following hypothesis is formulated:

H4, There is a significant positive relationship between vertical individualism and post conventional reasoning.

2.18.6   Religiosity Commitment and post conventional Reasoning

Religiosity traditionally provides individuals avenue to assess their lives, by examining and answering the essence of their living. Miles (2007) posited that religiosity provides a guiding standard of ethical behavior as well as comfort and solace with regards to mortality. Religiosity equally connotes the level of individual's commitment to doctrines or principles which could be accessed through behavioral indicators as participation and attendance to obligations (Roof & Perkins, 1975; Conroy & Emerson, 2004). Walker (2013), posited that individual's mixture of religious beliefs and values pose a big challenge in work situation. Extant research has empirically supported a positive association between religiosity and post conventional reasoning (Walker, 2013). Therefore, the following hypothesis is advanced:

H5, There is a significant negative relationship between religiosity and post conventional reasoning.

2.18.7 Vertical Individualism, Collectivism and Religiosity Commitment as Moderators of the Relationship between Leadership Styles and Post conventional Reasoning.

Tubbs (2012) posited that there are three major moral domains namely the ethics of autonomy advocating for avoidance of harm to individuals. Community ethics stresses respect and solidarity to in-group, while ethics of divinity is about holiness was reported to be a significant predictor of ethical reasoning (Haidt et al., 1993; Oyserman et al., 2002). Some scholars argue that collectivist leaders have conflicting public and private selves, while individualistic leaders are straighter forward and do not have double standard life style (Oyserman et al., 2002).

Indeed there is substantial significant empirical evidence that individualism and collectivism could moderate the relationship between moral judgment and moral behavior ((Hofstede, 1999; Schwartz, & Triandis, 1995). Jones (2013) posited that personal leadership beliefs are more important in decision making than group norms, but in collectivist culture leadership values and beliefs are suppressed for group norms (Chen et al., 1998; Triandis, 1995). Similarly, a more recent study suggests that leaders in an individualistic cultures are capable to withstand social pressure more than those in collectivist culture as people sacrifice personal goals for group welfare (Oyserman et al., 2002; Tubbs, 2012). Thus, the following hypothesis is formulated:

H6, Vertical individualism has a significant positive moderating effect on the relationship between Transformational leadership style and post conventional reasoning

Furthermore, field dependence a variable in Trevino's (1986) model, which moderates the relationship between moral reasoning and moral behavior was evidenced to exert much influence on the collectivistic leadership as they rely on social references to guide their behavior. On the other hand, while the individualistic leaders are higher in field independence thereby exhibiting greater consistency in moral reasoning and moral behavior. It follows that leaders in an individualist culture are likely to be more consistent in their judgement and behavior than those in collectivist culture (Hofstede, 1999; Schwartz, & Triandis, 1995).

Literature related culture to ethical decision in many studies (Wines & Napier, 1992), investigated the impact of societal, corporate, and family culture on manager's values. Using Hofstede's (1984) cultural dimension examined relating culture to perception of ethical problems and consequences of behaviors (Vitell et al., 1993). Cohen et al (1996), created an inductive model on the impact of culture on perception of ethical problems, Carroll and Gannon (1997) highlighted relationship between culture and ethical behavior while Luthans (1997), created a social cognitive model using personal values, institutional constraints and organizational circumstances.

Trevino (1986) posited that other variables are expected to moderate the relationship between moral reasoning and ethical behavior, a more likely moderator from so many others in the researcher's view should be individualism and collectivism. Secondly, the ability of leaders to own up to the consequences of their decisions is enhanced by

114

organizational culture which likely makes the relationship between moral reasoning and behavior consistent and influence subordinates positively.

Thus, vertical collectivism is better placed to moderate the relationship between moral reasoning and moral leadership behavior as leaders in individualist culture are self-centered, based on literature from various ethical decision making model by individuals developed by eminent scholars (Rest, 1986; Trevino, 1986; Jones, 1991), three factors are identified as (a) the moral domain-perception of a moral problem (b) judgment-moral reasoning processes (c) behavior-outcome. An observed gap exists between reasoning and behavior linkage which moral intention mediates (Rest, 1986; Jones, 1991), later the intensity of moral issue was added as moderator. On the other hand, Trevino (1986) posited that individual and situational factors moderated the relationship between reasoning and behavior.

Working on Trevino's (1986) model, societal culture acts as a group level construct (Brett et al, 1997), an individual factor that informs decision making process, an individual's value orientation is influenced or shaped by the values of his cultural group, which could be horizontal or vertical collectivism and individual that propels his belief versus that of group interest (Oyserman et al., 2002), decision making is affected by IND-COL. Triandis (1995) Posited that IND-COL is conceptualized as both societal level variable (Hofstede, 1984; House el al., 1997) and as an individual –level variable. (Earley, 1989, 1993), see culture as a collective phenomenon which operates at both

levels, that includes IND-COL values that could be measured at both levels of analysis. The foregoing contributions lead to the following hypothesis:

H7, Vertical collectivism has a significant positive moderating effect on the relationship between Transformational leadership style and post conventional reasoning

Therefore, if values are seen as goals, the pursuit of an individual motivational value definitely will be in conflict with the collective values. Classifications of business practices within the moral domain is influenced by vertical individualism and collectivism of the decision maker, issues affecting the decision maker are grouped in the moral domain, for example offering employment to children of employees are not acceptable in an individualistic culture as it harms the qualified autonomous individual, while in a collectivist culture it helps to promote group harmony. Individualistic leader cares about the rights of individual in an organization and practices that affect individual interest are to them unethical issues, as racial discrimination, privacy, termination of work. These pose a big challenge in work situation. From the help of scholarly works so far consulted and from the research questions advanced, some theoretical justifications made, this research hypothesized that significant positive relationship between ethical reasoning and leadership style is contingent upon the level of individual leaders' values, belief, commitment and commitment in religious activities. Religiosity equally connotes the level of individual's commitment to doctrines or principles which could be accessed through behavioral indicators as participation and attendance to obligations (Roof & Perkins, 1975; Conroy & Emerson,

116

2004). Walker (2013), posited that individual's mixture of religious beliefs and values pose a big challenge in work situation. Thus, the following hypothesis have been made:

H8 Religiosity has significant negative moderating effect on the relationship between Transformational leadership style and post conventional reasoning

The cultural syndrome of Vertical individualism and Collectivism, Horizontal individualism and collectivism, dimension consists of shared beliefs, attitudes, norms, roles, and values that are associated with a geographical area at a given time. Thus, from the above backdrop, the following hypotheses are generated: Literature evidenced that leadership style is embedded in a set of values and beliefs, but the relationship between religiosity commitment and moral judgment remains inconclusive (Burnes & Todnem, 2012; Walker, Smither & DeBode, 2012). Phipps (2011) posited that there are clear differences between individual and collective spiritual beliefs which is moderated by organizational climate and leadership style. In view of the above, the following hypothesis is advanced

H9. Vertical individualism has a significant negative moderating effect on the relationship between transactional leadership style and post conventional reasoning

One major challenge leader's face in the organization is about ethical issues, how to define, design, decide, and creating transformational avenues within the organization by

117

motivating followers to pursue futuristic innovations (Gardner et al., 2010), and transformation is one vital ingredient of leadership. The concept is amiable to organizational and societal dynamics and vital to the most organizational leadership task. Furthermore, when collectivist's leaders are engulfed in a web of group influence as in Hong Kong, they are expected to protect the interest of the in-group, but research evidenced that in some cases, less religious traditions lends credence to some collectivists to be more tolerant of questionable business practices that are harmful to customers unlike their individualistic leaders from Australia (Armstrong and Sweeney, 1994). This shows that leaders operating from a collectivist culture of less religious experience, are likely to include within the moral domain some harmful business practices unlike their individualistic counterparts with ethical principles derived from religion. In view of the above, the following hypothesis is advanced

H10, Vertical collectivism has a significant negative moderating relationship between transactional leadership style and post conventional reasoning

Scholars evidenced negative as well as non-significant relationships between morality or moral reasoning and religiosity commitment (Glover, 1997; Steenhaut & Van Kenhove, 2006). Literature indicates that religiosity correlates more significantly with ethical idealism and more negatively linked to ethical relativism (Vitell & Paolillo, 2003).

Thus, the process or means through which religiosity moderates the relationship between ethical reasoning and leadership style could be understood from the concept and theory (Kanungo & Mendonca, 1996) posited that there is a spiritual link between followers and leaders. Ethical idealist leaders will be more inclined to universal rules of what is right and wrong, while the relativists leaders will be well disposed to situational context as to them, morality is relative to individuals and circumstances (Sparks & Hunt, 1998). Thus, relativist's leaders are likely to see nothing wrong with morally questionable actions as dishonesty could be seen as acceptable or appropriate (Elias, 2002). Based on the above empirical evidence, the following hypothesis is advanced:

H11, Religiosity has significant positive moderating effect on the relationship between Transactional leadership style and post conventional reasoning

2.19 Theoretical Framework

Leadership ethical reasoning and moral behavior are of great significance to subordinate's general ethicality and impacts positively on their level of cognition in work situation (Rutherford et al., 2012). Based on cognitive moral development theory (Kohlberg, 1969; Rest et al., 1998), cognition are in three stages and individuals progresses from the simplest level stages (pre-conventional, conventional and post conventional reasoning), to the most complex stages over a period of time. A good channel to influence higher level of reasoning is through transformational leadership style (Turner, et al., 2007; Kimberling, 2008).

119

Post conventional levels of stages 5 and 6 of the cognitive moral reasoning remains the highest ethical reasoning capability of human beings. At this higher level of moral reasoning, moral actions are hinged on individual's rights and universal ethical principle of justice (Rest et al., 1998). Thus, leaders' normally base their actions on evaluated normative ethical principles accepted by him. Individuals usually rely on one normative ethical theory or a combination of it to justify their actions (Rest et al., 1998). The two most widely used ethical theories are the utilitarianism and the deontological or Kantianism theories. Similarly, Kohlberg, (1969) posited that at post conventional level of reasoning, individuals transcends self, as ethical reasoning is moral judgment based on acceptable definition of what is right or wrong, and these are usually based on individual personal beliefs with regards to family and other social group in work situations (Rubin et al., 2010)

Similarly, a good channel to influence general ethicality of subordinates is through leadership style, especially the transformational type of leadership based on its credible dimensions (Turner et al. 2007). However, at the middle level of reasoning, ethicality and morality of an action are determined by comparing such action to society's views and expectation. Thus, post conventional reasoning require leaders to be strong willed with high moral values and able to appreciate the beliefs and values of followers as his motivations and reference point.

Moreover, due to the fact that transformational leaders usually motivates, inspires and above all strives to empower followers in the use of higher level of cognitive reasoning

(Burns, 1978), subordinates might be positively influenced to develop higher level of post conventional reasoning when faced or confronting ethical dilemma in the work situation. Literature indicates that some subordinates do not cherish the idea of close interaction with transformational leadership (Raleigh et al., 2015), these are largely made up people with sinister motives or out rightly corrupt personnel that prefers the status quo. It could be attributed to perception of leadership style in a given culture.

Basically, a close examination of the transformational leadership processes and post conventional ethical level reasoning will give an insight to speculate on the connection between transformational leadership style, individualism, collectivism and religiosity commitment.

Against the above backdrop, and consistent with the cognitive moral development theory (Kohlberg, 1969) and normative ethical theories of teleology and deontology ((Bentham, 1789; Schumann, 2001; Kant, 1785; Thomson, 1990) the present model of leadership styles comprising 4 and 3 dimensions for transformational (idealized influence, inspirational motivation, intellectual stimulation and individual consideration) and transactional leadership (contingent reward, management by exception active and management by exception passive) respectively. (IV), is predicting post conventional ethical reasoning (DV) through the influences of VIM, VCM and REL.

Leadership Style   Post conventional (CMD)
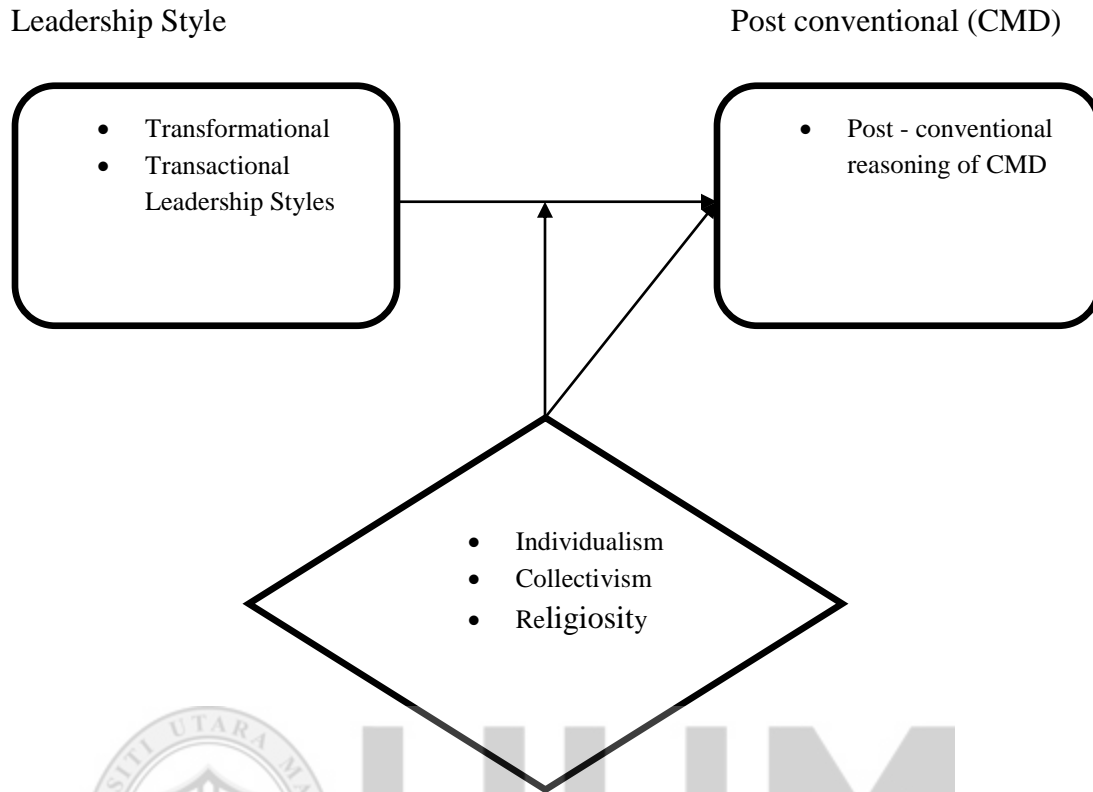
Figure 2.1. Theoretical Model

Source; The Researcher

2.20 Chapter Summary

Literature review revealed that leadership and leadership behavior are very crucial for the survival of an organization both private and public. Ethics enhances leadership positions, actions and decisions to the benefit of the populace and based on literature review no model or type of leadership can promote ethicality in the public sector without a strong ethical component by demonstrating the highest integrity in post conventional moral judgment. Literature also gave an insight into some factors that influence follower's ethical behavior in an organization, factors as moral intention or motive, moral character, moral sensitivity and moral identity.

122

It is important to continue to discover factors that enhance ethical reasoning and behavior in an organization, and research evidenced transformational leadership theory as one factor that influences subordinates to greater heights in seeking ethical remedies in solving ethical issues both in private and public organization. It is worthy to examine public leadership application of transformational leadership style as perceived by the subordinates, which is perceived to have ethical values and dimensions that propels followers and organizational general ethicality (Drums, 2003).

Kohlberg's cognitive moral development theory infers that individual's moral reasoning capacity develops overtime from pre-conventional, conventional and post conventional stages (Kohlberg, 1969). Rest and Trvino (1986) posited that ethical decisions takes three stages, perception of the moral problem, moral reasoning and moral behavior. Husted (2012) proposed another model as the perception of the moral problem, and domain of morality, moral perception of the ethical dilemmas, moral reasoning and moral behavior of the individual in an organization, while proposing that post conventional reasoning as culture dependent and helps leaders and followers to understand ethical decision making processes suitable to an organization.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   Introduction

The related literature on leadership styles, ethical reasoning and other variables were discussed in the previous chapter. This very chapter discusses the research methodology and other necessary procedures undertaken to reach the desired objective of the study.   It starts with the research design, the population of the study and sampling. The instrument of the study was highlighted as well as data collections procedures. Techniques of data analysis used to examine the relationship between post conventional level of ethical reasoning and leadership style (transformational and transactional) with religiosity, vertical individualism and collectivism as moderating variables. The two leadership styles chosen, either transformational or transactional leadership behaviors are the most pronounced or dominant in the Nigerian public sector organizations. Its influence on their follower's ethical conduct and perception involves the use of hypothesis testing and some statistical calculations which necessitated the adoption of the quantitative methodology as best suited for the study (Zikmund, 2005)

3.1   Research Design

This research is considered an explanatory one as it sought to examine and explain the relationships between leadership styles, post conventional ethical reasoning through vertical individualism, collectivism and religiosity commitment. Moreover, hypotheses

were formulated   and tested, thereby giving statistical explanation on their relationships as significant or not significant. This study adopted a cross-sectional design for obvious reasons as against the longitudinal design due largely to time frame and cost (Sekaran, 2009), the study's data was collected to be critically analysed statistically to help explain relationship or correlation thereby aiding the generation of hypotheses unlike the longitudinal study that focuses of effect and its causes (Kumar, et al., 2013).
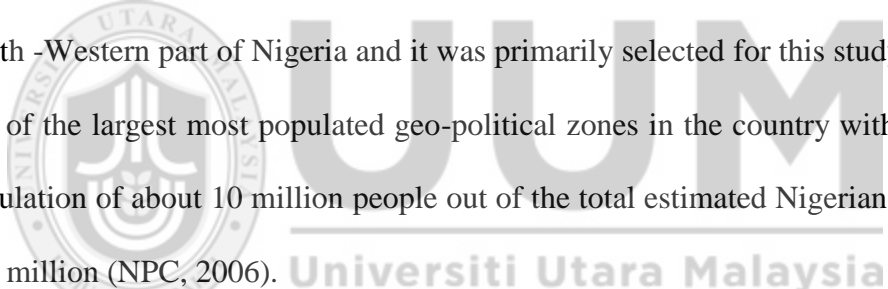
On the other hand, a cross sectional study apart from aiding the generation of hypothese, it is equally good in descriptive analysis, therefore the study relied on quantitative approaches, using survey methods to obtain personal and social facts, beliefs and attitudes (Kerlinger & Pedhazur, 1973). Quantitative research is referred to as a social inquiry that rely on empirical methods and empirical statements (Cohen, 1988), it is equally a study of a phenomena conducted by collecting and analyzing numerical data statistically (Creswell, 1994). Quantitative research explains social realities objectively using rigid processes of data collection and analysis (Creswell, 1994). Adopting a quatitative approach of research helps in determining relationships between variables and data from qualitative research are valuable for policy makers and most importantly for post conventional reasoning.

3.1.1   Population of the Study

Four ministries were the focus of this study, the ministries of education, works and housing, health and the ministry of finance. The normal procedure of sampling design

125

starts with the identification of the population and this population of study refers to group of people or organization willing to participate in the proposed study (Sekaran, 2009), selected from a given larger population for a survey (Salant & Dillman, 1994), to save cost, an optimal sample was used to select an appropriate sample size which should not be too small to represent the population under study as this might lead to Type 1 error by rejecting a result that would have been accepted (Sekaran, 2003).

The target population was the eleven thousand employees of the Kebbi State public service and the population frame was obtained from the State's Civil Service Commission which controls the various ministries in the state. Kebbi State is in the North -Western part of Nigeria and it was primarily selected for this study because it is one of the largest most populated geo-political zones in the country with an estimated population of about 10 million people out of the total estimated Nigerian population of 140 million (NPC, 2006).

Thus, Kebbi State represents a viable zone in Nigeria's public sector organization. The State depends greatly on effective and efficient functioning of the civil service for quality service delivery, revenue generation and harnessing the abundant natural and human resources of the state. The four ministries were selected randomly and they are core ministries with the largest population based on statistical report and measurable indices (2013), are the largest government employers of labor with over 11000 staff in various local units and government spread across the state. Several reasons were

126

behind the choice of the various ministries amongst which are their relevance to this study.

The ministry of education for example has passed through reforms after reforms due to the lot there and remains one of the largest employer of labor. Some Nigerians especially lecturers and other public servants are overseas undergoing one program or the other in different countries abroad as a result of leadership and ethical lapses. Thus, for education to continue as one transformation agent, its affairs require updating in all spheres of administration and research. Health is wealth, and the essence of quality health institutions cannot be overemphasized contrary to the consulting hospitals in place without drugs as a result of corruption. On the other hand, the ministry of works and housing has a direct effect on the entire citizenry and it remains avenue the dividends of democracy is felt across board, in terms of measurable structures as road network and provision of housing units. The ministry of finance appears to be the citadel of corruption in Nigeria contrary to established international standard as watchdog of the government, hence the need for ethical reasoning and behavior.

However, to meet up with the stated objective of this research, a self-administered survey type of questionnaire method was adopted for this study based on its cost friendly, time saving, above all to ensure higher response rate due to the nature of the DIT2 questionnaire that sometimes require personal explanation and other logistics and cultural factors

3.2 Population and Sampling Frame

Population of study comprises of an entire group of people, phenomena or things of interest to the researcher which is normally under investigation (Sekaran & Bougie, 2010). Population in a research is individuals, objects that have same features within a certain group of population, having the same characteristics, common or unique identity. Population of a research study is a vital element in any empirical study (Sekaran & Bougie, 2010). There are two broad types of population namely targeted and accessible population, the first refers to individual group or objects of interest to the researcher needed for generalization of conclusions. Specifically, the subset of the targeted population is called the population of the study

3.3 Sample Frame

The population frame was obtained from the states service commission Kebbi state, Nigeria largely to the volatile nature of some parts of the country and poor research infrastructure in Nigeria and to ensure high response rate. A total of over 355 questionnaires were distributed randomly to selected employees in different departments proportionately with 113 distributed to the ministry of education that constituted the majority among the ministries, with the assistance of research helps already informed. Although, there are ten ministries and other state parastatals, effort was specifically made to select these ministries based on measurable indices and the nature of their mandates and general impact on the socio-economic development of the country.

Table 3.1
Population Frame

No	Name of the ministry	Number of employee	Proportion Sample
1	Ministry of Education	3,500	113
2	Ministry of Health	3,000	97
3	Ministry of Works & Housing	3,300	107
4	Ministry of Finance	1,200	38
	Total	**11,000**	**355**

Source; Kebbi State Civil Service Commission Statistical Report (2014)

.

3.4 Sample Size Determination

From the population of the study, a sample was selected, a stratified sampling method was adopted that allows the researcher to be able to divide the study's population into different strata or subgroups from which a final selection was made randomly from different strata for an even representation of the population characteristics. This method was adopted due to the diversity of ministries mandate and diversity in style of leadership and individual belief system. It starts by the segregation of the population into strata (De Vaus, 2002), randomly select subjects from all stratum (Sekaran & Bougie, 2009), thereby ensuring that the population characteristics are fully represented by each stratum to avoid bias against any stratum (Babbie, 1990; Miller, 1991). The probability sample technique makes it easy to generalize findings and this study drew its samples from the four selected ministries using stratified random sampling. To enhance quality and reliable sampling size, several methods or approaches were followed based on literature and empirical evidence.

129

The G*Power 3.1 was equally employed so that the probability of having an insight into the effects of different sample sizes is clearly known (Cohen, 1988; Ramalu, 2010). It is designed to detect differences if it exists in larger populations and it is highly recommended even if other methods have been used to determine the sample size. Hence, to determine the sample size for this study, an a priori power analysis was conducted using the software package G*Power 3.1 (Faul et al., 2007). Seven predictor variable equations were used for determining the sample size for this study.

Moreover, consistent with Cohen's (1977) recommendations as follows: Power (1-β err prob; 0.95), and an alpha level significance (α err prob; 0.05), medium effect size f^2 (0.15), while 7 main predictor variables (i.e.., TFL, TSL, VIM, VCM, HIM, HCM, REL), a minimum of 153, would be ideal and required to test a regression based models (Cohen, 1988, 1992; Faul et al., 2007). Shown in Figure 3.1 is the output of the Priori Power analysis which buttressed further the generalizability of this study's findings. This sample size seems inadequate for a population of 11000, hence the application of alternatives.
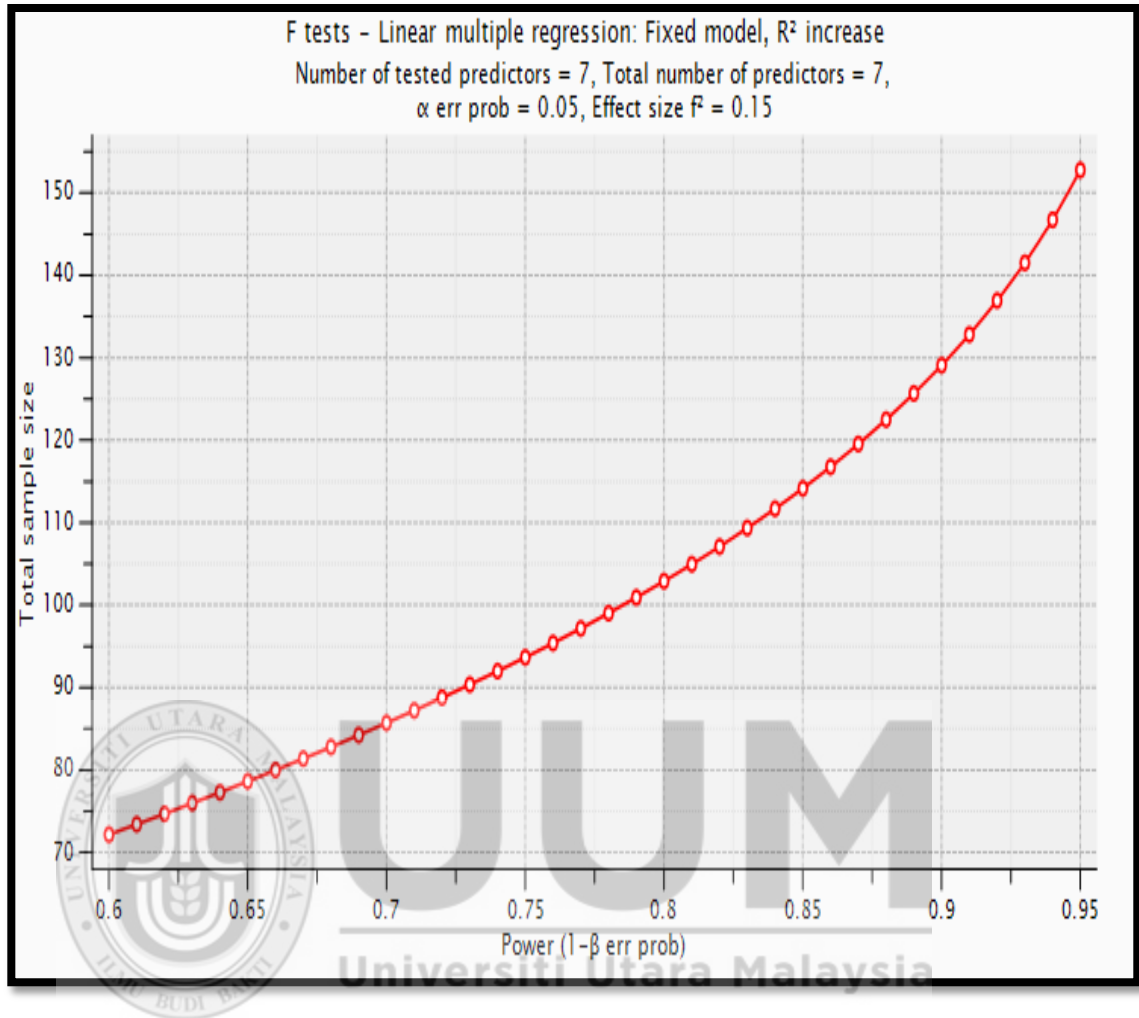
Figure 3.1

X-Y Plot for Medium Effect Power Analysis

Although, the G.Power analysis has indicated a sample size of 153 as adequate for this study, other measures were taken to make sure that a good representation was made due largely to poor research culture and other socio-political impediments as the boko haram menace and poor response rate even within the academia generally (Asika, 1991).

131

Thus, the population frame and sample followed the simplified sample size advocated and made available by Krejcie and Morgan (1970), recommending a sample size of 370 for a population of 11000. On the other hand, Comfrey and Lee (1992) posited that in determining sample size,50 is considered very poor, 100 is regarded as poor, 200 is fair and they considered a sample size of 300 as good and adequate. Against the backdrop, the sample size of 300 is considered appropriate and adequate for the population of this research. The ultimate objective is to avoid error, as large samples are always better than smaller sample for maximization of the estimated population accuracy which helps generalization of results (Tabachnick & Fidell, 2001).

Similarly, Roscoe's rule of thumb states that an appropriate sample should be bigger than 30 or less than 500 (Roscoe, 1975). While Hair et al., (2010) posited that a sample in a multivariate study be 10 or several times larger than variables of the research. Against this backdrop, this study has seven variables which require a sample size of 70 or more, hence the study's sample is adequate for generalization.
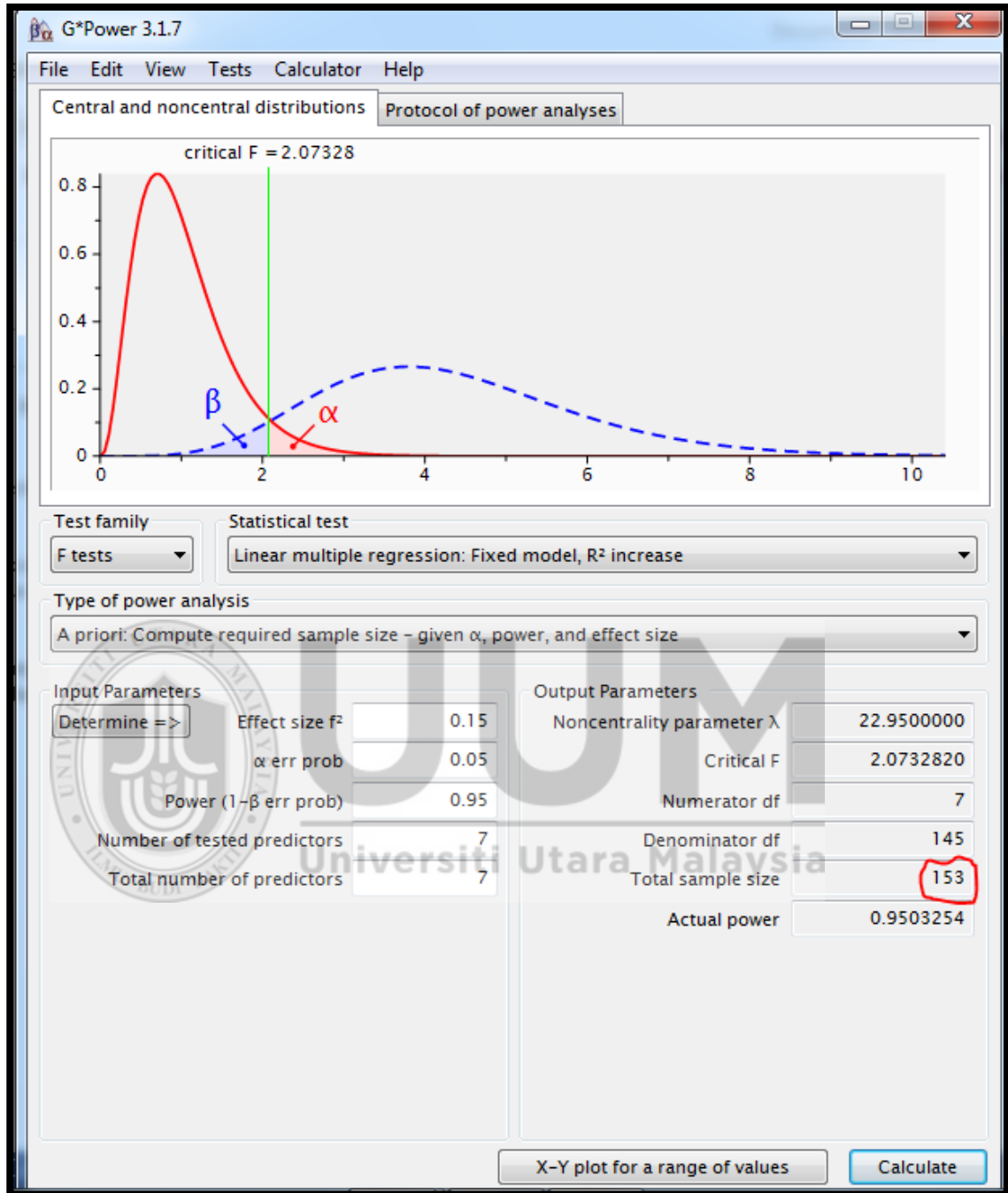
Figure: 3. 2

The Output of Priori Power Analysis

3.5   Conceptual Definitions

3.6   Variables of the Study

The framework of this research comprises of six variables, namely leadership styles of transformational and transactional are the independent variables (TFL, TSL) and post conventional ethical reasoning is the dependent variable (POSTCONV) While the moderating variables are the individualism and collectivism INDO-COL, (vertical Individualism/Collectivism and horizontal individualism and collectivism, VCM, VIM) and religiosity commitment (REL). It was against this background, and in line with the theoretical framework, the relevant measurements for each operational variable were made.

3.6.1 Independent Variables

3.6.1.1 *Transformational Leadership Style*

The characteristic disposition of transformational leadership style endears it to subordinates and organizations across cultures. Transformational leaders rely on no controlling processes to inspire, empower and motivate followers to greater heights. Transformational leadership is seen and defined as a leaders that models and motivates, inspires subordinates to excel in their work primarily for the love of their work and not for real exchange of value. Transformational leadership as a concept, constructs or model could readily be assessed in many empirical management theories as efforts are still made to understand the dynamics of transformational leadership styles. Transformational leaders inspire followers to actualize their dreams, cherish the

contribution they make and value their craft by transforming followers into future leaders through positive orientation changes in them.

Transformational leaders have tremendous influence on subordinates by showing good examples through ethical dispositions and moral character. They make workers and followers, organizations or clients to be conscious about implications and consequences of an action; this is enhanced by the four dimensions of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. Transformational leaders understand the subordinates' strength and weakness in job allocation and to the individual's capacity. Basically, transformational leaders influence the followers in diverse manners as follows:-

1. Elevates employees interests, generates awareness and builds ethical relationship with followers

2. Transformational leaders promote commitment to work and visionary enterprise.

3. Transformational leaders develop followers to be future transformational leaders themselves.

4. Moral values are the heartbeat of transformational leaders and they guarantee justice, fair play and equality of opportunity in the organization.

Ethical qualities of transformational leader's manifests in its dimensions as idealized influence both attribute and behavior which means deep compassion for followers as a

135

role model and mentor. Inspirational motivation is about the innovative and futuristic vision created by the transformational leaders for followers to actualize their dreams. On the other hand, intellectual stimulation is about creating an enabling environment, conducive for post conventional moral development.

Consequently, transformational leadership is chosen in this study as it has the potentials and capabilities of transforming the Nigerian public sector into an enviable position. Empirical studies have been carried out to investigate the linkages between cultural values and transformational leadership dimensions based their vision, self-development, supportive leadership, empowerment, innovative thinking, leadership by example and charismatic leadership. Thus, the Nigerian public sector organization is not an exception as most credible organizations rely on effective and inspirational leadership. Transformational leadership enhances subordinates' knowledge across board.

The universality of the concept of transformational leadership is exemplified on individual leadership as those that conform to transformational leadership style tend to be more successful than those that operate transactional leadership behavior (Bass, 1997). However, transformational leadership appears universal only in concept as the specificities of behavioral pattern linked to each leadership style usually vary from country to country (Bass, 1997). Thus, the choice of the multi leadership factor questionnaire (MLQ) is motivated by its reliability and validity as an instrument of leadership measure widely used by scholars (Bass & Avolio, 2004).

136

3.6.1.2 *Transactional Leadership*

A bureaucratic leader is more of transactional leader, while a charismatic leader is seen as more transformational inclined and other leadership theories are about the working relationships between the leaders and followers. The influence a leader has on his followers through use of reward and punishment is known as transactional leadership style. Transactional leadership connotes exchange, expectancy and reciprocity which is a mixture of leadership styles and transaction is at the bottom of every leadership style.

Thus, this greatly depends on what both the leader and the subordinates give to each other; it is a sort of an exchange process by which the leader provides rewards or punishment based on the subordinate's performance and general efforts. Like the transformational leadership styles, the transactional leadership has but three dimensions namely: contingent reward, active management by exception and passive management by exception. Empirical studies evidenced that transformational leadership style correlates to followers' extra effort, satisfaction and general performance, unlike transactional leadership which relates positively to outcome.

The various rewards available to a transactional leader includes wage incentives, promotions or to them in the opposite as punishment. On the other hand, the advantages include the definition of roles and expectation from both parties. Above all the existing organizational culture and status quo are maintained as it operates on rules and regulations as in the public sector in Nigeria. Thus, transactional leadership style is

very much direct as leaders expect results always and followers are bound to deliver or face the consequence.

Consequently, transactional leadership is chosen in this study because it is   more business inclined as it operates on reward and punishments. Transactional leaders do not like risk taking and operational issues are clearly defined as in the public sector organizations in Nigeria. Contingent reward is about mutual agreement between the leaders and the followers with the two factors as active and passive management by exception. These two factors are corrective weapons of transactional leaders applied to check the followers working status and performance. When active, mistakes are corrected but when management by exception passive applies the leaders takes action only when the mistake is made. This could account for transactional leadership triumph in the public sector that operates mainly on prescribed rules and regulations.

3.6.2   Dependent Variable

3.6.3   Post Conventional level of Cognition

The post conventional level of cognitive moral reasoning is the highest stages (5) and (6) of human reasoning ability that has mutual respect and regard as a universal ethical principle. The post conventional morality level of reasoning connotes that the moral principles that just moral actions tends to be hinged on individual's rights and the leaders usually base their moral standards on those principles evaluated and accepted by him. Kohlberg (1969), posited that post conventional moral reasoning is the highest possible stage of reasoning an individual can attain. He went further to define moral

reasoning as judgment made on what is right or wrong. Therefore, the morality of an individual is usually based on three elements:-

1. The environmental or situational context as organizational climate.

2. His personal values which includes beliefs with regards to family and other social groups in work situations.

3. His life personal experiences

Against the above background, post conventional level of moral reasoning is not only the highest level of reasoning but the highest individuals have been able to develop their personal ethical and moral standards that propels their daily behavior and actions. Basically, personal ethics and morality sometimes conflicts with social norms, practices and laws, but the post conventional level of reasoning when such conflicts occurs the individual leaders should morally stay true to their own moral ethics and beliefs. There are as many models as they are scholars venturing into the determinant factor that propels individual decision making process.

The middle post conventional level of cognitive moral development reasoning is characterized by the adolescent and most adult's type of reasoning. Thus, at the conventional level of moral reasoning, ethicality or morality of action is determined by comparing such action to society's views and expectations. This level of reasoning equally has two stages comprising of the third and fourth stages of cognitive moral development   Kohlberg's (1969, and 1984), mixture of Piaget work excited scholars and led to the Neo-Kohlbergian approach to cognitive moral development, because his

theory gave much attention to moral judgment (care and justice), to the neglect of other factors that equally enhance ethical decision making. The first being the perception of the moral issue which precedes moral judgment while moral motivation involves the examination of competing values for an action (Rest & Narvaez, 199). On the other hand, moral character is the ability to enforce the action when the decision is taken, a demonstration of will-power or courage (Walker, 2002).

The choice of post conventional level of cognitive reasoning in this study stems from research evidence (Rest, et al., 1998). For example, the Neo-Kohlbergians developed four component model visa vis moral perception, moral judgment, moral motivation as well as moral character and the second which is moral judgment determines whether an action is an ethical decision is based on sound reasoning. Individual's level of cognitive moral development (CMD) is a viable influence on decision making process in an ethically challenging situation. The distinction between conventional and post conventional level of reasoning usually generates disputes in the public sector policy, what is moral or immoral, religious teaching in schools or minority rights to self-determination. Above all post conventional reasoning is the individual suppression of personal interest for collective aspirations.

Trevino (1986) posited that CMD is paramount in predicting ethical and unethical behavior as individuals are likely to witness cognitive structure at different levels at a time. Similarly, the public servant agrees to conform to the Civil Service Code of Ethics and subscribes to most of the social norms of the larger society which might be

140

in conflict with post-conventional level of reasoning and other social contract as in the Nigerian public sector organization. Thus, at the conventional level of cognitive moral development the individual operates in their own ethical principles mostly influenced to maintain the existing norm or the social contract.

Behavior in post conventional reasoning level is dictated by the individual ethics, while at the conventional level of reasoning behavior is dictated by conformity. Finally, post conventional reasoning level as the third and final stage in moral development where leaders at this level are mainly concerned with human rights based on their ethical choice.

On measurement of individual's reasoning ability and stage, Kohlberg's moral judgment interview (MJI) measurement tool was replaced with James Rest's (1979), Defining Issues Test (DIT) that serves moral dilemmas in a short essay format testing cognitive reasoning of respondents. There are many instruments for measuring CMD like the Moral Judgment Interview (Colby & Kohlberg, 1987), Values Choice Inventory (Hahm, Beller, & Stoll, 1989), Managerial Moral Judgment Test (Loviscky et al., 2007), the DIT is more valid in assessing individual's moral attitude testing their CMD, by using the P-score index which provides a percent score highlighting the level of post-conventional reasoning over the rest (Narvaez, 1998), and this may be an indirect indicator of moral-judgment competence.(Moral potency Questionnaire is ideal), and this has equally been up graded to DIT2 with a corresponding index of N2-

Score which is proved to be more reliable, valid and has higher Cronbach's alpha of .83, relative to .78 for the P index (Rest et al., 1999a).

The justification to use P-Score rather than the N2 Score in this study stems from the fact that in the measure of moral judgment development the P-S core and N2-Score have similar starting points. Both measures three basic things namely, personal interests schemas, maintaining norms schema and the post conventional schema. The P-Score is based on the respondents ranking of the principled items that represents the post conventional reasoning level which is the dependent variable in this study. Essentially, P-Score focused on the post conventional reasoning which is the study's major objective and has been used over the years with success. The N2 Score equally starts with P Score and correlation between them are high and ranges between 80-90s (Rest et al., 1997)
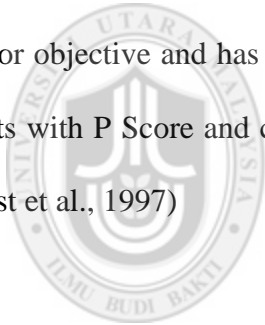
3.6.3.1 Moderating Variables

3.6.3.2 *Individualism and Collectivism (VIM, VCM)*

The term culture has been variously defined as the totality of attitudes, norms beliefs of one group of people from another group which is transferred from generation to generation through language, rituals and material objects. It is equally the cumulative deposit of knowledge characteristics of a particular group of people.

There are varieties of (IND, COL) and our emphasis is on vertical and horizontal Individualism/collectivism theory which focused on values and belief in equality and

inequality within a cultural group. Countless of studies have identified the association between culture and leadership style and leadership behavior and most evidenced that individual beliefs, values and information may directly or indirectly guide leader-follower behavior, hence the choice of culture in this study. Vertical individualists accept inequality but cherish hierarchy, status, success, achievement and general competition within the in-group.

Those on the horizontal individualistic side prefer equality and freedom of self and not in competition with others and desiring not to be better than the rest as they believe that there are same with others, thus, the degree of interaction between members in given society, which could be tight or loose and it is the extent individuals see themselves as connected or disconnected with others, it tends to influence employees to accept norms and processes in their social relationships.

 Individualistic employees cherish personal relationship with their supervisor and the benefits accruing thereof, more dependent on their self and freedom, while collectivists would like to participate in decision making through their trade unions. Personal individual's interest usually opposes the values that serve collective objective. Eastern culture may favor different cultural outlook than the Western moral outlook. Individuals' base their barometer on what is morally right or wrong behavior on collective social norms, standards derived from cultural traditions, unwritten rules which shape their own evaluation of ethical issues. Consequently, culture is one of the most powerful, consistent and constant factors that influences and controls

143

organizations and has been linked by numerous studies on how members in an organization share a common frame of behavior, this is because a common perceived and shared cultural values will reduce conflict and enhance mutual interaction between leadership and followers thereby enhancing post conventional level of moral reasoning. Thus, leader's value preference should be in consonance with those of the followers and the organization to achieve the desired objective.

3.6.3.3 *Religiosity Commitment (REL)*

This connotes the importance of religion to an individual, how religious or less religious an individual is in practicing and accepting doctrines or religious dogmas. As a term, it refers to religious events or activities and rituals. They are multiple dimensions human religiosity identified as Knowing, feeling (affect/spirit) and doing (behavior of the body). Religiosity dimensions are correlated as individual's way of life, though individual approach are likely to be different in their belief. Thus, as religion identifies an individual and his relationship with others, guides our behavior. It is the definition of human person and the very essence of his existence (Felix, Halim & Arshad, 2015), as a human involvement expressed in thought that shapes our behavior.

A leader must be strong willed, have high moral values and above all appreciate his beliefs and values, as these are his motivations and reference point. Leaders have to decide his values and beliefs based on moral conviction, as his/her integrity is proved by honesty and consistence in action and behavior (Kouzes and Posner, 2002). Individuals of integrity and high values are better leaders (Krause and Weekley, 2005),

144

while those with bad attitude and poor morals negatively affects their subordinates due largely to unethical judgment, as these type of leaders are usually selfishly motivated and those under their authority bears the brunt (Hogan and Kaiser, 2005).

Thus, positive and negative as well as non-significant relationships have been found between moral reasoning and religiosity commitment. Literature indicates that religiosity correlates more significantly with ethical idealism and more negatively linked to ethical relativism hence its choice in this study.

Table:3.2
Summary of Variables, Dimensions and Total Number of Items measuring it.
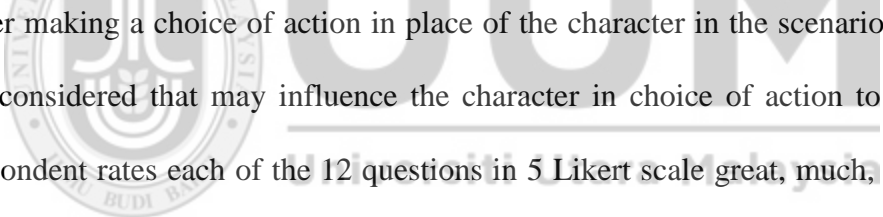
Variable	Dimensions	Total number of items
Ethical reasoning (CMD) Kohlberg, 1984, Rest et al., 1999.	Post-conventional	16
Religiosity (RLS) Roof & Perkins, 1975.	Cognition (knowing)	1
	Affect (feeling)	1
	Behavior (doing)	
Individualism/Collectivism (Indo-Coll) Triandis & Gelfand, 1998.	Horizontal individualism	4
	Vertical individualism	4
	Horizontal collectivism	4
	Vertical collectivism	4
Transformational leadership Avolio and Bass, 2004	Individualized influence	8
	Inspirational motivation	4
	Intellectual stimulation	5
	Individualized consideration	3
Transactional leadership Avolio and Bass, 2004	Contingent reward	4
	Management by exception active	4
	Management by exception passive.	4

Source. The Researcher

3.7   Measurement of Variables

3.7.1 Measurement of Cognitive Moral Development

The DIT2 (Rest et al., 1986, 1999a) was administered on heads of departments (supervisors) and their direct reports, to test their cognitive-moral-development, it activates moral schemas of an individual to his level of development when making an important decision or judgment after reading a moral dilemma, he is required to rate and rank items in order of moral preference. The DIT-2 focuses on the schemas the individual uses in solving ethical issues, which structures and guides him in decision making as each line of argument activates a schema and determines the respondent's stage of moral reasoning.

After making a choice of action in place of the character in the scenario, 12 questions are considered that may influence the character in choice of action to be taken, the respondent rates each of the 12 questions in 5 Likert scale great, much, some, little or no .The respondent then ranks four of the 12 items as most important, second most important, third most important and fourth most important and it is this ranking that determines the Score (P-Score).

To determine the P Score, all items ranked first most important in all scenarios has 4 points, second most important has 3 points, third most important has 2 points while the fourth most important has 1 point and each scenario has four ranks totaling 10 points. The points are added across the three scenarios for each stage, for example when a stage 3 item is ranked as first most important, another stage 3 item ranked as fourth

146

place, another stage 3 item on another scenario ranked second, the stage 3 points will be like this 4+1+3 all the points will be added for each stage and there are 30 points in all three scenarios.

The total number of stage points is then added and the P index indicates principled item considered for making moral judgment. Therefore, determining the individual's moral reasoning is by calculating weighted index of the percentages of stage 5 and 6 applied to resolve the dilemmas (Rest et al., 1998), DIT data gives an interval level, continuous variable that makes possible the analysis of variance and regression and therefore preferred over the MJI (Elm & Weber, 1994).

3.7.2 Reliability, Internal Checks and Validity

In this study, the shorter version of the DIT made up of the Prisoner, the Doctor and the Academic board was adopted and it omitted other story scenarios. It follows closely the normal scoring highlighted above and the raw score stage is divided by 3 instead of 6 for the full stories.

However, the reliability check is built in each subject's questionnaire and there are two broad checks on reliability namely the "M" score and the "A" score. The M items in the questionnaire are a "beautiful nonsense" that sounds lofty, appealing, but mainly more pretentious and meaningless. The major objective is that such items as presented do not represent any of the stages of reasoning or thinking but a poly to detect respondents that are not really scrutinizing or addressing the moral issues at stake but

147

rather endorse questionable statements due largely to its lofty nature and not based on its actual meanings or worth. The implication is that if a respondent consistently rates and ranks items "M" high, it will be obvious that he/she is not addressing test items sincerely and it has to be discarded totally. Moreover, if the "M" score is greater than 4 in a three story or shorter form of the DIT, the questionnaire is then invalidated

On the other hand, the "A'' score is regarded as anti-establishment and does not really fall in line with any stage of moral reasoning, but equally sounds lofty and do not relate to the issue at stake. The other is the consistency check which is in three forms, each story should not have more than 8 inconsistencies that is rating and ranking items differently or rating two stories in the same manner. However, research is ongoing to establish proper cut-off points for the three short story form of questionnaire but on the whole 0- 27 is regarded as low, 28-41 as middle while 42 and above are regarded as higher post-conventional reasoning. The "A" and the "D" scores are rarely used these days, the later representing an overall index of moral judgment applying all stages instead of the stages 5 and 6 items.

Consequently, in this study, the use of the post conventional level of reasoning represents the highest cognitive moral development 5 & 6 stages (POSTCONV). The middle post conventional level of reasoning represents the conventional reasoning stage of 4 which is the maintaining norms and the low post conventional reasoning level represents the pre conventional stage of 1 and 2. The major focus of the study remains post conventional level of cognitive moral development.

148

3.7.3 Measurement of Religiosity

The Salience in Religious Commitment Scale (SRCS) was applied to assess the importance an individual attaches to his faith or being religious (Roof & Perkins, 1975). The authors posited that the scale measures the degree of relationship of religious salience with orthodoxy, faith activism, political conservatism, anti-black prejudice and racism. It has only three items, with the first and second in multiple-choice format, while the last measures the degree of agreement with the general statement using 4-point Likert –type scale and the scores are from 3 to 11. The scale is readily administrable as it consumes less time (5 minutes), although the scholars argue that the scale is not linear as only scores of 10 or 11 could indicate religious salience.

Reliability, a moderate coefficient alpha of .72 which is acceptable for research purposes is the measure of reliability recorded, while the scale depends on face validity, a correlation of .81 was reported between the scale and a test of religious orthodoxy that focuses on level of doctrinal commitment, and this shows its potency in assessing and measuring features of religiousness. Though information may be limited due largely to small range of score, but the scale is adequate for the variable measured and for the present study.

3.7.4 Measurement of Transformational and Transactional leadership:

The MLQ-Form 5X Short has 32 items descriptive in nature used for collection of transformational and transactional leadership data. The MLQ was evidenced to have better degree of convergent validity over the shorter type of questionnaires including

149

the GTL (Carless et al., 2000). All the thirty two items of the MLQ Scales are formulated in tune with universal concept of the major leadership styles and therefore each item capture one of the dimensions of leadership behaviors as could be seen in the questionnaire. A 5point Likert type of scale was applied to measure the behavioral frequency of leaders by the respondents (0=rarely or never to 4=very frequently), as the scale measures 1 component at a time and a self-administered questionnaire was used to gather information from the various ministries under study, namely the ministry of education, ministry of health, ministry of finance and ministry of works and environment.

The respondents were asked to complete the questionnaire, following a given directive for each of the sections. They were equally promised anonymity and encouraged to respond candidly to the best of their knowledge. A cover letter accompanied the questionnaire explaining the need for the study and the instrument comprised of all related questions of the constructs and that of the demographic variables.

Table:3.3
Variable and Its Characteristics

Independent Variables	Characteristics	Behavior description
Transformational	Idealized influence (behavior)	Leader gives impetus/purpose
		Leader gives pride
	Idealized influence (attributed)	Leader instils courage
	Inspirational motivation	Leader instils optimism
	Intellectual stimulation	Leader seeks varieties of means/approaches
	Individualized consideration	Leader mentor/coaches
Transactional	Contingent reward	Gives reward for an effort
	Management by exception (active	Watches for deviations
	Management by exception (pass	Waits until things go wrong

Source: The Researcher

Universiti Utara Malaysia

3.7.5 Measurement of Individualism and Collectivism

Cultural influence on all dimensions of human activities has been evidenced empirically (McCracken, 1990), culture is the binocular to view and interpret the world .It is equally the hall mark of human behavior and usually acts as an explanatory variable for residuals as the Indo-Col. The influences of individualized values as moderating value was equally assessed using specific scales as the IND-COL measurement (Singelis et al, 1995; Triandis & Gelfand, 1998, Oyserman et al., 2002; Robert et al ,2006) The importance of using measures with sound psychometrics

151

properties cannot be overemphasized, due to reliability, validity and measure equivalence, (Cozma, , 2011), on the other hand. Several instruments are in use to measure IND-COL and 27 scales were used to measure various forms of IND-COL (Oyserman et al., 2002), but this study applies the scale developed by (Singelis, Triandis, Bhawuk, and Gelfand, 1995) which was latter improved on by (Triandis & Gelfand, 1998).

The improved scale assume that when the two dimensions of IND-COL (HI and VI) are put together, they produce four constructs (HI, VI, HC and VC). Triandis and Gelfand (1998) proved the validity of this construct in four studies carried out to determine if IND-COL structure holds in a non-Western context (Korea). The final scale has 27 items, with highest factor loading on the constructs. However, IND-COL as a concept is dynamic in nature and prone to shifts over time, but the scale with 16items in all was adopted. Hofstede's (1984), national cultural dimensions are equally applicable to measure cultural factors of individualism and collectivism but the former suites the objective of this study more.

Table 3.4
Variables and Its Characteristics

Moderating Variables	Characteristics	Behavior description
Horizontal Individualism	Prefer to be outspoken and And direct with people Unique individual Independent life Privacy	Different from others Has his destiny in his own hand. Enjoy his uniqueness and doing his own thing.
Vertical Individualism	Winning is important Annoyed by superior Performance of others Competition is natural.	Competition spirit. Better achievement than others preferable Societies thrives on competitions
Horizontal Collectivism	Very proud of colleague's Achievement and prize Drives happiness being With colleagues Cherishes colleague's Happiness.	Cooperation is important team work Sharing things with neighbors Likes to help within his means
Vertical Collectivism	Family pleasure paramount Family togetherness Respects group decision Family responsibility	Maintains harmony in the work place. Sacrifice personal interest for group welfare Duty before pleasure Group harmony.

Source: The Researcher

3.7.6 Demographic variables

For the purpose of this study, five demographic variables were put in use as follows;

age, gender, experience (tenure), level of education, of the prospective respondents

were considered. However, the categorical scale was used to measure the demographic

variables, and dichotomous scale questions applied for gender, male and female

respectively. Moreover, age was categorized into three to obtain the respondents age.

Experience was measured using at least four tenure categories of the respondents,

153

while level of education was measured using five categories of educational qualifications to obtain the highest qualification of the respondents.

Controls and examinations were introduced for the variables, for example age might affect the leadership style of administrators, due to beliefs, values and motivation during their formative years (Eagly, Johannesen-Schmidt, and Engen, 2003), and probably influences their leadership style either as transformational or transactional. While population of subordinates might affect the leadership style because attention and time given to subordinate's will be divided. Period of service and experience may affect the beliefs and styles of leadership, equally educational qualification may affect the values and styles of leadership in the public sector.

3.8   Data Collection

With regards to this study, the actual collection of data which is mainly primary started few weeks after the proposal defense when the researcher traveled back to Nigeria. The duration of the data collection lasted between 27th December 2014 and March 10th 2015. The first lap started with the collection of an official letter from the College of Law Government and International Studies (COLGIS). This was an introductory letter in respect of the researcher and an explanation of the purpose of the research. Thus, this enhanced the researcher assess to respondents and got him the support of different Heads of ministries under examination. In order to ensure that all the variables of this research are properly and adequately measured a questionnaire survey method was adopted. Questionnaires are generally considered appropriate instrument for data

collection due largely to its capacity to save time, cost and above all providing efficient and effective management of resources.

The second lap was the self- distribution of the survey packages to various sectional heads of ministries who helped in administering the questionnaire as earlier promised. The big- cap sized envelope was used that contained the covering letters and instructions on the questionnaires and the questionnaire itself. In the said packages were ball pens specifically designed for the purpose of this research with the University logo inscribed boldly on it This was to as motivate the respondents, having assured them of their anonymity and confidentiality.

Against the above background, four major survey instruments was formulated out of the existing scales with regards to the variables under study. The use of survey is very popular among researchers in collecting data from respondents to achieve the desired objective. It was not all a smooth ride as it practically impossible to collect data effortlessly. The researcher had to travel twice to Nigeria even with the aid of research helps that are resident in Nigeria. It was argued by Vitell et al., (1993) with regards to the nature of the hypotheses to be used, survey methods are more suitable than experimentations as a means of testing them.

This research made use of primary and secondary data as it was a survey study and the survey questionnaire was deemed most suitable for collection of data due to the nature of the study. Thus, the questionnaire was of closed ended type, self-administered for

prompt response and personal interaction to enhance the return rate due to poor research culture in Nigeria. Though, survey method involves the adoption of varieties of options, which includes mailing, drop-off, telephone and the electronic survey and it should be noted that most of these means has its advantages and disadvantages too. The researcher used cross-sectional design over the longitudinal study for obvious reasons and to collect data that reflects respondents view.

However, for this study, the self-administered survey type questionnaire method was adopted based on its cost friendly, time saving, higher response rate and the nature of the DIT2 questionnaire which sometimes requires little guidance and generally due to cultural factors, an appropriate survey instrument for testing was a mixture of the existing scales and scenarios of items used in the previous studies, testing related variables was adopted and in some cases modified. Weber (1992) objected to the idea of reinventing the wheel mentality', instead of using a well-constructed, validated scenarios from previous studies where possible.

 The use of same scenarios in more than one research might validate a set of scenarios more, thereby helping in cross-study comparison. The instrument was   divided into four sections, namely- Demographic factors, ethical reasoning, religiosity, leadership style and individualism/collectivism. Respondents were asked to answer questions on ethical reasoning/value orientation (POSCOV) using a 5 Likert-type scale adopted from a series of ethical dilemmas/value estimates and scenarios developed by eminent scholars. There are various types of Likert scale and the choice depends on the

156

researcher's objective. The longer Likert scales has 7-points, 9-point and 11point respectively and each has its advantages and some researchers opt for the even 4-point and 6-points scale type as some respondents do not want to be restricted and therefore would prefer a neutral base line. The 5-point scale was adopted for this study based on its psychological tests between the scales and most essentially in its ability to effectively increase reliability of the instrument thereby reducing bias.

The greatest problem witnessed during the data collection was the repeated visits it took to retrieve the questionnaire from the respondents and the geographical location of the various ministries. On the other hand, the senior officials were usually too busy to answer their questionnaire which required more regular visits and endless waiting at the visitor lounge especially for those administered here in Malaysia.

3.9   Techniques of Data Analysis (Triangulation)

This research employed data collection, analysis and hypotheses testing making use of relevant statistical tools and methods for both descriptive and inferential statistics, especially from SmartPLS 2.0 M3 (Ringle *et al*., 2005) path modeling software. Preliminary data screening was done before the actual data analysis which was carried out by using the SPSS version 20 for descriptive, and reliability analyses of instruments of measures. The characteristics of the respondents were taken care of by employing descriptive statistics, after which the actual analysis of data began to realize the set objective of this study.

157

3.10 Descriptive

There are some basic functions performed by descriptive statistical tools (a) to describe the features of samples (b) to check violation in variables with regards to assumptions underlying inferential statistics (c) to tackle specific study questions. Thus, the mean, standard deviation, range, skewness and kurtosis were all part of the data cleaning, data preparation, checking outliers, and normality test and data transformation generally.   The characteristics of the research population was obtained through descriptive analysis and hypothesis testing is an examination of the nature of relationships between variables by providing an insight on the variance of variables.

Specifically, descriptive analysis was conducted to describe the important phenomenon of interest in the study (Sekaran & Bougie, 2009). Descriptive statistics gives an insight into the nature and character of this research study and this enhances the selection of an appropriate technique of data analysis and hypothesis testing. Inferential statistics helped to obtain information about results which helped to clearly explain the frequency of occurrence, average score, or the central tendency (mean, median and mode), it includes the measure of dispersion (range, variance and standard deviation) of the phenomenon of interest and in this regard the study made use of descriptive analysis to gain an insight into sample characteristics and those that are unique or peculiar to the research constructs. For example the demographic variables as age, gender, educational level and work experience were all analyzed using the SPSS version 20. The Statistical Package for Social Science (SPSS) version 20, was employed for data analysis which are in three stages. The frequency testing looked at

158

rate of response of the respondents and their percentage in relation to post conventional level of reasoning. The validation of the responses with regards to respondent's profiles and their level of education .The scale reliability was conducted to ascertain reliability of scale employed in this study and its ability to achieve the objective in explaining the phenomena.

Descriptive statistics was employed to analyze the main variables of the study, the post conventional level of the four ministries under investigation was carried out. Thus, the mean, the standard deviation, the minimum and the maximum were obtained through the use of SPSS version 20. The two leadership styles of transformational and transactional and their mean values were also obtained and this includes the cultural variables of individualism and collectivism. This was done to gain more insight into the nature of all the variables of the study in order to achieve the objective of the research. Descriptive analysis highlighted some basic issues of the study as follows (a) significant differences with regards to their frequency and percentages in age and education, work experience, gender, position and responsibility of the respondents in the Nigerian public sector organization.

However, in this study the shorter form of DIT2 was adopted comprising of three moral scenarios of ethical dilemmas in which the respondents has to make a fundamental moral challenging decisions, based on the moral issues in the stories presented. The pattern of grading and scoring the test is in line with the stages of cognitive moral development propounded by Kohlberg (Kohlberg, 1969).

159

The respondents indicate whether reasoning are principled or unprincipled depending on the choice they made. Although hand scoring the DIT using the N2, D and the U score is much cumbersome and complex than the P score which represents the principled morality score. In order to obtain the P score, from the four rankings of the first most important, second most important, third most important and fourth most important, a weighted average is given to each choice from 4 to 1, the first choice given 4, second choice 3, third choice 2 and the fourth choice given 1. The points are then added together from stages 5a, 5b and 6 and get the percentage by dividing the raw scores by 3 for a three story scenario of moral dilemmas.

3.11 Partial Least Square Modeling (PLS-SEM)

The SmartPLS is statistical software that has graphical user interface for variance based structural equation modeling (SEM), using the partial least squares (PLS). It was developed to avert the limitations of covariance-based SEM when it comes to distributional properties, measurement level, sample size and the actual model complexities. PLS handles both reflective and formative indicators simultaneously.

In addition, the choice of PLS SEM technique for data analysis in this study was motivated due to the following reasons: (a) it has been sufficiently demonstrated in many studies to be a quality and superior model used in estimation rather than regression for appraising moderation (Brown, 1997; Lacobucci, Saldanha & Deng, 2007; Mattaanah, Hancock & Brand, 2004; Preacher & Hayes, 2004). PLS is noted to

give account of measurement error as well as enhance accurate estimation of mediating and moderating effects (Chin, 1998).

Furthermore, PLS suits complexities of models, due largely to its flexibility in development and validation of models (Akter et al., 2011). Against this backdrop, this study examines the relationship between ethical reasoning and leadership style, and about seven other models within the structure, hence PLS technique seems better suited for predicting these outcomes.

Normality difficulties are always experienced in social sciences but the PLS path modelling has little to do with data to be normal (Chin, 1998), non-normal data are usually handled better with PLS hence the choice for this study as it provides valid results better than SPSS which sometimes leads to inconclusive analysis. Above all, the PLS-SEM tests simultaneously multi-relationships of variables.

Therefore, PLS 2.0 M3 software was chosen to establish construct, structural and measurement models in order to ascertain reliability and validity of this research. Thus, this research being explorative in nature require the path modeling approach as it is predictive- oriented with regards to relationships and correlation analysis of the constructs of the study, most importantly, algorithm and bootstrapping the moderating effects on the relationship between ethical reasoning and leadership style were assessed. The two-way graph interaction effect was equally used for the moderation

interactions between the VIM, VCM, REL on the relationship the endogenous and exogenous variables (Hulland, 1999).

Three major steps were followed with regards to data analysis:-

(a) The data was screened in SPSS to be compatible with the PLS analysis

(b) The PLS 2.0 M3 was used to ascertain the measurement model, item reliabilities, internal consistency, convergent validity as well as the discriminant validity.

(c) The bootstrapping was done in order to be able to evaluate the structural model.

(d) This was followed by the significance of the path coefficients, the level of the R-squared values, effect size and the predictive relevance of the study's model

(e) The last was the moderating analysis in the PLS path model.

3.12 Pilot Study

The essence of a pilot study is to ascertain or measure the internal consistency of the instrument, evaluate the feasibility, time, cost and general improvement of the research design before the main study. Facial validation could be used to validate the instruments (Hair *et al.*, 2007), and this position was supported by another scholar who maintained that it is a vital procedural approach to validate research instruments (Babbie, 2010).

Furthermore, a pilot study was   undertaken prior to the main data collection of this research study, a total of 70 questionnares were issued out to respondents out of which 66 were returned. On examination, it was discovered that about 16 of them were not

properly completed, thus 50 were considered good and adequate for a pilot test. The

pilot test was carried out by using a sample of 50 employees from other ministries that

are not part of this study. The ministries selected for the pilot study were the ministry

of agriculture, ministry of commerce and industries, and the ministry of environment.

There were chosen based on measurable indices and relevance to the study and general

impact of socio-economic and political development of the State. Some of the

respondents were with the researcher as they made impute to the questionnaire and

unclear and difficult wording or items were identified. The researcher sat down with

the respondents as they were completing the questionnaire and the entire processes

took some of the respondents' between35 to 45 minutes to complete.

Table; 3.5

Pilot Test for Reliability

Constructs	Items	AVE	Composite Reliability	Cronbachs Alpha
TFL	INC	0.642	0.774	0.517
	INFA	0.422	0.677	0.280
	INFB	0.471	0.719	0.412
	INM	0.539	0.822	0.711
	IST	0.491	0.794	0.654
TSL	CRD	0.539	0.775	0.568
	MBA	0.576	0.730	0.268
	MBP	0.539	0.685	0.172
RLS	RLS	0.701	0.817	0.707
VIM	VIM	0.893	0.943	0.881
VCM	VCM	0.684	0.894	0.850
HIM	HIM	0.761	0.927	0.898
HCM	HCM	0.623	0.867	0.826
POSCONV	ZSTAGE5A5B6PERCENT	1.000	1.000	1.000

Source: *The researcher*

163

Pilot study was undertaken in this research to able to ascertain the reliability and validity of the questionnaire. Thus, to determine accuracy of the questionnaire in achieving its set objectives with regards to choice of words based on the feedback got from the respondents with regards to clarity of item-wording. The response rate and the respondent's capacity to address the ethical issues raised in the DIT, as well as other research questions with regards to measure other variables of the study.

3.13 Ethical Considerations

Ethical consideration in research connotes a set of moral conducts, standards and general principles with regards to behavioral conducts of researchers. Thus, in this research ethical requirements were adhered to in order to respect the privacy and rights of respondents or participants. The researcher was equally aware of the fact the participants were not under obligation or to be coerced into participation unwillingly. Thus, they were informed of their right to withdraw their participation at any stage of the study and were promised   asses to the research result on request to be made to school.

As indicted earlier, data was collected through a self-administered questionnaire for gathering information from the various ministries under study, namely the ministry of education, ministry of health, ministry of finance and ministry of works and environment. The respondent's consent were obtained after an oral and written application was made with an option to withdraw from the study if need be as participation is regarded as consent. They were asked to complete the questionnaire,

164

following a given directive for each of the section. They were equally promised anonymity and were encouraged to respond candidly to the best of their knowledge. Ethical principles guiding clinical research was applied as well as the Helsinki declaration on human right, since the study involves human beings.

Against the above backdrop, all relevant ethical consideration was followed in this research by guaranteed voluntary of participation, provision of adequate information to the respondents and ensured their privacy and confidentiality, coupled with an assurance to use information provided purely for academic purposes only

3.14 Chapter Summary

This chapter has highlighted the critical areas of the research, methods that was \employed to achieve the desired objective of examining the relationship between post conventional ethical reasoning and leadership style, which is moderated by individualism and collectivism cultural beliefs and religiosity as variables. The sampling design was discussed, which includes strategies that were adopted for data collections and method t employed, as well as the rationale for the adoption of the design. This chapter equally highlighted the conceptual definitions, populations of the study; sample size and sampling technique, collection and analysis of data as well as instruments   used for the study, including the validity and reliability of such instruments and equally steps taken in the pilot study were equally explained. Moreover, the main analysis of the data for this study and its findings are presented in the subsequent chapters.

165

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS.

4.0 Introduction

This chapter highlights the results of the findings of the study as its methodology was discussed earlier. The analysis of the result of data was obtained through descriptive and inferential statistics. The general overviews of the demographic characteristics of respondents were provided using descriptive statistics. The data was analyzed using Statistical Package for Social Science (SPSS) version 20 and analysis of relevant data was followed. The PLS path modeling was also used for further analysis and validation of structural model outcome of the survey analysis. The measurement model effectiveness to determine individual item reliability and validity, convergent and discriminant validity were presented. The result of the structural model are equally presented visa-vis the significance of the path coefficients, R-squared values, effect size, predictive relevance of the said model. The study's interpretation was undertaken in two stages after the analysis of the model. The adequacy and assessment of the measurement model and the evaluation of the model structure are presented.

4.1   Descriptive Analysis

In this study, descriptive statistics was used to gain more insight into the nature and character of this research study. The Statistical Package for Social Science (SPSS) version 20, was employed for data analysis which are in three stages. The frequency testing looked at rate of responses and validated the responses with regards to respondent's profiles. All the data that are valid were discussed and highlighted with

respect to the demographic by respondents. The scale reliability was conducted to ascertain reliability of scale employed in this study and its ability to achieve the objective in explaining the phenomena.

4.1.1 Survey Response Rate Analysis

This study distributed questionnaires across the designated ministries in Kebbi state in the Northwestern geo-political zone of the federal republic of Nigeria. The raw data of this study was subjected to proper scrutiny in line with the position of research scholars (Cooper & Schindler, 2007; Zikmund, 2005), and this was done after descriptively analyzing the demographic variables and the raw data collected for this study. This was done to obtained accuracy, consistency, completeness and equally eligibility of the respondents. To achieve high response rate, respondents were equally contacted through several and repeated phone calls, emails as well as notice boards as reminders due largely to prevailing research culture in Nigeria (Salim Silva, Smith & Bammer, 2002; Traina, MacLean, Park & Kahn, 2005; Sakaran, 2003), this applies mainly to respondents who could not respond to their questionnaires after some weeks or more (Dillman, 2002; Porter, 2004).

However, it was discovered that eleven questionnaires (20), about 4%, were not returned, about (35) were returned and excluded as not good enough to be used as significant part of it were not completed or partially filled by respondents. The outcome being that of the 355 questionnaires distributed to the target participants, only 335 were returned representing about 94.3% and based on Jobber's (1989), position

167

on response rate definition while 300 were retained as valid response, representing

about 84% which is considered very adequate for this study.

Table 4.1
Response Rate

Items	Frequency /Percentage (%)
Distributed Questionnaires	355
Returned	335
Returned and usable	300
Returned and excluded	35
Questionnaire not returned	20
Response rate	94.3%
Valid response rate	84.5%

Source: *The Researcher*

4.2   Data Screening and Preliminary Analysis

In this study, after deleting outlier's respondents especially the DIT check for

abnormal data we were left with 285 valid data as 15 of it could not meet the internal

reliability check. Thus, in any multivariate analysis, data screening is very essential as

it enhances the identification of possible violations of the key assumptions regarding

the application of the multivariate technique of data analysis (Hair et al., 2007). On the

other hand, it gives the researcher a better insight into the data collected for further

analysis. The collection of data for this study took about four months (i.e. from

December 2014 to March 2015). All the data returned were subjected to coding and

entered into the SPSS Prior to the initial data screening which enables the removal of

the wrongly worded items and other ambiguities, and all data collected was imputed

168

into Microsoft excel 2007 and the SPSS version 20, after the analysis it was keyed into the SmartPLS 2.O M3 (Ringles *et al.,* 2005) for other analysis.

The observed negatively worded items were reversed and corrected and subsequent to data coding and entry, other preliminary data analysis were done, either (a) missing value analysis, (b) assessment of outliers (c) normality test and the multicollinearity test (Hair, Black, Babin & Anderson, 2010; tabachnick & Fidell, 2007). The SPSS was applied to test the preliminary data screening, non-response bias, correlation analysis, multicollinearity tests, while validity, reliability tests, measurement of model, structural model analysis and moderation tests were carried out using the SmartPLS 2.0 M3 (Ringle *et al.,* 2005)

4.2.1 Test of Non-Response Bias

Having screened and confirmed the validity of returned questionnaires, issues as non-response bias was followed, as such elements are usual occurrence and unavoidable in researches and they assume different forms (i.e. as demographic, personality, behavior or even motivational and value), and various degrees or forms (Malhotra et al., 2006).

Consequently, independent t-test analysis was conducted to examine the issue of non-response bias, thereby comparing the mean, standard deviation and the standard error mean of the demographic variables of age , gender, education and experience of the respondents. It includes the time frame of response used by the respondents were divided into two, early and late response as posited by Churchill and Brown (2004).

169

Late responses indicated unwillingness without the researcher's motivational influence or follow up, as a result, one hundred and fifty two (152) are considered early responses before January 2015, while one hundred and forty eight (148) were late responses after January 2015, and this categorization was based on the return dates of completed questionnaires and after further screening valid data remains 285.

The standard parameter to check non-response bias was the use of demographic variables, if descriptive statistics reveals no significant difference between the variables. In respect of this study, most of the late questionnaires came from some senior civil servants due to the volume of their routine schedule and analysis are shown below.

Table 4.2
Test for Non-Response Bias

CASE		N	Mean	Std. Dev.	Std. Err
TFL	Early Responses before Jan.2015	144	2.93	.363	.029
	Late responses after Jan. 2015	141	2.80	.351	.029
TSL	Early Responses before Jan.2015	144	3.00	.565	.046
	Late responses after Jan. 2015	141	2.69	.480	.039
RLG	Early Responses before Jan.2015	144	2.62	.675	.055
	Late responses after Jan. 2015	141	3.01	.605	.050
IND	Early Responses before Jan.2015	144	3.10	.673	.055
	Late responses after Jan. 2015	141	3.04	.517	.042
COL	Early Responses before Jan.2015	144	3.24	.729	.059
	Late responses after Jan. 2015	141	3.24	.488	.040

Source: *The Researcher*

Against the above backdrop, there was no issue of non-response bias observed from the analysis. Therefore, all the 285 valid responses were utilized and the findings could be generalized even after deleting outliers.

4.2.2 Data Coding

Data coding is of two folds namely (a) items must conform to the constructs of the research as categorized and (b) constructs should be separated with code number assigned to each for proper identification and easy analysis of the various constructs (Churchill, 1999), therefore variables used in this research were coded as follows.

Table 4.3
Data Coding for the Constructs

Variables	Code
Tranformational Leadership	TFL
Transactional Ledership	TSL
Vertical Collectivism	VCM
Vertical Individualism	VIM
Horizontal Collectivism	HCM
Horizontal Individualism	HIM
Religiosity	REL
Post-Conventional	POSTCONV

Note: All the eight variables used in this study were codes as displayed above

4.2.3 Missing values

The problem of missing data has always been a crucial factor in every research effort and the frequency of its occurrence differs as well as the magnitude or degree of its impact on research work. From the dataset keyed into the SPSS, about eleven (11)

171

were randomly missed, for example transformational leadership dimension of idealized

influence had four (4) missing values, horizontal individualism had three (3),

Horizontal collectivism had two (2) while vertical collectivism equally had two (2)

missing values. However, there is no consensus on the acceptable percentage of

missing values in data set for a valid statistical inference but it has been widely agreed

that 5% missing rate or less is of no significant (Schafer, 1999; Tabachnick & Fidell,

2007). Literature advocated that the mean substitution remains the best method of

replacing missing values when the total percentage is 5% or less than that (Little &

Rubin, 1987; Raymond, 1986; Tabachnick & Fidell, 2007). Thus, all randomly missing

values were replaced using the mean substitution as table 4.4 bellow shows. (See also

Appendix B for SPSS outputs).

Table 4.4
Missing Value

Latent Variables	No of Missing Values
INF1	1
INF2	1
INF5	2
IND1	1
HCM3	1
HIM4	1
HIM2	1
HIM4	1
VIC1	1
VIC3	1

Source: *The Researcher*

172

4.2.4   Outlier Detection and Treatment

Barnett and Lewis (1994), posited that observations or subsets of observations that look unstable or inconsistent with the remainder of the data are known as outliers. Having treated the missing values, detecting and treating outliers followed which is equally known as unusual permutation of values of more than one variables that have extreme similarity with each other (Bryne, 2010; Hampel *et al*., 1986; Hu *et al*., 1990). Outliers distort regression based analysis as a wrong estimate of regression coefficients produces unreliable results (Verardi & Croux, 2008).

There are different methods of detecting and treating outliers, but many prefer adopting a measure of Mahalanobis' distance to calculate how the observed isolation is from the center of the data. Several scholars pointed out different ways of measuring the distance in detecting outliers. One example is the use of the Akaike's information method (Ueda, 2009), some prefer to use location estimators and robust scale (Vendhan & Suresh, 2011), others make use of order statistics as the mean or quartile (Liu *et al.,* 2004).

The choice of Mahalanobis' is in its ability to detect observations positioned not close to the center of the data, which has less influence on the variables that have highly interrelated variables. In this study, the position of Hair *et al* (2010), of the need to create a response numbering is adopted, and chi-square table statistics was used to ascertain the optimal empirical values. Furthermore, a simple linear regression was done using the new response numbers as the dependent variable, while other items

173

(demographic variables were excluded) as the independent variables. This allows a comparison of the chi-square and the new Mahalanobi's output.

However, the issue of outliers did not pose any problem for this study. Based on the positions of Iglewicz and Hoaglin (1993), this research work does not require deletion of outliers as they cannot impact or distort the data due to the fact that the SmartPLS 2.0 M3 (Ringle *et. al.,* 2005) is conditioned to produce good results though with erratic values of little outliers (Hair *et al.,* 2011). The following sections reports on (i.e., significance of the path coefficients, level of the R-squared value, effect size, and the predictive relevance of the model). While the results of the complementary PLS-SEM analysis that examined the moderating effect of individualism and collectivism on the structural model are displayed

4.3   Fundamental Statistical Assumption

Hair et al.,(2010), and Leslie, (2010) posited that statistically basic assumptions are inevitable, for example linearity, normality and Homoscedasticity with regards to variables in order to confirm the results and properly treat the incidence of errors as Type 1 or Type 11. Against the backdrop, these statistical fundamental assumptions are presented as highlighted bellow.

4.3.1   Linearity

The essence of linearity cannot be overemphasized as it helps in checking and dealing with or preventing the occurrence of Type 1 and Type 11 errors, moreover the

association or linkage between independent and dependent variables ought to be linear. Nunnally and Bernstein (1994) posited that researchers make use of items already applied in an established theory or items used in previous works where the reliability and validity have been attested and confirmed. Moreover, this study relies heavily on items adopted from previous researches and the issue of nonlinearity have been taken care off as both independent and dependent variable items were adopted as discussed in the later chapters. Furthermore, effort was made to ascertain whether there is multicollinearity as highlighted later.

.

4.3.2   Normality Test

Normality test remains a fundamental assumption in most research work and data analysis which gives an insight into the shape of data and individual variable metric with regards to its correspondence to normal distribution (Hulland, 1999; Hair *et al*., 2006), as there is the need for accurate relationship between variable and not to disfigure such relationship by abnormality. It was assumed that PLS-SEM gives good and accurate model estimates and measures in situations with extreme non- normality, but this has become fallacious as it was advocated that researchers should perform normality test on their data (Hair, Sarstedt, Ringle and Mena, 2012). Chernick (2008), posited that highly skewed or kurtotic data might inflate the bootstrapped standard error estimates that could eventually undermine the statistical significance of the path coefficient (Ringle *et al.,* 2012).

175

Against the above backdrop, in this study measures were taken by transforming the items for cleaning through the application of the required inspection. Although the normality test could be undertaken in several ways, either by application or the use of histogram with normality plot (i.e. as box plot, stem and leaf plot and QQ plot) to be able to ascertain the skewness and kurtosis. The application of these methods allows the researcher to determine the variable that is not normally distributed from the highly skewed figure. Variables are regarded as having violated the normality guideline if their values are higher than ±2.58 (Hair *et al..,* 2010). With respect to the above guideline.

On the other hand, the Kolmogorov-Smirnov test of normality is highly sensitive and have been considered better suited for this research and its standard skewness and kurtosis are researchers' delight. The use and application of skewness and kurtosis remains the best way to describe the distribution and shapes a dataset of a study which are regarded as normal when the standard skewness is within the range of ±1.96 and Kurtosis between d± 3.0 (Haniffa & Hudaib, 2004; Rahaman & Ali, 2006). With regards to this study, the Tables: 4.5 below highlights that fact that there are no case of serious violation of normality assumptions in this study as all data are well and normally distributed.

176

4.3.3 Normality test for Major Variables

Table: 4.5
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	statistic
transformational	285	1.55	4.55	3.20	.435	.191	.751
transactional	285	1.50	4.67	3.28	.628	-.193	-465
7Vertical individualism	285	1	5	3.52	1.33	-.432	-1.018
8Vertical individualism	285	1	5	2.77	1.41	.212	-1.252
13Vertical collectism	285	1	5	3.49	1.33	-.498	-898
14Vertical collectism	285	1	5	3.37	1.40	-.369	-1.137
2Horizontal individualism	285	1	5	3.31	1.36	-.264	- 1.179
4Horizontal individualism	285	1	5	3.07	1.36	.022	-1.263
9Horizontal collectivism	285	1	5	3.15	1.18	-.404	- 786
11Horizontal collectivism	285	1	5	3.05	1.30	-.018	-1.130
Religiosity 1	285	1	3	2.34	.774	-.682	-1.012
Religiosity 2	285	1	4	2.85	.980	-.485	-751
Post Conventional	285	.00	63.33	23.69	15.37	.570	-296

4.3.4 Common Method Variance Test

Common method variance (CMV), or method bias are variance attributed to measurement method and not to the construct of interest (Podsakoff, MacKenzie, Lee & Podsakoff, 2003). Self-report survey researchers are confronted by common method variance (Lindell & Whitney, 2001; Podsakoff et al., 2003; Spector, 2006). Common method bias inflates relationship between variables measured by self-report (Conway & Lance, 2010).

Against the above backdrop, several preventive remedies were adopted in this study to caution the effect of common method variance (MacKenzie, & Podsakoff, 2012; Podsakoff et al., 2003; Podsakoff, MacKenzie & Podsakoff, 2012; Podsakoff & Organ, 1986; Viswanathan & Kayande, 2012). Firstly respondents were informed that they have a free choice as there is no right or wrong answers to items in the questionnaire, this was done to reduce anxiety and apprehension of participants and they were made to understand that their answers remains confidential.

Moreover, improvement was made on item scale to reduce and minimize method bias in this research work by carefully avoiding confusing words or vague concepts appearing in the questionnaire, coupled with the choice of simple words and language to convey actual meaning of questions. Equally, Harman's single factor test was also adopted as posited by Podsakoff and Organ (1986) to ascertain common method variance, thereby subjecting all variables of interest to exploratory factor analysis, the results are examined to find out number of factors that will account for the variance in

178

the variables (Podsakoff & Organ, 1986). The single factor test assumes that when a substantial number of common method variance are present, either a single factor may emerge or one general factor will account for the most of the covariance in the predictor and the criterion variables (Podsakoff & Organ, 1986).

4.4 Demographic Characteristics of the Respondents

The demographic profile of the participants in this study is presented below, which includes the various ministries, age, gender, educational qualification and job experience and religion. Empirical linkage between age, gender, education and experience with moral development and leadership has been investigated over the years. Harkness et al., (1981; Turner et al., 2002) examined and assessed the moral reasoning of elders in a small Kenyan village and their findings found substantial evidence to support that age has some relationship with moral reasoning. Equally, a replication of same studies in Papua New Guinea buttressed the findings (Tietjen & Walker, 1985). Below are the demographic feature of the study's respondents (see Table 4.6).

Table: 4.6
Demographic characteristics of the Respondents

Constructs	Items	Frequency	Percentage (%)
Ministry	Ministry of Education	79	27.7
	Ministry of works and housing	69	24.2
	Ministry of health	67	23.5
	Ministry of finance	70	24.6
Work Experience	1-5 years	64	22.5

Constructs	Items	Frequency	Percentage (%)
	6-10 years	79	27.7
	11-15 years	75	26.3
	16 and above	67	23.5
Gender	Male	161	56.5
	Female	124	43.5
Religion	Muslim	136	47.4
	Christian	113	39.6
	Others	37	13.0
Age Group	20-29 years	77	27.0
	30-39 years	75	26.3
	40-49 years	76	26.7
	50 and above	57	20.0
Position & Responsibility	Permanent Seceretary	51	17.9
	Senior executive officer	64	22.5
	Supervisory grade	75	26.3
	Non supervisory grade	95	33.3
Highest Qualification	Doctoral degree	35	12.3
	Masters degree	44	15.4
	Undergraduate degree	73	25.6
	Diploma level	65	22.8
	High School	68	23.9
Total		285	100%

Source: Researcher

The analysis of the table above shows that the majority of the respondents in the sample, revealed that the largest proportion representing 27% are from the ministry of education. The other percentage of 27.7.% have between 6-10 years working experience, 26.3% have between 11-15 years working experience, and only 23.5% of the respondents have more than 16 years working experience. On the other hand, 56.5% of the respondents are males, while 43.5% are females. Moreover, the majority of the respondents are Muslims 47.4% while 39.6% are Christians and 13.0% belongs to other

180

group of religion. Concerning the age of the respondents of the population, 27.0 are between 20-29 years, 26.3% are between 30-39 years, while 26.7% are between 40-49 years old and the rest 20.0% are between 50 years and above.

Furthermore, 17.9% are permanent secretaries, 22.5% are made up of senior executive officers, 26.3% are of the supervisory grade and the remaining 33.3% are made up of non-supervisory grade level positions. In respect of educational qualifications, 12.3% have Doctoral degrees, 15.4% of the respondents have masters degrees while 25.6% are degree holders and remaining 22.8% have diploma qualifications and 23.9% have high school certificate.

4.5   Descriptive Statistics of Main Variables

In this section of the study, the descriptive statistics is presented which was undertaken to gain an insight into the characteristics and the very nature of the data obtained. Descriptive statistics enabled in the choice of appropriate analytic procedures with regards to hypothesis testing. All the stages of data analysis in line with the objective of this study are presented here. Thus, the   means, the standard deviations for the main variables are described, computed and shown below in Table.4.7

181

Table 4.7
Descriptive Mean for Constructs

	N	Minimum	Maximum	Mean	Std. Deviation
Post conventional	285	.00	63.33	23.69	15.37
Transformational	285	1.80	4.70	3.17	.5274
Transactional	285	1.50	4.67	3.28	.628
Collectivism	285	1.50	5.00	3.26	.851
Individualism	285	1.50	5.00	3.16	.744
VIM	285	1.00	5.00	3.14	1.06
VCM	285	1.00	5.00	3.42	1.13
HIM	285	1.00	5.00	3.18	1.03
HCM	285	1.00	5.00	3.10	.964

Source. The Researcher

4.6   Descriptive Statistics of Post Conventional Reasoning Categories

Descriptive statistics details of the characteristics of respondents in relation to post conventional reasoning (POSCONV) dependent variable which are shown below in Table: 4.8. From the analysis, it was observed that 187 of the respondents are in the low post conventional level of reasoning, representing 65.61% of the sample population. About 57 respondents were in the middle post conventional reasoning level, representing 20% of the sample population, while 41 respondents, representing 14.39% of the sample population are in the higher post conventional reasoning level

The three levels of post conventional reasoning are characterized as follows:-

1. The low Post conventional level is characterized by fear of punishment which leads to obedience orientation and its second stage is about relational self-interest orientation.

2. The middle Post conventional level is characterized by interpersonal concordance orientation and the second is maintaining order orientation (Law and Order)

3. The higher Post conventional reasoning level is about social contract legalistic orientation and the second is the universal ethical principle orientation which is ideals and logical coherence orientation in decision making (moral judgment) Therefore, in this study the major concern is on the application and utilization of the higher post conventional reasoning in decision making across the various ministries under examination and their descriptive analysis are shown below with regards to the population of the study and for all constructs.

4.6.1 Post conventional Categories

Table 4.8
Descriptive Statistics of Post Conventional Levels

Cognitive Reasoning Stage	Freq	%	Min	Max	Mean	Std. Dev
Low posconventional	187	65.61	0.00	26.67	14.52	8.03
Middle postconventional	57	20.00	30.00	40.00	34.21	3.91
High Post-Conventional	41	14.39	36.67	63.33	50.63	6.99

Source. The Researcher

At the highest stage of reasoning either post conventional level, individuals forgo personal interest for common good of the entire society. The outcome or consequence of an action does not determine moral judgment but the rightness of such action.

184

4.6.2   Ministries by Post Conventional Reasoning

Table: 4.9
Descriptive Mean by Ministries

Variables	N	Mean	Std Dev	Minimum	Maximum
Ministry of Education	76	23.08	17.01	0.00	63.33
Min.works and Housing	69	14.54	14.50	0.00	60.00
Ministry of Health	67	25.12	14.58	0.00	63.00
Ministry of Finance	70	22.19	15.35	0.00	60.00
Total	285	23.69	15.37	0.00	63.33

Source; Researcher

Table 4.9 above shows the descriptive analysis of the various ministries under study, it could be observed that the ministry of health has the highest mean score of 25.12 and a standard deviation of 14.58 which indicates a higher application of post conventional reasoning amongst staff. This could be attributed to their training and nature of work which equally lays more emphasis on code of ethics of their profession to save life first irrespective of other personal consideration.   This tends to support the idea that transformational leadership characteristics exhibited by the management of the health ministry has advantageous effects on a variety of individual workers and organizational ethical outcome (Bass, 1998). As the above depicts, the application and usage of post conventional reasoning by the various ministries under study which highlights the mean and the standard deviations as shown in the table. Two basic personality elements were identified in this study, leaders are either transactional or transformational in the actual

185

work situation. According to Weber's theory, bureaucratic leaders are transactional while charismatic leaders are transformational.

The ministry of education came second in the level of post-conventional reasoning, although one would have expected the ministry to come first as the citadel in charge of learning and other intellectual activities. Many reasons could account for this, the first being that it was not academicians only that were interviewed and secondly the public sector bureaucracy inhibits certain personal innovation and values unlike in the health sector where the doctors or other health workers had reasonable choice of personal judgment in resolving moral or ethical dilemma. Other ministries were analyzed as follows, ministry of education has a mean of 23.08 and a standard deviation of 17.01 ministry of works has 24.54 as mean and 14.50 as standard deviation. The ministry of health has the highest mean of 25.12 and a standard deviation of 14.38 an indication of higher post-conventional reasoning ability over the other ministries put together, while ministry of finance has a mean of 22.19 and standard deviation of 15.35. The ministry of finance comes third which is surprising as public accountability demands higher sense of moral reasoning in the utilization of the nation's scarce resources.

However, the analysis of the findings in the various ministries paints a true picture of the realities on ground in the Nigerian public sector organization, for example the ministry of works and housing with the least score operates mainly on transactional leadership style of contingent reward in the execution of their mandate of providing housing units to the public and the maintenance of roads and other government

186

infrastructures. Their nature of work and performance is business like with an application of management by exception active as their watch word. Although, most public sector leaders and organizations in Nigeria, are believed to operate an exchange based relationship with subordinates which is a contrast to transformational leadership style that has consistently proved more effective influence on followers and organizational outcome due largely to the application of prescribed rules and regulations of the civil service order.

Table: 4.10

Transformational and Transactional Leadership Mean

	N	Minimum	Maximum	Mean	Std. Deviation
Transformational	285	1.33	5.00	3.139	.662
Transactional	285	1.92	4.42	3.290	.473
Post Conventional	285	.00	63.33	23.69	15.37

Source. The Researcher

It has been argued that post-conventional reasoning or the stage of principled reasoning in the public sector is enhanced by self-sacrifice. Ethical reasoning in the public sector largely depends on the level of personal sacrifice and leadership behavior which greatly influence the cognitive moral development of followers. On the other hand, ethical or moral judgment is an individual's conceptual, perception and analytical capacity in

187

dealing with an ethical dilemma by the application of his own moral standards and values to arrive at an ethically accepted judgment. However, the Nigerian public service sector hardly recognizes an individual's effort as different from the others, though public leaders show greater inclination to contingent reward, management by exception active.

It could equally be observed that there are no much wide gaps between the ministries mean and standard deviations, which is a reflection of the same organizational culture but we argue that leaders with more transformational behaviors and relying on their personal moral beliefs and values are reported to have more influence and impact on their subordinates and organizational moral outcome. Moreover, some moral agency enshrined in the public service ethics as accountability, autonomy and general responsibility to the citizenry is actually consistent with the post conventional reasoning. Post conventional individuals or leaders usually differentiates self from enabling rules and regulations, which is equally propelled by the experience gained over the years through length of service.

On the other hand, post conventional or principled reasoning is not a common feature in todays' public sector organization in Nigeria without creating the necessary conditions that support the development and growth of post conventional thinking or reasoning. However, transformational leaders in the public sector exposed to ethical threat are more likely to use post conventional reasoning in decision making based on the nature of the public service.

188
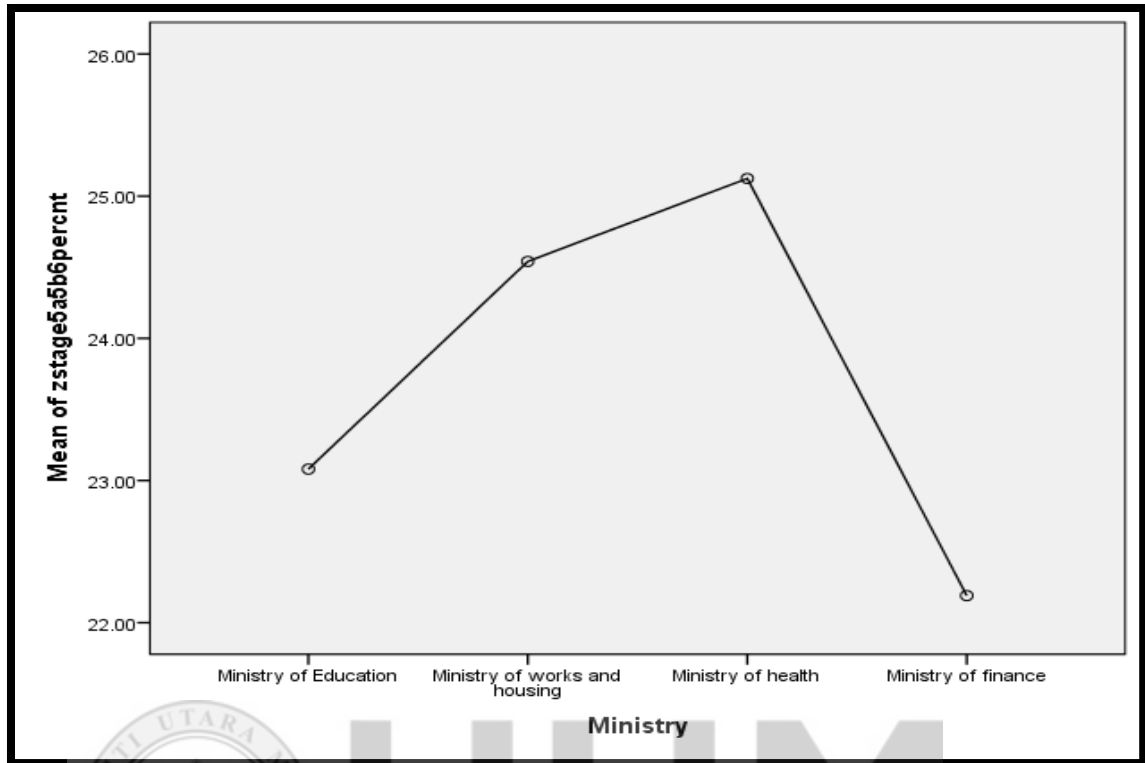
Figure 4.1. The relationship between the ministries and their post-conventional reasoning level

The above graph highlights further the relationship between the various ministries and their post-conventional reasoning level as indicated above which equally evidenced that the ministry of health remains the highest in terms of the application of post-conventional reasoning stage.

Table 4.11
Transformational Leadership Mean by Ministries

Ministry	N	Mean	Std Dev	Std Error	Min	Max
Education	79	3.05	.68	.077	1.83	5.00
Works and Housing	69	3.09	.67	.081	1.33	5.00
Health	67	3.25	.66	.081	2.00	4.67
Finance	70	3.16	.60	.072	1.83	4.83
Total	285	3.13	.66	.039	1.33	5.00

Source. The Researcher

Table 4.11 above depicts the mean value and the standard deviation of transformational leadership style in the various ministries understudy in respect to post conventional reasoning application to solve ethical dilemmas in the work place. As could be observed, the ministry of health has an edge over the rest of the ministries in the application of post conventional reasoning in their daily activities, followed by the ministry of finance, then the ministry of works and housing and the least is the ministry of education in that order. The reason could be attributed to the fact that the ministry of works and housing seems to be business orientated as contingent reward manifests in the day to day allocations of duties and responsibilities, unlike the ministries of health and finance where their ethical code of conduct is more pronounced and service oriented based on accountability.

Table: 4.12
Transactional Leadership Mean by Ministry

Ministry	N	Mean	Std Dev	Std Error	Min	Max
Education	79	3.21	.44	.49	1.92	4.42
Ministry of works and housing	69	3.26	.53	.06	1.92	4.25
Ministry of health	67	3.27	.46	.05	2.25	4.00
Ministry of finance	70	3.41	.43	.05	2.25	4.25
Total	285	3.29	.47	.02	1.92	4.42

Source. The Researcher

The above Table; 4.12, Highlights the mean values of the respective ministries with regards to the inclination to use transactional leadership style in work situations. Based on the above descriptive analysis, it could be seen that the ministry of finance took the lead with 3.41 mean and .43 as standard deviation.

4.7 Confirmatory Factor Analysis (CFA)

This section presents the confirmatory factor analysis results as shown below which made use of the principal component analysis technique (PCA) of the PLS-SEM. To explore the constructs dimensions, usually an Exploratory Factor Analysis (EFA) will be carried out but all the measurement items applicable to this research were mostly adopted from related previous works of notable scholars. Principal component analysis (PCA) was applied to determine the structure of each construct of the study. The analysis of the leadership styles transformational and transactional constructs confirmed

191

the need to delete some items but none from the dependent variable. However, to determine that items that are used in this study to measure the dependent, independent and moderating variables, their degree of relationship the PLS principal component analysis was employed. The initial 52 items from the constructs, 26 items were retained for further analysis of the objective of the study. On completion of the PLS principal component analysis, all the remaining items that was made use of in this study were all having reliable and good factor loading analysis value that is more than or greater than 0.4, other items were deleted for cross loading or due largely to low loading and removing such items enhances or increased the total variance. Table: 4.13, explains further the various loadings.

Table: 4.13
Item Loadings

Constructs	Items Codes	No of original Items	Items Loading	No of Items Retained
TFL	INFA1	20	0.864	10
	INFA2		0.714	
	IST1		0.648	
	IST3		0.78	
	INFB2		0.795	
	INFB4		0.684	
	INM1		0.828	
	INM2		0.707	
	INC1		0.720	
	INC2		0.698	
TSL	CRD1	12	0.804	6
	CRD2		0.682	
	MBA3		0.760	
	MBA4		0.764	
	MBP1		0.782	
	MBP4		0.636	

RLS	**RLS_1**		**3**	0.767	2
	RLS_2			0.766	
VIM	**VIM_3_7**		**4**	0.830	2
	VIM_4_8			0.722	
VCM	**VCM_1_13**		**4**	0.928	2
	VCM_2_14			0.692	
HIM	**HIM_1_1**		**4**	0.805	2
	HIM_3_3			0.879	
HCM	**HCM_1_9**		**4**	0.791	2
	HCM_3_11			0.755	
POSCONV	zstage5a5b6percnt		**1**	1.000	1

Source: The Researcher

All items for this study were adopted from previous researches hence CFA was only a routine as SmartPLS 2.0m3 (Ringle *et al.,* 2005) has an in built system and feature to handle the issue of confirmatory factor analysis.

4.8   Descriptive Analysis of Main Variables by Post conventional

Table 4.14
Descriptive Analysis of the Constructs

	N	**Minimum**	**Maximum**	**Mean**	**Std. Deviation**
Post conventional	285	.00	63.33	23.69	15.37
transformational	285	1.80	4.70	3.17	.527
transactional	285	1.50	4.67	3.28	.628
collectivism	285	1.50	5.00	3.26	.851
individualism	285	1.50	5.00	3.16	.744
VIM	285	1.00	5.00	3.14	1.06
VCM	285	1.00	5.00	3.42	1.13
HIM	285	1.00	5.00	3.18	1.03
HCM	285	1.00	5.00	3.10	.964

Source. The Researcher

Table; 4.14, above highlights the mean values and the standard deviations of the study's major variables as depicted, with regards to post conventional reasoning.

Table: 4.15
Mean by Transformational Leadership Indicators

Dimensions	Mean	Std. Dev	Min	Max
Inspirational Motivation	3.06	1.18	1	5
Idealized Influence (A)	3.33	1.19	1	5
Idealized Influence (B)	3.10	1.26	1	5
Intellectual Stimulation	3.27	1.29	1	5

Source. The Researcher

Table; 4.15, above highlights the mean, standard deviations, minimum and maximum for the transformational leadership style in this research study and as could be seen there is equally no wide disparities between the variable dimensions. Transformational leadership is not proved to be gender bias or sensitive as it responds to the application of its quality dimensions. In this study, some of the major dimensions examined are the inspirational motivation, with total mean value of 3.06 idealized influence behavior (INFB) has a mean total value of 3.33 and 3.10, while intellectual stimulation (IST) has total mean value of 3.27 an indication that intellectual stimulation has an edge over the other dimensions in influencing the followers moral post conventional reasoning in the Nigerian public sector organizations.

194

However, due largely to the positive organizational and follower's beneficial outcomes linked to transformational leadership style, scholars are still examining and explaining factors that aid and propel the emergence of transformational leadership behaviors (Bass, 1998). Some of the identified factors are associated to the private sector more than the public sector, for example, two most promising variables that predict transformational leadership behaviors are related to personal qualities and issues as, cognitive moral reasoning and emotional intelligence (Barling *et al.,* 2000; Turner *et al.*, 2007). The females are known to be highly emotional than the males and emotional intelligence connotes a wide range of social capabilities and skills employed by individuals to properly function effectively in the work environment. This can only be fruitful by carrying followers along and reasoning at the post conventional level to realize the organizational and individual's set objectives by applying to judicious use the enviable dimensions of a transformational leadership behavior and style.

Moreover, individual leaders high on emotional intelligence are regarded to be better and effective leaders and this could be more effectively propelled by the application of the leaders' personal qualities as cognitive moral development that is reasoning at the higher post conventional level in tackling social moral dilemma. It was argued that social, emotional and personal capabilities make up positive relationship with transformational leadership. Bass (1998) posited that, leaders show greater use and application of idealized influence, inspirational motivation and individualized consideration with higher level of emotional intelligence.

195

Table: 4. 16
Descriptive Mean of Transactional Leadership indicators

Indicators	Mean	Std. Dev	Mini mum	Maxi mum
Contingent Reward	3.25	1.28	1	5
Management by Exception (Active)	3.34	1.33	1	5
Management by Exception (Passive)	3.16	1.23	1	5

Source. The Researcher

Table; 4.16, above highlights the mean, standard deviation, minimum and maximum in relation to the application and usage of transactional leadership dimensions of contingent reward, (CRD) and management by exception active (MBA) has the highest mean value of 3.34 and standard deviation of 1.33. It could be observed that there are no wide disparities in the mean and standard deviations of the indicators.

Management by exception active and contingent reward are the most pronounced in the Nigerian public sector organizations as public leaders are more inclined towards its dimensions as dictated by the hierarchical and bureaucratic nature of the civil service. It is about give and take, an exchange system between what leaders and subordinates gives to each other that is mutually agreed upon before the commencement of a given task, both parties usually knows what to expect when tasks are executed to specifications or otherwise. Transactional leaders apply management by exception as one of its vital dimensions in the execution and accomplishment of tasks by paying attention to details and making sure that things are moving on as expected without waiting for mistakes or deviations from the set objectives or standards. This is mainly a supervisory role based on the civil service hierarchical arrangement that takes authority

196

from top to down as in the Nigerian public sector organization where leader's moral behaviors influences followers and organizational general ethicality. It was equally argued that contingent reward of transactional leaders seem to be in line with ethical or moral considerations as followers confidence and trust are built before the execution or undertaking of the actual tasks as the terms are spelt out for all to see and agree upon, but how these facilitates post conventional reasoning and its application is still subject to further investigations.

Table: 4.17
Descriptive Statistics by Vertical Individualism

Indicators	N	Minimum	Maximum	Mean	Std. Deviation
Vertical Individualism	285	1	5	3.31	1.20
Depend on myself	285	1	5	3.28	1.33
Do my own thing	285	1	5	3.52	1.33
Do my job better	285	1	5	2.77	1.41

Source. The Researcher

The relationship between leadership behavior, style and organizational culture has attracted the attention of scholars for decades. Moreover, IND-COL distinctions are now too broad to understand the specificities of individual values in relation to post conventional reasoning. Table: 4. 17, shows the mean values, the standard deviations, the minimum and maximum of the study. From the table, it could be observed that there are no wide disparities between the measurable indicators of vertical individualism application to post conventional reasoning in the Nigerian public sector.

197

Table 4.18
Descriptive Statistics by Vertical Collectivism

Indicators	N	Minimum	Maximum	Mean	Std. Deviation
Vertical Collectivism	285	1	5	3.49	1.33
Good to cooperate	285	1	5	3.37	1.40
Respect my group decision	285	1	5	3.23	1.33
Take care of my family	285	1	5	3.36	1.25

Source. The Researcher

Table; 4.18, above table shows the mean, standard deviations, minimum and maximum of both the IND-COL measure of this study in relation to vertical collectivism and post conventional reasoning. As could be closely observed, there are no wide disparities between the indicators of vertical collectivism and post conventional reasoning.

Table: 4.19

Descriptive Statistics by Religiosity

Indicators	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity 1	285	1	3	2.34	.77
Religiosity 2	285	1	4	2.85	.98
Religiosity 3	285	1	4	2.85	1.08

Source: The Researcher

198

Table; 4.19, above shows the mean, standard deviations, the minimum and maximum of the religiosity commitment As could be observed from, there is no wide disparities in respect of the three religiosity measures. Although empirical study noted that involvement and commitment to religious practices acts as check on unethical and immoral conduct, thus could influence the level of post conventional reasoning (Mile *et al*., 2007).

4.8.1 Cognitive Moral Development Threshold.

Table: 4. 20
Descriptive Statistics Cognitive Moral Development

Cognitive Moral Development Stages/Schemas	Rest Cutoff Values	Mean Score	Freq.	%
Low post-conventional	0 – 27	14.52	187	65.61
Middle- Post-conv	28 - 41	34.21	57	20.00
High-POSCONV	> 42	50.63	41	14.39

Source: Rest *et al.,* 1998

From Table 4.20 and based on the recommended cut-off values (Rest et al., 199), one hundred and eighty seven represents the low-conventional stage of reasoning with a mean score of 14.52 representing 65.61% of the three levels of post-conventional reasoning . On the other hand, 20.00% of represents the middle conventional reasoning stage, with the mean score of 34.21, while high post-conventional reasoning has a mean score of 50.63, with a frequency of 41 representing 14.39%

4.9   Data Analysis: Structural Equation Modeling (SEM)

In this study, the Partial Least Square (PLS) technique for data analysis was adopted as it is best suited to test and analyze the measurement model, or rather the goodness of the measures used.   The researcher took measures to ensure that the measurement structural model and the relationship among the constructs are not only valid but also reliable, It was employed to assess theoretical constructs and estimate hypothesized linkages of various constructs (Chin et al., 2003), and this is in line with the position of Esposito Vinzi et al., (2010). Although, the Structural Equation Modeling is compatible with interrelated studies, but the major reason for the choice of the Smart PLS stems from the fact that it could handle both formative and reflective indicators which other SEM tools are not capable of doing. Thus, the availability of this facility enables prediction of relationship in this study. Wold (1981), posited that PLS is not suited for confirmatory testing but for prediction and exploratory causality.

Moreover, parameter accuracy are the major concern of other statistical techniques, while the PLS is not concerned about multivariate normality like other SEM technique as LISEREL, AMOS. It is a nonparametric system which makes multicollinearity not to be an issue (Bido, 2006). On the other hand, it could handle smaller sample size better than other SEM techniques, sample size requirement are equal to the larger of: 10 times the largest number of independent construct leading to an endogenous construct (Bido, 2006: Westland, 2007).

Thus, all items with outer loading below 0.5 were accordingly deleted starting with the item with the lowest value, and this method is deemed appropriate as data quality is enhanced (Hair *et al.,* 2012). Furthermore, detailed information on the modeling procedures are given here in order to determine the quality of the model. Anderson and Gerbing (1998), posited that the two step approach of modeling remains credible to be able to ascertain the quality of items applied for the measurement and to estimate its linkage with the models.

These two approaches are highlighted as the measurement model and the structural model (Hair et al., 2012). In this study, several relationships or linkages are involved which necessitated the application of the SmartPLS 2.0M3 (Ringle *et al.,* 2005), in line with the position of Chin *et al., (*2003), and this was done to enable the assessment of reliability and validity and equally to be able to test the model structure. In order to ascertain or spot whether there are problems in the loadings and the cross-loadings with the items, an examination was conducted as a pre requisite for determining the convergent validity.

4.10 Partial Least Square Analysis (PLS)

The PLS model is normally interpreted and analyzed in two broad level for an easy understanding. (a)   It starts with assessment and refinement of measurement model adequacy (b) and the assessment and evaluation of the structural model. All these are to guarantee the reliability and validity of all the measures before the actual results.

4.11 Assessment of Measurement Model

The essence of the assessment of the measurement cannot be over emphasized; it helps in testing the validity and reliability of all scales to be used in measuring the latent constructs and their manifest variables of the study (Loehlin, 1998). There are many methods of assessing the measurement model; in the first place, exploratory factor analysis is conducted (initial principal component) analysis. On the hand the assessment of the convergent and discriminant validity and subsequent evaluation of study's measures' reliability

4.12 Instrument Validity and Reliability

Rossiter (2002) posited that in order to test reliability and validity of the study's constructs, procedure for scale development has to be followed by the determination of the convergent and discriminant validity. Then, the reliability of the scale items was therefore evaluated to achieve the objective of the research.

4.12.1 Convergent Validity

The essence of convergent validity is to be sure that items which represent an indicator of a construct share a high proportion of variance. Thus, convergent validity shows the extent items actually represent the intended latent construct and how truly it correlates with other measures of the same latent construct (Hair et al., 2006), and this was done by applying three methods (a) Thus, factor loadings must be greater than 0.50, posited by Hair et al., (2007) (b) The composite reliability for individual constructs must exceed 0.70 (c), By examining the average variance extracted (AVE) of each latent construct which should be above the threshold 0.50 (Fornell & Larker, 1981).

202

Following the above, the factor loadings of this study indicated that all loadings were greater than 0.50. And the achievement of the required item loadings, AVE and the composite reliability indicates the achievement of convergent validity. These high loadings of constructs give credence that the measures have convergent validity.

4.12.1.1 Item Loadings

The Table 4.21 below highlights clearly and shows that all items or indicators loaded greatly on their respective individual constructs, thus all items loaded on individual constructs are enough and adequate to assess or ascertain the convergent validity. Using the SmartPLS analysis, item loading and cross-loading is required to assess or determine whether problem exists and to obtain the convergent validity. The results of the loading and cross-loading are highlighted below.

4.12.1.2 Average Variance Extracted

Equally, table 4.22 also below shows the average variance extracted statistics of the constructs (AVE), and for its value to be accepted, it should be at least 0.50 (Fornell & Larcker, 1981), and as shown below the AVE of the constructs are well above the cutoff points of 0.50 which is equally an indication of reliability of the measurement model as highlighted later.

4.12.2 Discriminant Validity

In line with the constructs validation processes highlighted above is the discriminant validity which is different from the convergent validity. The discriminant validity

203

shows the extent to which an individual latent construct differs from other latent constructs (Duarte & Raposo, 2010). It reflects the uniqueness of the measure and not only a reflection on the variables. There are equally three methods to evaluate it as follows;-

The average variance extracted (AVE), criterion is commonly used by examining the cross loadings of each item in the constructs and the square root of the AVE calculated for individual item of the construct. All items should have higher loading on their corresponding construct than the cross loading on the other constructs in the study's model. While the square root of AVE for   all factors should be greater than all the correlations between that construct and other constructs.

The AVE square root are in the correlation matrix along the diagonal and the square root of each construct AVE should be greater than its highest correlation with any other construct to show discriminant validity (Hair *et al.*,2013). The full results are highlighted below.

As highlighted in table 4.22 the results indicated that the measures of all the variables, either Cognitive Moral Development Stages (POSCONV), Collectivism (VCM), Individualism (VIM), Religiosity (RLS), Transformational leadership (TFL) and Transactional leadership (TSL), that these represent the true measure of their individual variables as shown in their statistical values. Below are the full result of the discriminant validity.

Table 4.21

Latent variable Correlation

	CRD	HCM	HIM	INC	INFA	INFB	INM	IST	MBA	MBP	POST CONV	RLS	VCM	VIM
CRD	**0.746**													
HCM	-0.020	**0.773**												
HIM	0.032	0.329	**0.843**											
INC	-0.090	0.059	0.042	**0.709**										
INFA	0.091	0.043	0.000	0.087	**0.793**									
INFB	0.014	0.170	0.260	0.080	0.187	**0.742**								
INM	0.038	0.230	0.154	0.143	0.181	0.367	**0.770**							
IST	0.130	0.075	0.081	0.210	0.217	0.233	0.221	**0.718**						
MBA	0.148	0.075	0.012	-0.146	0.120	-0.135	-0.062	0.010	**0.762**					
MBP	0.166	-0.006	0.073	-0.069	-0.021	-0.071	-0.081	-0.005	0.080	**0.713**				
POSTCONV	-0.167	0.065	0.016	0.319	0.202	0.205	0.210	0.193	-0.343	-0.291	**1.000**			
RLS	0.046	-0.038	0.046	-0.064	-0.042	0.019	-0.011	-0.079	0.039	-0.130	-0.150	**0.767**		
VCM	0.115	0.319	0.329	0.020	0.171	0.185	0.223	0.245	0.100	-0.025	0.112	0.118	**0.819**	
VIM	-0.146	0.170	0.125	0.160	0.009	0.030	0.066	0.027	-0.021	0.048	0.134	-0.067	0.046	**0.778**

Note: *All the values that are in diagonals and bolded are representing the square root of the AVE, while those off the diagonals are representing the latent variable correlations.*

Table: 4.22
Cross Loadings

	CRD	HCM	HIM	INC	INFA	INFB	INM	IST	MBA	MBP	POSTCONV	RLS	VCM	VIM
CRD1	**0.804**	0.064	0.044	-0.086	0.064	0.084	0.040	0.176	0.144	0.125	-0.127	0.035	0.201	-0.158
CRD2	**0.682**	-0.112	0.000	-0.045	0.073	-0.080	0.016	0.001	0.070	0.123	-0.122	0.033	-0.055	-0.050
HCM_1_9	0.012	**0.791**	0.213	0.005	0.185	0.186	0.177	0.029	0.137	0.023	0.052	-0.010	0.317	0.185
HCM_3_11	-0.045	**0.755**	0.299	0.090	-0.129	0.073	0.179	0.089	-0.026	-0.033	0.048	-0.050	0.172	0.074
HIM_1_1	0.055	0.336	**0.805**	0.003	0.038	0.208	0.213	0.093	0.027	0.095	0.012	-0.006	0.350	0.040
HIM_3_3	0.005	0.232	**0.879**	0.061	-0.030	0.229	0.064	0.050	-0.003	0.035	0.015	0.076	0.220	0.159
INC1	-0.018	0.142	0.169	**0.720**	-0.008	0.090	0.177	0.101	-0.184	-0.094	0.201	0.056	0.120	0.158
INC2	-0.111	-0.061	-0.114	**0.698**	0.133	0.023	0.023	0.197	-0.020	-0.002	0.252	-0.151	-0.095	0.068
INFA1	0.089	0.080	-0.012	0.050	**0.864**	0.186	0.195	0.214	0.097	0.028	0.132	-0.037	0.185	0.034
INFA2	0.049	-0.029	0.017	0.097	**0.714**	0.100	0.074	0.117	0.094	-0.080	0.204	-0.028	0.070	-0.031
INFB2	-0.019	0.088	0.149	0.128	0.134	**0.795**	0.321	0.143	-0.110	-0.097	0.173	0.045	0.104	0.020
INFB2	-0.019	0.088	0.149	0.128	0.134	**0.795**	0.321	0.143	-0.110	-0.097	0.173	0.045	0.104	0.020
INFB4	0.046	0.173	0.246	-0.022	0.146	**0.684**	0.215	0.210	-0.089	0.001	0.128	-0.022	0.178	0.025
INFB4	0.046	0.173	0.246	-0.022	0.146	**0.684**	0.215	0.210	-0.089	0.001	0.128	-0.022	0.178	0.025
INM1	0.070	0.237	0.135	0.131	0.217	0.257	**0.828**	0.211	0.031	-0.070	0.163	-0.025	0.155	0.087
INM1	0.070	0.237	0.135	0.131	0.217	0.257	**0.828**	0.211	0.031	-0.070	0.163	-0.025	0.155	0.087
INM2	-0.021	0.104	0.099	0.085	0.042	0.317	**0.707**	0.122	-0.148	-0.053	0.162	0.012	0.194	0.006
INM2	-0.021	0.104	0.099	0.085	0.042	0.317	**0.707**	0.122	-0.148	-0.053	0.162	0.012	0.194	0.006
IST1	0.151	-0.013	0.045	0.056	0.280	0.098	0.108	**0.648**	0.055	0.062	0.144	-0.045	0.159	-0.134
IST1	0.151	-0.013	0.045	0.056	0.280	0.098	0.108	**0.648**	0.055	0.062	0.144	-0.045	0.159	-0.134
IST3	0.047	0.109	0.070	0.229	0.054	0.226	0.201	**0.780**	-0.032	-0.058	0.136	-0.066	0.192	0.146
IST3	0.047	0.109	0.070	0.229	0.054	0.226	0.201	**0.780**	-0.032	-0.058	0.136	-0.066	0.192	0.146
MBA3	0.108	0.040	0.007	-0.225	0.055	-0.064	-0.039	-0.024	**0.760**	0.052	-0.312	0.061	0.056	-0.083

206

	CRD	HCM	HIM	INC	INFA	INFB	INM	IST	MBA	MBP	POSTCONV	RLS	VCM	VIM
MBA3	0.108	0.040	0.007	-0.225	0.055	-0.064	-0.039	-0.024	**0.760**	0.052	-0.312	0.061	0.056	-0.083
MBA4	0.118	0.074	0.011	0.002	0.127	-0.141	-0.055	0.039	**0.764**	0.069	-0.212	-0.001	0.096	0.050
MBA4	0.118	0.074	0.011	0.002	0.127	-0.141	-0.055	0.039	**0.764**	0.069	-0.212	-0.001	0.096	0.050
MBP1	0.108	0.001	0.048	-0.029	-0.030	-0.078	-0.069	0.007	0.093	**0.782**	-0.200	-0.106	-0.079	0.033
MBP1	0.108	0.001	0.048	-0.029	-0.030	-0.078	-0.069	0.007	0.093	**0.782**	-0.200	-0.106	-0.079	0.033
MBP4	0.133	-0.010	0.058	-0.076	0.004	-0.016	-0.045	-0.018	0.013	**0.636**	-0.219	-0.077	0.058	0.036
MBP4	0.133	-0.010	0.058	-0.076	0.004	-0.016	-0.045	-0.018	0.013	**0.636**	-0.219	-0.077	0.058	0.036
POSTCONV	-0.167	0.065	0.016	0.319	0.202	0.205	0.210	0.193	-0.343	-0.291	**1.000**	-0.150	0.112	0.134
RLS_1	0.051	-0.010	0.040	0.000	-0.173	0.068	-0.004	-0.088	0.028	-0.132	-0.115	**0.767**	0.023	0.009
RLS_2	0.019	-0.048	0.031	-0.098	0.109	-0.039	-0.014	-0.033	0.032	-0.067	-0.115	**0.766**	0.157	-0.112
VCM_1_13	0.085	0.283	0.284	0.011	0.162	0.170	0.197	0.212	0.114	-0.035	0.113	0.048	**0.928**	0.031
VCM_2_14	0.121	0.247	0.269	0.029	0.111	0.131	0.172	0.201	0.029	0.004	0.058	0.201	**0.692**	0.053
VIM_3_7	-0.141	0.078	0.114	0.131	0.083	-0.010	0.004	-0.001	0.033	0.043	0.114	0.004	0.048	**0.830**
VIM_4_8	-0.080	0.201	0.078	0.119	-0.087	0.064	0.111	0.049	-0.079	0.030	0.092	-0.123	0.020	**0.722**

Source; The researcher (Signifying adequate discriminant validity)

4.13 Reliability of Measures

This final lap in the examination of construct validity shifts to determination of the reliability of the construct items. The degree of internal consistency of a set of indicators is the reliability. Thus, the extent to which the instruments gives the same results on repeated trials. Reliability is important but not enough for validity measure, because measures with high reliability may not be valid in the measurement of important construct (Hair *et al.,* 2006).

Indicators that are reliable should be able to measure the same construct. The measure of internal consistency or composite reliability is a composite Alpha value, which was employed to assess the reliability of the study's constructs. A construct reliability should not exceed 0.70 lower limits (Rossiter, 2002). Other scholars posited that values as low as 0.50 are acceptable for the initial construct development (Nunnally, 1967; Srinivasan, 1985). The values as low as 0.40 has been suggested acceptable for broadly defined constructs (Van de Venn & Ferry, 1980). However, the composite reliability and the Cronbach's Alpha values for this study were obtained using the Smart PLS, which ranged from 0.669 to 767, the average variance extracted (AVE) and the composite reliability are shown below.

Table 4.23
Item loadings, average variance extracted (AVE) and reliability

	Constructs Items Codes	Items Loading	AVE	CR
TFL	INFA1	0.864	0.629	0.770
	INFA2	0.714		
	IST1	0.648	0.515	0.678
	IST3	0.78		
	INFB2	0.795	0.550	0.708
	INFB4	0.684		
	INM1	0.828	0.593	0.743
	INM2	0.707		
	INC1	0.720	0.503	0.669
	INC2	0.698		
TSL	CRD1	0.804	0.556	0.713
	CRD2	0.682		
	MBA3	0.760	0.581	0.735
	MBA4	0.764		
	MBP1	0.782	0.508	0.671
	MBP4	0.636		
RLS	RLS_1	0.767	0.588	0.740
	RLS_2	0.766		
VIM	VIM_3_7	0.830	0.605	0.753
	VIM_4_8	0.722		
VCM	VCM_1_13	0.928	0.670	0.799
	VCM_2_14	0.692		
HIM	HIM_1_1	0.805	0.710	0.830
	HIM_3_3	0.879		
HCM	HCM_1_9	0.791	0.597	0.748
	HCM_3_11	0.755		
POSCONV	ZSTAGE5A5B6PERCNT	1.000	1.000	1.000

Note: *Composite Reliability > 0.70; Average variance extracted (AVE) >0.50: Item Loadings > 0.5*

Furthermore, as presented above, it could be seen that all variables of this study were found to be reliable as it obtained Composite Reliability values which are within the required threshold acceptable for this type of research.

209

4.14 Assessment of the measurement and Structural Model

The structural model captures the linear regression effects of the endogenous constructs on each other and the structural model gives an insight into the relationships of the constructs. Thus, this model is innovative and evolving in its capacity to test directly theory of interests (Cheng, 2001). The validation of the structural model was done by applying the use of the Smart PLS 2.0. M3. The study's model was equally analyzed and interpreted in two major stages, namely by the assessment and refinement of the adequacy of the measurement model which was followed by the subsequent evaluation and final assessment of the structural model.

The next in line of presentation is the discussion on the research framework which shows the relationships between variables as was based on the literature findings and the earlier version was revised to meet the exigencies of the study (CFA) that was undertaking. The confirmatory factor analysis (CFA), resulted in the deletion of some items but none of the variables were dropped, due to the fact that all the variables retained at least two items a pre-condition for its retention as posited by (Hair et al., 2012). Figure 4.3 as shown below represents the reversed model of the study. Structural Model/Hypotheses Testing.

The standard bootstrapping procedure was applied in this research to ascertain the significance of the path coefficients (Hair et al., 2014). Thus, as the issue of measurement model have been highlighted above, paving the way for the examination and evaluation of the structural model which gives us an insight into the dependence of

the relationships in the hypothesized model. For an example, the partial least squares, structural model highlights the directional relationship between the various constructs and their t-values which equally includes the path co-efficient. The partial least squares represents the standardized beta coefficient in a regression analysis (Argawal & Karahanna, 2000). According to Churchill (1979) and Sharma (2000), posited that when a two-tailed analysis test is conducted, and t-value level significance of 1% is greater than or equivalent to 2.58, and at 5% it is greater or equivalent to 1.96, while at 10% it is greater or equivalent to 1.645. The hypotheses in this study are accepted based on the t- value and p-value. As one tailed hypothesis, a relationship is significant if the statistical test carried out shows a t- value of 1% is equal or greater to 2.326, at 5% it is equal or greater than 1.645 and at 10% it is equal or greater than 1.282 (Churchil, 1999; Sherma, 2000). Any t- value lesser than the stated above values are considered as insignificant. The structural model evaluation is conducted in two parts: (1) the evaluation of the direct relationship, and (2) the moderating relationship

4.15 Overall Model

The Smart PLS 2.0.M3 was used to test the relationships between the variables hypothesized in this research. The Figures 4.2 and 4.3 highlights more on the direct hypotheses and moderation hypotheses of the study. The Smart PLS analysis includes the path coefficient (β), and the relationship between the five exogenous constructs and the endogenous constructs of post conventional reasoning (POSTCONV).
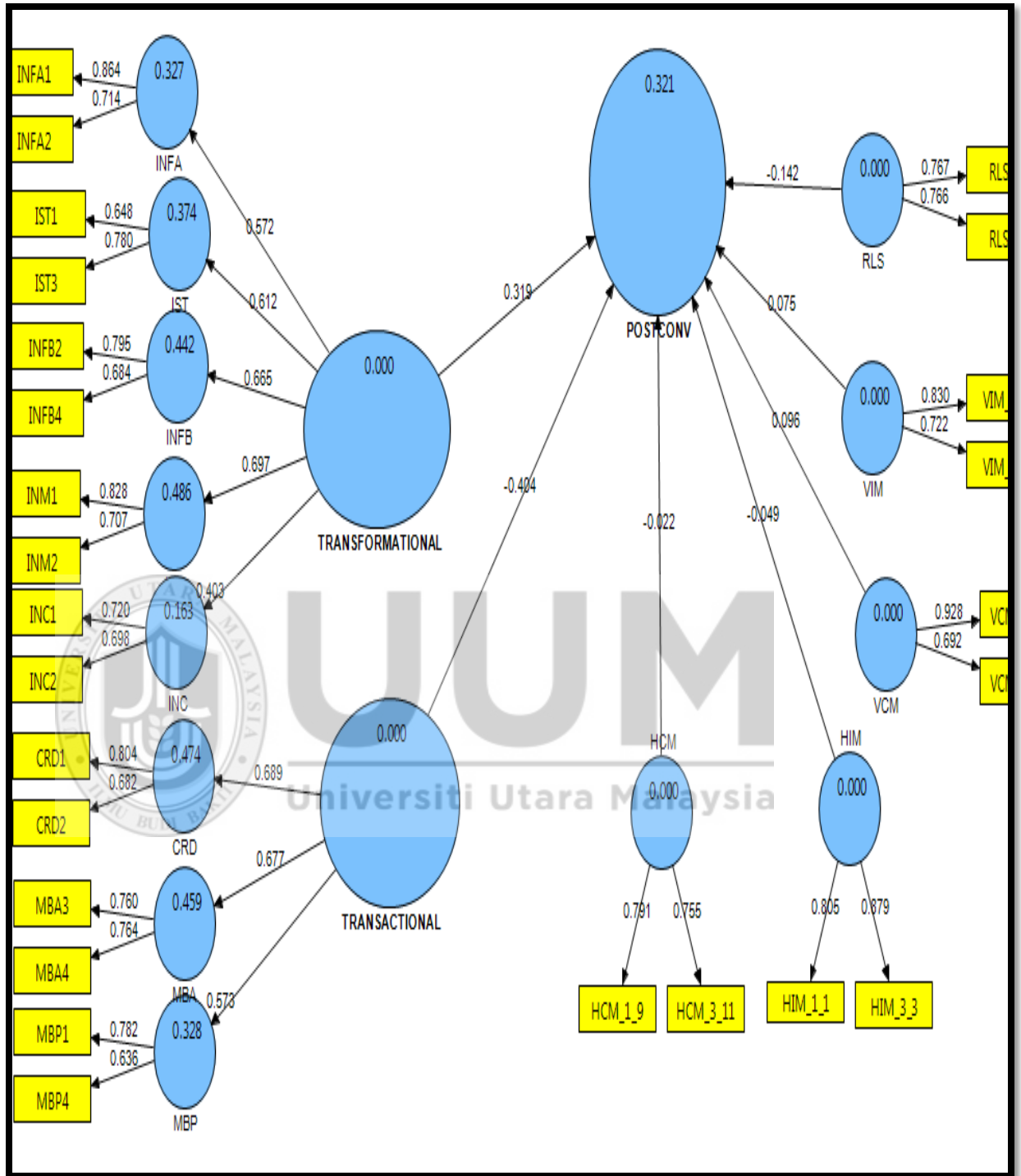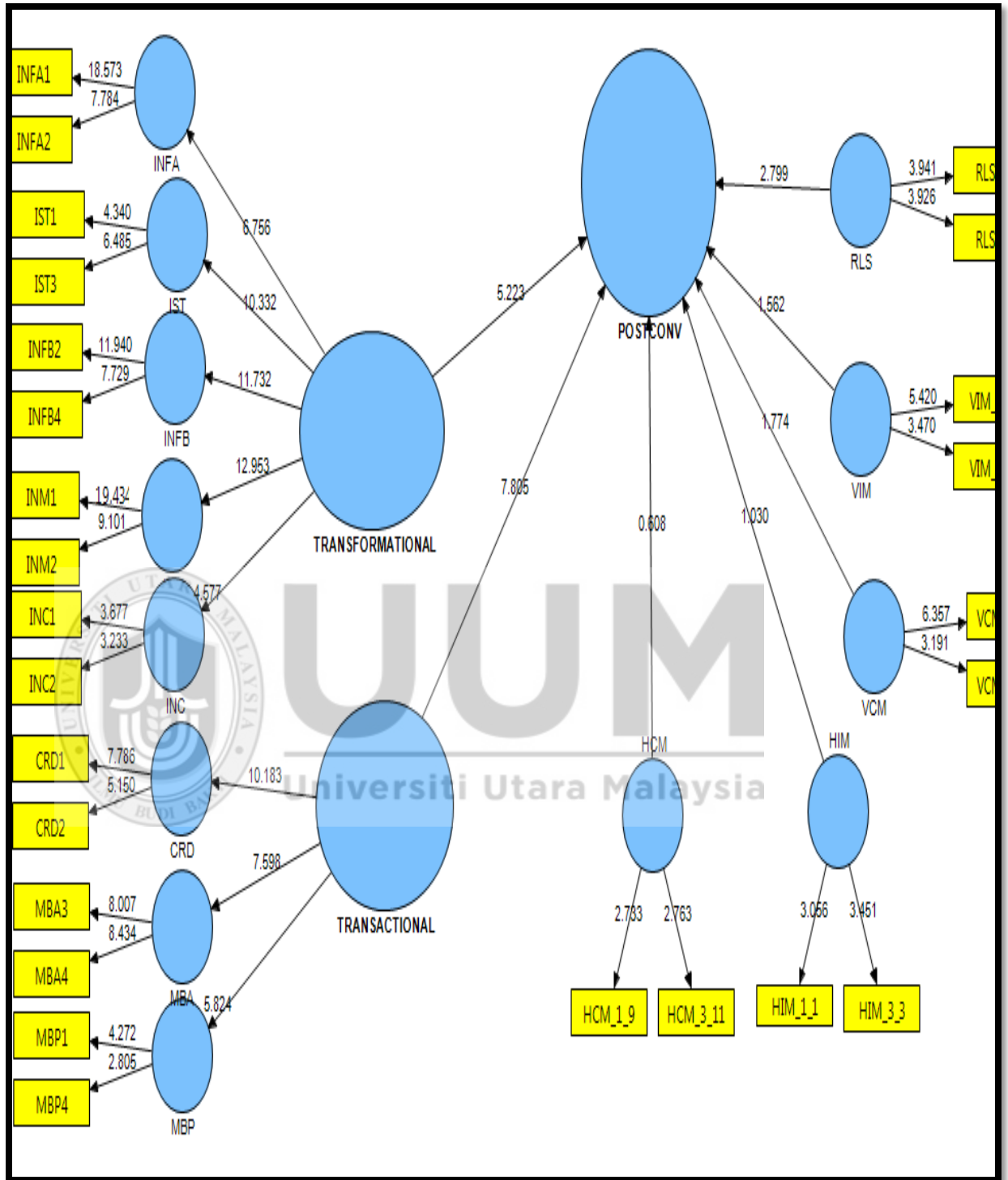
211

Figure 4.2

Measurement Model

212

Figure; 4.3

Full Model T Statistics

4.15.1 Direct Hypotheses

The result of the direct hypotheses is presented in this section, specifically Figure: 4.4.

This study has five direct relationship hypothesized. The criteria for the study's

evaluation and confirmation of individual hypotheses was the application of the t-values

for the path loadings. The cut-off point used was when t-value equal or greater than

2.326 at 1%, 1.645 for an Alpha level of 0.05 and 1.282 at 10% (Churchil, 1999,

Sherma, 2000; Hair *et al*., 2006). Any t-value lesser than the stated above values is

regarded as insignificant.

The results shows some relationships between the exogenous and the endogenous

variables, although most of these relationship are statistically significant as could be

seen from the structural model of the direct relation PLS algorithm. Specifically,

transformational leadership style (TFL was found to be significant and has a positive

relationship with post conventional reasoning (POSTCONV).

Hypotheses H1, States that there is a significant positive relationship between

transformational leadership style and post conventional cognitive moral development.

Figure 4.3 shows that the hypothesized relation path for H1 was found to be positive

and significant (β = .239; t = 4.072, P < .014)

The relationship between the transactional leadership style (TSL) and post conventional

reasoning (POSCONV) was equally significant but negative. This indicates higher

transactional leadership style (TSL) leads to middle post conventional reasoning

214

(POSCONV), therefore, this negative relationship has some statistical significance with POSCONV. The other variables as vertical collectivism and individualism (VCM) and religiosity commitment (REL) equally have some significant relationship with the post conventional reasoning (POSTCONV) and their relationships were found to be significant with post-conventional reasoning ability, though an inverse relationship exists between VIM and POSCONV which is statistically significant. Table 4.26 and Figure 4.3 highlights more on the result of the direct hypotheses.

Hypothesis H1 states that there is significant positive relationship between transformational leadership style and post conventional level of moral development (POSCONV). Figure 4.3 shows a positive and significant relationship, therefore H1 was supported.

Hypothesis H2 states a significant negative relationship between transactional leadership style and post conventional reasoning (POSCONV). Hypothesized path for H2 was found negative and significant, thus H2 was supported.

H3 states a significant positive relationship between vertical collectivism and post conventional level cognitive moral development (POSCONV) hypotheiszed path was found significant and positive, thus H3 was supported.

H4 states that there is a significant positive relationship between vertical individualism and post conventional level of cognitive moral development (POSCONV) H4 was found to be significant and positive but not supported, thus, H4 was Not supported.

215

H5 states that there is a significant negative relationship between religiosity and post conventional level of cognitive moral development (POSCONV) this was found to be significant but positive, thus H5 was supported.
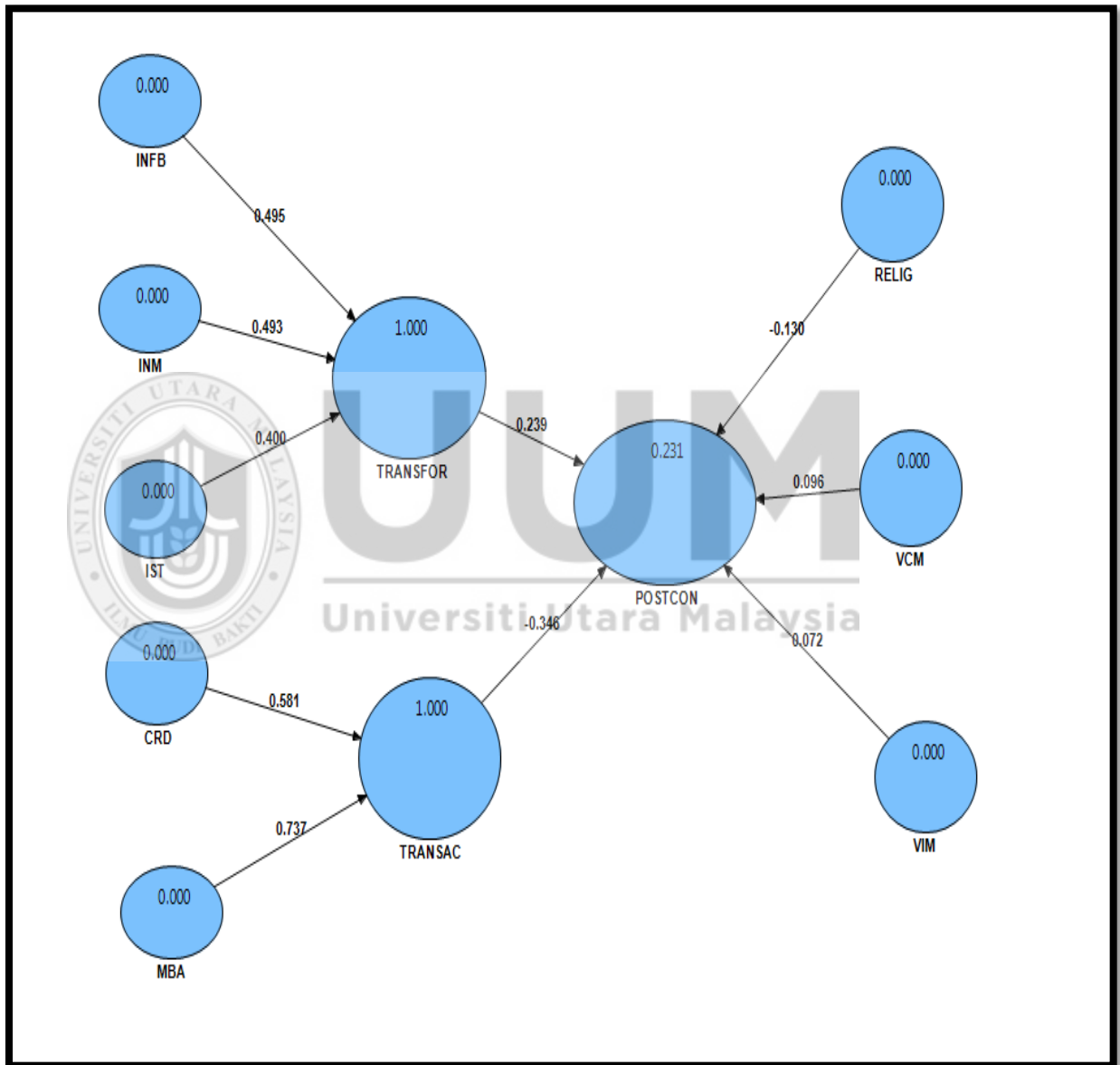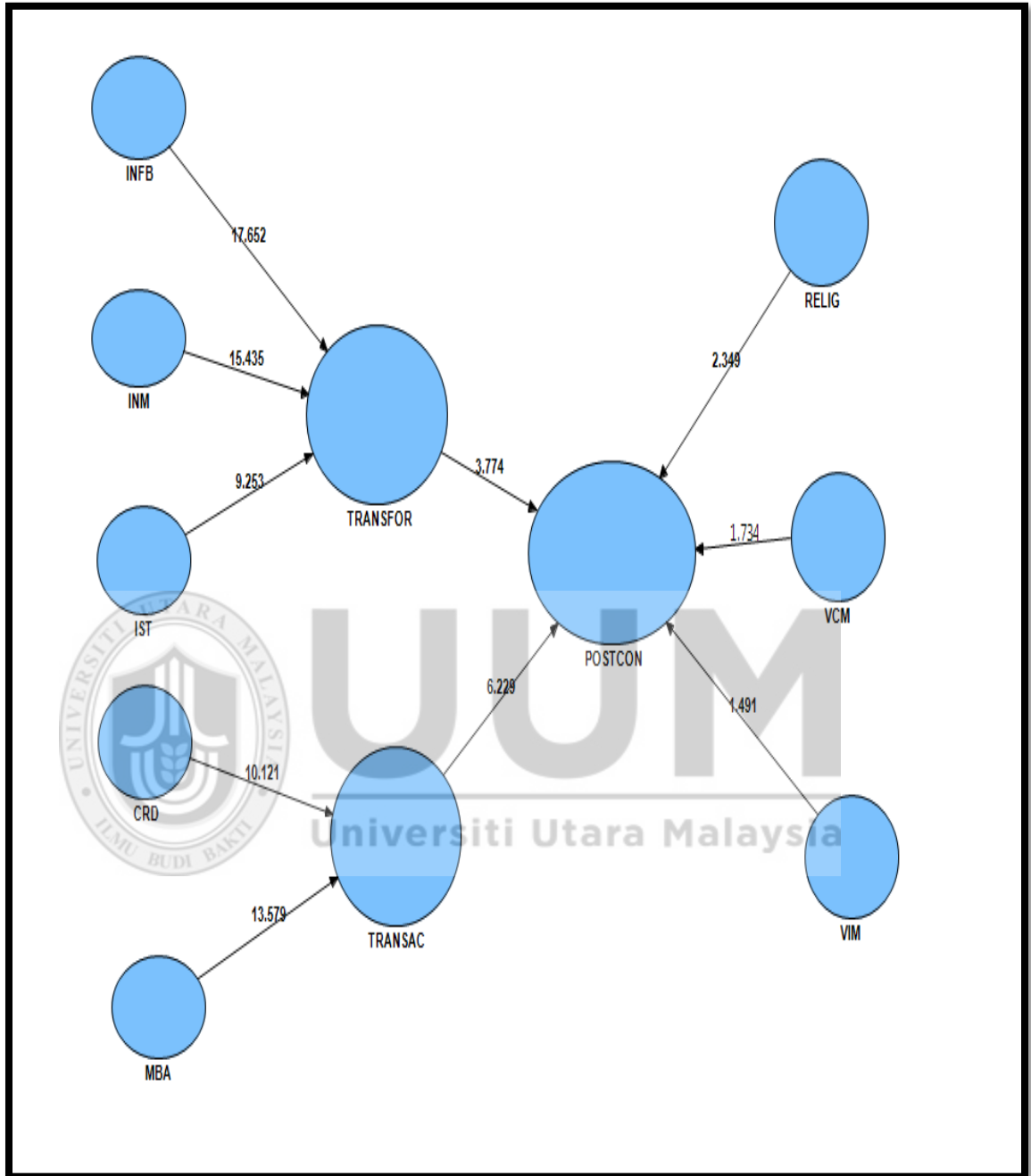

Figure; 4.4.

Direct Model Path Coefficient

Figure: 4.5.
Direct Model T Statistics

Table 4.24
Hypotheses test – Direct Relationship

Hypothesis	Relationship	Beta value	Std. Error	t value	p value	Decision
HI	TRANSFOR -> POSTCON	0.2386	0.0632	3.7745	0.0001	Supported
H2	TRANSAC -> POSTCON	-0.3459	0.0555	6.2292	0.0000	Supported
H3	VCM -> POSTCON	0.0964	0.0556	1.7336	0.0420	Supported
H4	VIM -> POSTCON	0.0717	0.0481	1.4909	0.0686	Not Supported
H5	RELIG -> POSTCON	-0.1296	0.0552	2.3487	0.0098	Supported

Note: *the decision on the above hypotheses are taken based on their recorded t-values & p values*

As depicted in Table 4.24 and Figure 4.3, the result found a significant positive relationship between; transformational leadership style and post-conventional reasoning. (TRANSFORMATIONAL-> POSTCONV: (β = .2386; t = 3.7745, P < .0001) as predicted. Transactional leadership style and post-conventional reasoning (TRANSACTIONAL -> POSTCONV: β = -0.346; t = 6.484, P < .0000), was found to be significant and positive and vertical collectivism and post-conventional reasoning ability, (VCM-> POSTCONV: β = .096: t = 1.757, P < .004), was supported, positive and significant. Thus, vertical individualism and post conventional reasoning (VIM -> POSTCONV: β: .072; t = 1.549, P < .068), was positive, but not supported. The relationship between religiosity and post conventional reasoning (RELIGION -> POSTCONV: β = -0.130; t = 2.534, P < .020), was found significant and but negatively related. However, all five hypothesized relationships, four were supported and one was

218

not supported with POSTCONV, while four were supported as having significant effect.

4.15.2 Moderating Hypotheses

By interaction or moderation which connotes that a variable M called the moderator has effect on the strength and direction of the relationship between the independent variable X and the dependable variable Y. Statistical measures are required to determine the relationship between the independent and dependent variables influenced by the moderator (Baron & Kenny, 1976). There are three major methods for evaluating the moderation effect namely; the multi-group approach, the product indicator method and the two-step constructs score approach. In this study, the three moderating variables are vertical individualism (VIM) and collectivism (VCM) and religiosity commitment (REL) on the hand.
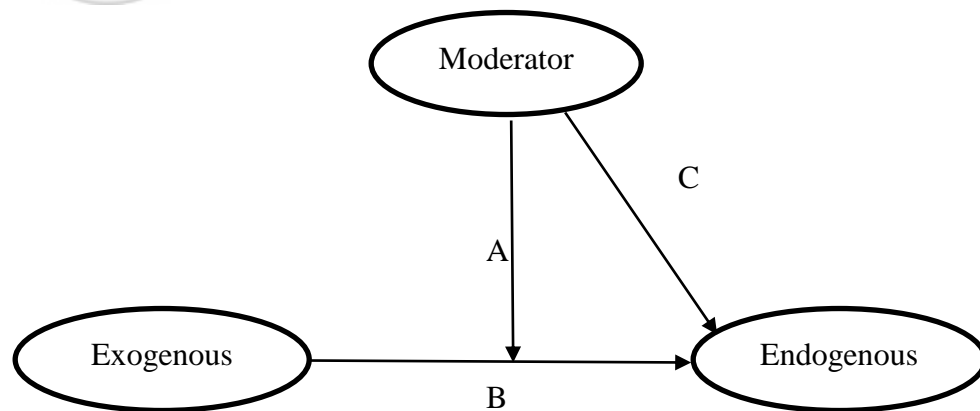
Figure 4.6.
Simple model with the moderating influence (effect), Henseler and Fassott, 2010.
A multi-group method is applied if the moderator variable is categorical which requires

a division of the variables into categories, An example is gender (male or female) Age

groups (adults, and young), this approach does not meet the objective of this research as grouping the data might pose some difficulties in analysis as few sample cases leads to poor results. Product indicator on the hand could be used to ascertain moderation, if the moderator variable is a continuous variable and reflectively measured (Baron & Kenny, 1986; Henseler & Fassott, 2010; Hair *et al.,* 2013).

The two-step method is applied to measure the interaction of a formatively continuous moderator, and with regards to this research, individualism (VIM) and collectivism (VCM) are reflectively measured. On this note the product indicator is considered most suitable for this study in other to evaluate the interactive effects of the variables. With the Smart PLS, product indicator method the latent variables created by the multiplication of each item from the independent variable by each item from the moderating variable which is then added as highlighted below in Figure 4.7 (Chien et al., 2003).

The product indicator approach helps to estimate the strength of the moderating effect of vertical individualism and vertical collectivism on the relationship between leadership styles and post conventional cognitive moral development represented by the post-conventional level of reasoning. It is chosen in this research due to the fact that the moderating variable is a continuous one (Rigdon, Schumacker & Wothke, 1998), equally, Henseler and Fassott recommended its usage based on superiority to group comparison approach (Henseler & Fassott, 2010). However, the product terms between the indicators of the independent variable and the indicators of the latent moderating

variable need to be created, thus the product terms are to use as indicators of the interaction term in the structural model (Kenny & Judd, 1984). To determine the strength of the effect size Cohen's (1988) guidelines was applied as Table 4.27 and Figure 4.7 show the estimates after the application of the product approach to examine the moderating effect of vertical individualism and vertical collectivism on the relationship between the exogenous and endogenous latent variables.

The result of the moderating hypotheses conducted is presented in this section of the study. Three moderating hypotheses (VIM, VCM and REL) were developed and the result of the tested hypotheses found that all the hypotheses were statistically significant, although religiosity commitment (REL) has a moderate relationship between transformational leadership behavior (TFL) and post conventional reasoning which indicated that religiosity inhibits and dampens the relationship between transformational leadership behavior and post conventional reasoning. On the other hand, vertical individualism (VIM) was found to be positively moderating the relationship between transformational leadership behavior (TFL) and post conventional reasoning (POSCONV) as it was equally a moderate relationship which strengthens transformational leadership influence on followers and general organizational cognitive moral development with regards to post conventional thinking. This findings are in line with other empirical studies that maintain that transformational leadership styles triumphs more in a collectivist's environment (Turner *et al.,* 2007)
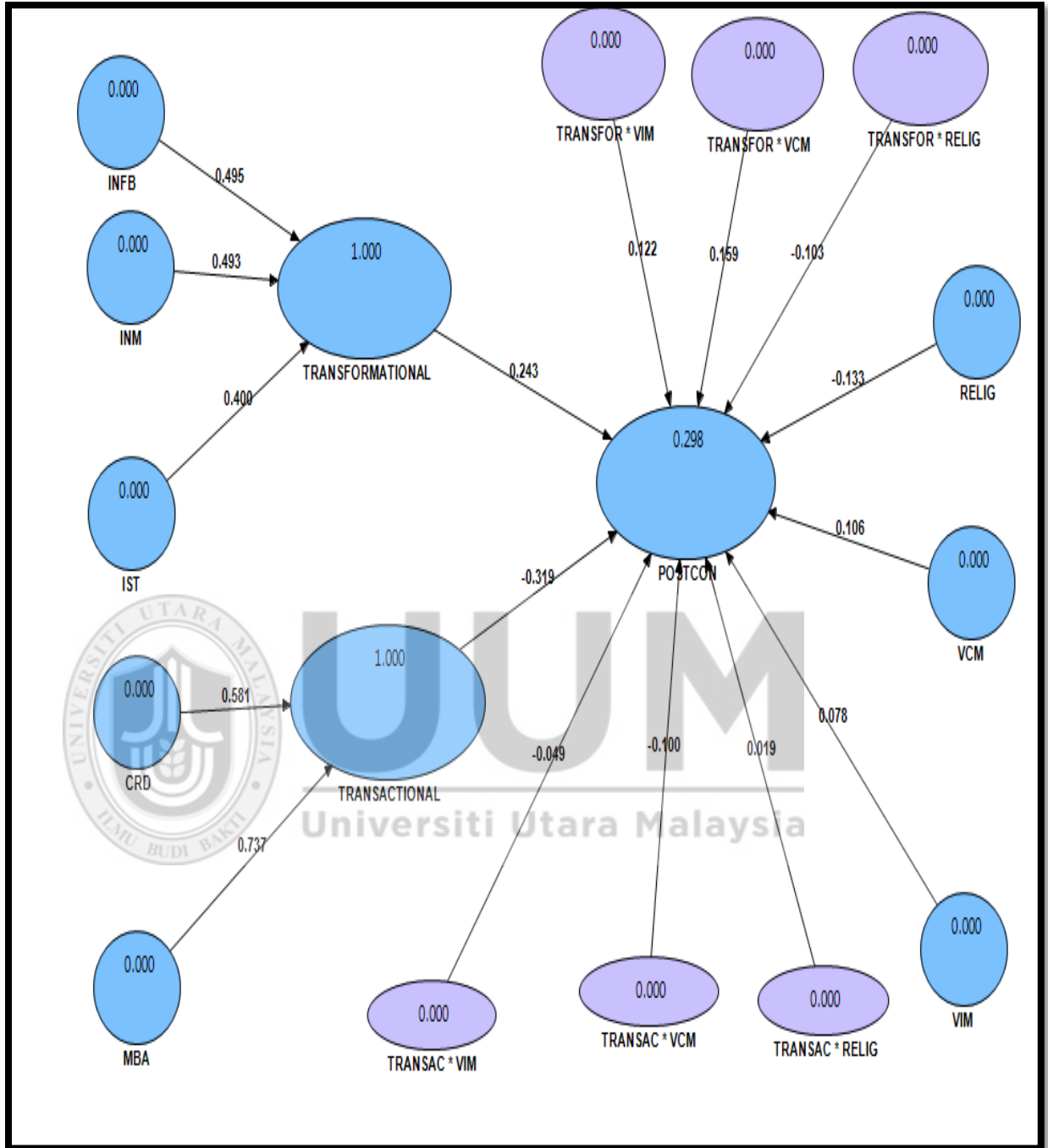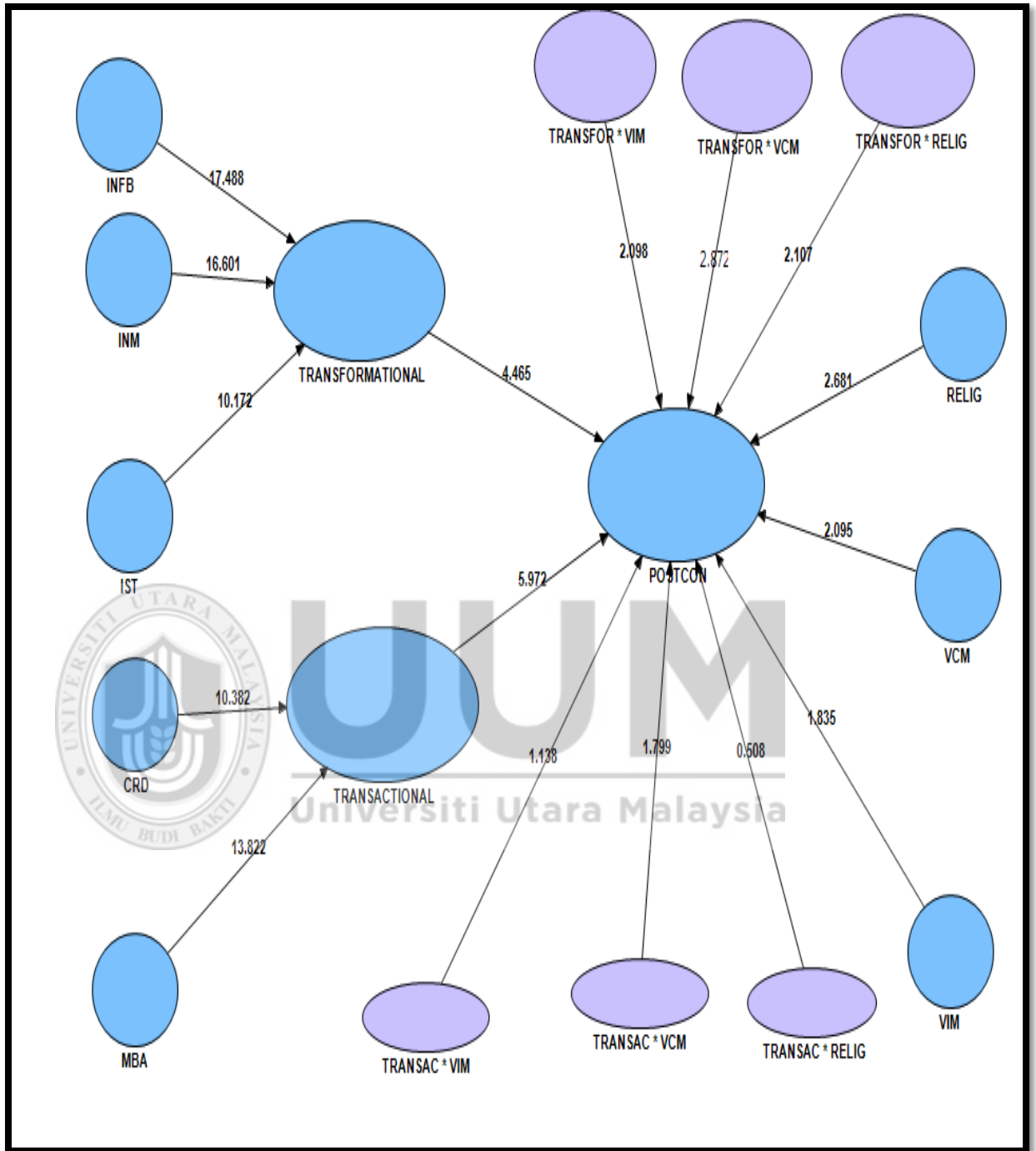
221

Figure 4.7.
Structural Model with Moderators

Figure 4.8.
Structural Model T Statistics

4.15.3 Moderating Effect of Culture and Religiosity commitment on the relationship between Leadership style and Post Conventional Reasoning

Table: 4. 25
Hypothesis Test with Moderation

	Relationship	Beta Value	Std Error	T-Value	P- Value	Decision
H6	TFL*VIM -> POSTCON	0.122	0.058	2.098	0.018	Supported
H7	TFL*VCM -> POSTCON	0.159	0.055	2.871	0.002	Supported
H8	TFL* REL -> POSTCON	-0.103	0.0488	2.107	0.018	Supported
H9	TSL* VIM -> POSTCON	-0.049	0.0430	1.138	0.128	Not Supported
H10	TSL* VCM -> POSTCON	-0.100	0.0555	1.799	0.037	Supported
H11	TSL* REL -> POSTCON	0.0190	0.037	0.5080	0.306	Not Supported

As depicted by Table 4.25 and Figure 4.7, the moderating hypotheses formulated on the effect the moderating effect of (VIM) on the relationship between the transformational leadership styles (TFL), vertical individualism and post-conventional reasoning was supported and found to be positive. This was indicated as follows (TFL * VIM -> POSTCONV: $\beta = -122$; t = 2.098, P >.0018). Transformational leadership style, vertical collectivism and post conventional reasoning was significant and positive (TFL*VCM -> POSTCONV: $\beta = .159$; t = 2.871, P >.002), which is significant and positive and thereby supported. Transformational leadership, religiosity commitment and post conventional reasoning has the following value (TFL*REL -> POSTCONV: $\beta = -0.103$; t = 2.107, P >.018), this is equally significant but negative relationship and

was supported. On the other hand, transactional leadership style, vertical individualism and post-conventional reasoning (POSTCONV) was not supported and found to be negative and showed that the relationship between transactional leadership and post conventional reasoning was significantly moderated by vertical individualism (TSL* VIM-> POSCONV : β = -0.049; t = 1.138, P < .12), Transactional leadership, vertical collectivism and post conventional reasoning has values as (TSL * VCM -> POSTCONV: β = -0.100; t = 1.799, P > .037) which is supported and negative. Lastly, transactional leadership style, religiosity and post conventional reasoning has the value (TSL * REL -> POSTCONV: β = .019; t = .508, P > .30) and this is not supported and has positive relationship.

Therefore, the moderating effects of vertical individualism and collectivism and religiosity on the relationship between post conventional cognitive moral development) and transformational leadership, was found to be supported and significant, but the influence of religious commitment dampens the positive relationship between transformational leadership behavior and post conventional reasoning which impacts on the influence it has on follower's cognitive moral development at the post conventional level. Also, concerning the relationship between transformational leadership, and post-conventional reasoning, vertical individualism and collectivism were found to possess a positive significant effect on their relationship and therefore strengthens the positive relationship between transformational leadership and post conventional reasoning. On the other hand, vertical collectivism has a significant positive relationship between transactional leadership style and post conventional reasoning, while religiosity

225

commitment has a positive significant relationship between transactional leadership and post conventional reasoning. These findings lends support to some other empirical studies on the effect of the moderating variable on the relationship between the exogenous and the endogenous variables of this study.

4.16   Assessment of Variance Explained in the Endogenous Latent Variable

The coefficient determination or the R-squared value is the proportion of variation in the DV which is by predictor variable (s) (Hair et al., 2010). Research context determines the acceptable R-squared value, 0.10 is proposed as the minimum by Falk and Miller (1992) while Chin (1998) offered 0.67, 0.33 and 0.19 as substantial, moderate and weak in that order. Below, Table 4.26 highlights the R-squared value of the only endogenous latent variable of this study.

4.17   R-Square

Table: 4. 26

R2 Result of the model

.	R Square
POSTCONV	0.321

From Table 4.26 above, it could be seen that the study's model was able to explain 32% of the total variance in the two leadership styles, the IND-COL distinction of VIM, VCM and REL (i.e.., the five exogenous latent variables independently and collectively explains 32% of the variance of the post conventional level of cognitive moral

226

development. Thus, the endogenous latent variable (POSTCONV) has a moderate and an acceptable level of R-squared value (Falk & Miller, 1992; Chin, 1998)

4.18 Determining the Effect Size

To determine the individual effect or contribution of all the independent variable to the dependent variables necessitated the calculation of the effect sizes of the independent variables. In this study, the effect size of the hypotheses are reported below. The effect size F^2 as shown in Table 4.27, is calculated by using the formula in equation 4.1 as posited by Cohen (1988).

Thus;
$$F^2 = \frac{R^2 included - R^2 excluded}{1 - R^2 excluded}$$

Table 4.27

Effect Size (F2)
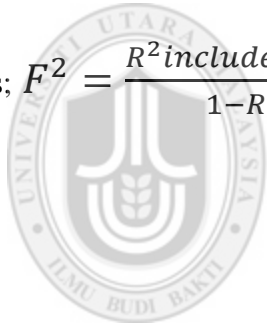
Hypothesis	Relationship	R-squared Included	R-squared Excluded	f-squared	Effect size
H1	TFL -> POSTCONV	0.298	0.198	0.12	Medium
H2	TSL->POSTCONV	0.298	0.192	0.13	Medium
H3	VCM->POSTCONV	0.298	0.258	0.05	Small
H4	VIM -> POSTCONV	0.298	0.276	0.03	Small
H5	REL -> POSTCONV	0.298	0.268	0.04	Small
H6	TFL*VIM -> POSTCON	0.298	0.284	0.02	Small
H7	TFL*VCM -> POSTCON	0.298	0.274	0.03	Small
H8	TFL*REL -> POSTCON	0.298	0.289	0.01	Small
H9	TSL*VIM -> POSTCON	0.298	0.296	0.00	None
H10	TSL*VCM -> POSTCON	0.298	0.288	0.01	None
H11	TSL*REL -> POSTCON	0.298	0.298	0.00	None

Table: 4.27 above depicts the result of the actual contributions of exogenous variables to the endogenous variables. In the first place, transformational leadership style and post conventional reasoning has an R-squared excluded value of .198 and an f-squared of .12 which is an indication that the relationship is of medium effect size. Transactional and post conventional reasoning has an R-squared excluded value of .192 and f-squared of .13 which shows a small effect size. On the other hand, Vertical collectivism and post conventional reasoning has an R-squared value of .258 and an f-squared value of .05 which indicated small effect size. While vertical individualism

and post conventional reasoning has an R-squared value of .276 and an f-squared value of .03, which has small effect size on the said relationship between them. On the other hand, religiosity and post conventional reasoning equally has an R-squared value of .268 and f-squared   value of .04 which indicated a small-effect size. Equally, Transformational leadership, vertical individualism and post conventional reasoning has an R-squared values .284 and an f-squared value of .02 a small effect size, while transformational leadership, vertical collectivism and post conventional reasoning has an R-squared value of .274 and an f-squared value of .03 which is a small effect size while transformational leadership style, religiosity commitment and post conventional reasoning has an R-squared value of 0.289 and an f-squared value of .01 a none effect size. On the other hand, transactional leadership style, vertical individualism and post conventional reasoning has an R-squared value of .296 and an f-squared value of .00 an indication of none effect size. Transactional leadership, vertical collectivism and post conventional reasoning has an R-squared value of .288 and f-squared value of .01 which indicates none effect size. Lastly, transactional leadership style, religiosity commitment and post conventional reasoning has an R-squared value of .298 and an f-squared value of .00 an indication of none effect size.

.

4.18.1 Plotting Interactions between Vertical Individualism and Collectivism and Religiosity Commitment on the relationship between Leadership styles and Post conventional Reasoning.

Hypothesis 6 states that vertical individualism moderates the relationship between transformational leadership style and post-conventional reasoning stage was examined

as shown in the graph below. As was highlighted in Table 4.32, which showed and analyzed their relationships with regards to the moderating effect of vertical individualism on the relationship between transformational leadership behavior and post conventional reasoning (POSCONV). However, the result of the tested hypotheses,   as indicated in the plotted 2-way interaction graph between transformational leadership, vertical individualism and post conventional reasoning is interpreted thus, for average, low which is (one standard deviation below the mean value) and high (one standard deviation above the mean value) of the perceived benefits as is depicted below in Figure 4.9

Figure 4.9 The moderating effect of vertical individualism on the relationship between transformational leadership style and post conventional reasoning

.Figure 4.9 above indicates that vertical individualism strengthens the positive relationship between transformational leadership style and post conventional reasoning level. This findings supports the hypothesis which states that vertical individualism significantly moderates the relationship between transformational leadership style and post conventional reasoning, such that it is stronger (i.e. more positive) for subordinates with higher vertical individualism than with those with lower vertical individualism.
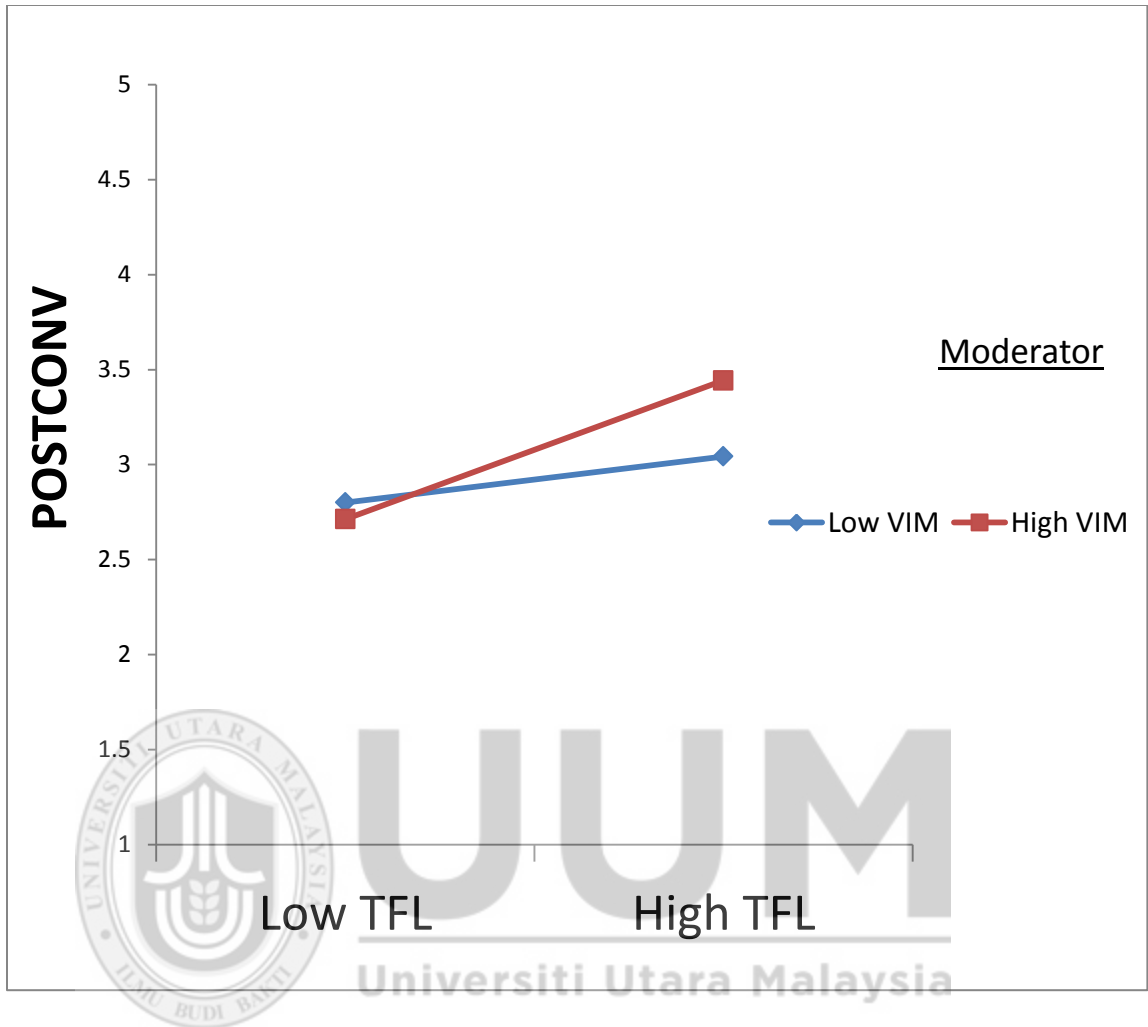
231
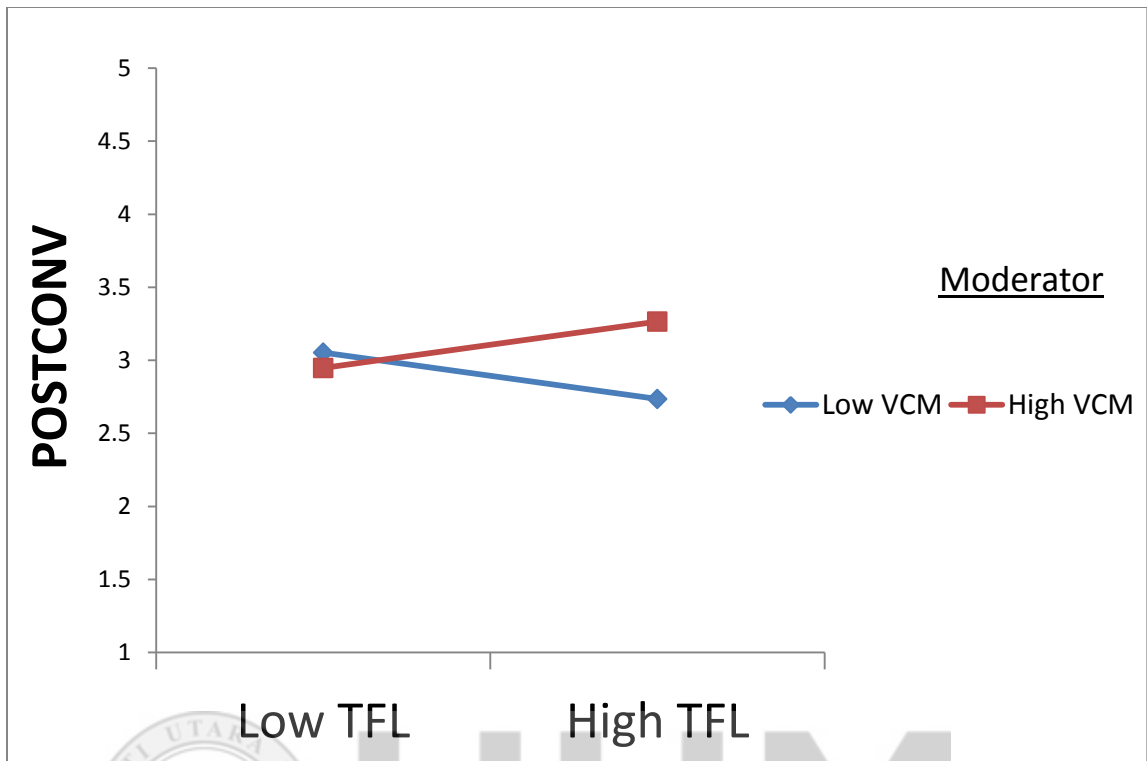
Figure 4.10 The moderating effect of vertical collectivism on the relationship between transformational leadership style and post conventional reasoning.

H7 states that vertical collectivism moderates the relationship between transformational leadership style and post conventional reasoning. The result indicated support for the hypothesis, which shows that vertical collectivism strengthens the positive relationship between transformational leadership style and post conventional reasoning based on their interaction on the plotted graph above in figure 4.12. Specifically, this indicates that this relationship is stronger (i.e. more positive) for followers with higher vertical collectivism than those with lower vertical collectivism.

4.18.2 Plotting interaction between Religiosity Commitment, transformational leadership style and Post Conventional Reasoning.
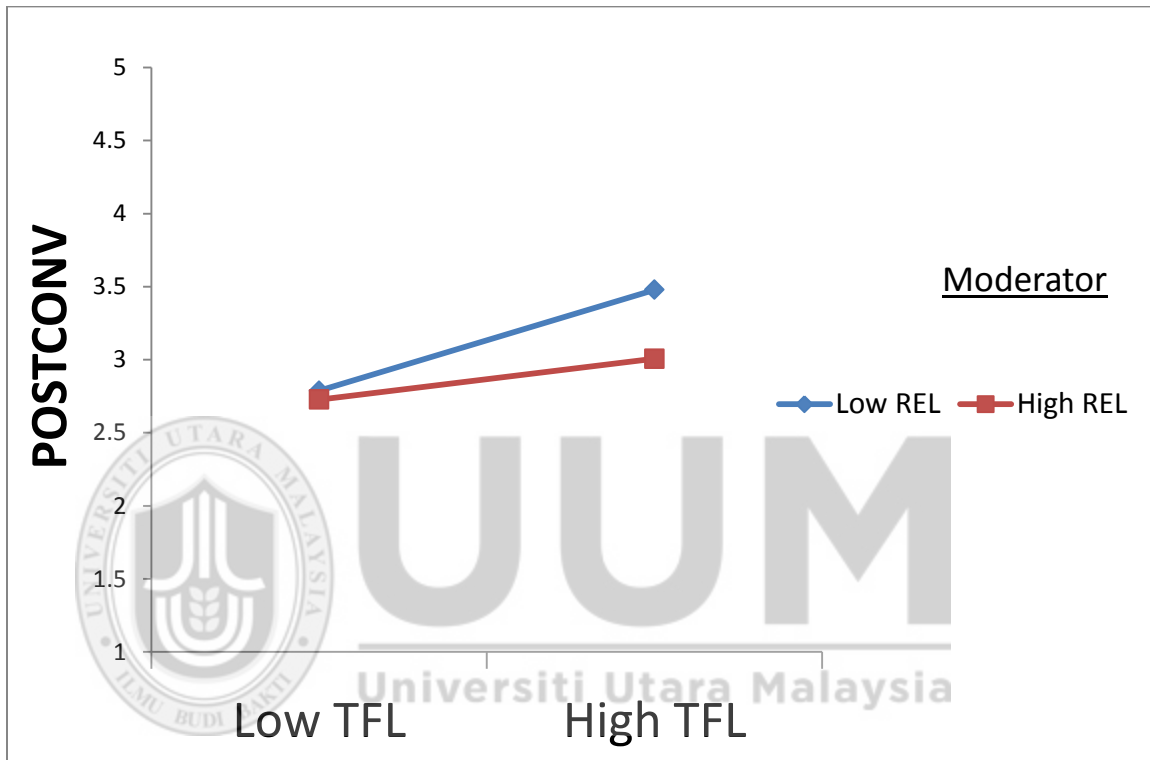
Figure 4.11. Moderating effect of perceived religiosity on the relationship between transformational leadership style and post-conventional reasoning stage

H8 equally stated that religiosity commitment moderates the relationship between transformational leadership style and post conventional reasoning which was proven to be significant and positive (i.e. more negative) for subordinates with higher religiosity commitment than those with lower religiosity commitment. The result of the plotted

graph indicates that religiosity commitment actually dampens the positive relationship between them as highlighted above in figure 4.13.

As depicted in Figure 4.13, it shows that religiosity commitment dampens and inhibits the relationship between transformational leadership and post-conventional reasoning. The above indicates an interaction between transformational leadership style and religiosity and post-conventional reasoning which confirms that the stronger the perceived religiosity, the lesser the relationship between transformational leadership and post-conventional stage of reasoning. Hypothesis 8 stated that religiosity moderates the relationship between transformational leadership and post conventional reasoning (POSTCONV). Specifically this relationship is proved positive as followers and leaders with high religious beliefs and values losses some vital ingredients of harmonious bound of leaders transforming their follower's cognitive moral development due largely to conflict of interest and thus, becomes less transformational as perceived by the subordinates, high religious involvement and commitment impedes transformational traits and its influence on subordinate's moral cognition and transformational leadership perception.

On the other hand, H9 states that vertical individualism moderates the relationship between transactional leadership style and post conventional reasoning which was not supported as vertical individualism actually strengthen the negative relationship between transactional leadership style and post conventional reasoning.

234

H10he, states that vertical collectivism moderates the relationship between transactional leadership style and post conventional reasoning which was found to be significant and positive (i.e. more negative) or stronger for followers with higher vertical collectivism that those with lower vertical collectivism. The two way plotted graph indicated that vertical collectivism dampens the negative relationship between transactional leadership and post conventional reasoning as shown in figure 4.15 below.
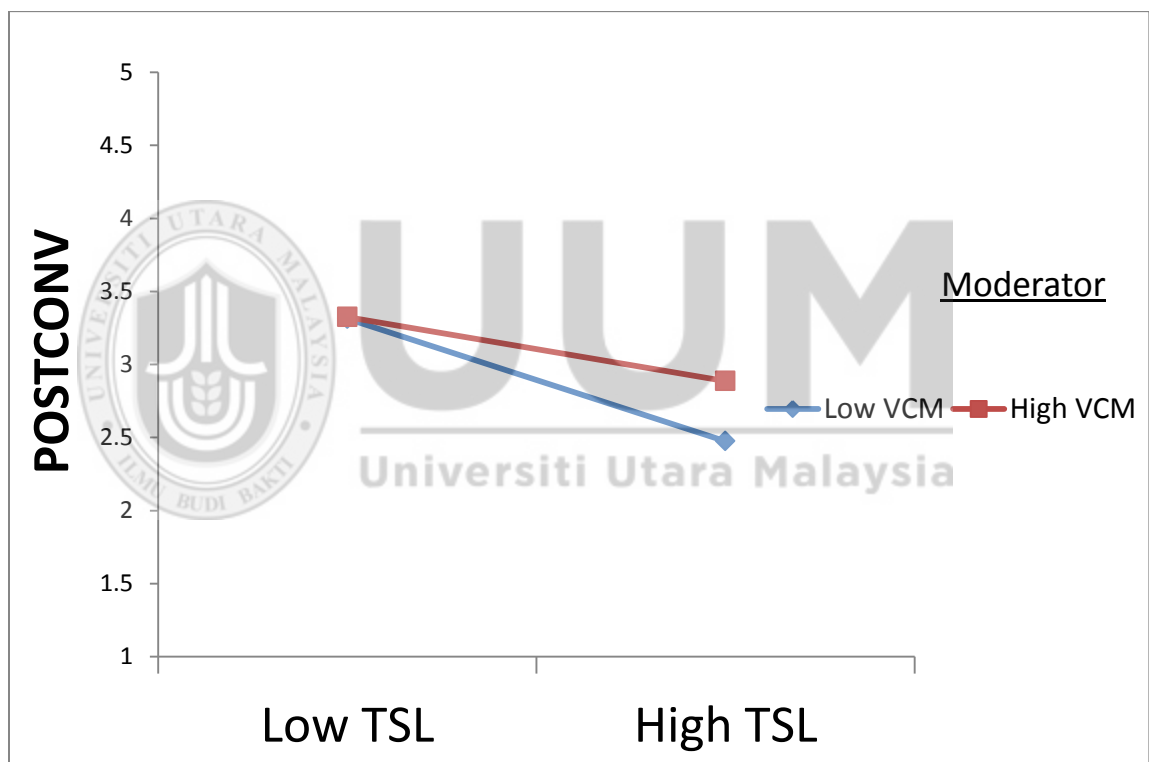
Figure 4.12 The moderating effect of vertical collectivism on the relationship between transactional leadership and post conventional reasoning

H11, states that religiosity commitment moderates the relationship between transactional leadership and post conventional reasoning level which was equally found

not supported. Religiosity commitment strengthens the negative relationship between transactional leadership and post conventional reasoning.

4.19 Relevance (Q^2) of the Model

The predictive relevance of the model of this study was equally tested to be able to ascertain its predictive capability referred to as Q^{2}. The predictive capacity of a model or its predictive relevance is not only about the buildup of values around the model but equally assesses the parameter estimates of the said model (Hair et al., 2012). The Q^2 is calculated through blindfolding and results got from the variable score, from which cross validated redundancy is extracted. The capacity of the model to predict the endogenous variables is determined through cross validated redundancy which shows the beauty of the model as highlighted below in Table 4.28.

Table 4.28
Construct Crossvalidated Redundancy

Total	SSO	SSE	1-SSE/SSO
POSTCON	285	204.090	0.284
TRANSFORMATIONAL	855	400.661	0.531
TRANSACTIONAL	570	439.299	0.229

 Note: SSO-Sum of square of Observation; SSE-Sum 0f square of Prediction Errors; while $Q^2 value = 1 - SSE/SSO$. $Q^2 > 0$

236

The above table; 4.28, indicates an impressive relevance of 0.284 for cognitive moral development represented by the post-conventional reasoning stage (POSTCONV). Against the above backdrop, this model has a clear predictive relevance based on Hair *et al.,* (2013), which stated that if $Q^2 = 0$, then the model is regarded as having predictive relevance, but if $Q^2 < 0$ then the model has no predictive relevance at all.

4.20 Determining the Goodness of Fit (GOF)

Having ascertained the predictive relevance of the model, the next in order of importance is the test of goodness of fit of the model (GOF). Although the SmartPLS has little to do with goodness of fit information due to the fact that it lays emphasis more on nonparametric measures (Ringle *et al*., 2005). In many researches, the fitness were usually based on the power of the R square (R^2) and the predictive relevance (Q^2), the average variance extracted (AVE) and more also from the bootstrapping (Chin, 1998; Fornell & Larcker, 1981; Geisser, 1975).

The above postulations notwithstanding, the certification of goodness of fit (GOF) in SmartPLS 2.0 M3 is advocated and recommended (Tenenhaus et al., 2005; Hair et al., 2012; Ringle et al., 2005). Therefore, goodness of fit in SmartPLS 2.0 m3 is the geometric mean of two different sets of values of R^2 or the geometric mean of the average communality and the geometric mean of the endogenous latent variables. Its application in this study is not needed as other measures were taken to buttress and certify the authenticity of the model fitness in all spheres by harmonizing the performances of the measurement model as well as the structural model.

237

4.21 Summary of Findings

This chapter highlighted the need and equally showed the justification for adopting and applying the PLS path modeling to be able to test the theoretical model of this research as was shown. All the results passed through rigorous analysis as loadings and cross-loadings to justify the   achievement of convergent validity and proper items measure which equally indicated good discriminant validity. Other tests were for normality, linearity and homoscedasticity highlighting proper data distribution. After the assessment of the path coefficients, which showed that both the measurement and the structural models are sound, the study's key findings and results were presented comprising of five direct and three moderating hypotheses which were all significant except one. On the other hand, self-report techniques provided reasonable assistance for the moderating effects of both religiosity and vertical individualism and vertical collectivism. Moreover, the path coefficients gave an insight into all the moderating variables as indicated above. However, the path coefficients revealed that two of the three formulated moderating hypotheses were significant while one was not supported. The details will be given in the subsequent chapters

CHAPTER FIVE

DISCUSSIONS AND CONCLUSION

5.0 Introduction

This chapter highlights the findings of the research that was designed purposely to examine the relationship between leadership style and post conventional reasoning in the Nigeria public sector. Thus, relating them to the theoretical perspective through the mechanization of vertical individualism and collectivism on one hand and religiosity on the other hand as moderating variables. For an easy comprehension, the chapter will be divided into four major sections, starting with a review of the nature of the public service based on the background of respondent's statistics and highlights of major variables of the study. It is followed by a review of the study's main findings on the basis of the result patterns.

The second is the recapitulation of the study's research questions and objectives, starting with the highlights of the results analyzed and in the light of hypotheses tested, both direct and indirect through the mechanism of intervening variables on the relationships between exogenous variables and the endogenous variables. It will be followed by the summary presentation of analysis of tested hypotheses as well as a review of the results. The third section discusses findings of this research and its implications as well as the direction of future research. The fourth and final section presents the limitations of the study as well as the conclusion.

5.1 Discussion of Results

This section discusses the results of all hypotheses of the study. As a result 11 hypotheses were developed, five for direct relationships and 6 for the moderating effects on the relationship between the exogenous and endogenous variables that represents the constructs of this study.

 It was embarked on examining leadership styles (TFL & TSL) the independent variables, the post conventional ethical reasoning(POSTCONV) as the dependent variable with the IND-COL distinction of vertical individualism and collectivism and religiosity as moderators (VIM, VCM. REL) on their relationships in Nigeria public sector. The 5 hypotheses developed for direct relationships were all supported except 1 and 6 for the moderating hypotheses, 4 were supported while 2 were not supported on the relationship between the exogenous latent variable and the endogenous variables of which the results indicated empirical support for some of the hypotheses. The study deepened our understanding, also beneficial to scholars and practitioners by advancing the growing body of knowledge of the essential determinants of ethical reasoning and leadership style which gives credence to the theory of a relationship between transformational leadership and ethical behavior.

Findings of the study indicated that transformational leadership dimensions are mostly moral agents which proved to have significant and positive effect on public sector employees in Nigeria. For example, idealized influence both attribute and behavior, intellectual stimulation, inspirational motivativation and individualized consideration

all impacted positively on employees perception of transformational leadership behavior and general public sector ethicality in Nigeria.

It equally identified factors that may be indicators of leadership style by providing answers to the following research questions:

1. Which leadership style directly influences post conventional reasoning level of subordinates?

2. Does vertical individualism and collectivism directly affect the level of post conventional reasoning in the public sector?

3. How significant is religiosity commitment of followers on the level of post conventional reasoning?

4. Does Religiosity commitment, INDO-COL cultural values of (VIM, VCM), significantly moderate the relationship between leadership style and post conventional reasoning?

The details of the discussion of the findings and results are presented in the following section of this study.

 The research objectives are as follows:-

1. To identify the most influential leadership style on subordinates 'post conventional level of reasoning.

2. To examine the effect of vertical individualism and collectivism on post conventional level of reasoning.

241

3. To identify the effect of religiosity commitment on subordinates' post conventional level of reasoning.

4. To determine the moderating effect of religiosity commitment, vertical individualism and collectivism on the relationship between leadership styles and post conventional level of reasoning

5.2   Leadership Style and Post conventional Reasoning in Nigeria Public Sector

The nature of the Nigeria public sector examined through demographic and descriptive analysis of the sample background by focusing on majority sample which reflected a cross-sectional diverse target population. The demographic variables examined includes age, gender, education, position, and experience, which provided enough background sample of the respondents adequate to generalize the findings of this study. The findings of this study provided an insight into the nature of the Nigerian public service based on the study population and respondents statistics. Thus, the participants represented four different ministries with various mandates purposely selected due largely to their size and other measurable indices. The actual interpretations of the term "Public" connotes general ownership by the people which is an opposite of the term private, the word public is usually associated with the government to which every citizen belongs directly or indirectly.

Thus, choosing the public sector organization in this study is not an aberration as it is one major vehicle through which the government delivers the dividends of democracy to the entire population. Based on the demographic statistics, two hundred and eighty

five employees of the four ministries participated in the study. Seventy nine employees or twenty seven percent (27%) were from the ministry of education, while sixty nine employees representing twenty four percent were from the ministry of works and housing (24 %) Sixty seven employees or twenty three percent were from the ministry of health (23%) and seventy employees representing twenty four percent (24%) were from the ministry of finance. Thus, information was obtained with regards to the composition and the nature of the public sector in Nigeria. It has separate organs of with various powers and functions clearly defined by the Federal constitution made up of the federal public service, the state public service and the local government services.

The age group ranging between 30-39 or 25% constitute the largest population of the public sector and their work experiences are between 6-10 or 24.85%. It is bureaucratic in nature and hierarchical in composition as authority's flows from top to down and most of the employees are permanent and pensionable staff and majority of them are Diploma holders constituting 27% of the work force, while 25.22% are occupying non-supervisory positions. Although, most of the decisions are usually influenced by societal and political considerations, the leadership exhibits more of transactional leadership style 3.28% to transformational leadership behavior 3.17%, while their mandate is purely public service and public welfare by providing basic amenities and services.

However, this study identified that majority of the employees (65.61%) were at the low post conventional cognitive moral development level which could explain why little

gains were made through procedural changes of various governments. Thus, the study identified high post conventional reasoning and transformational leadership behavior as factors that could propel ethicality in various degrees in the Nigerian public sector which is in line with previous empirical study evidence that transformational leadership (Burns, 1978, Bass, 1985) and stage of moral development (Kohlberg, 1969) promotes ethical behavior in an organization and impacts positively on the subordinates' ethicality. Based on the general review of the descriptive analysis, the findings of the research is adequate to be generalized as it is a true reflection of the nature of the Nigerian public sector.

The rationale for this study includes amongst others, erosion of confidence and trust in public officials due to poor ethical reasoning and leadership lapses manifested in an unethical behavior. The three levels of post conventional cognitive moral development were identified in the Nigerian public sector, and the descriptive analysis measuring the trends and comparing groups and issues clearly showed that only14.39% of all the employees in the various ministries are reasoning at the higher post conventional, while the majority of the public servants were reasoning at the low level of the post conventional stage 65.61%. At the ministry level, the ministry of health has an edge over the other ministries in the application of higher post conventional reasoning. The general low level application of higher post conventional reasoning could be attributed to the bureaucratic nature of the public sector and the hierarchical flow of power and authority from top to bottom.

244

Moreover, leadership theories of transformational and transactional styles were hypothesized in relation to post-conventional reasoning and its influence on follower's' moral behavior. Descriptive analysis of the characteristics of the respondents and the various ministries in relation to post conventional reasoning showed that transactional leadership style has a mean value of 3.29 and is more dominant in the Nigerian public sector as perceived by the subordinates. The reason for the dominance of transactional leadership style may not be farfetched as the public sector operates mainly on prescribed rules and regulations where individual initiatives are hardly recognized. About 3.13 still exhibit transformational leadership behavior as perceived by the followers but the dominant leadership style remains the transactional leadership style which seems to be compatible with the organizational culture of the public sector bureaucracy.

The implication of the findings to Nigeria public sector employees is of two folds. With the adoption of transformational leadership style that has over the years emerged as the most widely studied leadership style, which was found to be positively related to higher post-conventional reasoning in this study and has the ability to motivate subordinates to higher moral reasoning capacity beyond what could ordinarily be expected of such followers with regards level of moral cognition, thus a general improvement on subordinate's ethicality will ensured.

On substantial implications of the findings, it revealed an increased transformational leadership behavioral effects on Nigeria public sector employees' perceived moral

245

conduct and ethical reasoning in general. The application of transformational leadership dimensions which are on its own moral agents gave the public sector employees personal self satisfaction and restored their self esteem and an empowerment of self actualization and sense of recognition.

Nigeria is classified as collectivistic country (Hofstede, 1980), and the descriptive statistics of the various ministries confirms that collectivism is more pronounced with 13.45 as against 12.88, mean value for individualism. This indicated that there is no wide disparities between the two cultural values in the public sector with regards to post conventional level of reasoning. This was further buttressed by the specific values of vertical individualism and collectivism. Vertical collectivism has a mean value of 13.45, but some of the employees of the public sector still prefers vertical individualistic approach with 12.88, mean value. Nigerian is a highly religious country and in this study religiosity commitment has little to do with post conventional level of reasoning of leaders and followers in the public sector. Most importantly, the application of reasoned thought or post conventional reasoning helps greatly in resolving an ethical challenging situation or dilemma.

5.3 Relationship between Leadership Style and Ethical reasoning

The major objective of this study was to examine the relationship between leadership style and ethical reasoning at the post-conventional level. Transformational leadership behavior connotes the capacity of the leader to effectively motivate followers into achieving more than what was initially envisaged or possible. Followers 'awareness is

246

raised beyond personal gain and interest as his conscience is propelled towards moral values of post conventional reasoning which helps in addressing ethical dilemmas.

On the other hand, moral reasoning or judgment is the conceptions, perceptions and the individual's capacity to analyze socio-moral ethical problems or dilemmas applying personal moral standards, values and beliefs to determine noble course of action when faced with socio-political dilemma (Rest, 1979). To accomplish this task and realize the objective of the study, hypotheses were tested and findings indicated that transformational leadership style has significant positive relationship with POSTCONV. Transformational leaders are better suited to influence moral behavior of their subordinates, based on prevailing theories of leadership style (Avolio & Bass, 2002). Thus, empirical studies suggest that some leadership features aid or inhibit unethical behaviors in an organization and certain characteristics of leadership actually moderates individuals conduct.

Transformational leaders value objectives and goals that transcends beyond immediate self-interest and are futuristic with regards to actions that serves collective aspirations thereby influencing follower's level of post conventional cognitive moral reasoning. This positive influence on subordinates connotes that the higher the transformational leadership style the higher the post conventional cognitive moral development. In this study, idealized influence both in attribute and behavioral dimensions of transformational leaders were pronounced. Other dimensions that impacted on followers were inspirational motivation and intellectual consideration of subordinates which equally featured prominently in this study.

247

Transformational leadership style has a positive relationship with the post-conventional reasoning, which lends credence to some empirical findings of previous studies (Burns, 1978; Bass, 1985). On the other hand, transformational leaders inspire, motivate and push up subordinates' values and beliefs above personal interest (Turner, Avolio & Bass, 2002; Kimberling, 2012). The transformational leadership is in contrast with the transactional leadership style which is primarily exchange based relationship between leaders and followers and what each can give to the other. The level of influence the transactional leaders have on followers ethical make up is different from that of the transformational leaders, although both has influence on followers when we classify cognitive moral development CMD into three progressive humanly possible development as low post-conventional, middle-post- conventional and high post-conventional levels of moral development (Rest, 1983; Narvaez & Bock, 2002).

Transactional leadership style feature prominently in middle post conventional level with negligible influence on follower's cognitive moral development. Transformational leadership over the years has proved to be consistent with subordinates' and organizational effectiveness and correlates positively with followers 'moral development. Although, it has been argued that contingent reward correlates with transformational leadership style in some studies. This remains inconclusive to date and in this study, contingent reward dimensions equally produced significant scores but not enough to relate transactional leadership style with higher post-conventional reasoning stage.

248

Hypothesis 1 and Hypotheses 2 of this research study posited a relationship between two leadership styles and cognitive moral development. An analysis of findings buttressed the postulations and evidenced a positive support for the hypotheses especially for transformational leadership style which is the major focus, and a significant negative relationship for transactional leadership (Cohen, 1992). In Nigeria, public sector leaders play crucial parts in the formulation and implementation of government policies and programs, thus exert tremendous influence on followers through their decisions and actions that generally carry ethical weight. Northouse (2007) posited that public leaders serve the interest of the citizens by being more ethical in their conduct and disposition.

This findings aligns with the previous research work on dominant theories of leadership that reported weak or moderate relationship between ethical reasoning and the same leadership styles (Turner et al.,2002; Kimberling, 2012), while the findings that reported a positive relationship with transformational leadership. Transformational leadership through its well-known dimensions increases work intention and effect freedom of followers or employees.

The implication of the positive significant relationship is that transformational leadership is one major leadership style which impact on follower's general cognitive moral development has been extensively researched empirically. The influence of transformational leaders on follower's moral behavior has been well documented in extant leadership theories and literature. Thus, in this study empirical findings showed

249

that perceived transformational leadership is positive influence on post conventional reasoning level of the subordinates. Therefore, transformational leadership style is better suited to influence follower's level of post conventional reasoning. Thus, transformational leaders as trust builders, empowering and developing shared attitude and vision in an organization as being guided more by deontological philosophical principle of duty no doubt has better influence on subordinates general ethicality.

Although, statistical significant support were found for both leadership styles in the Nigerian public sector homogenously operating mostly at the middle post conventional level of reasoning, transactional leadership behavior is more of an exchange between leaders and followers. The results of this study indicated that the two notable dimensions of both leadership styles as contingent reward and inspirational motivation yielded significant statistical values in all the four ministries under investigation. The implication of this finding is that in the four ministries examined, they are no clear cut preference for either leadership styles that is transformational or transactional based on their close mean scores and homogenous nature of the sample population across various ministries.

The research question was about the relationship between transformational leadership style and post conventional or moral reasoning. Empirical studies linked transformational leadership behavior as perceived by the subordinates to post conventional reasoning. Thus, transformational leadership style was found significantly and positively related to higher post-conventional reasoning. The result of the analysis

250

as expected reflected a significant positive relationship and correlation with some of the dimensions of transformational leadership items, visa Vis idealized influence both attribute and behavior, inspirational motivation, intellectual stimulation and individualized consideration. As anticipated, the analysis of findings indicated strong predictors between most of the dimensions collaborating the influence of ethical reasoning on the leadership style. This findings suggest that leaders operating at the higher level of post-conventional reasoning are perceived as more transformational in leadership style and this enhances ethicality of followers and the organization (Turner, et al., 2002)

Moreover, transformational leadership style is regarded as a predictor when it comes to follower's moral behavior. Thus, the positive significant relationship between ethical reasoning and transformational leadership reported in this research is not an abrasion as previous studies reported similar findings (Kimberling, 2012). Thus, the findings of this research is in line and consistent with other existing literatures that supports positive relationship between transformational leadership and follower's cognitive moral development (Bass & Avolio, 1994, 2004). Transformational leaders as role models are considerate and idealized influence usually manifests when follower's interests and aspirations become paramount. On the other hand, inspirational motivation of followers encourages their moral cognition when a leaders creates an enabling environment for futuristic realization of individual's life ambition. This result has lends support to other empirical studies (Turner et al., 2007) on the efficacy of transformational leadership

ability to influence subordinates application of higher post conventional level of reasoning in the Nigerian public sector.

There are no consensus on which leadership style is a stronger predictor of follower's efficiency and effectiveness in the public sector. The result of the findings of this study indicated that the transformational and transactional leadership styles are significant to post conventional reasoning in the Nigerian public sector organization but the transactional leadership style is a stronger predictor based on their R –square values. This implies that organizations, especially the Nigeria public sector in particular should embark on programs that will target the recruiting and training of personnel with higher cognitive moral development. This findings is consistent with the extant literature which links ethical reasoning and transformational leadership style (Bass & Steidlmeier, 1999; Turner et al., 2002: Kirkbride, 2006: Kinberling, 2008). In this study, intellectual stimulation was another dimension of transformational leadership capable of influencing subordinate's post conventional reasoning at the higher level. Thus, through intellectual stimulation leaders propel follower's creative thinking and reasoning toward innovation and seeking new ways of addressing problems.

Transformational leadership style and the application of higher post conventional reasoning is moderately higher in the ministry of health and closely followed by the ministry of education. However, based on the descriptive analysis of the various ministries and their level of post-conventional reasoning, there are no clear disparities as most are found to be at the middle post conventional level of reasoning. This could

252

be attributed to organizational culture of the public sector in Nigeria and the near homogeneity of the sample population. The analysis and interpretation of collected data indicated that vertical individualism dimensions with regard to leaders style and post conventional reasoning correlates with transformational leadership. Triandis (1999) posited an individual inclination towards personal achievement and independence, thus, in the various ministries examined there are hierarchical authorities that dictates the pace of cognitive moral development of followers.

Transformational leaders through individualized consideration exerts tremendous influence on followers' morality by being futuristic and making personal sacrifices. On the other hand, the Nigerian culture is different from the western culture where most of the leadership theories originated.

5.4 Relationship between Transactional Leadership and Post Conventional Reasoning

Transactional leadership style and its relationship with post conventional reasoning was also supported in this study, though significantly as indicated by the beta value $\beta =$ -0.356, thus, few empirical studies link it to ethical reasoning and this is line with previous findings (Turner et al.,2002; Avolio & Bass, 1985; Felix, *et al.,* 2015).

Moreover, it has been argued that contingent reward (CRD) and management by exception active (MBA) are moral agents and this study found significant relationship between it and the post conventional reasoning. Thus, these major dimensions of

253

transactional leadership are argued to be ethical as both parties mutually agree on what to expect at the completion of a given task, but how this propels or influences follower's post-conventional reasoning remain inconclusive. This is because, it is expected that personal individual values and situational values specifically relate to principled ethical reasoning when faced with an ethical dilemma. Nigeria public sector leaders in the various ministries examined usually operate within the middle post conventional reasoning a level associated with transactional leadership due to the hierarchical and bureaucratic nature of the public service. Thus, prescribed rules and regulations of the civil service code of conduct inhibits personal initiative to an extent.

However, transactional leaders may likely be a better predictor of cognitive moral development in most public sector organizations where transformational leadership is being impeded by bureaucracy. Transformational leaders influences followers' perception more than team work as each individual has different goals and expectations from their leaders and this is where transformational leaders triumphs most by blending the present and futuristic aspirations of followers. In this way, followers are emotionally attached to the influence of the transformational leaders due largely to their principled values and sense of judgment. In this way followers are themselves transformed into transformational leaders and this has made transformational leadership style the most popular organizational behavioral theory.

This could explain why some scholars argued that transformational leaders are more inclined to deontological orientation as they are usually propelled by a sense of duty

and obligation to subordinates which guarantees followers independence and autonomy as they are groomed into future leaders (Felix et al., 2015). Transactional leaders could be manipulative and morally immobilizing, thereby controlling followers instead of providing enabling ethical environment that transcends beyond exchange. The major objective of transactional leaders is outcome and compliance of followers to organizational demands and this is what is obtainable in the Nigeria public sector. While transformational leaders emphasizes "what is good gets done", transactional leaders emphasizes "what gets rewarded gets done" (Bass & Steidlmeier, 1998). Thus, extrinsic material gain is more motivating factor for transactional leaders, than moral empowerment of subordinates. Transactional leaders calculates followers' involvement while obligation and duty motivates the transformational leaders and subordinates' involvement is morally inclined.

Similarly, as in the Nigeria public sector subordinates perform or achieve a negotiated level of performance based largely on stipulated work schedule or routine. Transformational leaders on the other hand has an intrinsic work motivation, but mutually rewarding agreement keeps the transactional leaders going.

5.4.1 Relationship between Vertical Collectivism and Post Conventional Reasoning Level

Individualism and collectivism are the broader constructs usually associated with the psychological impact of culture which connotes self-definitions and emotional connections to others (group). Horizontal and vertical individualism and collectivism

are about equality and hierarchy under the broader term IND and COL, distinction. The vertical and horizontal classifications or concepts is related to the individual or personal leadership values and beliefs such as power, conformity and achievement which are all associated to vertical individualism , while self-direction, universality and benevolence are all associated to horizontal individualism (Zawawi, Kamarunzaman, Hussin & Campbell (2012).

Hypotheses 3 posited that there is a relationship between vertical collectivism and post-conventional reasoning stage. The PLS path analysis indicated a significant but negative relationship between VCM and POSTCONV. This result of the findings was significant and therefore has a positive support for this hypothesis. Thus, this indicates a relationship between vertical collectivism and post conventional reasoning which is in line with previous studies, Nigeria is regarded as a collectivist's nation. In the Nigerian public sector organization, individuals sees themselves differently some more detached from the group as they pursue their different ambitions. Thus, collective efforts thrives more than individual effort which is complementary to the true values and meaning of vertical collectivism. Vertical collectivism is about interdependence, in-group harmony and communal sharing (Triandis & Gelfand, 1998).

The direct relationship between vertical collectivism and post conventional level of moral cognition could be attributed to personal or group value preference of the Nigerian public sector employees, to the universalistic values of maintaining norms which is an essential ingredient in a bureaucratic organizations as the public sector.

256

Thus, the activation of individualistic spirit is in line with post-conventional reasoning that requires uncompromising attitude of a leader and follower to achieve an objective, which cloud be compromised in the interest of an in group. Although the broader nature of IND-COL, does not take care of individual specificities or distinct mental ethical make up that triggers the cognitive moral development processes. Thus, the hierarchical nature and the flow of authority influences the level of application of post conventional reasoning by the individual public servant.

5.4.2 Relationship between Vertical Individualism and Post Conventional Reasoning Level

The horizontal and vertical classification of individualism and collectivism are embedded in IND and COL classifications. Thus, it is similar to Hofstede's power distance that is distinguished as high to low. Empirical studies relates collectivism to communal sharing while vertical individualism is linked with authority (Triandis & Gelfand, 1998), thus, hierarchical values and competition are independent of broader cultural orientation of IND-COL which varies across cultures. The vertical and horizontal distinction of IND-COL is more useful in understanding and predicting leadership or individual motivational underpinnings for post-conventional reasoning or judgment.

Thus, hypotheses 4 of this study posited that vertical individualism is related to cognitive moral reasoning at the higher post conventional level, the result of the findings did not support the hypothesis which indicated a significant positive

257

relationship as predicted. The results showed a positive relationship between the two variables. Although, in the Nigerian public sector organizations, IND-COL values are not mutually exclusive as individuals have both independent and dependent self-constructs. From the analysis of the data, it was observed that the disparities between vertical individualism and vertical collectivism were not much in the various ministries of the Nigerian public sector respectively.

The IND-COL attitudes and values in the Nigerian public sector could be activated by the hierarchical and bureaucratic nature of the public sector organizational culture that impedes the level and usage of post conventional reasoning. Thus, reducing the influence of vertical collectivism and individualism on the follower's cognitive moral development level. On the other hand, leadership style and social forces could produce low, middle or high post-conventional reasoning influences on subordinates depending on the individual needs and aspirations. Thus, in this study culture has no direct relationship with post conventional level of reasoning and the homogenous natur of the public sector population might be responsible for this negative relationship.

This findings supports earlier studies that there is a relation between communal sharing and collectivism, and between authority and vertical individualism orientation. Vodosek (2009) posited that equality relates to horizontal collectivism while Haslam and Fiske (1999) linked vertical individualism and vertical collectivism to individual values as conformity, power and achievement. Thus, the values classified as vertical, supports the study's findings in the Nigerian public sector organization that competition and

258

hierarchy items in IND, COL changes its orientation across cultures hence the negative direct relationship with post conventional level of reasoning.(Oyserman, et al., 2002). The bottom line is that in the Nigerian public sector, individuals could be low or high in INO-COL values due largely to the homogenous nature of the workforce which influences their cognition and level of post conventional moral decision. Thus, some employees are vertical individualists when it comes to business dealings with others, but becomes collectivistic when it has to do with his family or an in-group.

In Nigerian, unlike other western countries where emphasis is on self-preservation, improvement of status and personal well-being, even aggrandizement and most of these are achieved through competition to stand out from the crowed and from power and authority. Thus, in the Nigerian public sector the pattern of behavior and the level of post conventional moral judgment reflects the concerns embedded in the set of values both leadership and followers carry to their respective offices. Thus, the more affluent followers and leaders becomes, the more individualistic in approach and level of post conventional reasoning. In the Nigerian public sector, most employees having vertical individualism values (VIM) identifies easily with items that affects them personally in a social scale which ultimately influences their level of post conventional reasoning.

Furthermore, the direct relationship between vertical individualism and collectivism and post conventional reasoning in the Nigerian public sector could be explaned as employees see themselves as an interdependent part of a larger group of public

259

servants. Thus, the seemingly positive influence of individualism and collectivism on follower's level of post conventional reasoning is dampened when individual's specificities are considered.

 The findings of this study supports other empirical claims that VIM cultural orientation are in tone with both success and universal social justice (Triandis, 1999; Schwartz & Bilsky, 1990). It tends to influence employees in accepting norms and processes in their hierarchical social relationships, but in the Nigerian public service, individualistic employees cherish personal relationship with their supervisor and the benefits accruing thereof, more dependent on their self and freedom (Triandis & Gelfand, 1998), hence the direct relationship between VIM, VCM and post conventional level of reasoning.

The findings of this study underscore the importance of vertical distinctions in the Nigerian public sector and as predictor of cultural differences in moral decision making by individuals. Moreover, collectivist's public leaders and follower engage in what could be termed impression management which does not relate to sound reasoning. Thus, the Nigerian public sector depends largely on prescribed rules and regulations of the civil service ordinances. Leaders and employees with vertical orientation are inclined to power, status, achievement and success which are likely to conflict on followers post conventional reasoning. Thus, vertical individualism and collectivism predicts variations more in leadership influence of subordinate's cognitive moral development than the broader IND-COL cultural orientation. Although, a direct relationship was established in this study between VIM, VCM and post conventional

reasoning, interesting finding of this study is that majority of the Nigerian public leaders and employees exhibit both vertical individualism and collectivism as the occasion demands.

5.4.3 Relationships between Religiosity Commitment and Post Conventional Reasoning Level.

The fourth objective of this study was aimed at examining the relationship between religiosity commitment and post conventional post conventional reasoning level, in Nigeria public sector. With regards to hypothesis 5, as predicted, the PLS path modeling findings indicates that this relationship was supported between religiosity and cognitive moral development. The result showed a significant negative relationship and this result is consistent with some other findings (Hastings, 2006; Miles et al.., 2007). However, this findings supports the view that religion helps people to find meaning in life both physical and mentally, but high religiosity in the public sector organization in Nigeria impedes post conventional reasoning (Smith, 2003). Followers involvement and commitment to religiosity, it was argued enables them to sees problems differently based on their commitment and convictions which ultimately affects their moral judgment positively or negatively with post conventional. It is claimed that religion usually counteracts attempted unethical behaviors in work place environment, but this actually depends on the level of involvement and individual commitment which inhibits or enhances of post-conventional reasoning. There are two major religions in Nigeria, Islam and Christianity. In Nigeria, public leaders and followers carry with them their religious values and belief to their respective ministries and this greatly influences their

261

sense of moral cognition and judgment. Today in Nigeria, politics and religion are so blended that it will be an uphill task to divorce them again and this breeds conflicts of interests due largely to clash of faith.

In Nigeria public service leaders are faced with a choice of relevancy to faith- group and the necessity of being creative and innovative to solve ethical issues based on universal ethical principle of post conventional reasoning. It is equally argued that positive or negative moral social behavior are passed down to followers by their leaders, based on their view of what is right and wrong which helps in shaping general organizational ethicality. Religion is a two sided coin in the Nigerian public sector organizations, it could impede as well as complement the emotional bound between leaders and followers. Thus, religious commitment will influence directly the level of post conventional reasoning of leaders and followers alike.

Furthermore, higher religious commitment will lower the level of post conventional reasoning. Thus, religious commitment not only inhibits post-conventional reasoning and judgment but also creates divisionary groups among the leadership and followers which could be fatal to both organizations and subordinates of different faith. Thus, post conventional reasoning requires positive moral standards, self-discipline, integrity and control of personal emotional interest (Smith, 2003), thus, the ability of transformational leaders in blending personal, organizational and followers beliefs and values propels it to higher post conventional reasoning level.

262

The reality in the public sector organization is that majority of leaders are inclined to maintain the status-quo ante, an attribute of most Nigerian public leaders that operates mainly at the middle post conventional reasoning level, while insignificant few toe higher post conventional reasoning approach and judgment.

5.5 Discussion on the Moderating Effect Vertical Individualism, Collectivism and Religious Commitment on the relationship between Leadership styles and POSTCONV

The rationale behind individualism-collectivism was further elaborated and developed by Triandis (1993). Values are goals which its attainment must serve the interest of the individual pursuing it and more likely to conflict with those that serve collective values (Schwartz, 1992). This could be regarded an off-shot of Hofstede's (1980) study, factors associated with it individualism-collectivism are family, integrity and interdependence an aspect of collectivism and self-reliance and separation from group an aspect of individualism (Zawawi, Kamarunzaman, Hussin & Campbell (2012).

The aforementioned theory is consistent with other empirical findings and in pursuant of the fourth objective of this study, which is to examine the moderating effect of religiosity, vertical collectivism and vertical individualism on the relationship between ethical reasoning and leadership style. This discussion of the result of the hypothesized effects of the moderating variables will be presented in three parts (a) Discussion of the significant hypothesized moderating relationships (b) Discussion of the implications of the moderating relationships. There are three moderating hypotheses, that were found to

263

be significantly moderating the relationship between the exogenous and the endogenous variables. However, the finding shows statistical negative interaction between religiosity and transactional leadership style. This section presents the findings of the moderation analysis as follows.

Religiosity traditionally provides the individual avenue to assess their lives, by examining and answering the essence of their living. It provides a guiding standard of ethical behavior as well as comfort and solace with regards to mortality. In this study, religiosity was found to be significantly related to post conventional reasoning.

5.5.1 Significance and implications of Moderation Effects of Vertical Collectivism and Vertical individualism and Religiosity commitment

Theoretically, it has been argued in some extant literature and in order to achieve the objective of the moderating hypotheses of this research, the six hypotheses posited a moderation relationship between the variables and leadership styles and ethical reasoning in Nigeria public sector (H6, H7, H8, H9, H10 H 11). Thus, the hypothesis 6, 7, states that (VIM/VCM) has a significant moderating relationship between transformational leadership style and post-conventional reasoning.

To address the research questions, hypotheses were developed and tested using the PLS path modeling. The findings after bootstrapping, found evidence to support the propositions as the interactions between vertical individualism and transformational leadership style was found to be significant and positive as it strengthens the positive relationship between transformational leadership style and post conventional reasoning.

264

However, the interaction between vertical individualism and transactional leadership style has a significant negative moderating effect on their relationship. Which means that vertical individualism streghtens the negative relationship betwwen transactional leadership behavior and post conventional reasoning as perceived by subordinates and high vertical individualism and collectivism, lowers the level of post-conventional reasoning thereby strengthening the negative relationship between transactional leadership style and post conventional reasoning.

Moreover, Nigerian societies and public sector work force are made up of people from different religious and cultural background that are still battling to accommodate each other. This has a considerable impact on transformational leadership and follower's general moral cognitive development. The predominance of Islam and Christianity, the level of leadership and follower's involvement and commitment on religiosity impacts negatively or positively on leadership and followership bound.

This promotes ethical decline and leadership lapses as recruitment and selection into the public sector organization are sometimes not based purely on merit or the constitutional approved "quota system" a practice to check dominance of one section over the rest. Notwithstanding the noble objective of the system, religiosity, family, socio-political affiliation and other personal interest are still the dominant avenue to join the public sector. Islam and Christianity are an important element of the Nigerian culture. Religious doctrines and norms are closely embedded and deep rooted in all spheres of everyday life activities. Thus, leaders and followers that are dogmatic or over-

265

zealously committed to religious doctrines view each other with suspicion and this impacts negatively on the level of their post-conventional reasoning.

The implication of the findings indicates that, religiosity has a positive inhibiting impact on transformational leadership behavior and a strengthening negative impact with transactional leadership which transcends to followers in relation to middle and higher post-conventional reasoning ability and this finding supports the findings of earlier studies (Miles et al, 2007). Religion was found to be negatively or inversely correlated to psychological needs and other symptoms of distress in an earlier study. Another empirical study evidenced that the level of involvement or church attendance influences women and children more than the men. More female than male are committed or show more convictions about religiosity, an attribute of social function that interacts with leadership behavior to predict level of post conventional reasoning.

Basically, an individual surrounded or barricaded by his religion and with other colleagues that share his values and beliefs, will most likely reason or think in conjunction with his values, unlike being alone when taking decisions (Miles, 2007). This findings have confirmed the hypothesis as leadership ability have been severally linked to spirituality. Scholars posited conflicting results on the relationship between religiosity or spirituality based on leadership traits like appreciating other individual's values and beliefs and this is consistent with the findings of this study (Weaver & Agle, 2002), thus, religiosity in this study supports previous findings as reported here that it dampens the relationship between transformational leadership and higher post-

266

conventional reasoning, irrespective of its acclaimed influence on follower's cognitive moral development (Felix et al.,2015).

For a better understanding of the findings, of the moderating effect of religiosity vertical individualism on the relationship between leadership styles and post-conventional reasoning, a 2-way interaction graph was equally used to throw more light on the said relationships or otherwise between religiosity, transformational leadership and post conventional reasoning, for average, low (one standard deviation below the mean value) and high (one standard deviation above the mean value) as depicted in. Figure 4.6 of chapter four which shows that REL dampens the relationship between transformational leadership style and POSTCONV. Hence, religiosity is a good predictor on the relationship between transformational leadership style and higher post conventional reasoning in the Nigerian public sector and this equally applies to vertical individualism and collectivism.

5.5.2 The Effect of Culture

The other moderating variable tested was vertical individualism and collectivism transformational leadership, transactional leadership style and post-conventional reasoning, the result indicated a positive significant moderating impact which indicates that vertical individualism and collectivism strengthens the relationship between transformational leadership style and post-conventional reasoning. Although, there was a positive moderating relationship between vertical individualism and transformational leadership style, the Nigerian public sector work force still operates a mixture of

267

transactional and transformational leadership styles and a combination of vertical individualism and collectivism based on the analysis of the findings of this study. Arguably, individualism and collectivism typology greatly influences the moral cognition of leaders and followers in the Nigerian public service.

On the other hand, transformational leadership could capitalize on his charisma to pursue personal interest and personal aggrandizement thereby influencing the subordinates negatively. The INDO-COL cultural syndrome of vertical individualism and collectivism connotes aggregate shared features that predict and impact on individual or group's reaction to socio-economic or political situation. Scholars evidenced that culture influences the leadership type and followers behavior (Dorfman &Gupta, 2004). Although Nigeria is classified as a collectivist country, but the findings of this study supports the argument that culture is not nation specific and Nigeria does not have a unique cultural pattern in the public sector. The oil boom era has affected the former traditional settings. The more affluent an individual becomes in Nigeria, the more individualistic he becomes while the poor still remains largely collectivists.

Furthermore, the findings of a significant positive moderating effects and impact of vertical individualism and collectivism on the relationship between transformational leadership style and post-conventional reasoning in this study, represents an important contribution and one major primary objective of this research. Firstly, regarding the moderating effect vertical individualism and collectivism on the relationship between transformational leadership and post-conventional reasoning, it supports the argument

268

that follower's organizational commitment was positively related to the transformational leadership behaviors of their supervisors and self-efficacy theory (Bandura, 1978; Burns, 1978; Bass & Bass, 2008; Jansen, Vera & Crossan, 2009).

Thus, without an iota of doubt and based on the reality of this study's findings, high moral value and belief is an important individual restraint from unethical behavior and which strengthens decision making process that propels followers to post-conventional reasoning stage. Extant empirical literature evidenced a strong relationship between cultures, ethical reasoning and transformational leadership style as expressed more by individualism and collectivism typology. As was theoretically argued in the preceding chapters, it is only leaders with high moral values that can engage in visionary behaviors and positively influence followers by being futuristic, encouraging their moral growth.

Additionally, transformational leadership dimensions of intellectual stimulation, idealized influence and individualized consideration are mostly moral instruments at the disposal of the transformational leaders to apply in impacting positively on subordinate's general ethicality.

Furthermore, Nigerians are more collectivistic than individualistic based on broad definitions of IND-COL which connotes interdependence and sociability while self-uniqueness and self-direction is associated with IND broadly speaking. Empirical evidence suggest that IND-COL affects self-concept, general well-being, moral

269

cognition and collectivistic duty feeling to the in-group epitomized by the transformational leaders, who are more relational but less in-group oriented (Gabriel & Gardner, 1999) and this enhanced its interaction with vertical individualism and collectivism as reported in this study.

Moreso, the moderating effect of vertical individualism and collectivism (VIM/VCM),on the relationship between transformational leadership style (TFL) and post-conventional reasoning (POSTCONV) was significant and this finding remains consistent with previous research findings that states that vertical individualism and collectivism cultural orientation affects leadership style on interpersonal relationships with followers.

Thus, organizational culture are two folds, namely individualism and collectivism or both (Grojean et al., 2004). In Nigeria, individualistic and collectivistic cultural values influences subordinate's perception towards transformational leadership style and post-conventional reasoning (Grant, 2012), thereby increasing the degree to which they are likely to become innovative and discard immediate self-interest to become futuristic orientated in vision and refraining from unethical conduct and immoral behavior. Thus, vertical individualism and collectivism predicts an identification with transformational leadership behavior and higher post-conventional reasoning (POSTCONV) in the Nigerian public sector organization.

Additionally, the result of the data analysis of this study showed significant positive moderating effect of vertical individualism and collectivism (VIM/VCM) on the relationship between transformational leadership (TFL), and post conventional reasoning (POSTCONV). This was highlighted earlier in this study and lends support to some other empirical findings and theories (Bandura, 1986; Bass & Avolio, 2006). This study earlier suggested the potentiality of individualism-collectivism as a moderator, (VIM, VCM), based on the proposition of Schwartz & Bilsky, (1987; 1990). Thus, there is the likelihood of conflict or compatibility between values types and its structural relationship with individual and collective motivational values linked to post conventional reasoning (POSTCONV).

Although, IND and COL constructs connotes that individualists cultures promotes personal goals and personal objectives are paramount, over collectivistic in-group well-being as represented in the Nigerian public service. Leaders bring with them to the office their personal values and other characteristics, aided by organizational rules and regulations are capable to actualize their positive or negative decisions, thereby making it easy for subordinates' to conform and toe their leaders' behavioral life style. It has been argued that individualism and collectivism cultural distinctions are better suited as key to explore leadership moral influence on the subordinate's post conventional reasoning based on the complexities and specificities organizational and individual objectives.

271

Expectedly, this study did not find any support for H11 which posited that religiosity (REL) moderates the relationship between transactional leadership style (TSL) and post conventional reasoning (POSCONV). Although, a plethora of literature maintain that there is an interplay between leadership and culture but few examined the specificities of individual values. One major factor could be that transactional leadership is about what leaders and subordinates gives to each other which is spelt out from the onset without emotional commitment. Leadership is about trust, which is acquired through selfless services, personal denials and perceived dynamic work environment.

In conclusion, leadership failure to influence follower's cognitive moral development positively lies in the wrong application of misguided efforts and conflicting values. Mostly, this is occasioned by erosion of trust as amplified by poor moral reasoning an inclination of the Nigerian public sector workforce based on the analysis of data collected in this study. On the other hand, personal traits are the psychological base of transformational leadership in being futuristic and carrying followers along by influencing them positively is an enviable attribute of blending conflicting values for mutual benefits.

5.5.3 Significance of Religious Commitment on the Relationship between Leadership Styles and Post Conventional Reasoning Level

The results and findings from data analysis empirically supports the hypothesized relationship that religiosity significantly relates to post conventional reasoning and equally moderates the relationship between transformational leadership style and post

conventional reasoning. This findings is consistent with other earlier studies where religiosity is seen as the key individual's uses to assess their lives by examining and answering the essence of their living. Nigerians are highly religious people and religious values provides a guiding standard of ethical behavior as well as comfort and solace with regards to mortality.

However, one major challenge Nigerian public sector leader's face in their organization is about ethical issues. Thus, how to define, design, decide, largely depends on prevailing culture and individual value preference and the results of this study indicates that vertical individualism and collectivism plays significant and positive role in moderating the relationship between transformational leadership style and higher post conventional reasoning. It has equally been argued that creating transformational avenues within the organization by motivating followers to pursue futuristic innovations enhances the development and application of post conventional reasoning (Gardner et al., 2010). Hence, when subordinates work in a dynamic environment that leaders are seen as role models for ethical behavioral guidance, they are more likely to emulate positive or negative conducts by learning the values, beliefs and attitudes of their role models (Bandura, 1978), through social learning processes.

Furthermore, ethical decline in the Nigeria public sector are usually attributed to leadership lapses whereby, subordinates observe their leaders' unethical behavior without being reprimanded by the management. In some instances such leaders even get promoted or rewarded for immoral decisions or poor ethical judgment, and this impacts negatively on followers ethical make up. Notably, this research findings

273

supports previous study by Miles (2007), from religiosity perspective, leaders and followers high on religiosity and commitment to their faith, are assumed to be able to predict likely events at work situations and equally enhances perception of their work environment thereby impacting on their moral reasoning.

Transformational and transactional leadership styles involves exchange, expectations and reciprocity as the Nigerian public sector organization operates a mixture of both leadership style based on data analysis of this study. Thus, the only difference is in the approach to actualize the set objective which supports the findings of this study on the relationship religiosity has with the two leadership styles in this study.

However, one objective of this research work was to examine the effect of religiosity on the relationship between the leadership styles (TFL/TSL) and post conventional reasoning (POSTCONV). In the first place the results as earlier stated provided negative support for the relationship between transactional leadership and post conventional reasoning but a significant suport for transformational leadership and post conventional reasoning. The above results and findings were expected and supports other empirical studies including self –efficacy theory (Bandura, 1978, 1986). It is argued that religiosity dampens self-regulatory factor on followers with high level of religious commitment thereby increasing the tendency to engage in an unethical reasoning and behavior within the public sector due to external pressure from colleagues of the same faith and belief.

Moreover, the findings indicated that when leaders transformational or transactional are high on religious principles, they could be influenced by negative organizational culture to pursue self-interest using their charisma to influence their followers in achieving desired negative objective. Although, religiosity is an unquestioned faith with application to a higher authority that does not base its judgment on sound evidence or reasoned judgment.

Consequently, religiosity commitment aids and inhibits moral judgment and sound ethical behavior of transformational leadership as evidenced in this study (Smith, 2003) Thus, by creating and fostering the spirit of comradery and respect to moral obligations with shared group, it discourages service delivery in the public sector. It restricts asses to certain privileges to their in group alone thereby creating bottlenecks for the government in the provision of the dividends of democracy to the citizenry. The findings of this research evidenced that individual with low or high level of religiosity will easily be influenced into pursuing personal aggrandizement and making myopic moral judgment based on religious sentiments, unlike those with liberal minds that have the capacity to overpower negative peer or workgroup influences irrespective of the situational constrains.

Finally, the result of this research work supported the proposition that individual values moderates the relationship between transformational leadership style, and post-conventional reasoning, which indicates that leadership lapses and ethical decline in the Nigeria public sector is not only about follower's perception of leadership style, but in

the individual elements of the leader and subordinates respectively. The findings equally supported previous studies that ethical dilemmas is not about what is right or wrong, but about two competing rights. Thus, the way leadership handles it, and its influence on follower's cognitive moral development remains sacrosanct.

5.6 Contributions of the Study

The results and general findings of this research has given us an insight into the rationale behind advocating for transformational leadership and ethical reasoning in the Nigeria public sector. Public sector leaders are glossary deficient of the required level of integrity to motivate and propel the right ethical conducts to their subordinates. The lack of ethical reasoning and a transforming leadership style debilites the public sector leaders from executing their mandate at the various ministries reviewed.

The study showed the importance of cognitive moral development and transformational leadership style moderated by individual values as beneficial to scholars, researchers and public administration practitioners. The findings supports theories positing a relationship between transformational leadership and ethical reasoning (POSTCONV) and behavior (Brown & Trevino, 2006; Turner et al., 2006; Kimberling, 2008, 2012: Felix et al., 2015), moreover factors influencing leadership styles and behavior were identified and examined. Public organizations, especially governments desiring ethical leadership and behavior for improved performance could use the empirical findings to reform and develop favorable environment to be able to attract leaders and followers

276

with higher cognitive moral development. Hence his study has contributed to theory, methods and practices.

The research accentuated the importance of higher post conventional reasoning and transformational leadership style in the Nigerian public sector organization for quality service delivery and effective public administration. It equally highlighted that ethically oriented leadership is key to follower's cognitive moral development and the application of higher post conventional reasoning in the Nigerian public sector.

The study's findings indicated that higher post conventional reasoning and transformational leadership moderated by personal individual values is imperative in the Nigerian public sector organizations where public leaders' decisions carry a lot of weight, are given power to manage public fund. Thus, this essential and sacred responsibility not only require men and women of proven ethical probity, but those that are higher in post conventional reasoning that will be able to inculcate and influence followers and organizational moral behavior in the public sector. These findings will go a long way in impacting favourably on the general ethicality of the public sector empoylees in Nigeria in confronting challenging ethical situations or dilemmas in work places.

5.6.1 Theoretical Implications

The research framework and concept were based on previous empirical evidences and observed theoretical gaps identified during literature review, which drives its strength

from the Neo-Kohlbergian Four Component model of cognitive moral development and some normative ethical theories (Kohlberg, 1969, 1976, 1980; Rest et al., 1994, 2006), the normative philosophical theories (Plato, 427-347 BC), (Aristotle, 384-322BC), (Immanuel Kant,1724-1804), (Jerem Bentham, 1748-1832), the leadership theories (Burns, 1978; Bass & Avolio, 2006; Bass & Bass, 2008; Jansen, Vera & Crossan, 2009), the individualism (VIM) and collectivism (VCM), (Hofstede, Scharezr, Triandis and Gelfand, 1998, and the religiosity theory (Roof & Perkins, 1975).

Basically, from the individual constructs applied in this research, this current study and findings have contributed in no small measure to theory development and literature in three broad areas namely (a) by establishing the moderating effect of vertical individualism (VIM) on the relationship between transformational leadership style (TFL) and post conventional reasoning (POSCONV) constructs; (b) by establishing significant statistical effect of religiosity (REL) on the relationship between transformational leadership style (TFL) and post conventional reasoning (c) by revalidating the positive significant relationship between transformational leadership style and post conventional reasoning (d) and by extending IND-COL (Triandis, 2004), cognitive moral development theory (Kohlberg, 1969) and the leadership theories (Burns, 1978, Bass & Avolio, 2004).

Additionally, the present research study incorporated vertical individualism, and collectivism and religiosity as moderating variables for a better understanding and explanation of the relationship between leadership styles and cognitive moral development (POSTCONV), in the Nigerian public sector. With the findings and

278

discussions of the results of this study, which has deepened our understanding by the extension of the existing theories on leadership styles and cognitive moral development through the mechanization of vertical individualism vertical collectivism and religiosity.

Moreover, this research theoretically contributed to knowledge in its ability to provide additional empirical insight and evidence in the domain of leadership style in the Nigeria public sector. Leadership and ethical theories exists, but studies that blended them together and examined same in the public sector are few. Earlier studies focused primarily on leadership and organizational performance, follower's attitudes and general leadership approaches mainly in the private profit organizations. As a result, this study focused on the public sector leadership and established relationship between transformational leadership style, vertical individualism and post conventional reasoning. This positive moderating roles has enriched our knowledge and provided a new perspective with regards to how leadership behavior can impact and influence follower's moral development in the public sector.

Furthermore, the findings not only increased our knowledge, but with the introduction of the moderating variables that have been established as having positively and significantly and positively enhanced the relationship between transformational leaders' influence on the subordinates with regards to moral reasoning. This findings is timely due to the exigencies of this period in Nigerian history, a period of change, restructuring and general reformation of the public service. This study is equally

important as it broadened the   scope of factors that enhance ethicality in the public

sector with an additional examination of individual specificities of values and beliefs.

This research also investigated and tested the moderating roles of (REL), (VIM), (VCM) on the relationship between ethical reasoning and leadership style. Extant empirical researches with regards to the relationship between ethical reasoning and leadership style or the moral potentials of leadership in both public and private organizations (e.g.,Burns, 1978; Bass & Avilio, 1985, 1995; Bass & Steidlmeier, 199; Ciulla, 1998; Conger & Kanungo, 1998; Howel & Avolio, 1992, 1998; Turner et al., 2006; Felix et al., 2015), some scholars see it as a conflict between egoism and altruism or between self-interest. Leaders influence on followers' cognition (e.g., Stwart & Sprintfield, Gardner, 1990; Howell & Avolio, 1992; Bass, 1998; Yukl, 1998; Turner et al., 2006; Kimberling, 2008, 2012), most of them reported conflicting findings which necessitated the suggestion and the need for introducing moderating variables on these relationships.

Baron and Kenny (1986), posited that moderating variables are usually and specifically introduced when there is an inconsistency or pronounced weak relationship between a predictor and a criterion variables. The research equally addressed the gap by conceptualizing and testing moral relationship of leadership influence on followers 'cognitive moral development through the mechanizations and incorporation of the moderating variables. Thus, to gain more insight into the leadership style and its moral

influence on followers with regards to ethical reasoning in the Nigerian public sector organization.

Additionally, this study expanded the horizon beyond the findings of other relevant studies that applied and used some, but not all individual specificities either culture, situational and organizational environment, attitude, values, behaviors and cognition, (Hofsede, 1980, 2001; Triandis, 1995). Furthermore, literature established that there was a weak relationship between transformational leadership style and post-conventional reasoning without confirming how and why such relationship exists, but this study addressed the issue and contributed to knowledge by giving an insight into how and why those relationships exists through the application of the moderating variables.

Fiftly, this study contributed to knowledge by revalidating the establishment of the direct relationship that were observed between transformational leadership style and POSTCONV, which was examined through the moderating variables of REL VIM, and VCM, thus, the study provided empirical evidence in support of some of the eight hypotheses. For instance, contrary to (Dukerich et al., 1990; Atwater et al., 1999; Turner et al., 2002), which assumed that moral reasoning does not relate to leadership role, but the manifestation of higher post conventional moral reasoning influences the perception of transformational leadership style by the followers.

Sixthly, this study has therefore empirically proved that ethical reasoning actually influences leadership style. Thus, the results and findings evidenced and supported empirical literature on the need to investigate or examine cognitive moral development with other individual qualities as emotional self-regulation, ability to withstand pressure and other situational variables (e.g., Maclagan, 1998; Trevino, 1986; Felix et al., 2015). More importantly, this study has established that POSTCONV reasoning is not enough to influence followers cognitive moral development, without an unconditional power of transformational leadership behavior (e.g., Barling, Weber & Kelloway, 1996; Kuhnert & Lewis, 1987; Kinberling, 2008), Thus, other factors as REL, VIM and VCM are essential in attaining personal goals, happiness and carrying out obligations and duties as individuals or groups within the Nigerian public sector to foster unity in diversity. Finally, exclusive subordinate's self-interest is associated with low post-conventional moral reasoning, while leadership focus on interpersonal relationships is linked with subordinate's middle post- conventional moral development and transformational leaders that mentors moral capabilities on followers are linked to higher post-conventional moral development which is greatly needed in the Nigerian Public sector organization.

5.6.2 Methodological Implications

There are a number of methodological implications in this study, and one being that several studies on ethical reasoning and leadership styles employed different approaches but many of them never made use of the Smart PLS 2.0 M3 (Ringle et al., 2005), thus, as an instrument of analysis to test the moderating effects on the

relationship between ethical reasoning and leadership style in Nigerian public sector organization.

The choice of the Smart PLS is due to its ability as a sophisticated statistical tool that is capable to perform varieties of functions like correlation analysis, confirmatory factor analysis. Multiple regression and equally the multivariate analysis of data, above all it has the ability to predict the relationships between variables.

Although original scales were adopted from previous studies, irrelevant items were removed while relevant items were added through confirmatory factor analysis whereby items loading below the threshold of 0.50 (Hair et al., 2012) were removed, thereby purifying the measure used in testing ethical reasoning and leadership style in Nigeria public sector which is culturally different from the western world where the original scales were developed. Furthermore, the PLS path modeling enabled the assessment of the psychometric properties of individual latent variables visa-vis convergent validity, discriminant validity, average variance extracted (AVE), the composite reliability.

The convergent reliability was done by examining the value of the average variance extracted (AVE) of each latent construct, while the discriminant validity was assessed by the comparing the correlations among the latent variables with the square root of the AVE. The cross loading was assessed to ascertain the discriminant validity of the conceptual model, thus this research availed itself the advantageous approaches of PLS path modeling (Ringle et al., 2005) in assessing each latent variable used in the conceptual model.

283

5.6.3 Practical Implications

From the results of the findings, this research contributes and provides empirical evidence on the relationship between ethical reasoning and leadership style in the Nigerian public sector based on the data analyzed and the reality on ground, through the mechanization of VIM, VCM and REL as moderating variables. In the first place, the results of the findings indicates that ethical reasoning is an essential factor in transformational leadership style which could make a positive impact in Nigeria public service in minimizing leadership lapses and ethical decline within the sector.

Furthermore, by developing and nurturing a public sector built on trust and moral reasoning, the Nigerian public sector could then attract leaders and employees with higher cognitive moral development based on proper policy formulation and implementation. Thus, blending leadership style to the dictates of Nigerian culture and by rewarding ethical accomplishments in the service while punishing deviant or unethical behaviors in the public service (Trevino, Hartman & Brown, 2000; Okagbue, 2012).

The government and other related agencies will benefit from this research greatly as it has been able to establish the importance of ethical reasoning and transformational leadership style in the public sector as a necessary tool for delivering the dividends of democracy to the citizenry. It will equally serve as reference to the Nigerian Civil Service Commission, the Public Service Commission and other Agencies of both public and private organizations desiring better outcomes and productivity to be able to

284

overhaul their human resource drive by selecting leaders whose beliefs and values are compatible with public sector norms to meet up with the exigencies of modern organizations.

Against the above backdrop, and in line with the major research objective, the study has tremendous significance to public sector organizations. As it is now established that there is correlation evidence between a higher POSTCONV and transformational leadership style as moderated by VIM and REL, the study will therefore be of immense benefit to public and private organizations desiring higher productivity, by way of revolutionizing their recruitment and training procedure to be able to attract leaders with higher cognitive moral development. These will impact positively on empolyees' general ethicality in confronting challenging ethical situations in work place as most will now reason at the higher post conventional level in addressing ethical issues.

It will equally serve as a model for organizations to develop ethical decision making programs and frameworks capable of elevating policy actions through the improved and use of qualitative ethical judgement. Above all, this study will stir the imagination of other scholars to expand the terrain and widen the scope. Other studies of its kind were done in Western contexts while this focused on a third world developing country, Nigeria. Thus, proposing REL, VIM and VCM moderated transformational leadership model and POSTCONV, for increasing employee's moral behavior and judgement in the Nigerian public sector.

With regards to the practical implications on the researcher, apart from widening his scope and horrizons on leadership and ethical moral issues, his professional carrier has been brightened.

5.7   Limitations of the Study

Irrespective of the insightful contributions and findings, this research has its own measure of limitations as most empirical studies. It was embarked upon to examine the relationship between moral reasoning and leadership style in the Nigerian public sector. Most empirical studies have their limitations and this research work is not an exception, as it has some of its own limitations. One vital limitation was the focus only on one geo-political zone, the North Western Nigeria, though the study population (public service leaders) is homogenous throughout Nigeria, but stages of socio-political development   and other demographic compositions might inhibit broad generalization of the findings.

Moreover, the study was conducted in Nigeria though a big African country in the West African sub region, but some of its results and findings might be in conflict with what is obtainable in some other neighboring countries of the continent. The exclusion of the private sector and other stakeholders in other ministries, agencies and parastatals of government might be a source of imbalance as their views could have made more impact since ethical lapses has no organizational boundaries and this could limit the generalization of the findings beyond the scope of targeted population.

286

The study established and found support for some hypothesized relationship between the exogenous and endogenous variables as one major objective of the research was to obtain greater insight into post conventional reasoning in the public sector and leaders' moral influence on subordinates with regards to leadership style. Thus, this objective was met, but its interpretations are subject to the study's limitations. The application of a cross-sectional design approach did not create room for causal inferences to be made with regards to the population, while a longitudinal design could be applied later to measure constructs periodically to validate this study.

On the other hand, the study made use of quota sampling which made it impossible to capture all targeted population and sample size is not a clear representation of the entire population (Lohr, 2009), thereby limiting the extent of generalization of the study to the population. Thus, consideration should be made for probability sampling technique in future where it is possible to obtain a sample frame so that findings could be generalized to the whole Nigerian public sector. Furthermore, self- report was used to measure the moderating variables which is prone to common method variance (Podsakoff et al., 2003), but when anonymity is certain and assured it is valid (Bennet & Robinson, 2000). Though measures were taking to guard against these by ensuring anonymity and scale improvement through CFA but the possibility still exists that some respondents may have been economical with the truth with regards to the DIT2 questionnaire, therefore future study should consider other measures of CMD as moral justice interview (MJI) and leadership styles (MLQ).

Finally, a major limitation of the study is the adaptation of the shorter version of the DIT (Rest et al., 1986) as against the full version with six scenarios of moral issues (Rest et al., 1986), which is believed to be more preferable in assessing moral cognition. However, both represent just one indicator to behave morally as it excludes other elements vital for decision making e.g., moral perception, moral motivation and moral character. Equally, self-administered questionnaire and some other survey instruments may be inhibited by lack of personal clarifications especially the DIT2 instructions which may have affected the ratings and ranking response exhibited by respondents.

5.8   Direction for Future Research

The direction for future study stems from the observed and identified limitations of the study with regards to the study's scope. Ethical reasoning and leadership style in the public sector offers an immense opportunities for further research.

In the first place, the choice of the public sector of some selected ministries could be broadened to accommodate more public organizations in future as ethical decline is not limited to the identified ministries only.

The study was conducted only in the North Western Nigeria which is one of the six geo-political zones in Nigeria, therefore efforts should be made in future to broaden the scope of future study to include other geo-political zones of the country for an effective comparative analysis of findings.

288

The study was conducted in Nigeria but most West African and indeed African countries are faced with similar problems. Therefore, future research should be considered or replicated in other African countries and beyond.

The target population was limited to public sector leaders and subordinates, future research should consider the inclusion of other stakeholders in different organizations desiring better performance and increased productivity through the application of ethical leadership. The research established some factors that enhance ethicality in the public service but a reasonable number of others factors were not taken into consideration in this study and these other factors may provide an insight into variables, e.g., nature of job, and other motivational values, that can produce more transformational leaders in the public sector organization in Nigeria.

Future research should consider the use of the N2 –Score which could be able to account for the disparities between the respondents, as individuals differ on the level to which reasoning motivates their ethical judgment, e.g., life experience, socio-political awareness, cultural and traditional norms and belief attitudes, professional discipline, academic or educational qualification, job preference and some other factors (Rest et al.,1994) all these could align to any level of post conventional reasoning, but there is no empirical support yet.

Finally, moral judgment have been evidenced to correlate with transformational leadership style and behavior (Rest & Narvaez, 1994). The complexities of human

289

behavior and leadership influence on followers and work environment requires commensurate cognition of a transformational leader to foster trust and integrity in the Nigerian public sector.

5.9   Conclusion

Theoretically, this research work has in no small measure addressed the identified gaps that exist in the literature concerning the relationship between transformational leadership style and post conventional reasoning. Thus, previous empirical evidence on the established relationships and linkages of variables did not address the following (a), the moderating influence of religiosity on the relationship between transformational leadership style and post conventional reasoning. (b), the moderating effect of vertical individualism and collectivism on the relationship between transformational leadership style and post conventional reasoning. Thus, this study contributed to knowledge by providing empirical evidence about the moderating roles of religiosity and vertical individualism and collectivism.

Additionally, other variables were examined and tested both directly and indirectly for a meaningful result on the study's research questions and its objectives. Thus, the study provided a deep insight and understanding to the ever growing body of knowledge with regards to ethical reasoning and leadership style as moderated by VIM, VCM, and REL and these findings provided credible support to the study's major theoretical propositions.

Thus, people see themselves differently even in the same culture and this in many cases determine the very nature of leadership influence on subordinates, including cognition, emotion and motivational values. Lau, Tse and Zhou (200) posited that subordinates share as part of organizational culture leaders values, beliefs assumptions patterns of relationships and behaviors. Furthermore, the study was able to address the issues raised and successfully responded to all research questions and objectives irrespective of the identified limitations. The present study is unique in the sense that most previous efforts were investigating the underlying relationship between ethical reasoning and leadership behavior. Thus, leaving a missing link and an observed gap between ethical reasoning and leadership behavioral influence on follower's moral cognitive development. Thus, this research addressed the theoretical missing link (gap) by introducing and incorporating three moderating variables of which gave more insight into the relationships between the study's variables.

Moreover, this study provided both theoretical and empirical support for most of the constructs from the exogenous, endogenous and the moderating variables. Thus, this study was able to establish support for 4 of the five (5) direct relationships out of the eleven hypotheses. Based on their respective t-values, the justifications for some of the hypothesized relationships were found. Obviously, there were proves of indirect relationships in some of the hypotheses while some of the hypotheses were found to be moderated by the moderating variables which are significant at 10% one tail and two tails respectively.

291

The policy implications of this research involves diverse interests in different knowledge domains, leadership, morality and ethical actions to be taken to improve the level of cognitive post conventional reasoning and moral behavior in the public sector. Thus, this research has implications for the future research, both in theory and practice. Practically, this study provides a road map to guide Nigerian public sector employees' on how to respond to ethical issues and dilemmas in their day to day activities at work place. Similarly, public sector leaders especially in Nigeria are provided a valuable insight on how to transform and influence followers' ethical reasoning at post conventional level by carefully blending individual's motivational specificities and that of the organizations to achieve a desired end. The research reveal that ethical reasoning correlates to transformational leadership style which enhances ethicality of followers and the organization. Thus, this research work maintains and concludes that the findings have been able to address the research questions and the study's objectives.
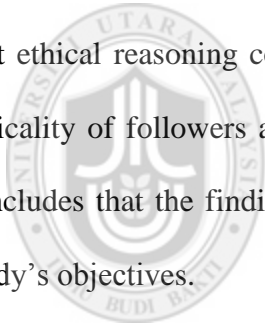
REFERENCES

Aaker, Jennifer L.,and Durairaj Maheswaran. (1997). The effect of cultural orientation of persuasion. *Journal of consumer Research* 24, no, dec; 31528

Abdullahi, Y. S. (2004). Combating corruption in Nigeria: Bliss or bluster? Journal of Financial Crime, 12(1), 69- 87. doi: 10.1108/13590790510625061

Abdullahi, Y.S. (2004). Combating corruption in Nigeria; Bliss or bluster? *Journal of Financial Crime*, 12(1), 69-87. Doi;.10.1108/13590790510625061

Aboyade, S.(1979) *Integrated Economics,* University Press, Ife, Ibadan Nigeria

Abratt, R.,Nel,D.,& Higgs, N.S. (1992) An examination of the Ethical Beliefs of Managers Using Selected Scenarios in a Cross-Cultural Environment. *Journal of Business Ethics*, 11(1), 29-35.

Abrhiem, T. H. (2012). Ethical leadership: Keeping values in business cultures. Business and Management Review, 2(7), 11-19.

Achabe, C. (1983). *The trouble with Nigeria.* Great Britain: Heinemann International.

Ackerman, F. (1997). *Why Do We Recycle: Markets, Values, and Public Policy*: Island

Adamolekun, and Rowland (1999). *The local government system in Nigeria*, unpublished work.

Adams, G. B., & Balfour, D. L. (2005). Public-service ethics and administrative evil: Prospects and problems. In H. G. Frederickson & R. K. Ghere (Eds.), in ethics in public management (pp. 114-138).

Adams, G.B. & Balfour, D.L. (2005) Public service ethics and administrative evil: prospects and problems, In H.G. Frederickson & R.K. Ghere (Eds), *In ethics in public management*, Armonk, NY: M.E.Sharpe.

Adeboye, A, (2001) *Principle and Practice of Public Administration in Nigeria*. Spectrum Books Ltd Ibadan, Nigeria.

Adebayo, K. O., & Njoku, E. T. (2016). The Public Sphere and Practice of Democracy in Nigeria: The Context and Contribution of the Nigerian Diaspora. *Democracy and Civil Society in a Global Era*, 60.

Adelabu, S. A. (2013). Research methodology, Lecture notes for post graduate students, UUM, (COLGIS).

Adenekan, S.E. (2011) Nigeria: ICPC-Before the .death knell. Daily Trust Newspaper, Retrieved from http://allafrica.vcom/stories/201108012092.html

Adrogba, K. A. (2012). Politics, 2011 Polls And Political Embriglo In Nigeria: For Records And Directions For Sustainable Democracy. International Journal of Academic Research in Business and Social Sciences, 2(1), 415-450.

Afro Barometer. (2008). Public opinion and local government in Nigeria. Afrobarometer Briefing Paper, 53, 1-7. Retrieved from http://www.afrobarometer.org

Agbakoba, O., & Ogbonna, H. (2004) Local *government administration in Nigeria*; A capacity building manual. Lagos, Nigeria: Hurilaws.

Ahmad Martndah, MohamedM. & Suyatno, S. (2013). Transformation Issue And Indonesia-Malaysia Relation. In*Prosiding Conference International and Call Paper: Tranformation Malaysia Indonesia Relation Toward Asean Community* (pp. 1-6). Fakultas Ekonomi UPN" Veteran" Yogyakarta.

294

Airaksinen, K. E., Ikäheimo, M. J., Linnaluoto, M. K., Niemelä, M., & Takkunen, J. T. (1987). Impaired vagal heart rate control in coronary artery disease. British heart journal, 58(6), 592-597.

Akhaine, S., & Ebiri, K. (2011). Dishonesty leaders can't fight corruption, says Waziri. The Guardian Nigerian. Retrieved from http://odili.net/news/source/2011/jul/22/17.html

Akio, K(2010) *Public service ethics and Corruption in Japan,* In E.Berman, J.Moon & H. Choi (Eds), Public administration East Asia(pp.251-271) Boca Raton, FL,CRC Press.

Akure, N. B. (2009). Why local councils are inefficient, by Mimiko. The Guardian Newspaper. Retrieved from http://www.ngrguardiannews.com/news/

Allard,S.K.(2001). Virtue in Aristotle's Rhetoric: *A metaphysical and ethical ca*.phiolosophy and Rhetoric

Alshammari, A., Almutairi, N. N., & Thuwaini, S. F. (2015). Ethical Leadership: The Effect on Employees. *International Journal of Business and Management*,*10*(3), p108

Armon, C., & Dawson, T. L. (1997). Developmental trajectories in moral reasoning across the life span. *Journal of Moral Education*, *26*(4), 433-453.

Andersen, J. (2010). Public versus private managers: How public and private managers differ in leadership behavior. Public Administration Review, 70(1), 131-41.doi:10.1111/j.1540- 6210.2009.02117.x

Ani, S. (2011). Integrity no longer counts in Nigeria. *Sun News On line*, Retrieved from http://www.sunnewsonline.com/webpages/news/national2011/nov/27/national-27-11- 2011-003.html

Ani, S. (2011). Integrity no longer counts in Nigeria. Sun News On-line. Retrieved fromhttp://www.sunnewsonline.com/webpages/news/national/2011/nov/27/natio nal- 7-11-2011-003.html

Anscombe, G.E.(1958).*Modern moral philosophy. Philosophy.*

Anti-Corruption Act (2000) Anti-Graft Law of Federal Republic of Nigeria, Corruption Practice and Other Related Offences Act, Time and press Ltd Lagos

Anwar, S. (2006). Corruption and decentralized public governance. World Bank Policy Research Working Paper 3824. Retrieved from wwwwds.worldbank.org/servlet/…/WDSP/IB/…/wps3824.pdf

Antonakis, J., Avolio, B. J., & Sivasubramaniam, N. (2003). Context and leadership: An examination of the nine-factor full-range leadership theory using the Multifactor Leadership Questionnaire. The leadership quarterly, 14(3), 261-295

Aristotle.(350BC,1931) Nicomachean ethics. Basic work translated W.D. Ross,   New York: Random   House.Armenakis,   A.   A.,   &   Bedeian,   A.   G.   (1999). Organizational change: a review of theory and research in the 1990s. *Journal of Management, 25*(3), 293-315.

Armonk, NY: M.E. Sharpe. Adenekan, S. E. (2011). Nigeria: ICPC- Before the death Knell.knell.   Daily   Trust   Newspaper.   Retrieved   from http://allafrica.com/stories/201108012092.html

Armstrong, E. (2005). Integrity, transparency and accountability in public administration:Recent trends, regional and international developments and emerging issues. Economic & Social Affairs, United Nations, 1-10. Retrieved fromttp://unpan1.un.org/intradoc/groups/public/documents/un/unpan020955.pd

Ashikali, T., & Groeneveld, S. (2015). Diversity Management in Public Organizations and Its Effect on Employees' Affective Commitment the Role of Transformational Leadership and the Inclusiveness of the Organizational Culture. *Review of Public Personnel Administration*, *35*(2), 146-168.

ASPA. (2012). ASPA's Code of Ethics. Retrieved from http://www.aspanet.org/public/

Atwater, L., & Brett, J. (2006). 360-degree feedback to leaders: Does it relate to changes in employee attitudes? Group & Organization Management, 31(5), 578-600.

Avolio B.& Bass, B (2002). *Developing potential across a full range of leadership: Cases on transactional and transformational leadership*. Mahwah, NJ: Erlbaum.

Avolio, B. J. (1999). *Full Leadership Development: Building the Vital Forces in*

Avolio, B. J. (2003). Examining the full range model of leadership: Looking back to transform forward. Leadership development for transforming organizations: Grow leaders for tomorrow, 71-98.

Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. Annual review of psychology, 60, 421-449.

Avolio, B. J. (2007). Promoting more integrative strategies for leadership theory-building. American Psychologist, 62(1), 25.

297

Avolio, B., & Bass, B. (2004). *Multifactor Leadership Questionnaire.* Mindgarden: Inc. USA

Avolio, B. J., Zhu, W., Koh, W., & Bhatia, P. (2004). Transformational leadership and organizational commitment: Mediating role of psychological empowerment and moderating role of structural distance. Journal of organizational behavior, 25(8), 951-968.

Avolio,B.(1999). *Full leadership development: Building the vital forces in organizations.* Thousand Oaks, CA: Sage publications.

Avolio.b.& Gardner,W. (2005). Authentic leadership development: Getting to the root off positive reforms of leadership *Leadership Quarterly*

Avolio, B. J., Gardner, W. L., Walumbwa, F. O., Luthans, F., & May, D. R. (2004). Unlocking the mask: A look at the process by which authentic leader's impact follower attitudes and behaviors. The Leadership Quarterly, 15(6), 801-823.

Awak, I. (2016). THE AKPABIO "SACK" & THE SAHARA REPORTERS STORY. *SIGNAL.*

Ayodele, B., & Bolaji, K. (2007). Public service and democracy in developing societies: The Nigerian experience. Journal of Social Sciences, 15(2): 105-110. Retrieved from www.krepubishers.com/…/JSS-15-2-105-07-389-Ayodele-B-Tt.pdf

Ayoubi, A., Khosravi, L., & Jahromi, M. R. (2015). Transformational Leadership and Systemic Thinking in an Adaptive Complex System in Management of an Organization. *Mediterranean Journal of Social Sciences*, *6*(1), 245

298

Azeez, A. (2009). Contesting "good governance" in Nigeria: Legitimacy and accountability perspective. Journal of Social Science, 21, 217-224. Retrieved from www.krepubishers.com/…/JSS-21-3-217-09-528-Azeez-A-Tt.pdf

Balogun, M. J. (1990). Public Administration in Nigeria: A development approach. London, U.K: Macmillan Education Ltd 26-40.

Babbie, E. (2007). The practice of social research (11th ed.). Belmont, CA: Thomson Wadsworth.

Baje, A. O. (2009). The leadership question. Daily Independent. Retrieved from http://odili.net/news/source/2009/sep/2/426.html

Baraldi, S., Kalyal, H. J., Berntson, E., Naswall, K., & Sverke, M. (2010). The importance of commitment to change in public reform: an example from Pakistan. Journal of Change Management, 10(4), 347-368.

Barberis, P. (2001). Civil society, virtue, trust: Implications for the public service ethos in the age of modernity. Public Policy and Administration, 16(3), 111-126. doi: 10.1177/095207670101600308

Barbuto, J. E., & Wheeler, D. W. (2006). Scale development and construct clarification of servant leadership. Group & Organization Management, 31, 300-326

Bartunek, J. M. (1984). Changing interpretive schemes and organizational restructuring

Bartunek, J. M., & Moch, M. K. (1987). First-order, second-order, and third-order change and organization development interventions: A cognitive approach. The Journal of Applied Behavioral Science, 23(4), 483-500

Bass, B. M. (1985). Leadership: Good, Better, Best. Organizational Dynamics, 13(3),

Bass, B. M. (1990a). Bass & Stogdill's Handbook Of Leadership: Theory, Research,

299

And Managerial Applications (3rd Ed.). New York, NY, US: Free

Bass, B. M. (1990b). From transactional to transformational leadership: learning to share the vision. Organizational Dynamics, 18(3), 19-31.

Bass, B. M. (1997). Does the transactional–transformational leadership paradigm Transcend organizational and national boundaries? American Psychologist, 52(2), 130

Bass, B. M. (1998). The ethics of transformational leadership. In J. B. Ciulla (Ed.), The ethics the heart of leadership (pp. 169-192). Westport, CT: Praeger.

Bass, B. M. (1998). Transformational Leadership: Industry, Military, And Educational Impact. Mahwah, NJ: Erlbaum.

Bass, B. M., & Avolio, B. J. (1990). Transformational Leadership Development: Manual For The Multifactor Leadership Questionnaire: Consulting PsychologisPressPaloAlto, CA.206

Bass, B. M., & Avolio, B. J. (1993). Transformational leadership and organizational culture. Public Administration Quarterly, 17(1), 112-121.

Bass, B. M., & Avolio, B. J. (1994). Improving Organizational Effectiveness Through Transformational Leadership: Sage Publications Inc.

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behaviour. The Leadership Quarterly, 10(2), 181-217

Bass, B. M., Avolio, B. J., Jung, D. I., & Berson, Y. (2003). Predicting unit performance by assessing transformational and transactional leadership. Journal of applied psychology, 88(2), 207.

Bass, K., Barnett, T., & Brown, G. (1999). Individual difference variables, ethical judgments, and ethical behavioral intentions. Business Ethics Quarterly, 9(02), 183-205.

Battilana, J., Gilmartin, M., Sengul, M., Pache, A.-C., & Alexander, J. A. (2010). Leadership competencies for implementing planned organizational change. The Leadership Quarterly, 21(3), 422-438.

Bebeau, M. J. (2008). Promoting ethical development and professionalism: Insights from educational research in the professions. U. St. Thomas LJ, 5, 366.

Bebeau, M. J., & Monson, V. E. (2008). Guided by theory, grounded in evidence: A way forward for professional ethics education. Handbook of moral and character education, 557-582.

Bebeau, M. J. (2002). The defining issues test and the four component model: Contributions to professional education. Journal of Moral Education, 31(3), 271-295.

Beauchamp, T. L., & Bowie, N. E. (2004). Ethical theory and business (7th ed.). Upper Saddle River, NY: Prentice Hall.

Benbasat, I., Goldstein, D. K., & Mead, M. (1987). The case study strategy in studies of information systems. MIS Quarterly, 11, 369-386. Retrieved from www.jstor.org/stable/248684

Bentham, J. (1823). An introduction to the principle of morals and legislation. In Burtt, E. A . (1939). The English philosophers from Bacon to Mill. The Modern Library And Managerial Applications (3rd Ed.). New York, NY, US: Free Press.

Berg, B. L. (2009). Qualitative research methods: for the social science (7th ed.). Boston, MA: Allyn & Bacon.

Berman, E. M., West, J. P., & Bonczek, S. J. (1998). Introduction. In E. M. Berman, J. P. West,& S. J. Bonczek (Eds.), The ethics edge (pp. 61-71).. USA: International City/County Management Association.

Berrio, A. A. (2003). An organizational culture assessment using the competing value Framework: a profile of ohio state university extension. Journal of Extension, 41(2), 206–223.

Betucci, G., & Armstrong, E. Y. (2000). United Nations involvement in promoting government ethics. In Y. El-Ayouty, K. J. Ford, & M. Davies (Eds.), Government ethics and law enforcement: toward global guidelines. Westport, CT: Praeger Publishers.

Beyer, J., & Browning, L. (1999). Transforming an industry in crisis: charisma, reutilization, and supportive cultural leadership. The Leadership Quarterly, 10(3), 483-520.

Bhal, K. T., & Ansari, M. A. (2007). Leader-member exchange-subordinate outcomes relationship: role of voice and justice. Leadership Organizational Development Journal, 28(1), 20-35. 207

Blake, R., & Mouton, J. (1982). A comparative analysis of situationalism and 9,9 management by principle. Organizational Dynamics, 10(4), 20-43

Blanchard, R. J., & Blanchard, D. C. (1977). Aggressive behavior in the rat. Behavioral biology, 21(2), 197-224.

Blessing White. (2008, April 24). Only one in three employees engaged. Retrieved from http://www.blessingwhite.com/docDescription.asp?id=229&pid=6&sid=

Block, L. (2003). The leadership-culture connection: an exploratory investigation. Leadership & Organization Development Journal, 24(5/6), 318

Blumberg, B., Cooper, D., & Schindler, P. (2008). 1st edn. Business Research Methods: London: McGraw-Hill Higher Education.

Boddie, W., Contardo, J., & Childs, R. (2007). The future workforce: Here they come. Public Manager, 36(4), 25-28

Boekhorst, J. A. (2015). The Role of Authentic Leadership in Fostering Workplace Inclusion: A Social Information Processing Perspective. Human Resource Management, 54(2), 241-264.

Bonczek, S. (1998). Creating an ethical work environment. In E. M. Berman, P. West, & S. J.

Bonczek (Eds.), The ethics edge (pp. 72-79). International City/County Management Association.

Bonczek, S., & Menzel, D. (1998). Achieving the ethical workplace. In E. M. Berman, J. P. West, & S. J. Bonczek (Eds.), The ethics edge (pp. 101-108). International City/County Management Association.

Bond, M. H., & Yang, K. S. (1982). Ethnic affirmation versus cross-cultural accommodation the variable impact of questionnaire language on Chinese bilinguals from Hong Kong. Journal of Cross-Cultural Psychology, 13(2), 169-185

Bond, M. H., Kwan, V. S., & Li, C. (2000). Decomposing a sense of superiority: The differential social impact of self-regard and regard for others. Journal of Research in Personality, 34(4), 537-553.

Bono, J. E., & Judge, T. A. (2003). Self-Concordance at work: toward understanding the motivational effects of transformational leaders. Academy of Management Journal.

Boss, J. A. (1994). The effect of community service work on the moral development of college ethics students. *Journal of Moral Education*, *23*(2), 183-198.

Borrego, M., Douglas, E., & Amelink, C. (2009). Quantitative, qualitative, and mixed research methods in engineering education. Journal of Engineering Education, 98(1), 53-66.

Bourgeois, T. (2006). The challenge of changing values, beliefs, and expectations. Leader to Leader, 2006(42), 7-10

Bourgon, J. (2007). Responsive, responsible and respected government: Towards a new public administration theory. International Review of Administrative Sciences, 73(1), 2-26. doi: 10.1177/00208523070756861

Bovens, M.(2005). Public accountability. Retrieved from http://www.builtenvironment.uwe.ac.uk/research/esrcseminars/pdfs/mark_bovens_semin ar1.pdf

Bowden, A. (1927). A study of the personality of student leaders in colleges in the United States. Journal of Abnormal Social Psychology, 21(2), 149-160.

Bowman, J. (1991). Introduction: Ethical theory and practice in public management. In Bowman, J. (Ed). Ethical frontiers in public management (pp. 185-204).. San Francisco, CA: Jossey-Bass Inc., Publishers

Bradley, L., & Parker, R. (2001). Public Sector Change In Australia: Are Managers' Ideals Being Realized? Public Personnel Management, 30(3), 349.

Brady, F. N., & Woller, G. M. (1996). Administration ethics and judgment of utility: Reconciling the competing theories. American Review of Public Administration, 26, 309-326. doi: 10.1177/027507409602600304

Bratton, M. (1994). Civil society and political transitions in Africa. In J. W. Harbeson, D. Rothchild, & N. Chazan (Eds.). Civil society and the state in Africa (pp. 417). Boulder, CO: Lynne Rienner Publishers, Inc.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology, 3, 77-101. doi: 10.1191/1478088706qp063oa

Brass, D. J., Butterfield, K. D., & Skaggs, B. C. (1998). Relationships and unethical behavior: A social network perspective. Academy of Management Review, 23(1), 14-31.

Brewer, B. (2007). Citizen or customer? Complaints handling in the public sector. International Review of Administrative Sciences, 73, 549-556. doi: 10.1177/0020852307083457

Brewer, G. A. (2009). The possibility of ethical dimension of public service motivation. Retrieved from http://www.indiana.edu/~ipsm2009/Brewer.pdf

Browning, B. (2007). Leadership in desperate times: An analysis of endurance: Shackleton's incredible voyage through the lens of leadership theory. Advances

in Developing Human Resources, 9(2), 183-198. doi: 0.1177/1523422306298858

Brown, M. E., & Treviño, L. K. (2006). Ethical leadership: A review and future directions. The leadership quarterly, 17(6), 595-616.

Bruce, W. (1994). Ethical people are productive people. Public Productivity & Management Review, XVII, 241-252. Retrieved from www.jstor.org/stable3380656

Bryant, S. E. (2003). The role of transformational and transactional leadership in creating, sharing and exploiting organizational knowledge. Journal of Leadership & Organizational Studies, 9(4), 32-44.

Bryman, A. (1993). Charismatic leadership in business organizations: some neglected issues. The Leadership Quarterly, 4(3-4), 289-304.

Buckingham, M., & Coffman, C. (1999). First, break all the rules. New York, NY: Simon & Schuster.

Bullock, R. J., & Batten, D. (1985). It's just a phase we're going through: a review an synthesis of od phase analysis. Group & Organization Studies, 10(4), 383-412

Burke, W. W. (2002). Organization Change: Theory And Practice: Sage   Publication

Burnes, B. (2004a). Emergent change and planned change competitors or allies? International tJournal of Operations & Production Management, 24(9), 886-902.20

Burnes, B. (2004b). Kurt Lewin and the planned approach to change: a re-appraisal. Journal of Management Studies, 41(6), 977-1002.

Burns, J. M. (1978). Leadership. New York, NY: Harper & Row Publishers.

306

Burtt, E. A. (1939). The English philosophers from Beacon to Mill. New York, NY: The Modern Library.

Byrne, B. (2009). Structural Equation Modelling With AMOS: Basic Concepts, Applications, and Programming: Psychology Press. Casimir, G., Waldman, D., Bartram, T., & Yang, S. (2006). Trust and the relationship between leadership and follower performance: Opening the black box in Australia and China. Journal of Leadership & Organizational Studies, 12(3), 68-84.

Byl, J., & Visker, T. L. (1999). Physical Education, Sports, and Wellness: Looking to God as We Look at Ourselves. Dordt College Press.

Chaudhary, R., Rangnekar, S., & Barua, M. (2011). HRD climate and occupational self-efficacy as predictors of employee engagement. Review of Management, 1(3), 16-28.

Calhoun, L.(2004). The problem of dirty hands and corrupt leadership: Independent Review,8 (3

Cameron, K. S., Freeman, S. J., & Mishra, A. K. (1991). Best Practices in White-Collar Downsizing: Managing Contradictions. Executive (19389779), 5(3), 57-73.

Cameron, W. (2004). Public accountability: Effectiveness, equity, ethics. Australian Journal of Public Administration, 63(4), 59–67. doi:10.1111/j.1467-8500.2004.00402.

Camps, J., Decoster, S., & Stouten, J. (2015). My Share Is Fair, So I Don't Care. Journal of Personnel Psychology

Carr, F. (1999). The public service ethos: Decline and renewal? Public Policy and Administration, 14(4), 1-16. doi: 10.1177/095207679901400401

307

Carrese, J. A., Malek, J., Watson, K., Lehmann, L. S., Green, M. J., McCullough, L. B., ... & Doukas, D. J. (2015). The essential role of medical ethics education in achieving professionalism: The Romanell report. Academic Medicine, 90(6), 744-752.

Catteeuw, F., Flynn, E., & Vonderhorst, J. (2007). Employee engagement: Boosting productivity in turbulent times. Organization Development Journal, 25(2), 151-157

Cawley, M. J., Martin, J. E., & Johnson, J. A. (2000). A virtues approach to personality. Personality and Individual Differences, 28, 997-1013. Retrieved from http://www.personal.psu.edu/faculty/j/5/j5j/papers/PID2000.pdf

Chandler, R. C. (1994). Deontological dimension of administrative ethics. In T. L. Cooper, (Ed.). Handbook of Administrative Ethics (pp. 147-156).. New York, NY: Marcel Dekker, Inc.

Chawla, A., & Kelloway, E. K. (2004). Predicting openness and commitment to change. Leadership & Organization Development Journal, 25(6), 485-498.

Cheema, G. S. (2005). Building democratic institutions: Governance reform in developing countries. Bloomfield, CT: Kumarian Press, Inc.

Chen, J., & Wang, L. (2007). Locus of control and the three components of commitment tochange. Personality And Individual Differences, 42(3), 503-512

Chen, L. Y. (2004). Examining the effect of organization culture and leadership behaviours on organizational commitment, job satisfaction, and job performance at small and middle-sized firms of Taiwan. Journal of American Academy of Business, 5(1/2), 432- 438.

Choi, S. B., Ullah, S. M., & Kwak, W. J. (2015). Ethical leadership and followers' attitudes toward corporate social responsibility: The role of perceived ethical work climate. Social Behavior and Personality: an international journal,43(3), 353-365.

Chukwuemeka , G .(1995)   Public Administration, Issues and values ,Nigeria Perspective; Larwo Press Ltd

Church, A and Waclawski, J.(1998). The relationship between individual personality orientation and executive leadership behaviour, Journal of Occupational and Organizational Psychology 71(2), 99-125

Ciulla, J. (Ed.). (2004). Ethics, the heart of leadership (2nd ed.). Westport, CT: Praeger. Civil Society International. (2003). What is civil society? Retrieved from http://civilsoc.org/whatisCS.htm .akes, S. J. (2005). SPSS: Analysis Without Anguish: Version 12.0 For Windows:

Cochran, W. (1977). Sampling techniques (3rd ed.). New York, NY: John Wiley & Sons

Cohen, S., & Eimicke, W. B. (1995). Ethics and the public administrator. The Annals of the American Academy of Political and Social Science, 537(1), 96-108. doi:10.1177/0002716295537000009

Cohen,S.& Eimieke,w.b. (1995). Ethics and public administrator The Annals of the American Academy of Political and social Science;537(1), 96-108. Doi10.1177/0002716295537000009

Cohen, J. (1992). A power primer. Psychological Bulletin, 112, 155-159.

309

at small and middle-sized firms of Taiwan. Journal of American Academy of
Business, 5(1/2), 432- 438.

Collier, J. (1995). The virtuous organization. Business Ethics: A European Review,
4(3), 143-149.

Comfrey, A. L., & Lee, H. B. (1992). A First Course in Factor Analysis. Hillsdale, NJ:

Conger, J. A. (1999). Charismatic and transformational leadership in organizations: a
insider's perspective on these developing streams of research. Leadership
Quarterly, 10(2)145.

Conger, J. A., & Kanungo, R. N. (1988). The empowerment process: Integrating theory
and practice. *Academy of management review*, *13*(3), 471-482.

Conway, E., & Monks, K. (2008). HR practices and commitment to change: an
employeelevel analysis. Human Resource Management Journal, 18(1), 72-89.

Cooke, R. A., & Szumal, J. L. (2000). Using the Organizational Culture Inventory to
Understand The Operating Cultures Of Organizations. Handbook of
Organizationa Cultureand Climate, 147–162.

Cooper, D. R., P. S. Schindler, et al. (2003). Business research methods, McGraw-
Hill/Irwin New York.

Cooper, D., & Schindler, P. (2008). Business research methods (10th ed.). New York,
NY: McGraw-Hill.

Cooper, T. L. (1987). Hierarchy, virtue, and the practice of public administration: A
perspective for normative ethics. Public Administration Review, 47, 320-328.
Retrieved from www.jstor.org/stable/975312

Coope, C. M. (1996). Does teaching by cases mislead us about morality?. Journal of medical ethics, 22(1), 46-52.

Corace, C. (2007). Engagement -- Enrolling the quiet majority. Organization Development Journal, 25(2), 171-175.

Cowan-Sahadath, K. (2010). Business transformation: leadership, integration and innovationa case study. International Journal of Project Management, 28(4), 395-404

Craig, S. & Gustagson, S. (1998) Perceived leadership integrity scale: An instrument for assessing employee perception of leader integrity. Leadership Quarterly,vol

Creswell,J.W. (2003). Rese4arch Design: Qualitative, quantitative and mixed methods approaches(2nd ed.). Thousand Oaks, CA: Sage Publications

Cullen, J. B., Victor, B., & Bronson, J. W. (1993). The ethical climate questionnaire: An assessment of its development and validity. Psychological reports, 73(2), 667-674.

Cummings, T. G., & Huse, E. F. (1989). Organization Development And Change, St. Paul, Minn, West.

Cummings, T. G., & Worley, C. G. (2001). Organizational Development And Change, Seventh Edition, South-Western College Publishing, Cincinnati, Ohio

Cummings, R., Dyas, L., Maddux, C. D., & Kochman, A. (2001). Principled moral reasoning and behavior of preservice teacher education students. American Educational Research Journal, 38(1), 143-158.

Cunningham, S. B. (2008). Reclaiming moral agency: the moral philosophy of Albert the Great. CUA Press.

Daboub, A. Rasheed, A, Priem, R. & Gray,D (1995). Top management team characteristics and corporate illegal activity, Academy of management Review, vol2.

Dansereau, F., Graen, G., & Haga, W. J. (1975). A vertical dyad linkage approach to leadership within formal organizations: A longitudinal investigation of the role making process. Organizational behavior and human performance, 13(1), 46-78.

Dare, S. (2011). The Rise of Citizen Journalism in Nigeria-A Case Study of Sahara Reporters. *Reuters Institute Fellowship Paper*, 1-74.

Dawson, P. (1994). Organizational Change: A Processual Approach: Paul Chapman Publishing.

Deal, T. E., & Kennedy, A. A. (1982). Corporate Culture. Reading: Addison-Wesley.

Den Hartog, D.N.; Van Muijen, J.; and Koopman, P. (1997).Transactional versus transformational leadership: An analysis of the MLQ, Journal of Occupational and Organizatonal Psychology 70(1),19-34.

Den Hartog,D.N.,: House, R.J.; Hanges, P.J; Ruiz-Quintanilla,S.A.; & Dorfman, P.W. (1999). Culture specific and Cross-culturally generalizable implicit leadership theories: Are attributes of charismatic/transformational leadership universally endorsed? Leadership Quaterly 10(2), 219-257.

Denhardt, R., Denhardt, J., & Aristigueta, M. (2002). Managing human behavior in public & nonprofit organizations. Thousand Oaks, CA: Sage Publications.

Denison, D. R. (1990). Corporate Culture and Organizational Effectiveness: John Wiley & Sons.

Dent, E., & Goldberg, S. (1999). Challenging "resistance to change". The Journal of
Applied Behavioural Science, 35(1), 25

Detert, J. R., Schroeder, R. G., & Mauriel, J. J. (2000). A framework for linking culture
and improvement initiatives in organizations. Academy Of Management
Review, 25(4), 850-863.

De Mooij, R. A., & Ederveen, S. (2003). Taxation and foreign direct investment: a
synthesis of empirical research. International tax and public finance, 10(6), 673-
693.

Dibie, R. (2007). Ethical leadership, social responsibility and corruption in Nigeria.
International Review of Politics and Development, 5(1), 1-42. Retrieve from
www.iuk.edu/academics/majors/pahm/resource

Dike, V. E. (2003). Educating for good character and moral life of the nation. Nigerian
VillageSquare.   Retrieved   from
http://www.nigeriavillagesquare.com/articles/victor-dike/educating-forgood-
character-and-the-moral-life-of-the-nation.html

Dion, M. (2008). Ethical leadership and crime prevention in the organizational setting.
Journal of Financial Crime, 15, 308-319. doi 10.1108/13590790810882892

DISTRICTS, T. N. (2014). Journal Of Harmonized Research (JOHR). Journal Of
Harmonized Research in Applied Sciences, 2(2), 111-117.

Dobel, P. J. (1998). The prudence and the ethics of leadership. Public Administration
Review, 58(1), 74-81. Retrieved from www.faculty.washington.edu/pdobel/
dobel/articles/Political_Prudence.pdf

Dofman,P. (1996). International and cross-cultural leadership, In: Punnett, B.J., and Shenkar, O.,eds., Handbook for International Management Research, MA: Blackwell Publisher, 267-349.

Doig, A. (1995). Good government and sustainable anti-corruption strategies: A role for independent anti-corruption agencies? Public Administration and Development, 15(2), 151-165. doi: 10.1002/pad.4230150206

Donner, W. (1998). Mills Utilitarianism, in J. Skorupski (Ed.) The Cambridge companion to Mill. Cambridge, NY: Cambridge University Press.

Downton, J. (1973). Rebel leadership: Commitment and charism in the revolutionary process. New York, NY: Free Pres

Drake, M. J., Griffin, P. M., Kirkman, R., & Swann, J. L. (2005). Engineering ethical curricula: Assessment and comparison of two approaches. *Journal of Engineering Education*, *94*(2), 223-231..

Drucker, P. F. (2002). The Effective Executive Revised. New York, NY: Harper

Du Plessis, M., Wakelin, Z., & Nel, P. (2015). The influence of emotional intelligence and trust on servant leadership. SA Journal of Industrial Psychology, 41(1), 1-9.

Dubinsky, A. J., Yammarino, F. J., Jolson, M. A., & Spangler, W. D. (1995).Transformational leadership: an initial investigation in sal. The Journal of Personal Selling & Sales Management, 15(2),

Dubrin, A. (2009). Leadership: research finding, practice, and skills (6th ed.). Mason, OH: South-Western Cengage Learning, Inc.

Dubrin, A. (2009). Leadership: research finding, practice, and skills (6th ed.). Mason, OH: South-Western Cengage Learning, Inc.

314

Dunphy, D. (1996). Organizational Change in Corporate Settings. Human Relations, 49(5), 541-552.

Dumdum, U. R., Lowe, K. B., & Avolio, B. J. (2002). A meta-analysis of transformational and transactional leadership correlates of effectiveness and satisfaction: an update and extension. Transformational and Charismatic Leadership: The Road Ahead, 2,

Dworkin, R. M. (Ed.). (1977). The philosophy of law (Vol. 102). Oxford: Oxford University Press.

Ebegbulem, J. C. (2012). Corruption and leadership crisis in Africa: Nigeria in focus. *International Journal of Business and Social Science*, *3*(11).

.Eckel, P. D., & Kezar, A. (2003). Key strategies for making new institutional sense:ingredients to higher education transformation. Higher Education Policy, 16(1), 39-53 211

Eisenbach, R., Watson, K., & Pillai, R. (1999). Transformational leadership in the context of organizational change. Journal of Organizational Change Management, 12(2),

Eisenbeiß, S. A., & Giessner, S. R. (2015). The emergence and maintenance of ethical leadership in organizations. Journal of Personnel Psychology.

Eisenbeiss, S. A., & Knippenberg, D. (2015). On ethical leadership impact: The role of follower mindfulness and moral emotions. Journal of Organizational Behavior, 36(2), 182-195.

Ejimabo, N. O. (2013). Understanding the Impact of Leadership in Nigeria. Sage Open, 3(2), 2158244013490704.

315

Ekwo, U. (2011). The impact of media convergence on Africa's democracy: A Nigerian Perspective. Doctoral Dissertation, Walden University. UMI Number: 3439676

Elias, S. M. (2009). Employee commitment in times of change: assessing the importance of attitudes toward organizational change. Journal of Management, 35(1), 37-55.

Endicott, L., Bock, T., & Narvaez, D. (2003). Moral reasoning, intercultural development, and multicultural experiences: Relations and cognitive underpinnings. International Journal of Intercultural Relations, 27(4), 403-419.

Engelhardt, H. T. (2011). Confronting moral pluralism in posttraditional Western societies: Bioethics critically reassessed. Journal of Medicine and Philosophy, jhr011.

Emery, C. R., & Barker, K. J. (2007). The effect of transactional and transformationalleadership styles on the organizational commitment and job satisfaction of customer contact personnel. Journal of Organizational Culture, Communications & Conflict, 11(1), 77-90.

Erakovic, L., & Powell, M. (2006). Pathways of change: organizations in transition. Public Administration, 84(1), 31-58.

Ezekiel, E. (2001). Corruption: There'll be no sacred cows in MDAs –Jonathan. Daily. Punch Newspaper . Retrieved from http://odili.net/news/source/2011/ jul/26/843.html

Falana, F. (2007). Ethics and governance, the rule of law and anti-corruption: A Nigeriandilemma.Retrievedfromhttp://www.saharareporters.com/interview/ethic s- andgovernance-rule- law-and-anti-corruption-nigerian-dilemma-femi-falana

316

Farazmand, A. (2002). Administrative ethics and professional competence: Accountability and performance under globalization. International Review of Administrative Sciences, 68(1), 127-143, doi:10.1177/0020852302681007

Farrington, C. (2009). Putting good governance into practice 1: the Ibrahim index of African governance. Progress in Development Studies, 9, 249-255. doi: 10.1177/146499340800900305

Fedor, D. B., Caldwell, S., & Herold, D. M. (2006). The effects of organizational changes on employee commitment: a multilevel investigation. Personnel Psychology, 59(1),

Felix, C. O., Ahmad, A. H. B., & Arshad, R. B. (2016). Examining Ethical Reasoning and Transformational Leadership Style in Nigeria Public Sector. *SAGE Open*, *6*(2), 2158244016635256.

Felix, C. O., Ahmad, A. H. B., & Arshad, R. B. (2015). Examining Ethical Reasoning and Transactional Leadership Style In The Nigerian Public Sector. *Journal of Humanities and Social Science*, *20*(6), 88-94.

Felix, C.O, Ahmad, A. H. B., & Arshad, R. B. (2015). The moderating Effect of Religiosity and Vertical Individualism on Transformational Leadership Style and Ethical Reasoning in the Nigerian Public Sector (IOSR Journal Of Humanities And Social Science (IOSR-JHSS)Vol, 20, Issue 10, ver,11(Oct, 2015)pp 70-76, e-ISSN:2279-0837, p-ISSN: 2279-0845.

Felix, C. O., Ahmad, A. H. B., & Arshad, R. B. (2015). Examining Moral Reasoning and Transactional Leadership behavior in the Nigerian Public Sector. *Journal of Economics and Behavioral Studies*, *7*(3), 110..

317

Felix, C. O., Ahmad, A. H. B., & Arshad, R. B. (2015). Individualism and Collectivism as Moderators of Moral Reasoning and Transformational Leadership Style in the Nigerian Public Sector. *Journal of US-China Public Administration*, *12*(7), 568-577.

Fertrll, O.C., Fraedrich, J.,& Ferrell, L., (2008). Business Ethics Ethical Decision Making and Cases, Boston.MA: Houghton Miifflin Company,

Fiedler, F. E. (1967). A Theory of Leadership Effectiveness: Mcgraw-Hill Education.

Finer, H. (1941). Administrative responsibility in democratic government.*Public administration review*, *1*(4), 335-350.

Firestone,W.(1987). Meaning in method:The rhetoric of quantitative and wualitative research, Educational Researcher, 16

Fisk, P. (2008). Business genius: A more inspired approach to business growth. West Sussex, England: John Wiley & Sons Inc

Fishbein, M., & Ajzen, I. (1975). Belief, Attitude, Intention, and Behaviour: An Introduction To Theory And Research: Addison-Wesley Pub. Co. Flamholtz, E. (1995). Managing organizational transitions: implications for corporate

Fleishman, E. A. (1953). Leadership climate, human relations training, and supervisorybehaviour. Personnel Psychology, 6, 205-222.

Ford, J. K., & Weissbein, D. A. (2003). Distinguishing organizational from strategycommitment: linking officers' commitment to community policing to job behaviours and satisfaction. JQ: Justice Quarterly, 20(1), 159.212

Ford, R. C., & Richardson, W. D. (1994). Ethical decision making: A review of the empirical literature. journal of Business Ethics, 13(3), 205-221.

Fraedrich, J .Thorne, D.& Ferrell, O C.(1994). Assessing the application of cognitive moral development theory to business Ethics, Journal of business Ethics, 13

Frederickson, H. G. (2010). Social equity and public administration. ME Sharpe.

French, W., & Bell, C. (1984). Organization Development: Behavioural Science Interventions For Organization Improvement: Prentice-Hall Englewood Cliffs, NJ.

Fritzsche, D. J. & Becker, H. (1984).Linking Management Behaviour to Ethical PhilosophyAn Epirical Investigation. Academy of Management Journal, 27(1), 166-175.

Friedrich, C. J. (1940). Public policy and the nature of administrative responsibility. *Public*, 3-24.

Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. The leadership quarterly, 16(5), 835-862.

Fulmer, R. M., & Franklin, S. G. (1982). Supervision: Principles of professional management. Macmillan.

Gabriel, Y. (1999). Organizations in Depth: The Psychoanalysis Of Organizations: Sage Publication..

Gardiner, M. E., & Tenuto, P. L. (2015). Reflections of Practicing School Principalson Ethical Leadership and Decision-Making: Confronting Social Injustice. The Journal of Values-Based Leadership, 8(2), 6.

Gardner, W. L., & Avolio, B. J. (1998). The charismatic relationship: a dramaturgicalperspective. Academy Of Management Review, 23(1), 32-58.

Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). "Can you see the real me?" A self-based model of authentic leader and follower development. The Leadership Quarterly, 16(3), 343-372.

Garofalo, C., & Geuras, D. (2007). Ethics in the public service: The moral mind at work. Washington, DC: Georgetown University Press.

Garson, G. D. (2007). Testing Of Assumptions. North Carolina State University, Raleigh, NC.,

Gbenga, L., & Ariyo, T. (2006). Bureaucratic corruption, good governance and development: The challenges and prospects of institution building in Nigeria. Journal of Applied Sciences Research, 2, 642-649. Retrieved fromwww.aeneiweb.com/jasr/jasr/2006/642-649.pdf

Gbogega, A. (2003). Democratization and local governance in Nigeria since 1999. Retrieved from http://www.indiana.edu/~workshop/papers/gboyega_021703.pdf

Gelaidan, H. & Ahmad, H. (2010). The transformational leadership, organizational culture and commitment to change, International Conference on Technology and Operations Management (ICTOM) 5-7 July 2010, Langkawi

Gelaidan, H. & Ahmad, H. (2011). The moderating effect of organizational culture between leadership style and continues commitment to change, International Management Conference 2011 (Imac2011) 16-17 April 2011, Ternganue

Geirsson, H., & Holmgren, M. R. (Eds.). (2000). Ethical theory: a concise anthology. Canada: Broadview Press.

320

Geuras, D., & Garofalo, C. (2002). Practical ethics in public administration. Vienna, VA: Management Concepts, Inc. Greenleaf, R. K. (1977). Servant leadership: A journey into the nature of legitimate power and greatness. New York, NY: Paulist Press.

Glaser, S., R., Zamanou, S., & Hacker, K. (1987). Measuring and interpreting organizational culture. Management Communication Quarterly : Mcq (1986-1998), 1(2), 173.

Gniewosz, G. (2005), Cultural Values in a Changed World: A Test of Hofstede's Predictions, Academy of International Business(AIB) Quebec City.

Gordon, G. G., & Ditomaso, N. (1992). Predicting corporate performance fromorganizational culture. Journal of Management Studies, 29(6), 783-798.

Greenleaf,R.K.(1997). Servant leadership: A journey into the nature of legitimate power and greatness: New York, NY: Paulit Press

Glover, C. V. (1997). On the physiological role of casein kinase II in Saccharomyces cerevisiae. Progress in nucleic acid research and molecular biology, 59, 95-133.

Grover, V., Seung Ryul, J., Kettinger, W. J., & Teng, J. T. C. (1995). The implementation of business process reengineering. Journal of Management Information Systems, 12(1),109-144.21

Guthrie, S. L. (2001). Immanuel Kant and categorical imperative. The Examined Life On-Line Philosophy Journal, 2(7).Retrieved from www.examinedlifejournal.com/articles/archives/v2ed7.shtml

Hegarty, W. H., & Sims, H. P. (1979). Organizational philosophy, policies, and objectives related to unethical decision behavior: A laboratory experiment. journal of Applied Psychology, 64(3), 331.

Harding, T. S., Mayhew, M. J., Finelli, C. J., & Carpenter, D. D. (2007). The theory of planned behavior as a model of academic dishonesty in engineering and humanities undergraduates. Ethics & Behavior, 17(3), 255-279.

Hair, J. F., Anderson, R.E., Tatham, R.L., & Black, W.C. (2006). Multivariate Analysis (6thEdn): New Jersey: Prentice Hall International.

Hair, J. F., Black, B., Babin, B., Anderson, R. E., & Tatham, R. L. (2010). Multivariate Data Analysis: A Global Perspective, New Jersey, USA: Pearson Education Inc.

Hammersley-Fletcher, L. (2015). Value (s)-driven decision-making The ethics work of English headteachers within discourses of constraint. Educational management administration & leadership, 43(2), 198-213.

Hall, B. H., & Ziedonis, R. H. (2001). The patent paradox revisited: an empirical study of patenting in the US semiconductor industry, 1979-1995. RAND Journal of Economics, 101-128.

Haraway, W. M., & Kunselman, J. C. (2006). Ethical leadership and administration discretion: The Fire Chief's hiring dilemma. Public Personnel Management, 35(1), 1-12. Retrieved from www.ipmahr.org/sites/default/files/pdf/ppm/ppmspring06.pdf

Hart, D.K. (1994). Administration and ethics of virtue in all things, choose first for good character and then for technical expertise. In T .L. Cooper(ed.). Handbook of Administrative Ethics, New York, NY; Marcel Decker, Inc

Härtel, C. E., & Brown, K. G. (2011). Introduction: Giving Voice to Values, Caring Economies, and Ethical Leadership. Academy of Management Learning & Education, 10(4), 732-733.

Harris, S. O., & Mossholder, K. W. (1996). The affective implications of perceivedcongruence with culture dimensions during organizational transformation. Journal of Management, 22(4), 527.

Hart, D. K. (1994). Administration and the ethics of virtue in all things, choose first for good character and then for technical expertise. In T. L. Cooper (Ed.), Handbook of Administrative Ethics. New York, NY: Marcel Decker, Inc

Hart, S.L. & Quinn, R.E. (1993). Roles executives play: ceos, behavioural complexity, and firm performance. Human Relations, 46(5), 543-575.

Hartley, J., Benington, J., & Binns, P. (1997). Researching the roles of internal-change agents in the management of organization change. British Journal of Management, 8(1), 61.

Hartog, D., & Verburg, R. (2004). High performance work systems, organisational culture and firm effectiveness. Human Resource Management Journal, 14(1), 55-78

Hatch, M. J. (1993). The dynamics of organizational culture. The Academy Of Management Review, 18(4), 657-693.

Hatch, M. J., & Cunliffe, A. L. (1997). Organization Theory: Modern, Symbolic, andPostmodern Perspectives (Vol. 379): Oxford University Press New York

Hau, K. T., & Marsh, H. W. (2004). The use of item parcels in structural equation modelling: non normal data and small sample sizes. British Journal of Mathematical and Statistical Psychology, 57(2), 327-351.

Hawkins, J., & Dulewicz, V. (2009). Relationships between leadership style, the degree of change experienced, performance and follower commitment in policing. Journal ofChange Management, 9(3), 251-270.214

Hayes, J. (2002). Theory and Practice of Change Management, Palgrave, Basingstoke.

Hellsten, S., & Larbi, G. A. (2006). Public good or private good? The paradox of public and private ethics in the context of developing countries. Public Administration and Development, 26, 135–145. doi:10.1002/pad.406

Hendricks, C. B., Bradley, L. J., & Robertson, D. L. (2015). Implementing Multicultural Ethics Issues for Family Counselors. The Family Journal, 23(2), 190-193.

Hendry, C. (1996). Understanding and creating whole organizational change through learning theory. Human Relations, 49(5), 621.

Heres, L., & Lasthuizen, K. (2012). What's the difference? Ethical leadership in public, hybrid and private sector organizations. Journal of Change Management, 12(4), 441-466.

Helmreich, R. L., Merritt, A. C., & Wilhelm, J. A. (1999). The evolution of crew resource management training in commercial aviation. The international journal of aviation psychology, 9(1), 19-32.

Herold, D. M., Fedor, D. B., & Caldwell, S. D. (2007). Beyond change management: a multilevel investigation of contextual and personal influences on

324

employees'commitment to change. Journal of Applied Psychology, 92(4), 942-951.

Herold, D. M., Fedor, D. B., Caldwell, S., & Liu, Y. (2008). The effects of transformational and change leadership on employees' commitment to a change: a multilevel study.Journal of Applied Psychology, 93(2), 346-357.

Herscovitch, L., & Meyer, J. P. (2002). Commitment to organizational change: extension of a three-component model. Journal of Applied Psychology, 87(3), 474-487.

Hersey, P., Blanchard, K. H., NT, B. O. A., & SA. (1977). Situational Leadership: California American University, Centre for Leadership Studies.

Hickman, C. R., & Silva, M. A. (1984). Creating excellence: managing corporate culture, strategy, and change in the New Age: New American Library New York.

Hj Hussin, Z., & Mohd Arshad, M. R. (2012). Altruism as Motivational Factors toward Volunteerism among Youth in Petaling Jaya Selangor.

Hope, K.R.(2005). Toward good governance and sustainable development: The African peer review mechanism, Governance; An International Journal of Policy, Administration and Institutions,18,283311.Retrievedfromwww.siteressources.worldbank.org/INTC DRC/./Africa perr pdf

Hofsede, G. (1984). Culture's Consequences: International Differences in Work-Related Values, abridged ed., Beverly Hills: Sage Publications.

325

Hofsede, G. (2001). Culture's Consequences: Comparing Values, Behaviours, Institutions, and Organizations across Nations (2nd ed.). London: Sage Publications.

Hofstede, G. (1995). Motivation, leadership, and organization: Do American theories apply Abroad? In: Bartlett, C.A., and Ghoshal, S., eds., Transnational Management:Text, Cases, and Readings in Cross-Boader Management, 2nd ed., Boston: Irwin-McGraw-Hill,193-211.

Hofstede, G.(1993). Cultural Constraints in Management Theories The Executive 7(1), 81-94

Hofstede, G. (1980). Culture and Organizations. International Studies of Management & Organization, 10(4), 15-41.

Hofstede, G. (1981). Culture and Organizations. International Studies of Management and Organization, 10(4), 15-41.

Hofstede, G. (1991). Organizations and Cultures: Software Of The Mind. Mcgrawhill, New York.

Hofstede, G. (2005). Cultures and Organizations: Software Of The Mind (Vol. 23): Mcgraw-Hill.215

Hofstede, G., Neuijen, B., Ohayv, D. D., & Sanders, G. (1990). Measuring organizational cultures: a qualitative and quantitative study across twenty cases. Administrative Science Quarterly, 35(2), 286-316.

Hollander, E. P., & Offermann, L. R. (1990). Power and leadership in organizations:relationships in transition. American Psychologist, 45(2), 179.

Hope, D. A., Rapee, R. M., Heimberg, R. G., & Dombeck, M. J. (1990). Representations of the self in social phobia: Vulnerability to social threat. Cognitive therapy and research, 14(2), 177-189.

Hope, K. R. (2005). Toward good governance and sustainable development: The African peer review mechanism. Governance: An International Journal of Policy, Administration, and Institutions, 18, 283-311. Retrieved from Africa_Perr_Review.pdf

House, R. J., & Howell, J. M. (1992). Personality and charismatic leadership. *The Leadership Quarterly*, *3*(2), 81-108.

House, R. J. (1977). A Theory of Charismatic Leadership. Leadership: The Cutting Edge,189-207.

House, R. J. (1996, Fall96). Path-Goal theory of leadership: lessons, legacy, and areformulated theory. Leadership Quarterly, P. 323.

House, R. J., & Aditya, R. N. (1997). The social scientific study of leadership: quo vadis. Journal of Management, 23(3), 409.

House, J. D. (1993). The relationship between academic self-concept and school withdrawal. *The Journal of social psychology*, *133*(1), 125-127.

Howarth, M. D., & Rafferty, A. E. (2009). Transformational leadership and organizational change: the impact of vision content and delivery. Academy Of Management Proceedings, 1-6.

Howell, J. M., & Avolio, B. J. (1993). Transformational leadership, transactional leadership, locus of control, and support for innovation: key predictors of

327

consolidated-businessunit performance. Journal of Applied Psychology, 78(6), 891.

Howard, C. (2013). The World's Most Powerful Women 2013. *Forbes.* Retrieved November23,2013,from,http://www.forbes.com/sites/carolinehoward/2013/0522 the-worlds-most-powerful-women-2013/

Hull, R.T. 91979). The varieties of ethical theories .Retrieved from, http://www.richard-t-hull.com/publications/varieties.pdfIdakwoji ,S P.(2002)   *Fundamental Of A administrative Theories And Management*; Odoma Press Nigeria Ltd Idah

Huen, Y., Kenneth, L., & Doris, J. (2002). The effects of transformational leadership onteachers' commitment to change in Hong Kong. Journal of EducationalAdministration, 40(4/5), 368

Human Rights Watch. (2007). Criminal politics violence, "godfathers" and corruption in Nigeria, 19(16A), 1-121. Retrieved from http://unhcr.org/refworld/docil/ 470c4722html

Human Rights Watch. (2007). Criminal politics violence, "godfathers" and corruption in Nigeria, 19(16A), 1-121. Retrieved from http://unhcr.org/refworld/docil/ 470c4722html

Hunt, S. D., & Vitell, S. (1986). A general theory of marketing ethics. Journal of macromarketing, 6(1), 5-16.

Huq, Z., & Martin, T. N. (2001). Workforce cultural factors in TQM/CQI implementation in hospitals. Quality Management in Health Care, 9(2), 43.216

Hutchinson, M., Jackson, D., Daly, J., & Usher, K. (2015). Distilling the Antecedents and Enabling Dynamics of Leader Moral Courage: A Framework to Guide Action. Issues in mental health nursing, 36(5), 326-335.

Hunt, S. D., & Vitell, S. (1986). A general theory of marketing ethics. Journal of micromarketing, 6(1), 5-16.

Huy, Q. N. (2002). Emotional balancing of organizational continuity and radical change: the contribution of middle managers. Administrative Science Quarterly, 47(1), 31-69

Ianinska, S., & Garcia-Zamor, J. C. (2006). Morals, ethics, and integrity: How codes of conduct contribute to ethical adult education practice. Public Organization Review, 6(1), 3-20.

Ismail, A., Mohamad, M. H., Mohamed, H. A.-B., Rafiuddin, N. M., & Zhen, K. W. P (2010). Transformational and transactional leadership styles as a predictor of individual outcomes. Theoretical & Applied Economics, 17(6), 89-104

Irwin, T. (trans.) (1999). Aristotle: Nicomachean ethics (2nd ed.). Indianapolis, IN: Hackett Publishing Company.

Jackson, M. (2009). Responsibility versus accountability in the Friedrich-Finer debate. *Journal of Management History*, *15*(1), 66-77.

Jaramillo, F., Bande, B., & Varela, J. (2015). Servant leadership and ethics: a dyadic examination of supervisor behaviors and salesperson perceptions.Journal of Personal Selling & Sales Management, 35(2), 108-124.

329

Jaskyte, K. (2004). Transformational leadership, organizational culture, and innovativeness in non-profit organizations. Nonprofits Management & Leadership, 15(2), 153-168.

Jaskyte, K., & Dressler, W. W. (2005). Organizational culture and innovation in nonprofits human service organizations. Administration in Social Work, 29(2), 23-41.

Jennings, B. (1991). Taking ethics seriously in administrative life: constitutionalism, ethical reasoning, and moral judgment. In J. Bowman (Ed), Ethical frontiers in public management. San Francisco, CA: Jossey-Bass Inc., Publishers.

Jing, F. F., & Avery, G. C. (2011). Missing links in understanding the relationship between leadership and organizational performance. International Business & Economics Research Journal (IBER), 7(5).

Joaquin, E. T. (2004). Decentralization and corruption: The bumpy road to public sector integrity in developing countries. Public Integrity, 6, 207-219. Retrieved from http://digitalscholarship.unlv.edu/sea_fac_articles/103

Johari, J. (2011). The Relationship Between Personality Traits, Internal Communication, Transformational Leadership And Sense Of Urgency A Mixed Method Study Of Repos Malaysia. Doctoral Thesis, University Utara Malaysia.

Johnson, C. E. (2013). Meeting the ethical challenges of leadership: Casting light or shadow. Sage Publications.

Johnston, M. (2006). Good governance: Rule of law, transparency, and accountability. *Retrieved December*, *21*, 2015.

330

Johnston, M. W., Parasuraman, A., Furell, C. M., & Black, W. C. (1990). A longitudinal assessment of the impact of selected organizational influences on salespeople's organizational commitment during early employment. Journal of Marketing Research (JMR), 27(3), 333-344

Jones, G.R. (2013) Organizational Theory, Design, and Change. 7th ed. Upper Saddle River, NJ: Person.

Jones, G. E., & Kavanagh, M. J. (1996). An experimental examination of the effects of individual and situational factors on unethical behavioral intentions in the workplace. Journal of Business Ethics, 15(5), 511-523.

Jordan, J., Brown, M. E., Treviño, L. K., & Finkelstein, S. (2013). Someone to look up to executive–follower ethical reasoning and perceptions of ethical leadership. Journal of Management, 39(3), 660-683.

Jorgensen, G. (2006). Kohlberg and Gilligan: duet or duel?. Journal of Moral Education, 35(2), 179-196.

Judge, T. A., & Piccolo, R. F. (2004). Transformational and transactional leadership: a metaanalytic test of their relative validity. Journal Of Applied Psychology, 89(5), 755.

Jung, D. I., & Avolio, B. J. (2000). Opening the black box: an experimental investigation of the mediating effects of trust and value. Journal Of Organizational Behavior, 21(8),949.

Jung, D.I; Bass, B.M.; and Sosik, J.J..(1995). Bridging leadership and culture: A theoretical consideration of transformational leadership and collectivistic cultures, The journal of Leadership Studies 2(No.4), 3-1

331

Jurkiewicz, C. L. (2005). Power and ethics: The communal language of effective leadership. In H. G. Frederickson & R. K.Ghere (Ed.). Ethics in public management. Armonk, NY: M. E. Sharpe

Kain, P. (2004). Self-legislation in Kant's moral philosophy. Archiv für geschichte der philosophie, 86(3), 257-306.

Kanungo, R,N., & Mendonca, M. (2001) Ethical dimensions of leadership. Thousand Oaks, CA: Sage Publications.

Kanter, R. Stein, BA, & Jick, TD (1992). The Challenge of Organizational Change: NewYork: The Free Press. 217

Karp, T., & Helgø, T. I. T. (2008). From change management to change leadershipembracing chaotic change in public service organizations. Journal of ChangeManagement, 8(1), 85-96.

Kavanagh, M. H., & Ashkanasy, N. M. (2006). The impact of leadership and changemanagement strategy on organizational culture and individual acceptance of change during a merger. British Journal of Management, 17, S81-S103.

Kark, R., & Shamir, B. (2002). The dual effect of transformational leadership: Priming relational and collective selves and further effects on followers. Transformational and charismatic leadership: The road ahead, 2, 67-91.

Kellerman,B.(2004) *Bad leadership: What it is, Why it happens, Why it matters*. Boston: Harvard Business Press.

Kelloway, E. K., Turner, N., Barling, J., & Loughlin, C. (2012). Transformational leadership and employee psychological well-being: The mediating role of employee trust in leadership. Work & Stress, 26(1), 39-55

Kerlinger, F., & Pedhazur, E. (1973). Multiple Regressions in Behavioural Research: Holt, Rinehart and Winston New York.

Kezar, A. (2001). Understanding and Facilitating Organizational Change in the 21stCentury. ASHE-ERIC Higher Education Report, 28(4), 147.

Kiffin-Petersen, S., & Cordery, J. (2003). Trust, individualism and job characteristics aspredictors of employee preference for teamwork. The International Journal of Human Resource Management, 14(1), 93-116.

Kimberling, L. S. (2008). Ethical reasoning and transformational leadership: An investigation of public sector leaders. ProQuest.

Kingshott, B. F. (2009). Women in policing: changing the organizational culture by adopting a feminist perspective on leadership. Criminal Justice Studies,22(1), 49-72.

Kinnear, P. and C. Gray (1994). SPSSfor Windows Made Simple, Hove: Lawrence Erlbaum

Kippenberger, T. (1998). Planned Change: Kurt Lewin's Legacy'. The Antidote, 14, 10–12.

Kirkbride, P. (2006). Developing transformational leaders: the full range leadership model in action. Industrial and Commercial Training, 38(1), 23-32.218

Kihl, L. (2007). Moral codes, moral tensions and hiding behind the rules: A snapshot of athletic administrators' practical morality. Sport Management Review, 10(3), 279-305.

333

Kramer, B. H. (2006). Ethics. In Encyclopedia of Educational Leadership and Administration. SAGE Publication, http://www.sageereference.com/ edleadership/Article_n210.html

Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. Educational and Psychological Measurement, 30(3), 607-610.

Kouzes, J.M, & Posner, B Z. (2007). The leadership challenge (4th ed). San Francisco, CA: Jossey-bass.

Krejicie, R.V., and Morgan, D.W.(1970). Determining sample size for research activities, *Educational and Psychological Measuremen*t 30(3), 607-610.

Kohlberg, L. (1969). Stages in the development of moral thought and action. New York: Holt, Rinehart & Winston

Kohlberg, L., & Kramer, R. (1969). Continuities and discontinuities in childhood and adult moral development. Human development, 12(2), 93-120.

Kopelman, R. E., Greenhaus, J. H., & Connolly, T. F. (1983). A model of work, family, and interrole conflict: A construct validation study. Organizational behavior and human performance, 32(2), 198-215.

Kuchinke, P. (1999). Leadership and culture: Work-related values and leadership styles among one compay's U.S.and German telecommunication employees, *Human Resource Development Quaterly* 10(20), 135-154

Kuhnert, K. W., & Lewis, P. (1987). Transactional and transformational leadership: aconstructive/developmental analysis. The Academy of Management Review, 12(4), 648-657.

Kurniawan, J. E. (2010). Self efficacy pada tenaga penjualan asuransi ditijau dari gaya kepemimpinan transformasional atasan.

Kurtz, M. J., & Schrank, A. (2007). Growth and governance: Models, measures, and mechanisms. *Journal of politics*, *69*(2), 538-554.

Kwahk, K.-Y., & Lee, J.-N. (2008). The role of readiness for change in ERP implementation: theoretical bases and empirical validation. Information & Management, 45(7), 474-481.

Kuhnert, K & Lewis, P.(1987) Transactional and transformational leadersip: constructive/development analysis. *Academy of Management Journal,* vol 12

Kwan, V. S., Kuang, L. L., & Hui, N. H. (2009). Identifying the sources of self-esteem: The mixed medley of benevolence, merit, and bias. Self and Identity, 8(2-3), 176-195

Lanctot, J. D., & Irving, J. A. (2007). Character and leadership: Situating servant leadership in a proposed virtues framework. Servant Leadership Research Roundtable, 1-26. Retrieved from http://www.regent.edu/acad/global/ Administration, 42, 650-663. Retrieved from http://hdl.handle.net/2263/4450

Laohavichien, T. T., Fredendall, L.D., & Cantrell, R. S. (2009). The effects of transformational and transactional leadership on quality improvement. Quality Management Journal, 16(2), 18.21

Lau, C., & Ngo, H. (2001). Organization development and organization performance. Journal of International Business Studies, 32(1), 95-114.

Lawlor, K. B., Batchelor, J. H., & Abston, K. (2015). The Moderating Role of Time on the Relationship between Emotional Intelligence and Transformational Leadership. Journal of Applied Management and Entrepreneurship, 20(2), 28.

Lee, S. T., & Cheng, I. H. (2012). Ethics management in public relations: Practitioner conceptualizations of ethical leadership, knowledge, training and compliance. Journal of Mass Media Ethics, 27(2), 80-96.

Leithwood, K., & Sun, J. (2012). The nature and effects of Transformational school leadership a meta-analytic review of unpublished research. Educational Administration Quarterly, 48(3), 387-423..

Lewin, K. (1939). When Facing Danger. Resolving Social Conflict. London: Harper & Row.

Lewin, K. (1946). Action research and minority problems. Journal of Social Issues, 2(4), 34-46

Lewin, K. (1947b). Group Discussion and Social Change. Basic Studies in SocialPsychology. New York: Holt, Rinehart and Winston, 1965.

Lewin, K. (1951). Field Theory in Social Science: Selected Theoretical Papers (Edited By Dorwin Cartwright.). Oxford England: Harpers.

Lilley, K., Barker, M., & Harris, N. (2015). Educating global citizens: a good 'idea'or an organisational practice?. Higher Education Research & Development, (ahead-of-print), 1-15.

Limsila, K., & Ogunlana, S. O. (2008). Performance and leadership outcome correlates of leadership styles and subordinate commitment. Engineering, Construction and Architectural Management, 15(2), 164-184.

Lin, C. S., Huang, P. C., Chen, S. J., & Huang, L. C. (2015). Pseudo-transformational Leadership is in the Eyes of the Subordinates. Journal of Business Ethics, 1-12.

Lindbo, T., & Shultz, K. (1998). The role of organizational culture and mentoring in mature worker socialization toward retirement. Public Productivity & Management Review,49-59.

Liu, J. (2015). Globalizing indigenous psychology: An East Asian form of hierarchical relationalism with worldwide implications. Journal for the Theory of Social Behaviour, 45(1), 82-94.

Lo, M.-C., Ramayah, T., & Run, E. C. D. (2010). Does Transformational leadership style foster commitment to change? the case of higher education in Malaysia. Procedia Social and Behavioral Sciences, 2(2), 5384-5388

Lo, M.-C., Ramayah, T., De Run, C., & Voon, M. L. (2009). New leadership, leader-member exchange and commitment to change: the case of higher education in Malaysia.

Lok, P., & Crawford, J. (2001). Antecedents of organizational commitment and the mediating role of job satisfaction. Journal of Managerial Psychology, 16(8), 594-613.

Lok, P., & Crawford, J. (2004). The effect of organisational culture and leadership style on job satisfaction and organisational commitment: a cross-national comparison. Journalof Management Development, 23(4), 321-338

Loviscky, G. E., Treviño, L. K., & Jacobs, R. R. (2007). Assessing managers' ethical decision-making: An objective measure of managerial moral judgment. Journal of Business Ethics, 73(3), 263-285.

337

Lohr, S. (2009). Sampling: design and analysis. Cengage Learning.

Lowe, S. W., Ruley, H. E., Jacks, T., & Housman, D. E. (1993). p53-dependent apoptosis modulates the cytotoxicity of anticancer agents. Cell, 74(6), 957-967.

Lussier, R., & Achua, C. (2015). Leadership: Theory, application, & skill development. Cengage Learning.

Lysonski, S., & Gaidis, W. (1991). A cross-cultural comparison of the ethics of business students. Journal of Business Ethics, 10(2), 141-150

Mackenzie, S. B., Podsakoff, P. M., & Rich, G. A. (2001). Transformational and transactional leadership and salesperson performance. Journal of The Academy Of Marketing Science, 29(2), 115

Maeda, Y., Thoma, S. J., & Bebeau, M. J. (2009). Understanding the relationship between moral judgment development and individual characteristics: The role of educational contexts. Journal of Educational Psychology, 101(1), 233.

McAlpine, H., Kristjanson, L., & Poroch, D. (1997). Development and testing of the ethical reasoning tool (ERT): an instrument to measure the ethical reasoning of nurses. *Journal of Advanced Nursing*, *25*(6), 1151-1161.

Marmaya, N., Hitam, M., Torsiman, N. M., & Balakrishnan, B. (2011). Employees'perceptions of Malaysian managers' leadership styles and organizational commitment. African Journal of Business Management, 5(5), 1584-158

Martin, J. (2002). Organizational Culture: Mapping the Terrain: Sage Publications Inc.

Martinez, J. A. (2011). Is virtue ethics self-effacing?. Australasian Journal of Philosophy, 89(2), 277-288.

338

Mattingly, C. (2012). Two virtue ethics and the anthropology of morality. Anthropological Theory, 12(2), 161-184.

Mastracchio Jr, N. J., Jiménez-Angueira, C., & Toth, I. (2015). The State of Ethics in Business and the Accounting Profession. The CPA Journal, 85(3), 48.

Matteson, M. T., Ivancevich, J. M., & Smith, S. V. (1984). Relation of type a behaviour to performance and satisfaction among sales personnel. Journal of Vocational Behavior, 25(2), 203-214.22

May, D. R., Chan, A. Y., Hodges, T. D., & Avolio, B. J. (2003). Developing the moral component of authentic leadership. Organizational dynamics, 32(3), 247-260.

McClelland, D. C. (1975). Power: The Inner Experience. New York7 Irvington.

Menzel, D. C. (2007). Ethics management for public administrators: Building organizations of integrity. Armonk, NY: M. E. Shar Macdonald, J & Beck-Dudley, C.(1994) Are deontology and teleology mutually exclusive? Journal of Business Ethics, vol 13.

Menzel, D.C. (2007). Ethics management for public administrators: Building organizations of integrity. Armonk, NY: M.E. Sharpe.

Meyer, J. P., & Allen, N. J. (1991). A Three-Component conceptualization of organizational commitment. Human Resource Management Review, 1(1), 61.

Meyer, J. P., & Allen, N. J. (1997). Commitment in the Workplace: Theory, Research, And Application: Sage Publications, Inc

Meyer, J. P., & Herscovitch, L. (2001). Commitment in the workplace: toward a general model. Human Resource Management Review, 11, 299-326.

339

Meyer, J. P., Srinivas, E. S., Lal, J. B., & Topolnytsky, L. (2007). Employee commitment and support for an organizational change: test of the three-component model in two cultures. Journal of Occupational & Organizational Psychology, 80(2), 185-211

Meyer, J. P., Stanley, D. J., Herscovitch, L., & Topolnytsky, L. (2002). Affective, continuance, and normative commitment to the organization: a meta-analysis ofantecedents, correlates, and consequences. Journal of Vocational Behavior, 61(1), 20-52.

Michaelis, B. R., Stegmaier, R., & Sonntag, K. (2009). Affective commitment to change and innovation implementation behaviour: the role of charismatic leadership and employees' trust in top management. Journal of Change Management, 9(4), 399-417.

Michaelis, B., Stegmaier, R., & Sonntag, K. (2010). Shedding light on followers' innovation implementation behavior. Journal of Managerial Psychology, 25(4), 408.

Moody, V. J. (2012). Examining leadership styles and employee engagement in the public and private sectors (Doctoral dissertation, UNIVERSITY OF PHOENIX).

Moss, A. J., Zareba, W., Hall, W. J., Klein, H., Wilber, D. J., Cannom, D. S., ... & Andrews, M. L. (2002). Prophylactic implantation of a defibrillator in patients with myocardial infarction and reduced ejection fraction. New England Journal of Medicine, 346(12), 877-883.

Muchiri, M., & McMurray, A. (2015). Entrepreneurial orientation within small firms: a critical review of why leadership and contextual factors matter. Small Enterprise Research, (ahead-of-print), 1-15.

Muenjohn, N., & Armstrong, A. (2007). Transformational leadership: The influence of culture on the leadership behaviors of expatriate managers. International Journal of Business and information, 2(2), 265-283.

Mouritzen, P. E., & Svara, J. H. (2002). Leadership at the Apex: Politicians and administrators in Western local governments. University of Pittsburgh Pre.

Murat, T. E. K. (2015). Self-esteem in decision making and decision-making styles of teachers. Educational Research and Reviews, 10(6), 744-750.

Murphy, K. Davidshofer (1998) Psychological testing: principles and applications, Prentice Hall, Upper Saddle River.

Nnabugwu, F. (2012, August 2). Corrupt practices: Why ICPC targets varsities, by Nta., The Vanguard Retrieved from http://www.vanguardngr.com/2012/08/corrupt-practices-why-icpc-targetsvarsities-by-nta/

Nadler, D. A. (1995). Discontinuous Change: Leading Organizational Transformation: Jossey-Bass, Inc. Publishers, 350 Sansome Street, San Francisco, CA 94104.222

Nadler, D. A., & Tushman, M. L. (1990). Beyond The Charismatic Leader: Leadership And Organizational Change. California Management Review, 32(2), 77-97.

Narine, L., & Persaud, D. D. (2003). Gaining and maintaining commitment to large-scale change in healthcare organizations. Health Services Management Research, 16(3),179-187

341

Narvaez, D., Getz, I., Rest, J. R., & Thoma, S. J. (1999). Individual moral judgment and cultural ideologies. Developmental psychology, 35(2), 478.

Narvaez, D. (2010). Moral complexity the fatal attraction of truthiness and the importance of mature moral functioning. Perspectives on Psychological Science, 5(2), 163-181.

Narvaez, D. (2002). Individual differences that influence reading comprehension. Comprehension instruction: Research-based best practices, 158-175.

Narvaez, D., & Bock, T. (2002). Moral schemas and tacit judgement or how the Defining Issues Test is supported by cognitive science. Journal of moral education, 31(3), 297-314.

National Population Commission. (2006). National population census. Abuja, Nigeria: National Population Commission.

National Planning Commission. (2010). Nigeria Vision 20: 2020. Abuja: National Planning Commission.

Naumann, N., Moretto, C., Lung, C., & Koschack, U. (2007). Steering control at Arcelor Eko Stahl finishing HSM. Steel Times International, 31(4), 38.

Neuhauser, C. (1999). The Ancestral Graph And Gene Genealogy Under Frequency-Dependent Selection. Theoretical Population Biology, 56(2), 203-214.

Newman, A., Allen, B., & Miao, Q. (2015). I can see clearly now: the moderating effects of role clarity on subordinate responses to ethical leadership. Personnel Review, 44(4).

New, S. T. (2014). Detention without trial necessary in proposed Anti-Terrorism Act.

Ng, T. W., & Feldman, D. C. (2015). Ethical leadership: Meta-analytic evidence of criterion-related and incremental validity. Journal of Applied Psychology,100(3), 948.

Ngah, K., Zakaria, Z., Hussin, Z. H., Noordin, N., Mustaffa, J., & Sawal, M. Z. H. M. (2012). A Proposed Model in Fundamental of Decision Making Process at Local Government Level. *Asian Social Science*, *8*(8), 96.

Nguni, S., Sleegers, P., & Denessen, E. (2006). Transformational and transactional leadershipNgah, K., Zakaria, Z., Hussin, Z. H., Noordin, N., Mustaffa, J., & Sawal, M. Z. H. M. (2012). A Proposed Model in Fundamental of Decision Making Process at Local Government Level. *Asian Social Science*, *8*(8), 96. effects on teachers' job satisfaction, organizational commitment, and organizational citizenship behaviour in primary schools: the Tanzanian case. School Effectiveness & School Improvement, 17(2), 145-177.

Nguyen, H. N., & Mohamed, S. (2011). Leadership behaviors, organizational culture and knowledge management practices. The Journal of Management Development, 30(2), 206.

Nielson, T., & Pate, L. (2008). Why is leadership so misunderstood? Inquiring minds want to know. International Journal of Organizational Analysis, 16(4), 249-259. doi: 10.1108/19348830810944693

Nigerian Guardian Editorial. (2010, May 30). Democracy Day. Retrieved from http://www.nigeriamasterweb.com/paperfrmes.html

Nigerian Tribune Editorial. (2008). EFCC, local government and corruption. Retrieved from http://www.tribune.com.ng

343

NigerianDaily.com Editorial (2011). Legislators' jumbo pay. Retrieved from http://www.thenigeriandaily.com/2011/06/22/legislators%E2%80%99-jumbopay

Nikandrou, I., Apospori, E., & Papalexandris, N. (2003). Cultural and leadership similarities and variations in the southern part of the European Union. Journal of Leadership & Organizational Studies, 9(3), 61-84.

Northouse, P. (2009). Leadership: Theory and practice (5th ed.). Thousand Oaks, CA: Sage Publications, Inc.

Northouse, P. G. (2015). Leadership: Theory and practice. Thousand Oaks, CA; Sage publications.

Northouse, P.G. (2007). Leadership: theory and practice (4th ed.) Thousand Oaks, CA; Sage Publications

Ntayi, J. M. (2013). Leadership Styles, Workplace Politics and Moral Identity of Ugandan Public Procurement Staff. International Journal of Public Administration, 36(1), 35-44.

Nozick, R(1981). Philosophical explanations: Cambridge, MA: Harvard University Press.

Nunally, J., & Bernstein, I. (1978). Psychometric Theory: New York: Mcgraw-Hill.

Nwanma, V. (2008). Corruption chases accountability from Nigeria local government administration. Nigerian Budget Monitoring Project. Retrieved from http://www.budgetmonitoring.org/Spotlights/2008/09/17/News12362

Ogbeidi, M. M. (2012). Political leadership and corruption in Nigeria since 1960: A socio-economic analysis. *Journal of Nigeria Studies*, *1*(2).

344

Okafor, E. E. (2011). Dynamics of Niger Delta struggles and the State responses: the state of terrorism and terrorism of the State. Journal of Sustainable Development in Africa, 13(2), 88-105.

Okagbue, B. O. (2012). Ethical Leadership and Good Governance in Nigerian Local Governments (Doctoral dissertation, Walden University.

O'Connell, W., & Bligh, M. (2009). Emerging from ethical scandal: Can corruption really have a happy ending? Leadership, 5, 213-235. Retrieved from doi:10.1177/1742715009102935

Oakland, J. S., & Tanner, S. (2007). Successful change management. Total QualityManagement & Business Excellence, 18(1/2), 1-19.

Odom, R. Y., Boxx, W. R., & Dunn, M. G. (1990). Organizational cultures, commitment, satisfaction, and cohesion. Public Productivity & Management Review, 14(2), 157.

Offor, C., & Arhewe, P. (2010). Jonathan jolted by new graft report on Nigerian leaders. Daily Independent Newspaper. Retrieved from http://odili.net/news/source/2010/ apri/14/400.html

Ogbonna, E., & Harris, L. C. (2002). Organizational culture: a ten year, two-phase study of change in the uk food retailing sector. Journal of Management Studies, 39(5), 673-706.223

Ojo, E. O. (2009). Guarding the "Guardians": A prognosis of panacea for evolving stable civil military relation in Nigeria. Armed Forces & Society, 35(4), 688-708. doi: 10.1177/0095327X08330813

Okafor, F. C. (1984). The administration of rural development in Nigeria: An appraisal. International Review of Administrative Sciences, 50, 328-336. doi: 10.1177/002085238405000404

Okpara, J. O., & Wynn, P. (2008). The impact of ethical climate on job satisfaction, and commitment in Nigeria: Implications for management development. Journal of Management Development, 27(9), 935-950.

Olatunji, S. (2011). Corruption in public services worries ICPC. Nigerian Punch. Retrieved from http://odili.net/news/source/2011/nov/2/813.html

Olayinka, C. (2009). Africa trapped by corruption, says AU report. The Guardian Newspaper. Retrieved from http.//odili.net/news/source/2009/oct/22/23.html

Omar, M. W., Ali, M. N. M., Hussin, Z. H., & Rahim, H. A. (2009). Decision orientations towards shopping and buying among young-adult Malays in the universities. *International Journal of Business and Management*, *4*(7), 26.

Omonijo, D. O., Uche, O. C. O., Nwadiafor, K. L., & Rotimi, O. (2013). A study of sexual harassment in three selected private faith-based universities, Ogun-State,South-West Nigeria. Open Journal of Social Science Research (1). doi:10.12966/ojssr.12.03.2013

Onuoha, I. (2012, 21 August). Malpractice, corruption ruining education sector in Nigeria TheBusinessDayRetrievedfromhttp://businessdayonline.com/NG/index.php/component/content/article/366-business-shool/43120-malpractice-corruption-ruining-education-sector-innigeria-n

Omonobi, K., & Agande, B. (2011). Arrest of The Nation editors: We acted on OBJ's petitionIG.Vanguardonlinenewspaper.Retrievedfromhttp://odili.net/news/source/2011/oct/14/340.htm

Oquist, P. (1999). Ethics and integrity for developing democratic governance capability. Journal of Human Values, 5(2), 125-133. doi: 10.1177/097168589900500204

O'Reilly III, C., Chatman, J., & Caldwell, D. (1991). People and organizational culture: a profile comparison approach to assessing person-organization fit. Academy Of Management Journal, 34(3), 487-516.

Osayawe Ehigie, B., & Clement Akpan, R. (2004). Roles of perceived leadership styles and rewards in the practice of total quality management. Leadership & Organization Development Journal, 25(1), 24-40.

Osayawe Ehigie, B., & Clement Akpan, R. (2005). Psycho-social factors influencing practice of total quality management in some Nigerian organizations. Journal of Managerial Psychology, 20(5), 355-379.

Oshagbemi, T., & Ocholi, S. (2006). Leadership styles and behavior profiles of managers. Journal of Management Development, 25(8), 748-762.

Ossai, J. (2011). Nigeria's value system, bane of corruption: ICPC. Nigerian Tribune. Retrieved from http://odili.net/news/source/2011/jul/19/619.html

Owen, J. E. (2015). Transforming Leadership Development for Significant Learning. New Directions for Student Leadership, 2015(145), 7-17.

347

Padhi, S. (2015). Impact of Ethical Behavior of Indian Project Managers on Project Performance: A Qualitative Analysis in the IT Sector. Asian Journal of Research in Social Sciences and Humanities, 5(4), 21-46

Pallant, J. (2001). SPSS Survival Manual: A Step-By-Step Guide to Data Analysis Using SPSS For Windows (Version 10): Allen & Unwin

Palmer, B., Walls, M., Burgess, Z., & Stough, C. (2001). Emotional intelligence and effective leadership. Leadership & Organization Development Journal,22(1), 5-10.

Parish, J. T., Cadwallader, S., & Busch, P. (2008). Want To, Need To, And Ought To: Employee Commitment To Organizational Change. Journal of Organizational Change Management, 21(1), 32-52.

Parry, K. W. (2002). Four phenomenologically-determined social processes of organizational leadership: further support for the construct of transformational leadership. Transformational and Charismatic Leadership: The Wad Ahead. Oxford: Elsevier Science.

Paterson, J. M., Green, A., & Cary, J. (2002). The measurement of organizational justice in organizational change programs: a reliability, validity and context-sensitivity assessment. Journal Of Occupational & Organizational Psychology, 75(4), 393-408.

Peters, T., & Waterman, R. (1982). In Search Of Excellence. Lessons from America's Best- Run Companies.

Petrick, J.A... & Quinn, J.F.(1997). Management ethics: Integrity at work. Thousand Oaks, CA: Sage Series in Business Ethics Publishers, Lokoja Nigeria

Peterson, S. J., Walumbwa, F. O., Byron, K., & Myrowitz, J. (2008). CEO positive psychological traits, transformational leadership, and firm performance in high-technology start-up and established firms. Journal of management.

Peus, C., Kerschreiter, R., Frey, D., & Traut-Mattausch, E. (2015). What is the Value?. Zeitschrift für Psychologie/Journal of Psychology.

Peus, C., Kerschreiter, R., Frey, D., & Traut-Mattausch, E. (2015). What is the Value?. Zeitschrift für Psychologie/Journal of Psychology.

Philip, S., Liliana, B., & Seigyoung, A. (2008). Employees' affective commitment to change. European Journal of Marketing, 42(11/12), 1346.

Piccolo, R., & Colquitt, J. (2006). Transformational leadership and job behaviors: The mediating role of core job characteristics. Academy of Management Journal, 49(2), 327-340.

Ploeger, N. A., Kelley, K. M., & Bisel, R. S. (2011). Hierarchical mum effect: A new investigation of organizational ethics. Southern Communication Journal,76(5), 465-481.

Porras, J. I., & Robertson, P. J. (1992). Organizational Development: Theory, Practice, And Research: Consulting Psychologists Press

Porter, L. W., Steers, R. M., Mowday, R. T., & Boulian, P. V. (1974). Organizational commitment, job satisfaction, and turnover among psychiatric technicians. Journal of Applied Psychology, 59(5), 603-609.224

Pratt, C. B. (1988). Responsibility and ethical reasoning in the Nigerian press. Africa Media Review, 2(2), 46-64.

Probst, G., & Raisch, S. (2005). Organizational Crisis: The Logic Of Failure. Academy Of Management Executive, 19(1), 90-105.

Popescu, M. A., & Tomescu, M. (2013). Ethics and Conflicts of Interest In The Public Sector. Contemporary Readings in Law and Social Justice, (2), 201-206.

Preble, J. F., & Reichel, A. (1988). Attitudes towards business ethics of future managers in the US and Israel. Journal of Business Ethics, 941-949.

Punch, K.F. (1998). Introduction to Social Research: Quantitative & Qualitative Approaches, London: Sage Publications Quill, L. (2008). Ethical conduct and public service loyalty intelligently bestowed. The American Review of Public Administration, 20(10), 1-10. Doi: 10.1177/0275074008321891

Quinn, R. E., & Spreitzer, G. M. (1991). The psychometrics of the competing values culture instrument and an analysis of the impact of organizational culture on quality of life. Research in Organizational Change and Development, 5, 115-142.

Quinn, R., & Cameron, K. (1999). Diagnosing And Changing Organization Culture: New York: Addison Wesley.

R.T. (1979). The varieties of ethical theories. Retrieved from http://www.richard-thull.com/publications/varieties.pdf

Ramachandran, S. D., Chong, S. C., & Ismail, H. (2011). Organizational culture: An exploratory study comparing faculties' perspectives within public and private universities in Malaysia. The International Journal of Educational Management, 25(6), 615-634.Ramsey, S. (2015). Enemies of Ethics Equals Environmental Exodus, Part 1.Plastic Surgical Nursing, 35(2), 58-65.

350

Rashid, H., & Zhao, L. (2010). The significance of career commitment in generating commitment to organizational change among information technology personnel. Academy of Information & Management Sciences Journal, 13(1), 111-131

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. The leadership quarterly, 16(5), 655-687.

Resick, C. J., Hanges, P. J., Dickson, M. W, & Mitchelson, J. K. (2006). A cross-cultural examination of the endorsement of ethical leadership. Journal of Ethics, 63, 345- 359. Google Scholar

Rest, J., Turiel, E., & Kohlberg, L. (1969). Level of moral development as a determinant of preference and comprehension of moral judgments made by others1. Journal of personality, 37(2), 225-252.

Rest, J. R., Narvaez, D., Thoma, S. J., & Bebeau, M. J. (1999). DIT2: Devising and testing a revised instrument of moral judgment. Journal of Educational Psychology, 91(4), 644.

Rest, J. R., Bebeau, M. J., & Thoma, S. J. (1999). Post conventional moral thinking: A neo-Kohlbergian approach. Psychology Press.

Rest, J., Narvaez, D., Bebeau, M., & Thoma, S. (1999). A neo-Kohlbergian approach: The DIT and schema theory. Educational Psychology Review, 11(4), 291-324.

Rest, J., Narvaez, D., Bebeau, M., & Thoma, S. (1999). Post-conventional Moral Thinking: A Neo-Kohlbergian Approach (Lawrence Erlbuam, Mawah, NJ).

Ritchie, M. (2000). Organizational culture: An examination of its effect on the internalization process and member performance. Southern Business Review, 25(2), 1–13.

351

Richter, D. J. (2000). Ethics after Anscombe: Postmodern Moral Philosophy' (Vol. 5). Springer Science & Business Media.

Richardson, I. E. (2011). The H. 264 advanced video compression standard. John Wiley & Sons.

Richards, P. S., & Davison, M. L. (1992). Religious bias in moral development research: A psychometric investigation. Journal for the Scientific Study of Religion, 467-485.

Ringle, C. M., Wende, S., & Will, S. (2005). SmartPLS 2.0 (M3) Beta, Hamburg.

Rose, R. C., Beh, L., Uli, J., & Idris, K. (2006). An analysis of quality of work life (QWL) and career-related variables. American Journal of Applied Sciences, 3(12), 2151-2159.

Rubin, R. S., Dierdorff, E. C., & Brown, M. E. (2010). Do Ethical Leaders Get Ahead?. Business Ethics Quarterly, 20(2), 215-236.

Ruíz, P., Martínez, R., & Rodrigo, J. (2010). Intra-organizational social capital in business organizations: A theoretical model with a focus on servant leadership as antecedent. Ramon Llull journal of applied ethics, 1(1), 43.

Rutherford, M. A., Parks, L., Cavazos, D. E., & White, C. D. (2012). Business ethics as a required course: Investigating the factors impacting the decision to require ethics in the undergraduate business core curriculum. Academy of Management Learning & Education, 11(2), 174-186.

Sackman, S. (1991). Organizational Culture and Leadership: San Francisco, CA:

Salami, A. (2011). Taxation, revenue allocation, and fiscal federalism in Nigeria: Issues, challenges, and policy options. Economic Annals, LVI(189), 27-50. doi: 10.2298/EKA1189027S

Sally,W. (2001) Oxford Advanced Learner's Dictionary. Oxford press .London, England

Salminen, A. (2006). Accountability, values, and the ethical principles of public service: The views of Finnish legislators. International Review of Administrative Sciences, 72, 171-185. doi:10.1177/0020852306064608

Salant, P., Dillman, I., & Don, A. (1994). How to conduct your own survey (No. 300.723 S3.)..

Sanusi, A., & Martadha, A. M. (2011). Public Sector Reforms and E-Recruitment in Nigeria: will Good Governance count. *European Journal of Social Sciences*, *26*(4), 611-620.

Sapp, G. L., & Jones, L. (1986). Religious orientation and moral judgment. Journal for the Scientific Study of Religion, 208-214.

Schein, E. (2010). Organizational Culture and Leadership: Jossey-Bass.

Schein, E. H. (1990). Organization culture. American Psychologist, 45(1), 109-119.225

Schein, E. H. (1996). Three cultures of management: the key to organizational learning. Sloan Management Review, 38(1), 9-20.

Schminke, M., Ambrose, M. L., & Neubaum, D. O. (2005). The effect of leader moral development on ethical climate and employee attitudes. Organizational Behavior and Human Decision Process, 97, 135-151. doi:10.1016/j.obhdp.2005.03.006Schraeder, M., Rachel, S. T., & Mark, H. J.

353

(2005). Organizational culture in public sector organizations: promoting change through training and leading by example. Leadership & Organization Development Journal, 26(5/6), 492.

Schrodt, P. (2002). The relationship between organizational identification and organizational culture: Employee perceptions of culture and identification in a retail sales organization. Communication Studies, 53(2), 189.

Schwartz, A. J. (2015). Inspiring and Equipping Students to Be Ethical Leaders. New Directions for Student Leadership, 2015(146), 5-16.

Schweiger, D. M., & Denisi, A. S. (1991). Communication with employees following amerger: A longitudinal field experiment. Academy Of Management Journal, 34(1),110-135.

Schwepker, C. H., & Schultz, R. J. (2015). Influence of the ethical servant leader and ethical climate on customer value enhancing sales performance. Journal of Personal Selling & Sales Management, 35(2), 93-107

Sekaran, U. (2009). *Research methods for business: A skill building approach*.(4th ed). New Jersey: John Wiley & Sons.

Sekaran, U. (2003). *Research methods for business: A skill building approach* (4th ed.). New Jersey: John Wiley and Sons.

Sekaran, U., & Bougie, R. (2010). Research Methods for Small Business. A Skill Building Approach.

Sendjaya, S. (2005). Morality and leadership: Examining the ethics of transformational leadership. Journal of Academics Ethics, 3(1), 75-86. doi:10.1007/s10805-005-

0868-7Senior, B. (1997). Organizational Change, Financial Times Pitman Publishing, London.

Seok-Eun, K. (2005). The role of trust in the modern administrative state: An integrative model. Administration & Society, 37, 611-135. doi: 10.1177/0095399705278596

Shacklock, A., & Lewis, M. (2007). Leading with integrity: Ethical leadership—a fundamental principle of integrity and good governance. GovNet eJournal, 1(1), 22-44. Retrieved from http://www.griffith.edu.au/epress

Shafritz, J. M., & Russell, E. W. (2005). Introducing public administration (4th ed.). New York, NY: Pearson Education, Inc

Shane, S. H. (1995). Behavior patterns of pilot whales and Risso's dolphins off Santa Catalina Island, California. Aquatic Mammals, 21, 195-198.

Shah, A., & Schacter, M. (2004). Combating corruption: Look before you leap. Finance &Development,41(4),4043.Retrievedfromwww.siteresources.worldbank.org/PGLP/Resources/ReadingList.pdf

Sheridan, J. (1992). Organizational culture and employee retention. Academy of Management Journal, 35(5), 1036-1056.

Shin, J. H., Heath, R. L., & Lee, J. (2011). A contingency explanation of public relations practitioner leadership styles: Situation and culture. Journal of Public Relations Research, 23(2), 167-190.

Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization science*,*4*(4), 577-594

355

Shamir, B., Zakay, E., Breinin, E., & Popper, M. (1998). Correlates of charismatic leader behavior in military units: Subordinates' attitudes, unit characteristics, and superiors' appraisals of leader performance. *Academy of management journal*, *41*(4), 387-409.

Shriberg, L. D., Maassen, B., & Van Lieshout, P. (2010). A neurodevelopmental framework for research in childhood apraxia of speech. Speech motor control: New developments in basic and applied research, 259-270.

Shriberg, L. D., Paul, R., Black, L. M., & van Santen, J. P. (2011). The hypothesis of apraxia of speech in children with autism spectrum disorder. Journal of autism and developmental disorders, 41(4), 405-426.

Shum, P., Bove, L., & Seigyoung, A. (2008). Employees' affective commitment to change the key to successful CRM implementation. European Journal Of Marketing, 42(11/12), 1346-1371.

Silverthorne, C. (2004). The impact of organizational culture and person-organization fit on organizational commitment and job satisfaction in Taiwan. Leadership &Organization Development Journal, 25(7), 592-599. 226

Simosi, M., & Xenikou, A. (2010). The role of organizational culture in the relationship between leadership and organizational commitment: an empirical study in a Greek organization. International Journal of Human Resource Management, 21(10), 1598-1616.

Sims, R. R. (1992). The challenge of ethical behavior in organizations. Journal of Business Ethics, 11(7), 505-513.

356

Sinclair, A., Agyeman, B . (2005). Building global leadership: strategies for success. Human Resource Management International Digest. Vol. 13 (No.4,), Pp.5-8.

Singer, M.S. and Singer, A.E.(1990). Situational constraints on transformational versus transactional leadership behavior, subordinates' leadership preference, and satisfaction, The journal of Social Psychology 130(3), 385-396

Singhapakdi, A., & Vitell, S. J. (1990). Marketing ethics: Factors influencing perceptions of ethical problems and alternatives. Journal of Macro marketing, 10(1), 4-18.

Skidmore, M. J. (1995). Ethics and Public Service. The Annals of the American Academy of Political Social Science, 537(1), 25-36. doi: 10.1177/0002716295537000004

Skedsmo, G. (2011). Formulation and realization of evaluation policy: inconsistencies and problematic issues. Educational Assessment, Evaluation and Accountability, 23(1), 5-20.

Smeltzer, L., R. (1991). An analysis of strategies for announcing organization-wide change. Group & Organization Studies (1986-1998), 16(1), 5

Smith, B. N., Montagno, R. V., & Kuzmenko, T. N. (2004). Transformational and servant leadership: Content and contextual comparisons. Journal of Leadership and Organizational Studies, 10(4), 80-91. doi: 10.1177/107179190401000406

Søndergaard, M. (1994). Research note: Hofstede's consequences: a study of reviews, citations and replications. Organization studies, 15(3), 447-456.

Sosik, J. J., & Dionne, S. D. (1997). Leadership styles and Deming's behavior factors. Journal of Business & Psychology, 11(4), 447-462.

357

Spears, L. C. (2004). Practicing servant-leadership. Leader to Leader, 34, 7-11. Retrieved from http//www.onlinelibrary.wiley.com

Stewart, D. W. (1991). Theoretical foundations of ethics in public administration: Approaches to understanding moral action. Administration and Society, 23, 357-373. doi:10.1177/009539979102300305

Stead, W. E., Worrell, D. L., & Stead, J. G. (1990). An integrative model for understanding and managing ethical behavior in business organizations. Journal of Business Ethics, 9(3), 233-242.

Stewart, D.W. (1991). Theoretical foundations of ethics in public administration: Approaches to understanding moral action. Administration and Society, 23, 357-373, doi 10;1177/009539979102300305.

Stewart, J. (2006). Transformational Leadership: An Evolving Concept Examined through the Works of Burns, Bass, Avolio, and Leithwood. Canadian Journal of Educational Administration and Policy, 54, 1-29.

Stewart, D. W., Sprinthall, N., & Siemienska, R. (1997). Ethical reasoning in a time of revolution: A study of local officials in Poland. Public Administration Review, 445-453.

Stogdill, R. M. (1948). Personal factors associated with leadership; a survey of the literature. Journal of Psychology: Interdisciplinary and Applied, 25, 35-71.

Stone, A. G., Robert, F. R., & Kathleen, P. (2004). Transformational versus servant leadership: A difference in leader focus. Leadership & Organization Development Journal, 25(3/4), 349.

Storr, L. (2004). Leading with integrity: A qualitative research study. Journal of Health Organizationand Management,18,415http://www.nibi.nih.gov/pubmed/15588012

Strickland, F. (1998). The Dynamics of Change: Insights into Organisational Transition from the Natural World, Routledge, London.

Strobel, M., Tumasjan, A., & Welpe, I. (2015). Do business ethics pay off?.Zeitschrift für Psychologie/Journal of Psychology.

Sullivan, R,J. (1995). An introduction to Kant's ethics, New York, NY: Cambridge University Press.Sullivan, R. J. (1995). An introduction to Kant's ethics. New York, NY: Cambridge University Press.

Svara, J. (2007). The ethical triangle. In W. Richter, & F. Burke (Eds.), combating corruption, encouraging ethics: A practical guide to management of ethics (2nd ed.) (pp. 33-41). Lanham, MD: Rowman & Littlefield Publishers, Inc.

Svensen, E., Neset, G., & Eriksen, H. R. (2007). Factors associated with a positive attitude towards change among employees during the early phas e of a downsizing process. Scandinavian Journal of Psychology, 48(2), 153-159..

Sweet, W. (2008). Jeremy Bentham (1748-1832). In Internet Encyclopedia of Philosophy. Retrieved from http://www.iep.utm.edu/bentham/#H4 This Day Newspaper Editorial. (2011). towards a sustainable logocal government system, This Day Newspaper. Retrieved from http://www.thisdayonline.com/

Tabachnick, B. G., & Fidell, L. S. (2001). Using multivariate statistics.

Taylor, K. A., & Robinson, D. C. (2009). Unleashing the Potential: Women's Development and Ways of Knowing as a Perspective for Veterinary Medical Education. Journal of veterinary medical education, 36(1), 135-144.

359

Tejeda, M. J. (2001). The MLQ revisited: psychometric properties and recommendations. Leadership Quarterly, 12(1), 31.227

Thoma, S. J., & Rest, J. R. (1999). The relationship between moral decision making and patterns of consolidation and transition in moral judgment development. Developmental psychology, 35(2), 323.

Thoma, S., Barnett, R., Rest, J., & Narvaez, D. (1999). What does the DIT measure?. British Journal of Social Psychology, 38(1), 103-111.

Thomas, C. H., Hebdon, A. S., Novicevic, M. M., & Hayek, M. J. (2015). Fluid leadership in dynamic contexts: A qualitative comparative analysis of the biblical account of Nehemiah. Journal of Management History, 21(1), 98-113. (3rd ed.). Mason, OH: Cengage Learning.

Thoma, S. J. (2006). Research on the defining issues test. Handbook of moral development, 67-91.

Thoma, S. J., Narvaez, D., Rest, J., & Derryberry, P. (1999). Does moral judgment development reduce to political attitudes or verbal ability? Evidence using the defining issues test. Educational Psychology Review, 11(4), 325-341.

Thomson, D. J. (1990). Quadratic-inverse spectrum estimates: applications to paleoclimatology. Philosophical Transactions of the Royal Society of London A: Mathematical, Physical and Engineering Sciences, 332(1627), 539-597.

Thorne, L. (2001). Refocusing ethics education in accounting: An examination of accounting students' tendency to use their cognitive moral capability .*Journal of Accounting Education*, *19*(2), 103-117.

360

Toor, S. U. R., & Ofori, G. (2009). Positive psychological capital as a source of sustainable competitive advantage for organizations. Journal of Construction Engineering and Management, 136(3), 341-352.

Tracey, J. B., & Hinkin, T. R. (1998). Transformational leadership or effective managerial practices? Group & Organization Management, 23, 220-236. doi:10.1177/1059601198233002

Trahant, B., Burke, W. W., & Koonce, R. (1997). 12 Principles of organizational transformation-a sweeping inventory of your company's current modus operandi can lead to future productivity. Management Review, 86(8), 17-24.

Transparency International, (2000) Public service Ethics Monitoring and integrity testingwww.i.acci.org.

Trevino, L. K., Hartman, L. P., & Brown, M. (2000). Moral person and moral manager: How executives develop a reputation for ethical leadership. California Management Review, 42(4), 128-142. Google Scholar

Trevino, L. K., & Youngblood, S. A. (1990). Bad apples in bad barrels: A causal analysis of ethical decision-making behavior. Journal of Applied psychology, 75(4), 378.

Trevino, L. K. (1986). Ethical decision making in organizations: A person-situation interactionist model. Academy of management Review, 11(3), 601-617.

Triandis, H.C.(1994). Culture and Social Behavior, U.S., McGraw-Hill.

Trice, H. M., & Beyer, J. M. (1993). The Cultures of Work Organizations. Englewood Cliffs, NJ US: Prentice-Hall, Inc.

Tripsas, M., & Gavetti, G. (2000). Capabilities, cognition, and inertia: evidence from digital imaging. Strategic Management Journal, 21(10/11), 1147.

Tsang, E. (2014). Foundations of Constraint Satisfaction: The Classic Text. BoD– Books on Demand.

Tsui, J., & Windsor, C. (2001). Some cross-cultural evidence on ethical reasoning. *Journal of Business Ethics*, *31*(2), 143-150.

Tubbs, S. (2012). A System approach to small group interaction. (11th ed.) New York, NY: McGraw-Hill.

Turiel, E., Edwards, C. P., & Kohlberg, L. (1978). Moral development in Turkish children, adolescents, and young adults. Journal of Cross-Cultural Psychology, 9(1), 75-86.

Tu, Y., & Lu, X. (2014). Do Ethical Leaders Give Followers the Confidence to Go the Extra Mile? The Moderating Role of Intrinsic Motivation. Journal of Business Ethics, 1-16.leadership impacts on organizational learning. Journal For East European Management Studies, 14(2), 144-165

Tucker, B. A., Acworth, G., & Russell, R. F. (2004). The influence of the transformational leader. Journal of Leadership and Organizational Studies, 10(4), 103-111. doi: 1177/107179190401000408

Tunde, A., & Omobolaji, O. (2009). Ethics and accountability in Nigeria's public service: An historical overview. Journal of public administration and policy research, 1(1), 11-18. Retrieved from http://www.academicjournals.org/jhf

Turner, N., Barling, J., Epitropaki, O., Butcher, V., & Milner, C. (2002). Transformational leadership and moral reasoning. Journal of applied Psychology, 87(2), 304.

Ugoani, J. N. N. (2014). Power of Emotional Intelligence on Good Governance. Journal of Public policy and Governance, 1(2), 57-71.

Ukah, J. (2009). Driven on the wheels of corruption. Daily Independent Online Newspaper. Retrieved from http://odili.net/news/source/2009/aug/21/401.html

Umejei, E. (2010). N27 billion Halliburton scan. Daily Independent. Retrieved from http://odili.net/news/source/2010/apr/15/499.html

UN. (1997). Ethics, professionalism and the image of the public service . Retrieved fromhttp://unpan1.un.org/intradoc/groups/public/documents/un/unpan000723.pd

UNDP. (2001). Public service ethics in Africa. Retrieved from http://unpan1.un.org/ intradoc/groups/public/documents/un/unpan001699.pdf

UNDP. (2007). Public administration and democratic governance: Governments serving citizens. Retrieved from http://npan1.un.org/intradoc/groups/public/documents/ un/unpan025063.pdf

UNESCAP. What is good governance? Retrieved from http://www.unescap.org/ pdd/prs/ProjectActivities/Ongoing/gg/governance.asp

UNPAN. (2000). Professionalism and ethics in the public service: Issues and practices in selected regions. Retrieved from http://unpan1.un.org/intradoc/groups/ public/documents/un/unpan000112.pd

van Nimwegen, E., Zavolan, M., Rajewsky, N., & Siggia, E. D. (2002). Probabilistic clustering of sequences: Inferring new bacterial regulons by comparative

363

genomics. Proceedings of the National Academy of Sciences, 99(11), 7323-7328.

Van Staveren, I. (2007). Beyond utilitarianism and deontology: Ethics in economics. Review of Political Economy, 19(1), 21-35. doi:10.1080/09538250601080776

Van Wart, M. (2003). Public sector leadership theory: An assessment. Public Administration Review, 63, 214-228. doi: 10.1111/1540-6210.00281

Vecchio, R. P., Justin, J. E., & Pearce, C. L. (2008). The utility of transactional and transformational leadership for predicting performance and satisfaction within a pathgoal theory framework. Journal of Occupational & Organizational Psychology, 81(1), 71-82.

Vestal, K. W., Fralicx, R. D., & Spreier, S. W. (1997). Organizational culture: The critical link between strategy and results. Journal of Healthcare Management, 42(3), 339.

Veríssimo, J., & Lacerda, T. (2015). Does integrity matter for CSR practice in organizations? The mediating role of transformational leadership. Business Ethics: A European Review, 24(1), 34-51.

Walker, L. J. (2002). The model and the measure: An appraisal of the Minnesota approach to moral development. Journal of Moral Education, 31(3), 353-367.

Wallach, E. J. (1983). Individuals and organizations: the cultural match. Training &Development Journal, 37(2), 28.

Walumbwa, F. O., & Lawler, J. J. (2003). Building effective organizations: transformational leadership, collectivist orientation, work-related attitudes and

withdrawal behaviors in three emerging economies. International journal of human resource management, 14(7), 1083-1101.

Walumbwa, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure†. Journal of management, 34(1), 89-126

Walumbwa, F. O., Lawler, J. J., & Avolio, B. J. (2007). Leadership, individual differences, and work-related attitudes: a cross-culture investigation. Applied psychology, 56(2), 212-230.

Walumbwa, F. O., Lawler, J. J., Avolio, B. J., Wang, P., & Shi, K. (2005). Transformational leadership and work-related attitudes: The moderating effects of collective and self-efficacy across cultures. Journal of Leadership & Organizational Studies, 11(3), 2-16.

Walumbwa, F. O., Orwa, B., Wang, P., & Lawler, J. J. (2005). Transformational leadership, organizational commitment, and job satisfaction: A comparative study of Kenyan and US financial firms. Human resource development quarterly, 16(2), 235-256.

Wanberg, C. R., & Banas, J. T. (2000). Predictors and outcomes of openness to changes in a reorganizing workplace. Journal of Applied Psychology, 85(1), 132-142.228

Warrick, D. D. (2011). The urgent need for skilled transformational leaders: integrating transformational leadership and organization development. Journal of Leadership, Accountability & Ethics, 8(5), 11-26.

Wart, M. V. (2003). Public-Sector leadership theory: An assessment. Public administration review, 63(2), 214-228.

Whittington, J., Coker, R., Goodwin, V., Ickes, W., & Murray, B. (2009). Transactional leadership revisited: Self–other agreement and its consequences. Journal of Applied Social Psychology, 39(8), 1860–1886. doi: 10.1111/j.1559-1816.2009.00507.x

Whitton, H. (2007). Developing the ethical competence of public officials: A capacity building approach. Viesoji politika ir administravimas, 21, 49-60. Google Scholar.

Wimbush, J. C., & Shepard, J. M. (1994). Toward an understanding of ethical climate: Its relationship to ethical behavior and supervisory influence. Journal of Business Ethics, 13(8), 637-647.

Wisneski, D. C., Lytle, B. L., & Skitka, L. J. (2009). Gut reactions moral conviction, religiosity, and trust in authority. Psychological Science, 20(9), 1059-1063.

Witmer, D. (1997). Communication and recovery: structuration as an ontological approach to organizational culture. Communication Monographs, 64(4), 324-349.

Wright, B. E., & Pandey, S. K. (2010). Transformational leadership in the public sector: does structure matter. Journal of Public Administration Research & Theory, 20(1), 75 89.

Xenikou, A., & Simosi, M. (2006). Organizational culture and transformational leadership as predictors of business unit performance. Journal of Managerial Psychology, 21(6),566-579.

366

Xirasagar, S. (2008). Transformational, transactional, and laissez-faire leadership among physician executives. Journal of Health Organization and Management, 22(6), 599-613. doi: 10.1108/14777260810916579.339

Yahchouchi, G. (2009). Employees' perceptions of Lebanese managers' leadership styles and organizational commitment. International Journal of Leadership Studies, 4(2), 127-140.

Yammarino, F. J., & Dubinsky, A. J. (1994). Transformational leadership theory: using levels of analysis to determine boundary conditions. Personnel Psychology, 47(4), 787-811..229

Yammarino, F. J., Dubinsky, A. J., Comer, L. B., & Jolson, M. A. (1997). Women and transformational and contingent reward leadership: a multiple-levels-of-analysis perspective. The Academy Of Management Journal, 40(1), 205-222..

Yavirach, N. (2012). The Impact of Transformational and Transactional Leadership to Subordinates' Job Satisfaction, Organizational Commitment Affect to Team Effectiveness. Organizational Commitment Affect to Team Effectiveness (October 9, 2012).

Yazdani, N., & Murad, H. S. (2015). Toward an Ethical Theory of Organizing. Journal of Business Ethics, 127(2), 399-417.

Yiing, L. H., & Ahmad, K. Z. B. (2009). The moderating effects of organizational culture on the relationships between leadership behavior and organizational commitment and between organizational commitment and job satisfaction and performance. Leadership & Organization Development Journal, 30(1), 53-86.

Yu, M. P. (2009). Employees' perception of organizational change: the mediating effects of stress management strategies. Public Personnel Management, 38(1), 17.

Yukl, G. (1989). Managerial leadership: a review of theory and research. Journal of Management, 15(2), 251.

Yukl, G. (2009). Leadership in organizations (7th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

Yukl, G. (2012). Effective leadership behavior: What we know and what questions need more attention. The Academy of Management Perspectives, 26(4), 66-85.

Yukl, G., Gordon, A., & Taber, T. (2002). A hierarchical taxonomy of leadership behavior: Integrating a half century of behavior research. Journal of Leadership and Organizational Studies, 9(1), 15-32

Yukl, G., & Mahsud, R. (2010). Why flexible and adaptive leadership is essential. Consulting Psychology Journal: Practice and Research, 62(2), 81.

Zaccaro, S. J., Rittman, A. L., & Marks, M. A. (2002). Team leadership. The Leadership Quarterly, 12(4), 451-483.

Zagoršek, H., Dimovski, V., & Škerlavaj, M. (2009). Transactional and transformational leadership impacts on organizational learning. Journal for East European Management Studies, 144-165

Zakaria, Z., Hussin, Z. H., Noordin, N., Sawal, M. Z. H. M., & Zakaria, Z. (2011). The Relationship between Reward Practice and Employees Performance: An Empirical Study. In *International Conference on Management and Artificial Intelligence. IACSIT Press, Bali, Indonesia. IPEDR* (Vol. 6, pp. 142-145).

. Zawawi, A. A., Kamarunzaman, N. Z., Hussin, Z. H., & Campbell, J. (2012, September). Discovering desirable followers: A study of typology. In*Business, Engineering and Industrial Applications (ISBEIA), 2012 IEEE Symposium on* (pp. 568-573). IEEE.

Zheng, D., Witt, L. A., Waite, E., David, E. M., van Driel, M., McDonald, D. P., & Crepeau, L. J. (2015). Effects of ethical leadership on emotional exhaustion in high moral intensity situations. The Leadership Quarterly.

Zhu, W. (2008). The effect of ethical leadership on followers' moral identity: The mediating role of psychological empowerment. Leadership Review, 8(1), 62-73. Retrieved from www.leadershipreview.org/2008spring/article2pdf

Zhu, W., Avolio, B. J., & Walumbwa, F. O. (2009). Moderating role of follower characteristics with transformational leadership and follower work engagement. Group & Organization Management.

Zhu, W., Chew, I. K., & Spangler, W. D. (2005). CEO transformational leadership and organizational outcomes: The mediating role of human–capital-enhancing human resource management. The Leadership Quarterly, 16(1), 39-52.

Zikmund, P. (2005). Paper delivered at Conference. Risk belongs to the brave. Holistic Risk Management. Canada: Toronto, pages, 16-25.