Ethical Leadership as a Panacea to Organization Conflict in Nigeria

Chibuzor Obi Jude[1], Keyna Marie Chizoma Eshika[2], Mallam Joel Tisan[3], Ndana Salihu Danlami[4]

[1,3]*M.Sc., Department of Public Administration, Ahmadu Bello University Zaria, Nigeria*
[2, 4]*MPhil/Ph.D., Department of Public Administration, Ahmadu Bello University Zaria, Nigeria*

Abstract: **Many questions on what is the most effective way to handle conflict in public organizations triggered the rationale behind this paper. This paper was an exploration of ethical leadership as a panacea to the organizational conflict in Nigeria. By determining the extent to which ethical leadership can eliminate organizational conflict in Nigeria public organizations. The research work primarily used secondary sources of data in order to unearth issues surrounding organizational conflict. Theory and investigator triangulation were applied in order to ensure the validity and reliability of our findings. The area of concern has attracted many conferences, workshops, and dialogues about the future of Nigerian public organizations as other efforts to eliminate organizational conflicts seemed abortive. The paper explored ethical leadership and found it to comprise essential elements such as humility, fairness, responsibility, respect for others, independence, accountability, and transparency among others. Using Principal-Agency theory, Utilitarian theory and theory of justice and fairness to analyze conflicting situations in an organization discovered that selfish interest, lack of honesty, political interference and lack of humility, injustice among others tend to spring organizational conflict which now leads to organizational-underdevelopment as team spirit is far in the workplace. There is the tendency that the organization will continue to wallow in the militating situation. We recommend that ethical leadership qualities as highlighted in the work should be imbibed in the Nigerian public organizations though, private organizations are not excluded.**

Keywords: **Organizational Conflict, Ethical Leadership, Transparencyand Accountability, Humility and Fairness.**

I. INTRODUCTION

In any organization, conflict is inevitable. But how the conflict can be managed to prevent it from violence is the major concern of this paper. Public organizations are institutions set up by the government to render effective services to the masses at minimal cost. These organizations are made up of individuals from different orientations, religions, cultures and educational backgrounds which inform their ideological perspectives. The existence of such ideologies is equally observable in the administrative and political sphere. These ideologies affect the life and structure of organizations.

According to Agalamanyi (2009:18), organizations are all around us and do shape our lives in many ways. Organizations are important in the society because of the invaluable contribution they have made and are still making towards the development of mankind. We cannot deny the fact that organizations with well-articulated and ethical leaders ensure that resources are pulled together to accomplish specific goals and values are added to individual and societal life at large. Organizations are formed to achieve pre-set objectives and goals. Organizations also bring together resources to achieve desired goals and outcome.

However, these organizational goals most times are hindered from maturity as a result of the organizational conflict. Anyebe, (2015) opined that "There is no doubt that where a group of people works together, there will be from time to time, differences of opinion. What is unacceptable is that disputes, when they do occur, need not drag on as long as they sometimes do. We believe that even though industrial disputes are part of the life of organizations there should be approaches for resolving or managing them" this calls for ethical leadership. Ethical leadership comprises both the quality of leaders to consistently make decisions and act in accordance with relevant moral values, norms, rules, and obligations as well as their ability to cultivate such decision making and behavior among followers (Brown, Treviño, and Harrison 2005; Kaptein 2003; de Hoogh and den Hartog 2008; Lasthuizen 2008). According to the Army Ethic (2010), ethical leaders become credible and authentic as ethical role models by engaging in ongoing behaviors that subordinates deem unselfish and ethically appropriate. These behaviors include being honest, showing consideration for others, and treating people fairly and with respect. As noted by Brown and colleagues (2005), ethical leadership entails engaging in transparent, fair, and caring actions.

Furthermore, in Nigerian public organizations, these ethical qualities are neglected leading to organizational conflict. Studies have shown that no organization and indeed an entire nation can achieve any meaningful development without adherence to ethical principles guiding both government and Private organizational activities (Hegarty & Sims, 1979:331-338; Hopkins, 2001:120-129). Schmidt and Kochan (1972) stated that for conflict to occur, perceived goal incompatibility and perceived opportunity for interference or blocking must be satisfied. "By goal incompatibility, these authors refer to a zero ¬–sum relationship between the goal of the two parties concerned i.e. the total benefits to the two parties if one wins a benefit (+1) and the other loses (-1), the sum is zero}. Interference or blocking refers to an intended activity that is

perceived as detrimental to the attainment of a goal {a man and a woman want to sleep (a goal) and there is a constant loud noise from the next door that keeps him or her awake. The noise will be perceived as interference provided it is seen as an intended act}. The perception here refers to the way people interpret the work around them (fieldman, 1998).

When an employee observes or perceives unfair and dishonest treatment from the management or their rights are deprived can spring up organizational conflict. This situation tends to distort and even undermine the common goal pursuit of the organization which the result, of course, would be ineffective and inefficient organizational management. It is based on the above highlights that we intend to explore organizational conflicts and ethical leadership by stating different forms of organizational conflict and ethical leadership qualities expected in an organization.

Research questions

1. What is ethical leadership? And
2. How can organizational conflict be eliminated through ethical leadership?

Research Objectives

1. To explore ethical leadership and
2. To explain how organizational conflicts can be eliminated through ethical leadership

II. CONCEPTUAL CLASSIFICATION

Before we explore what ethical leadership means, it is important to briefly define ethics from which ethical leadership is derived.

Ethics

Ethics is a philosophical term originated from the Greek word "ethos" meaning custom or character. It is concerned with describing and prescribing moral requirements and behaviors, which suggests and depicts that there are acceptable and unacceptable ways of behaving that serves as a function of philosophical principles (Minkes, Small, & Chatterjee, 1999) cited in (Katarina, Bogdan, and Metka, 2010). Ethics is the code of values and moral principles that guide individual or group behavior with respect to what is right or wrong. Ethical behavior is both legally and morally acceptable to the larger community (Trevino, 1986). Ethical behavior is defined as behavior which is morally acceptable as "good" and "right" as opposed to "bad" or "wrong" in a given situation (Sims, 1992). Ethical dilemmas though are present in uncertain situations, in which different interests, values, beliefs pertaining to multiple stakeholders are in conflict. Freeman & Stewart, (2006) viewed it to be a continuous discovery and reaffirmation and evaluation of own values and principles. Going by organizational denotation it is ethical standards of senior leaders (CEOs) and the culture to which they substantially contribute (DeGeorge, 1986). In all the definitions stated, we can infer that whatever that is morally

and socially accepted by the people can be taken to mean ethical behavior.

Ethical leadership

Katarina, Bogdan, and Metka, (2010) defined leadership "as the art of persuading a follower to want to do the things, activities, that the leader sets as goals". The role of leaders is not far from directing the individual's behavior towards a desired goal. But what characteristics should the leaders possess in order to influence a follower to do the things, activities that the leader sets as a goal would be provided later? An ethical leader according to Thomas, (2001) is a person living up to principles of conduct that are crucial for him. To be an ethical leader one needs to adhere to a more universal standard of moral behavior. Leading ethically is believed to be a process of inquiry – asking questions about what is right and what is wrong – and a mode of conduct – setting the example for followers and others about the rightness or wrongness of particular actions (Guy, 1990).

Every organization whether public or private organization needs ethical leaders for survival both internally and externally. That is why Kelly, (1990) opined that an organization's moral health depends upon the standards and the example of the chief executive. In the same vein, Kanungo & Mendonca, (1996) state that "Ethical leadership is crucial and vital in providing direction that enables the organization to fulfill its mission and vision and achieve declared goals. Blanchard & Peale, (1996) did not go differently to state that ethical leadership is regarded as a key factor in the management of an organization's reputation in the external environment and in comparison with competitors. Ethical leaders want to continually behave according to ethics, therefore they set ethical standards in the company and reward ethical conduct on the part of employees as well as punish unethical behavior (Minkes et al., 1999). It looks more explicit with the opinion of Covey on effective leadership with a strong ethical component in the following sentence: "To value oneself and, at the same time, subordinate oneself to higher purposes and principles is the paradoxical essence of the highest humanity and the foundation of effective leadership (Covey, 2004, p. 19). In his book, Covey addresses the issue of ethical leadership with the term "Character ethics", that he understands not as of individual character, but of "principles that govern human effectiveness" being self-validating natural laws (Covey, 2004, p. 32). The mode in which ethical standards and consequently conduct are neglected or applied is a function of individual characteristics (Katarina, Bogdan, and Metka, 2010). Gini (1998) defined ethical leaders as leaders who use their social power in their decisions, their own actions, and their influence on others in such a way that they act in the best interest of followers and not enact harm upon them by respecting the rights of all parties (see also Kanungo, 2001). This definition seems interesting in that, it tries to ensure that both parties in any existing organization are respected and treated with a high

sense of morality. Thereby, tends to prevent organizational conflict from emanating.

Another arresting area is that ethical leadership field is relatively young, it is quite clear that ethical leadership provides many positive aspects for followers. This is especially illustrated by the fact that ethical leaders receive positive evaluations from followers (Brown et al., 2005), they also treat employees in a fair and respectful way, and create a trusting environment that positively influences employees' satisfaction and dedication (De Hoogh & Den Hartog, 2008; Weaver, Trevin˜o, & Agle, 2005). Hence, ethical leadership also entails aspects of fairness such as procedural (i.e., perceived fairness of the procedures that are used to make decisions). To thwart the risks of ethical failures, it is generally the managers of the organization that are expected to provide ethical leadership, safeguarding and promote moral values (Cooper 2006). To summarize the concept of ethical leadership the definitions of these authors can stand for us. Ethical leaders have a genuine interest in others' well-being, the fundamental and enduring needs of followers, and the broader common good (Michie and Gooty 2005; Van Wart 2005; Treviño, Brown, and Hartman 2003).

We have exhausted ethical leadership and found it to comprise of essential elements such as humility, fairness, responsibility, respect for others, independence, accountability, and transparency among others. But what happens when these ethical values are not observed in an organization? Would be provided by the next heading.

Organizational Conflicts

Conflict cannot be devoid of any organization whether public or private organization. But efforts to eliminate and prevent the conflict from escalating to violence is our interest in this study. Conflict could mean a situation or condition of disharmony in an interactional process. Bank (1984) claims that a situation of conflict is one in which the activity of one is actually or forcibly imposed at unacceptable costs, materials or psychic, upon another. One cannot avoid conflicts in families, at work or even when watching the news on television (Viletta, 2012). There is need to pay attention to causes of conflict and correct them in order to improve group and organization performance (Robins, 2005). Most conflicts have negative connotations, invoke negative feelings and often lead to destruction. According to Amujiri (2010:93) conflict can be defined as a difference or disagreement of opinions, ideas or goals before parties, individuals or groups. In the words of Madonald and Bendmane (1987), conflict is a situation of competitions in which each party wishes to occupy a position that is incompatible with the wishes of another person. But what often leads to the disagreement of opinions, ideas or goals before parties, individuals or groups would be told later. Organizational conflict can occur in different ways; in terms of personality, interests, values and leadership style etc.

Personality

Personality traits may create conflicts at home, school, and workplace. The way people perceive a leader plays a significant role in whether or not the leader may be liked. Imagine a situation where the majority of employees in an organization see their manager/boss to be rude. They would not like to bring the best in them, which undoubtedly leads to a conflict of interest because the leader lacks ethics.

Interests

Conflicts of interest can take place where the needs of one are ignored over the needs of the other. Such conflicts of interest may be involving psychological needs over resources such as time or money or possibly disagreements over the way problems are addressed. This arrests our minds to what we may call unfairness or inequality in terms of the judgment. Often times, judgments are passed unfairly against a party in an organization this leaves the party with grudges and invariably leads to organizational conflict.

Values

Conflicts in values may arise where individuals in an organization due to different ideological backgrounds allow or hold tight their ideas, religion against the organizational standard thereby, opening ways for conflict to occur. It is ethical that individuals irrespective of religion or culture should not enforce their own set of values on another or allow organizational values to be undermined.

Leadership style

As our faces are different so as leadership styles. Organizations are managed and led differently among individuals, this undoubtedly may lead to conflict not just in the work place but in the entire country at large. Some leaders don't welcome feedback or information from the subordinates or what we may call autocratic leadership style. Ethical leaders give listening ear to the subordinates in the organization. Recognizing that everybody is important in an organization is a credit to such leaders.

III. ETHICAL QUALITIES EXPECTED OF ORGANIZATIONAL LEADERS

Though conflict is inevitable in every organization, but can be prevented through the followings:

1. *Equity:* ethical leaders are equity leaders. They treat employees in a fair and respectful way, and create a trusting environment that positively influences employees' satisfaction and dedication (De Hoogh & Den Hartog, 2008; Weaver, Trevin˜o, & Agle, 2005). Ethical leaders follow order in doing things. They ensure interpersonal fairness, by respecting and creating fair conditions on the subordinates. This they achieve by ensuring a fair and trustful environment. Also, ethical leaders being fair also includes being honest, open, and respectful to

followers (Brown &Trevin˜o, 2006). Environment whether internal or external that is full of equity will undoubtedly ensure unity and peace. This goes to the Biblical saying "Give to Cezer what belongs to Cezer and to Paul what belongs to Paul". A more illustration on this would add value to this phenomenon. Mr. A and Mr. B were employed in one of the government agencies on equal grades, qualifications and time. In less than 5 years Mr. B had been sponsored for an international workshops for seven times while Mr. A only attended for just two times but local ones. Attitudes of disinterestedness in the job by Mr. A were observed starting from coming to work late, truancy, etc. and when Mr. A was asked, he opened up his mind to say that he has been unfairly treated by the management. Treating one person with equal performance better than another is an invitation of conflict in an organization.

2. *Transparency:* Transparency is a multi-faceted concept. Many authors have given definitions on the concept of transparency. But, one thing is sure and parallel with their definitions and that is openness. Onyishi opined that "transparency is seen when information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. In a similar line Abubakar (2010), stated that "transparency is openness and adherence to due process. He further stated that transparency ensures that information is readily available which can be used to measure the authority's performance and guide against any possible misuse of power. According to Monika and Marcia (2012), suggested that transparency can be measured along three principal dimensions: government openness, whistleblower protection, and publicity. In the quest towards finding an acceptable definition of transparency, Hood (2006), came up with the opinion that transparency traces the history of the concept and identifies the "broadest doctrine of openness" as "...the doctrine that the general conduct of executive government should be predictable and operate according to published (and as far as possible non-discretionary) rules rather than arbitrarily"). Hood's analysis illustrates the tendency for transparency to bleed conceptually into other equally compelling normative standards such as rule of law, accountability, public participation, and deliberative democracy.

Another example, was put forward by the World Trade Organization (WTO) by stating that ensuring "transparency" in international commercial treaties typically involves three core requirements: (i) to make information on relevant laws, regulations and other policies publicly available, (ii) to notify interested parties of relevant laws and regulations and changes to them; and (iii) to ensure that laws and regulations are administered in a uniform, impartial and reasonable manner (Bellver& Kaufman 2004). This definition depicts that when rules and regulations are made, effort should be made to publicize it and implement it fairly. This would go a long way ensuring that factors causing conflicts do not succeed in an organization. Transparency is crucial and very imperative in every organization because, no organization can afford to raise funds on the basis of misguided assumptions, or to violate public expectations in the use of resources.

3. *Accountability:* Accountability according to Abubakar (2010), is the responsibility to account for stewardship to authority or the people. Accountability is very important whether it in private or public organization. Accountability may imply that the regularity and the efficiency of the use of public funds, including their own actions and activities are in line with the constitution and the civil service rules. Patton (1992) argued that accountability implies the need to report both financial and non-financial information. Financial information is in the form of existing financial statements and non-financial information could be reported using exploratory narratives. The United States Government Accounting Standard Board (GASB) Concept Statement No. 1 states that government financial reports should be able to assist users in assessing accountability and making economic, social and political decisions (Patton, 1992). It is important to state here that every person who controls public/private fund or properties must be able to account for the use of such fund or properties entrusted on his care for continuity in governance to be ensured. (Chibuzor et al, 2019).

Accountability entails that leaders should give account for their stewardship, ensures that the subordinates are observed of their unethical behaviors that might spring up conflicts in an organization and makes every possible effort to discourage it through leadership by example. Success and failure of an organization can depend on the leader. Ethical behavior exhibited by a leader directs their subordinates to pay attention to the behaviors that are capable of leading to organizational success.

4. *Humility and fairness:* It is ethical for a leader to be humble. Humility here means that leaders should be teachable and open doors for productive ideas rather than autocracy. It is unethical for leaders to see themselves first before others. Anethical leader understands what it means to be law abiding. Humility compels a leader to be law abiding, prudent in the utilization of organizational resources and consistent in pursuing organizational goals.Humility as an attribute of an ethical leader entails that leaders should be free from every form of corrupt practice. Humility also touches the leader's restraints in terms

of self-indulgent behavior and restrain themselves from materialistic but also grandiose excesses. Fairness on its side ensures that everyone gets what and when of his or her rights either from the organization or from the society at large. It has often been observed that lack of fairness in the land has caused enormous conflict both in an organization and in the society leading to political challenges.A fair leader sees marginalization as a factor causing conflict and tries to ensure equity among people.

IV. THEORETICAL FRAMEWORK

There are enormous theories that can be used to explain the phenomenon under study such as utilitarian theory, principal-agency theory, theory of right and justice etc. effort will be made to give some illumination on the theories and how it is applied to the study.

The principal-agency theory was first originated by Spence and Zeckhauser (1971), Ross (1973) and Arror (1971). Subsequently, the theory has been discussed by other authors (Jensen 1983:334, More, 1984:756, and Eisenhardt, 1989:58). The theroy assumes that the social and political life can be understood as a series of "contract" (or agreed relationships) in which one party, referred to as a principal, enters into exchange with another party, referred to as an agent (Pratt, 2003). The principal and agent theory emerged in the 1970s from the combined disciplines of economics and institutional theory. In the context of law, principal do not know enough about whether (or to what extent) a contract has been satisfied, and they end up with agency costs. The solution to this problem is closely related to the moral problem that is to ensure the provision of appropriate incentives so that agents act in the way principal wish. The theory on principal- agency insists on antecedent as an important guide in decision-making and emphasizes the usefulness of ethical standards as framework to guide, justify and rationalize human activities personal, business or public (Agboola, 2016). Also, the theory argues that alternative options, which ignore moral principles should be jettisoned in preference for ethically informed decision (Credit, 1998). The breach of contract betweenFederal government of Nigeria and Academic Staff Union of University (ASUU) shows that failure by the government in fulfilling its agreement on time with ASUU would lead to agency cost.

The second theory of justice and fairness by Rawl (1985), argues for a principled reconciliation of liberty and equality. It is meant to be applied to the basic structure of a well-ordered society. Principles of justice are sought to guide the conduct of the parties. These are recognized to face moderate scarcity, and they are neither naturally altruistic nor purely egoistic. They have ends which they seek to advance, but prefer to advance through cooperation with others on mutually acceptable terms. The theory on justice demands that decision-making should be guided by impartially, fairness and equity. Rawls offers a model of a fair choice situation within which parties would hypothetically choose mutually acceptable principles of justice. Rawls in his principles of justice and fairness believes that parties would mutually find his favoured principles of justice to be especially attractive, winning out over varied alternatives, including utilitarian and right-libertarian account. Agboola, asserts that this theory presupposes that an administrator or decision-maker has his biases but which should be subordinated to general interest with a view to reaching unprejudiced decisions predicated on equity. Therefore,Rawl (1985) concludes that respect for equity and fairness are equated with equity standard.

Refusal to give equal rights and apply fairness and justice to every individual in the country will not only lead to organizational conflict but a societal conflict at large. Citizens believed that after fulfilling their obligations such as payment of tax, obedience to institutional authority, political participation like voting during election, that the government will protect their lives and properties and ensure job creation. When these expectations are not provided, it will in no doubt lead to lack of trust in government and negative reactions by the masses. Leaders should endeavor to be fair and just in their decisions so as to avoid conflict situation.

The third theory here which is the theory of utilitarianism by Jeremy Bentham (1748-1832) an English philosopher and political radical. It is a theory in normative sense which explains that the most and best moral action is the one that aims at maximizing utility. Utility as defined by the founder is the aggregate pleasure after all the deduction of sufferings in a given action have been made. The utilitarian theory assumes that the decision-maker chooses among alternative options and would often select the most preferred alternatives on considering the consequences of each option. The rationale behind it, is that a plan or action should produce the greatest good for the greatest number of people. The insight also is that morally appropriate behavior will not harm others, but instead increase happiness or 'utility'. Ethical leaders weight the consequences

Conflicts in an organization can emanate when the wrong option is chosen between the principal and the agent.When the administrators/managers are not well motivated by the principal there is every tendency that the management (agent) would not run the organization in the best interest of the shareholders (principal) which invariably, the interest of the managers will override and mar the procedures in which the managers would have run the organization thereby, affecting the total operation of the organization.

Furthermore, some leaders often make wrong choices due to inadequate consultation or the type of leadership style that is practiced, such choices may inform the workers to be disinterested in contributing to growth and development of the organization.

Nigeria public institutions which is characterized by corruption (Ezueke, 2010), where the political leaders often influence the appointment of some key offices. During

recruitment process, these organizations would lack and even undermine the recruitment policy because of the means through which they were brought into the system. Even when the management (agent) tries to adhere to the rules and regulations conflict would be the next result.

V. METHODOLOGY

There are several methods for conducting research. However, for the purpose of this research paper, we adopted the descriptive research method. This method was adopted for the fact it improves our understanding of information generated through qualitative instruments. Also, descriptive research method enables us to analyse data descriptively. With regards to the sources of data, we utilized the secondary sourced materials from journal articles, newspapers and magazines as well as internet sources materials through a systematic qualitative content analysis.

VI. DISCUSSION

The paper elucidated ethical leadership as a panacea for organisation conflict in Nigeria. The enormous literature in this paper explicated the concept of ethics and factors causing an unethical situation which results in organisational conflict. The paper revealed that organisation conflicts are mostly ignited by unethical behaviours or what we may call Dichotomous administrative mannerism such as; unjustified sectionalism, undue favouritism, leadership style, interest, unethical nepotism and among others in an organization. Favouritism and discriminations in matters of promotion, discipline, assignment of functions, seminar opportunities are some of the secrets behind conflicts in Nigerian public organisations. Workers feel dissatisfactory when they perceive unfair treatment from the management. Some organisation managements lack manner of approach when addressing or assigning roles to their subordinates. Employees are motivated by recognition as Abraham Maslows theory of needs depicted. A demotivated worker or individual, as well as misappropriation of the fund in an organisation, is no doubt a factor to a conflict in an organisation. Organisational conflicts spark up when the clients perceive that the organisation is under the veil of insincerity in service delivery. It affects the organisation, individuals and the economy at large. Studies have shown that no organization and indeed an entire nation can achieve any meaningful development without adherence to ethical principles guiding both government and Private organizational activities (Hegarty & Sims, 1979:331-338; Hopkins, 2001:120-129). Important to realize here that employees who attribute their self-interested behavior as ethical might not only create a mismatch with the (genuinely) ethical leader but are also likely to create a personal conflict. Our theoretical framework explained that organisational conflicts can be eliminated when ethical standards are maintained starting from the management. That is why Achebe (1983:1) cited in Chibuzor et al (2019) in his work opined that "the trouble with Nigeria is simply and squarely a

failure of leadership". This implies that for organisational conflict to be eliminated, there must be good leaders in the country. What does a leader expect from the followers when he/she fails to prove ethical standard upon what it is entrusted in his/her care?

VII. RECOMMENDATIONS

We have explored ethical leadership, and found it impressive as a tool for eliminating organisational conflict. Leadership behaviour can encourage and discourage conflict in an organization. The way a leader in an organisation behaves determines how peaceful and chaos the organization will be. We recommend among others that leaders should live by examples, shun every atom of undue favouritism, unethical nepotism, lack of transparency and accountability that can spark up conflict in the organization. Nigerian ethical institutions should make effort to track every unethical behavior existing in Nigerian organisations.

VIII. CONCLUSION

Though organizational conflict is inevitable, but how it can be managed to prevent it from violence is what matters. Organizations are made up of man and material resources to achieve a set goal. The individuals working in the oragnisation are different, in terms of values, need, perception, and powers etc. these differences often lead to conflict. So organisational conflict by nature is divisive, which makes organizational goals difficult to achieve.The paper therefore, concludes that future adherence to ethical standard in Nigerian public organisations would depend on prevalence of ethical leadership qualities such as: transparency, accountability, fairness, and humility etc.

REFERENCE

[1]. Abubakar, H.I. (2010). "Transparency and accountability in local government administration in Nigeria" A paper presented at a National workshop Organized by Forum of Chairman of Local Government Service Commission of Nigeria 22nd -25th March
[2]. Achebe, C. (1983).The Trouble with Nigeria, Enugu: Fourth Dimension Publishing Co. Ltd.
[3]. Agalamanyi, C.U. (2009). Organisational Time Management: Managing Time for Result, *International Journal of Studies in the Humanities, Vol.6. No. 1.*
[4]. Agboola, T. O. (2016). Work Ethics and Service Delivery in Lagos State Civil Service (2007-2015), *ABU Journal of Public Administration, Vol.5. No.2.*
[5]. Amujiri, B.A. (2010). "Strategies for Effective Conflict Management and Resolution in Local Government. *Nigerian Journal of Public Administration and Local Government, Vol. 15. No. 2.*
[6]. Anyebe, A.A. (2015). Organisational Structure and Communication as Tools for Conflict Resolution in Nigeria. Being a Paper presented as a Special Guest Lecturer at the 2015 National Conference and General Assembly of the Nigerian University Professional Administrators at Professor Idris Abdulkadir Auditorial, National Universities Commission, Aja-Nwachuku House, Abuja.
[7]. Bellver, A. and Daniel, K. (2005). "Trans-parenting Transparency: Initial Empirics and Policy Applications," World Bank Policy Research Working Paper,(forthcoming) (Washington)

[8].   Blanchard, K. H., O'Connor, M., O'Connor, M. J., & Ballard, J. (1997). Managing by values: BerrettKoehler Pub.

[9].   Brown, M. E., and L. K. Treviño. (2006). Ethical leadership: A review and future directions. Leadership Quarterly 17 (6):595-616.

[10]. Brown, M. E., L. K. Treviño, and D. A. Harrison. (2005). Ethical leadership: A social learning perspective for construct development and testing. Organizational Behavior and Human Decision Processes 97 (2):117-134.

[11]. Chibuzor, O.J. Aniekwe, C.H. Keyna, M.C.E. Mohammad, M.A. and Joel, T.M. (2019). Nigerian Youths and Good Governance, *IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 24, Issue 2,*

[12]. Covey, S. R. (2004). Seven habits of highly effective people: Free Press.

[13]. Credit News, Magazine, August-September, 1998

[14]. De Hoogh, A. H. B., and D. N. den Hartog. (2008). Ethical and despotic leadership, relationships with leader's social responsibility, top management team effectiveness and subordinates' optimism: A multi-method study. Leadership Quarterly 19 (3):297-311.

[15]. Deming, T.G. (1986). Seven Deadly Diseases of Managements Indian Journal of Public Administration, Vol.3. No.5, pp. 5669.

[16]. Gini, A. (1998). Moral leadership and business ethics. In J. B. Ciulla (Ed.), Ethics, the heart of leadership (pp. 27–45). Westport, CT: Quorum Books.

[17]. Guy, M. E. (1990). Ethical decision making in everyday work situations: Greenwood Publishing Group.

[18]. Izueke, E.M.C (2010). "Local Government Administration and Good Governance in Nigeria: *Nigerian Journal of Public Administration and Local Government Studies, University of Nigeria, Nsukka, Vol. XV. 2. P.74-90.*

[19]. Kanungo, R. N., &Mendonca, M. (1996). Ethical dimensions of leadership: Sage Publications, Inc.

[20]. Kaptein, M. 2003. The diamond of managerial integrity. European Management Review 21 (1):99-108.

[21]. Katarina, K.M. Bogdan, L.and Metka, T. (2010). "Ethical Leadership". *International Journal of Management & Information Systems, Volume 14, No. 5.*

[22]. Kelly, D. J. (1990). Ethics: The Tone at the Top'. Management Accounting, 70(10), 18-19

[23]. Lasthuizen, K.M. 2008. Leading to Integrity. Empirical Research into the Effects of Leadership on Ethics and Integrity. Amsterdam, the Netherlands: VU University.

[24]. M.E. Brown, L.K. Trevino, and D.A. Harrison, "Ethical leadership: A social learning perspective for construct development and testing," Organizational Behavior and Human Decision Processes (2005), 97, 117-34.

[25]. Madonald, S.W. and Bendmane, D. B. (1987) Conflict Resolution: Track TwoDiplomacy: Washington, D.C. FS.

[26]. Minkes, A. L., Small, M. W., & Chatterjee, S. R. (1999). Leadership and business ethics: Does it matter? Implications for management. *Journal of Business Ethics, 20(4), 327-335.*

[27]. Onyishi, T. O. (2010).Nigeria: a handbook of good governance. Enugu: John Jacob's Classic Publishers Ltd.

[28]. Pratt, J.W. (2003). Principal and Agents: An Overview. In J.W. and R. J. Zeckhauser (eds), *Principal and Agents: The Structure of Business.* Boston: Harvard Business School Press.

[29]. Rawls, J. (1999). A *Theory of Justice, Oxford:* Oxford University Press.

[30]. Robbins, S. (2005). Organizational Behavior: New Jersey: Prentice Hall

[31]. Thomas, C. (2001). The Ethical Leader, Executive Excellence (Vol. 18, pp. 15): Executive Excellence Publishing.

[32]. Van Vugt, M., Hogan, R., & Kaiser, R. B. (2008). Leadership, followership, and evolution: Some lessons from the past. American Psychologist, 63, 182–196.

[33]. Weaver, G. R., Trevin~o, L. K., &Agle, B. (2005). Somebody I look up to: Ethical role models in organizations. Organizational Dynamics, 34, 313–330.