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Ethical Leadership and Good Governance in Nigerian Local Governments

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COLLEGE OF SOCIAL AND BEHAVIORAL SCIENCES

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Bartholomew Okagbue Okechukwu

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Abstract

Ethical Leadership and Good Governance in Nigerian Local Governments

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

Research literature identifies *ethical leadership,* a leadership grounded in ethical norms and practice, as a critical vehicle for achieving organizational goals and fostering good governance. However, little research on leadership has focused on the public sector, leaving a gap in the literature. Leadership in governance is a concern in local government in Nigeria; in spite of the 1976 reforms, the country still lacks good governance and corresponding socioeconomic development. The purpose of this qualitative case study was to explore an ethical leadership model, and determine how such a model could inspire and sustain good governance in Nigerian local government administration. Ethical theories of utilitarianism, deontology, and virtue ethics comprised the theoretical frameworks for this study. Research questions focused on the ways in which Nigerian local council officials attempted to foster and sustain good governance via ethical leadership. Face-to-face interviews with open-ended questions were conducted with 25 civil service employees purposefully selected from a local government. Data were analyzed by identifying themes utilizing constant comparison; these themes included honesty, concern for people, citizen participation, accountability, transparency, and rule of law. Results indicated a preference for an ethical leadership style, with the potential to harness resources to develop Nigeria's socioeconomic situation and improve the quality of governance. The implications for positive social change lie in informing public officials of the value and attributes of an ethical leadership style as well as training institutional leaders on this model. As ethical leadership is fostered in public administration, socioeconomic and human development may follow.

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Dedication

To special memory of my dear parents: Celestine and Victoria Okagbue.

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Chapter 1: Introduction to the Study

The system of local government (LG) in Nigeria is engulfed in a leadership crisis, one that is due to unethical practices and behaviors of public officials in LG councils. Their unethical conduct and actions have created a leadership crisis that has adversely affected the quality of governance at the LG level. The absence of good governance is identified as the major setback in social and economic development efforts in third-world countries (Kurtz & Schrank, 2007). The inability of public officials to provide good governance has constituted a major barrier to socioeconomic development in Nigerian society (Azeez, 2009).

The 1976 local government reform, which introduced the present LG system in Nigeria, was primarily undertaken to improve the quality of governance and the provision of public service. However, those in the helm of LG administration have failed to live up to their responsibilities (Agbokaba & Ogbonna, 2004; Ukiwo, 2006). Okafor (1984) observed the conditions of the rural people as he noted that "[the] gross inadequacy of such amenities as piped water, transport facilities, electricity, and health facilities in the large part of rural Nigeria is a major opposing factor to the well being of the rural population" (p. 328). The reason for these conditions is the lack of ethical and effective government leadership at a grassroots level and, in fact, at all levels of government. The public officials at the local level of government have engaged in unethical practices and behaviors with reckless abandon (Nwanma, 2008). The lack of ethical leadership by those in leadership positions in the local councils hinders the achievement of good governance, which is the aim of LG reforms.

Achabe (1983) pointed out that the Nigerian problem stemmed from leadership failure. Further, he said that the cause of bad governance in Nigeria was, and still is, "the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmark of true leadership" (p. 1). This observation suggests that the major cause of poor leadership in the Nigerian public sector is the deficiency of moral integrity among public officials. Ethical integrity is one of the essential elements of good leadership that underpins good governance. The dearth of ethical practices by Nigerian government officials is the bane of good governance. The citizens, especially those in rural local government areas (LGAs), are yearning for positive signs of good governance (Agbokaba & Ogbonna, 2004). Ethical leadership is necessary for good outcomes in government (Menzel, 2007).

Corruption constitutes a serious setback for socioeconomic progress in the Nigerian public sector. Human Right Watch (HRW; 2007) noted that corruption is prevalent in all levels of Nigerian governments. Corruption weakens the government's ability to promote sustainable goods and service delivery and good governance to the people. Lou (2007) argued that corruption causes millions of people to be trapped in poverty and misery and breeds social, economic, and political unrest. It prevents citizens from getting the effective public services they deserve from their government. Similarly, Khan (2008) noted a general agreement in academia that unrestrained corruption in government is detrimental both to economic growth and social development.

Decentralizing power to local units is meant to promote efficiency and effectiveness in service delivery (Cheema, 2005), and to enhance socioeconomic

development at the grassroots level. The 1976 reform resulted in decentralizing power

from the federal to LG levels and making the latter the third tier of government

(Awotokun, 2005) after the federal and state government. Cheema (2005) noted that a

decentralization strategy encourages "democracy and good governance by providing an

institutional framework to bring decision-making closer to the people, and building

partnerships and synergies among actors and organizations at many levels to achieve

economic and human development goals" (p. 119).

The LG system provides an opportunity for local citizens to get involved in

decision-making regarding governance of matters that are fundamental to their well

being. Brooks (1999) stated that the proximity of local government "to its electors present

opportunities for citizens to engage in democratic practices when participating in the

decision-making process" (p. 42). The quality of governance at the local levels is vital

and critical for the establishment and maintenance of democracy and its process (Mead,

1996).

Nigeria has valuable resources, especially crude oil, which if well harnessed,

managed, and invested toward serving the public interest could enable the country to

experience tremendous growth and development in every facet of life. For example, if the

oil revenues were to be managed appropriately and utilized to serve the public interest,

the country could have healthcare and educational systems that are accessible and

affordable; also, the country could establish strong and viable socioeconomic structures

that promote economic advancement as well as effective political institutions that

enhance good governance. However, Nigeria is still far from attaining these

socioeconomic and political feats because of the apparent unchecked selfish interests and corruption of its public officials, which undermine good governance outcomes.

Ethical leadership is very crucial for good governance. The public interest will be difficult to protect without ethics in government. There is growing interest in public service ethics (Barberis, 2001) both on the national and international levels to ensure good governance. For example, some international bodies like the United Nations (UN), the World Bank, the Organization for Economic Cooperation and Development (OECD), and Transparency International (TI) have emphasized the importance of ethical practice among government officials and have linked ethical leadership with good governance. Thus, they have taken the initiative to encourage member states to establish projects to combat and eliminate corruption and promote ethical practices in their public administration (Richter & Burke, 2007). The Economic Commission of Africa (ECA), a branch of the UN, has claimed that corruption among government officials is a major stumbling block to the development of the continent (Olayinka, 2009).

The primary purpose of this study is to explore the ethical leadership construct to gain an in-depth understanding of its capacity to foster and sustain good governance in the public sector. The study is meant to create awareness among the LG officials, and the public officials in general, regarding the necessity and the value of ethical leadership in relation to enhancing good government. My aspiration is that this study will serve as a viable instrument for social change in the administration of LG, and in the Nigerian public sector in its entirety. The study will contribute to the body of knowledge concerning the importance the ethical leadership and its relevance in promoting good

governance in the public sector, particularly in government institutions in Nigeria, and in other Sub Sahara African (SSA) countries.

Problem Statement

Although Dibie (2007) noted that the crisis of leadership in the Nigerian public sector is the result of a lack of ethical practice among the leaders, he failed to focus on the LG administration as such, and failed to investigate how an ethical leadership could lead to fostering good governance in the local councils. The research problem that was addressed in this study is the phenomenon of ethical leadership and how it could foster and sustain good governance in Nigerian local government.

Some scholars have observed that many people are increasingly concerned about the ethics and practices of their public officials (Barberis, 2001; Kernaghan, 1996). This phenomenon is true within the context of the Nigerian LG system; the local citizenry is frustrated and disappointed with both ethical conduct and governance performances of the officials, both elected and appointed (Agbokaba & Ogbonna, 2004). The LG council officials have not been able to improve the public service delivery and sustainable socioeconomic development as the people anticipated. This failure to meet the expectations has caused erosion of trust (Agbakoba & Ogbonna, 2004).

The lack of ethical practices by the local public officials is making the achievement of good governance and service delivery difficult, hence the leadership crisis in Nigerian LG councils. The officials are engaged in the corrupt practice of misappropriation of public funds (Alaneme, 2008); funds meant for the development and service delivery enhancement at the grassroots government are siphoned into private

pockets. This problem has led to a multitude of economic and social difficulties for the local populace (Azeez, 2009).

Ciulla (2004) noted that ethics are the heart of leadership. Similarly, Northouse (2007) stated that ethics are central to leadership. Leadership that is not grounded in ethics and practice lacks the capacity for achieving good governance. The intent of this research is to explore the phenomenon of ethical leadership for an in-depth understanding of how it could lead to promoting good governance on the local level in Nigeria.

Research Questions

The analysis of the following questions raised in this study provided a better understanding of the concept of ethical leadership and its role in achieving good governance in public organization:

1. To what extent are local government officials ethical in their conduct and performance?

2. To what extent do public administrators ensure an organizational climate that promotes ethics in practice?

3. How does the existence of ethical leadership impact good governance in the local government?

Background of the Problem

The 1976 LG reforms were initiated and carried out by a military administration. Gboyega (2003) observed that the military planned to use LG as a preparatory and testing ground for democratic government. The reformers intended to bring the Nigerian LG

system on par with a democratic society; they had an ambition to make it an ideal prototype for SSA countries (Olaripekun, 1998).

The reformers intended to establish a LG system focused on providing good governance via the promotion of effective public goods and service delivery to the populace of Nigerians living in local areas (Olaripekun, 1998). The reformed LG system was primarily created to serve as a vehicle for bringing government closer to the local people (Awotokun, 2005; Idike, 1995); to enhance efficiency and effectiveness in service delivery to the local communities (Dibie, 2003; Idike, 1995); to engage the local citizens in active participation in the democratic process and in the governance of their local councils (Dibie, 2003; Idike, 1995; Maigamo, 2009; Uzoukwu, 2009); and to enhance socioeconomic development at the grassroots level (Dibie, 2003; Idike, 1995; Uzoukwu, 2009). The LG system is intended to achieve promotion of rural development, reduction of poverty and inequality, curtailment of excessive rates of rural-urban migration, and the promotion of a democratic culture and citizens' participation in government (Afrobarometer, 2008, p. 6).

Khemani (2004) observed that since 1954, Nigeria has been politically constituted as a federal unit with both the federal and state governments sharing the responsibility for providing most social services. However, the 1976 reform created the LG system "as the third tier of government, responsible for participating in the delivery of most local public services along with state governments" (pp. 4-5). The objective of the reform was the decentralization of power from the center to local units to provide good governance and allow people more participation opportunity in their own development (Dibie, 2003).

Billantes (2001), as cited by Joaquin (2004), insisted that "[d]ecentralization does not only involve transferring power and responsibility but also the transfer of accountability" (p. 209). Joaquin remarked that decentralization "puts to test whether local politicians can be responsive and accountable to their constituencies" (p. 209). Joaquin argued that decentralizing power to LG could encourage robust and vibrant "civic engagement and public-spirited public administration and promote honesty and accountability" (p. 207). This kind of the anticipated new state of affairs in a LG, as Joaquin argued, is lacking the Nigerian LG administration.

With the ascent into the federal Constitution of Nigeria, LG council ceases to be an appendix to the Ministry of Local Government. As a specific level of government, like the federal and state, LG becomes a third tier of government (Olanipetun, 1988). The adoption into the constitution means that local government is no longer an administrative but constitutional law (Maigamo, 2009), indicating that it is an established part of the political and administrative structure in the country's political landscape. The 1976 reform was a positive change in Nigerian LG system and administration (Epko & Ndebbio,1998).

Chapter II, Article 7(1) of the 1999 Constitution of Nigeria guarantees the establishment of a LG system by democratically elected government councils. The Fourth Schedule of the same Constitution specifies the role and functions of LG in socioeconomic development of the rural communities. These functions are shown in Table 1.

This function assignment underpins the purpose for reforming LG system and its strategic role in both socioeconomic and human development at the grassroots. The functions and responsibilities are divided into two: the first part is exclusively within the jurisdiction of local councils, while the second part is the functions the local councils share with the state government as partners in development (Awotokun, 2005; Gboyega, 2003). The Constitution provides room for an intergovernmental relationship to foster collaborative efforts needed for proper development of local communities. With the assigned responsibilities, it is clear that the local councils "are meant to serve as the lowest tier of governance that will be most responsive to the needs of the people" at the grassroots level (Afrobarometer, 2008, p. 1).

The leadership crisis at LG councils presents a barrier to achieving good governance. The major cause of these barriers is the practice of broken electoral process often encouraged by self-serving politicians. The elected public officials are often sponsored by few affluent elites and ex-military leaders (Oyewo, n.d.) who appropriate the process for their own agenda. The outcomes of such elections lead to "the corruption of the leadership, loyalty to godfathers and patrons, and indifference to the electorate and citizens in their style of governance" (Oyewo, n.d., p. 14). Soon, the officials who are sponsored into the public offices through a corrupt process become accountable to their godfathers and patrons and not to the people (Oyewo, n.d.). The consequence is that public funds are used to pay loyalties and in other inappropriate ways instead of for enhancing the well being of the people.

Consequently, the provision of social services such as good, affordable healthcare, education systems, transportation networks, potable drinking water, an uninterrupted supply of electricity, an effective communication system, and others, are either inadequate and ineffective, or totally lacking. The poverty and unemployment rates are steadily increasing due to lack of socioeconomic development, the presence of which could create job opportunities and improve the peoples' welfare. Poor governance has given rise to a high crime rate as many youth, school dropouts, and even university graduates resort to crime of all sorts. Agbokoba and Ogbonna (2004) stated that the resident population at the grassroots was denied the benefits of the existence of LG council, notwithstanding its closeness to the people. The authors went further to observe that the failure of the LG administrators to provide sustainable service delivery has caused the citizens to lose their confidence and trust in the government as an institution (Agbokoba & Ogbonna, 2004). The call by many Nigerians for change in the LG system is just "to make it live up to the expectations of the people who have a yearning for grassroots development" (p. 3). Mead (1996) had earlier noted that the conduct of public officials in LG councils has resulted in reducing the citizens' expectations from their local councils.

Table 1

Local Government Assigned Functions

Primary Functions of the LG	Functions Shared with the State
- Collection of rates, radio and television licenses Establishment and maintenance of cemeteries, burial grounds, and homes for the destitute or infirms - Licensing of bicycles, trucks (other than mechanically propelled trucks) canoes, wheel barrows, and carts - Establishment, maintenance and regulation of slaughter slabs, markets, motor parks, and public conveniences - Construction and maintenance of roads, streets, street lighting, drains, and other public highways, parks, gardens, open spaces, or such public facilities as may be prescribed from time to time by the house of assembly of a state - Naming of roads and streets and numbering of houses - Provision and maintenance of public conveniences, swage, and refuse disposal; - Registration of all births, deaths, and marriages - Assessment of private-owned houses or tenements for the purpose of levying such rates as may be prescribed by the house of assembly of a state - Control and regulation of: - Out-door advertising and hoarding, - Movement and keeping of pets of all descriptions, shops and kiosks, - Restaurants, bakeries, and other places for sales of food to the public, - Laundries, - Licensing, regulation and control of the sale of liquor.	- Provision and maintenance of primary, adult, and vocational education - Development of agricultural and natural resources other than the exploitation of materials - Provision and maintenance of health services - Other functions that may be assigned to local government by the House of Assembly of the State.

Note. Adapted from the 1999 Constitution of Nigeria.

The local council administrators are noted for their poor performance, corruption, ineffectiveness, and inefficiency (Dibie, 2003; Nwanma, 2008). Ukiwo (2006) observed that the failure of the Nigerian LG system to deliver good governance and social services is an issue of concern for the citizenry. Ukiwo cited a remark former President Obasanjo made regarding the poor performance of LG councils:

> What we have witnessed is the abysmal failure of the Local Government system. It is on record that at no time in the history of the country has there been the current level of funding accruing to the Local Governments from the Federation Account, yet the hope for rapid and sustained development has been a mirage as successive Councils have grossly under-performed in almost all the areas of their mandate. (Ukiwo, 2006, p. 1)

This statement is a clear indication of the deficiency of ethical and effective leadership in the LG councils. The interest of the local citizenry is not at the top of the officials' agenda. Simply put, the Nigerian LG system falls short in providing good governance (Yusif, 2008).

Akure (2009) noted the statement of Ondo State Governor Mimiko made at a retreat organized for the state's 18 local councils. In his remarks, Mr. Mimiko "lamented that administrators at the third-tier of government have not effectively connected with the needs, aspirations and yearnings of the grassroots population in the country" (para. 2). Governor Mimiko also stated that the glaring lack of responsive leadership on the part of the local council authorities has resulted in "broken infrastructure, growing disdain for government by our people, aggravated levels of poverty, and disease and untold hardship

in our communities, towns and villages" (para. 4). The funds and resources earmarked for

local development and social service delivery enhancement are misused and diverted to

private accounts in foreign banks. The chairperson of the Economic and Financial Crime

Commission (EFCC), Mrs. Waziri, revealed that the LG chairpersons across the country

misappropriated a staggering amount that was over N3 trillion (three trillion Naira), or

just over $19 billion (USD), during the 8 year Obasanjo administration (Alaneme, 2008).

Ethical practice in government or in any organization provides the precondition

for making good policy decisions and implementing policies. It is a crucial factor for

promoting good governance in government. Menzel (2007) observed that "without

ethical government the effective promotion of public goods and services is not likely" (p.

8). He further maintained that "ethical governance is vital to effective and democratic

government" (p. 9). The author also noted that "good government—government that gets

the right things done right—cannot be achieved by men and women who lack ethical or

moral values or fail to govern or manage on the basis of those values" (p. 8). In other

words, government that lacks ethical leaders in its various units of operation cannot

provide good governance to the people it serves.

Northouse (2007) observed the centrality of ethics to leadership and stated,

"Leaders help and establish and reinforce organizational values" (p. 346). Bliss and

DeShazo (2009) stated that enhancing the strength of democracy in the developing

nations depends on effective governance at the LG level underpinned by high standards

of ethics and transparency. Good governance necessarily encompasses participation,

transparency, accountability, and responsiveness among others. These qualities exist only

when effective and ethical individuals take the mantle of leadership in various government agencies.

Purpose of the Study

The purpose of this qualitative case study was to explore and seek an in-depth understanding concerning the ethical leadership construct and how it could inspire and sustain good governance in Nigerian LG administration. The study examined ethical leadership characteristics and some essential factors that make it inevitably vital for fostering good governance in a public organization, particularly in government. A good grasp and comprehension of the importance and role of ethics and practice in public administration will enhance the ability of public officials and elevate their commitment to the common good as they pilot public affairs. This study is intended to contribute to the body of knowledge about the need of ethical leadership in enhancing good governance and its outcomes in public organizations, especially in Nigerian LG administration.

The scandals and unethical conduct of public officials have made this topic crucial and pertinent (Cohen & Eimicke, 1995; Farazmand, 2002; UNPAN, 2000). Skidmore (1995) noted the lack of moral philosophical foundation in public administration, which has a negative effect on the development of the "essential sense of ethics that democracy requires" (p. 27). This case study seeks to identify variables in relation to ethical leadership that inform good governance.

Ethics are vital factors in leadership that guarantee good governance. Public administrators must make ethics and practice paramount in their administration to be able to ensure good governance. Abiding by the ethics laws and codes enables administrators

to discharge their public duties in an efficient and effective manner and focus squarely on the achievement of the public interest. Public service ethics are a strong indication and reminder that public office is a position held on public trust. Public officials act on behalf of citizens (Hellsten & Larbi, 2006); therefore, they must exercise their authority and power in promoting the public interest; otherwise they have no business occupying positions of leadership in public institutions or organizations.

Theoretical Framework

Ethical leadership still remains a burgeoning area in the field of academic inquiry (Iles & Macaulay, 2007). It is discussed as part of the broader field of leadership and has touched upon a variety of theoretical bases (Iles & Macaulay, 2007; Northouse, 2007). In view of this, multiple theoretical frameworks, with different but affiliated ethical leadership principles, were used for this research. Burns's (1976) transforming leadership and Greenleaf's (1977) servant-leadership were the primary leadership theories underpinning this study. Also, the research was based on the conceptual rationale of the following ethical theories: utilitarianism, deontology, virtue-character, and justice as fairness.

Burns (1978) formulated and exposed a new concept in leadership study, otherwise known as transforming leadership. The transforming leader's relationship with followers is the type that is grounded in a mutual moral relationship. It is a leadership model that seeks to elevate both the leader and the led "to higher levels of motivation and morality" (p. 20). As such, it emphasizes the importance of moral and human values in leadership (Kalwies, 1988), and it is considered to have developed a higher ethical and

moral understanding within leadership study (Iles & Macaulay, 2007). The transformational leadership accords ethics a prominent position in its process.

Greenleaf (1977) formulated and expounded the servant-leadership style. This model puts the needs, welfare, and well-being of followers first (Greenleaf, 1977). From this perspective, the primary purpose of leadership is to serve the interest of the followers; this is particularly crucial in public administration for advancing the public interest.

Normative ethical principles provide the foundation for ethical analysis and evaluation of human judgment and actions as they provide the perspectives and directives for making ethical decisions. In other words, they provide the road map for making ethical value decisions in the face of ethical dilemma. Mill and other utilitarians expounded the ethical theory of utilitarianism. According to the utilitarian ethics, right action is the one that produces the greatest amount of benefits to the greatest number of people, while any action or decision that results in diminishing benefits or happiness for the greatest number of people is considered unethical. For the utilitarians, no action is right or wrong as such; the outcome determines whether it is right or wrong.

Deontological ethical theory, championed by Kant, maintained that right actions are based on the obligation to adhere to moral principles or to moral laws. Ethical decisions are determined by one's compliance with these universal standards, which are immutable (Garofalo & Geuras, 2007). Failure to act according to these principles or laws is unethical and wrong. The deontologists believe that some actions are intrinsically wrong and should not be done. This position contrasts that of the utilitarians.

Virtue-character ethics, championed by Aristotle, focus on the character of an individual as a moral agent. The character-based theorists focus on the traits individuals ought to acquire and develop to be able to make right, ethical decisions or to act rightly (Geirsson & Holmgren, 2000, Stewart, 1991). From this perspective, virtuous leaders have the capacity to make right policy-decisions and act appropriately in such a manner that has respect for follower's interest.

Rawls (1981) articulated the ethical theory in which justice is the central standard against which ethical principles or actions are measured. If an action promotes justice, it is ethical, but when it contributes to injustice, it is unethical. This principle provides measures for ethical evaluation for political and nonpolitical institutions.

The importance of ethics in leadership cannot be overemphasized. This is informed because leadership is the vital catalyst for the promotion of good governance. Ethical practice by leaders enables them to base their decisions and actions primarily on policies that are beneficial to the people. No leadership model in government can appropriately promote good governance without a strong ethical component.

Assumptions

In this study, several assumptions were made. It was assumed that the local government employees selected to be interview were knowledgeable about public ethics and leadership and about LG administration and governance. Also, it was assumed that those selected for the interview would provide authentic information relevant to the study without fear and inhibition. Another assumption that was made was that the requisite document the administrators would provide during this research would be authentic.

Collecting valid, relevant data was vital to ensure credibility in the study. Further, it was assumed that the local officials would understand the necessity of this research and the benefits it would engender in repositioning public administration toward focusing on the agenda that promotes the well-being of the people. Additionally, it was assumed that answering the interview questions and providing sincere answers would help respondents to be aware of the ethical implications of their decisions and actions.

Scope and Delimitations

This study was focused on exploring the role of ethical leadership and good governance in LG in Nigeria. The scope of the study included examination of ethical values of honesty and concern for people, and some elements of good governance (accountability, transparency, citizens participation, access to information, rule of law) that support ethical practice in public organization. The study was conducted in one LG council out of the 774 councils. I encountered time and financial constraints thatprovoked the delimitation of the study. The study participants were limited to those who have worked in the system not less than 5 years and without leadership positions. However, the outcome of this case study can serve as a resource for all local governments, indeed for all in the public service in the country. As a case study, it could provide a platform for investigating the same questions in similar settings (McNabb, 2008).

Limitations

One major limitation in this study involves the fact that the data used for this study were collected only from one LG out of 774 in the country, which presented a potential study bias. Time factors and pecuniary constraints were other limiting factors.

Another limitation encountered was the inadequacy of academic research and other

written materials related to ethics in governance of LG in Nigeria, though the study

explored principles that are not limited by geography.

The research biases include the fact that I have lived a few years in the United

States where ethical practice by the government officials is emphasized. The experience

from the United States might have affected my expectations from the council officials,

which could have influenced the study's results, but I allowed the data to speak for

themselves.

Research Design

The research design of this study was grounded in the qualitative tradition.

Creswell (2007) maintained that qualitative case study strategy enables a researcher to

gain a profound understanding about the phenomenon being studied. The potentials of

ethical leadership as a viable and effective style of leadership remain little known due to

lack of adequate, systematic inquiry (Ciulla, 2004). A qualitative case study is noted to be

suitable for gaining deeper knowledge about a phenomenon that is not well known

(Leedy & Ormrod, 2005). The data were collected via interviews and document

examination. A face-to-face interview method was utilized to interview 25 participants

purposefully selected. Thematic data analysis was used to analyze the information

collected for this study. However, I discuss the full range of the research methodology

employed to conduct this study in Chapter 3.

Definitions of Terms

Ethics: Values and principles that guide right and wrong behavior (Menzel, 2007).

Leadership: A process whereby an individual influences a group of individuals to achieve a common goal (Northouse, 2007).

Ethical leadership: "The demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al., 2005, p. 120).

Governance: The method or process in which responsibility or function is discharged (Hope, 2005).

Good governance: Government capacity to discharge responsibilities or functions in an effective, transparent, accountable, responsible, just manner (Hope, 2005).

Corruption: An exercise of official powers against the public interest or abuse of public office for private gains (Anwar, 2006).

Organizational climate: "Shared perceptions of organizational policies, practices, and procedures, both formal and informal" (Reichers & Schneider, 1990, p. 22).

Public officials: In this study, the concept of public official is taken to be those in leadership positions.

Significance of the Study

A good comprehension and application of ethical leadership in public organizations and, in fact, in any organization at all, will enhance the achievement of good governance. The primary purpose of this study was to gain an in-depth comprehension of an ethical leadership construct and how its practice could lead to establishing and sustaining good governance in Nigerian LG. The outcome of this

qualitative case study has the potential to address the leadership crisis in the Nigerian public sector effectively.

The purpose of instituting government is to take care of the common good and welfare of the public. This important responsibility necessarily requires persons of moral integrity who are committed to ethical leadership to occupy positions of authority in government. Achieving good governance in the public sector demands good ethics and ethical practice from public officials. Maguire (1997) noted the public's diminishing trust and confidence in government as a consequence of the lack ethical integrity of the public officials. This breach of trust and confidence has made this study salient.

This research can promote and lead to social change not only in LG but also in other levels of government in Nigeria. Providing social and economic development, to a great extent, will be guaranteed when ethical public officials pilot the public affairs with moral integrity. When the citizens are allowed to participate in the democratic processes and have access to information, when government is transparent and accountable, and the rule of law reigns supreme, then, the public officials are promoting and sustaining democratic governance.

This research was intended to be a resource material regarding the importance of ethical leadership vis-à-vis achieving and maintaining good governance for LG administrators and other public officials in general. The research outcomes and recommendations could help the public officials to understand the relevance of ethical leadership in public administration and in promoting good governance. The study was intended to serve as a tool for effecting social change via an effective and ethical

leadership in Nigerian LG administration. Ultimately, it could contribute to the body of knowledge needed for understanding the significance of ethical leadership and its role in promoting and sustaining good governance in the public sector.

Summary

The current LG system in Nigeria is the outcome of the 1976 local government reform, which was meant to reposition LG administration and management in a way that would improve good governance and promote and sustain social service delivery and economic development at the grassroots. However, these objectives have not been achieved due to leadership crisis in the councils' administration. This study sought to investigate the potential of ethical leadership to inspire and sustain good governance in Nigerian local government administration.

In Chapter 1, the focus and parameter of the study were set. The general plan was laid out and some key issues that underpin the entire research were introduced, including the statement of the problem, which was further examined in the course of this study. Also, the background of the problem was discussed to provide an insight into what gave rise to the leadership crisis in the councils' administration. The purpose of the study, the conceptual rationale, the research design, the research questions, and the significance of the study were also discussed. This introductory chapter provided a good insight into how the research was to be conducted and analyzed.

In Chapter 2, I review relevant literature on leadership theories, ethical theories relating to ethical leadership, and those related to the research questions. The literature reviewed provided the conceptual framework upon which the study was grounded.

Chapter 2: Literature Review

The purpose of this chapter is to scrutinize, analyze, and synthesize relevant literature concerning ethical leadership. The chapter includes an in-depth literature review on theoretical and conceptual frameworks of ethical leadership, which will provide a better and deeper understanding of the phenomenon of ethical leadership in an organization. The purpose of this research was to comprehend profoundly the ethical leadership construct and how it could foster good governance in Nigerian LG in particular and in the public sector in SSA in general.

The chapter provides information regarding the following: (a) general understanding of the importance of leadership and ethics in organization; (b) ethics and leadership in public administration, especially as it relates to governance in governmental settings; (c) theories and approaches for leadership (transformational and servant leadership) and ethics (teleological, deontological, etc.); and (d) ethical leadership as applied to good governance, including raising an ethical organization and the ethical training of public officials.

The literature reviewed was gathered from multiple sources. The literature search was conducted using all available databases for peer reviewed and scholarly journal articles and dissertations related to the subject.

The Importance of Organizational Leadership

Van Wart (2003) noted that the importance of leadership is axiomatic to most people in whatever setting. The academic inquiry into organizational leadership underpins the creed "that leaders are a necessary component of organizational change,

efficiency, and effectiveness" (Rubin, Dierdorff, & Brown, 2010, p. 216). Bass and

Stogbill (1990) argued that leadership is very important, for it makes a difference in any

organizational setting, despite any skepticism about its importance. The authors further

asserted, "leadership is often regarded as the single most critical factor in the success or

failure of institutions" (p. 8). Organizational leaders are influential in setting the tone of

operations in their organizations (O'Connell & Bligh, 2009); this implies that leadership

is vital to the existence of an organization. What matters even more is an effective,

dynamic, and ethical leadership. Van Wart (2003) stated that effective leadership makes

possible the provision of higher quality and efficient goods and services, a sense of good

direction and vision, alignment with the environment, a healthy mechanism for

innovation and creativity, and a resource for building a vibrant organizational culture and

climate (p. 214).

Van Wart also observed that leadership is not an easy job in any sense of the

word. The members of organizations or citizens of nations expect their leaders to use the

resources of their organizations or countries to advance the common good. The leaders

are blamed and criticized when things go awry in their organizations. People have

different and conflicting ideas about how the affairs of their groups, organizations, or

nations should be run. Burns (1976) remarked, "leadership is one of the most observed

and least understood phenomenon on earth" (p. 2).

Northouse (2007) posited that leadership is a process by which a leader influences

a group of people to achieve a common goal. Understanding leadership as a process of

influence, Mendonca (2001) asserted that true leaders articulate the needs and hopes of

the followers and, then, inspire the followers toward realizing the vision that best meets

their needs and that of the organization; a true and effective leadership is essentially

other-serving and not self-serving. Leadership in a public organization is essentially for

the service of the interest of the public, requiring the articulation of needs and aspirations

of the citizens, motivating them, and using the available public resources to realize the

vision for the people (Mendonca, 2001). The leader's vision, behavior, and actions are

crucial for positive organizational outcomes.

Kanungo and Mendonca (1996) summarized the importance of an organizational

leader's vision and behavior in this manner:

> The leader's vision inspires and articulates the organization's mission; provides
>
> the basis for the organization's objectives and goals; communicates the beliefs
>
> and values that influence and shape the organization's culture and behavioral
>
> norms; and lays the foundation for organizational strategies, policies, and
>
> procedures. The organization's mission statement and policies—however noble,
>
> well crafted, and articulated—are absolutely futile if the leader's actions and
>
> behavior are inconsistent with these statements. (p. 3)

Kanungo and Mendonca underscored one of the salient dimensions of leadership, which

is the ability of leaders to influence the beliefs and values that form the culture and

behavioral standards in an organization. Recognizing this influential capability of

leadership, Kanungo and Mendonca concluded that leadership "is indeed the soul of the

organization" (p. 3). An organization of any kind, certainly, needs leadership for its

survival and achievement of its goal.

The Importance of Ethics in Organizational Leadership

Ethics is very critical in leadership in any organizational setting. Ethics, as used here, refers to values and principles that guide right and wrong behavior (Menzel, 2007). Lanctote and Irving (2007) remarked that leadership scholars and practitioners have accentuated the link between ethics and leadership. Doble (1998) noted that leadership demands ethics because of the responsibilities it shoulders. Bowman (2008) noted that ethics is the key to the flourishing of democracy and its administration. Those in leadership positions in a democratic government and, in fact, in all forms of government, need to be ethical as they pilot the affairs of their organizations or societies.

The importance of ethics in organizational leadership was stressed by Kanungo and Mendonca (1996). They observed that the moral quality of individuals living in a society determined the survival of and the flourishing of life in that society. Those in a leadership role, to a greater extent, play a part in determining the moral quality of their followers. Their behavioral influence can positively or negatively impact the moral fiber of society (Kanungo & Mendonca, 1996). The authors noted that leaders do more than physical harm any time their actions and behavior fail to be in congruence with the shared moral values. Such neglect or compromise can cause moral cynicism, which "like a cancer, corrodes the moral health of society" (p. 6). Ethical leadership plays a pivotal and critical role in any group, organization, and society at large.

Northouse (2007) remarked that the leader's influence has signifiant impact on their followers' lives. He noted that such influence has a great ethical burden and responsibility (p. 346). Sendjaya (2005) observed that the exercise of authority and power

always involves ethical challenges and, as such, no true leadership exists without morality "since all forms of leadership is [sic] value-laden" (p. 76). Kanungo and Mendonca (1996) remarked, "Effective organizational leaders need ethics as fish need water and human beings need air" (p. 3). Northouse also observed the centrality of ethics in the leadership phenomenon. Comprehending the place and role of ethics in leadership leads to the conclusion that no true leadership exists without ethics.

Ethics and Morality: Definitions and Application

Ethics. Ethics are concerned about right or wrong behavior or action. Ethics provide rules and principles that guide people toward making good decisions (Ianinska & Garcia-Zamor, 2006). Menzel (2007) noted that "ethics are values and principles that guide right and wrong behavior" (p. 6). Ethics provide people with a framework or guideline for doing the right thing, making good decisions, and avoiding wrong behavior and wrong decisions.

Morality. Morality is concerned with the principle of right conduct or the ability to differentiate between right and wrong conduct at an individual level (Ianinska & Garcia-Zamor, 2006; Van Wart, 2003). Morality is also about the right or wrong decisions or actions of people.

A strong similarity exists between ethics and morality. Ianinska and Garcia-Zamor (2006) observed this similarity and noted that the terms, often, are used interchangeably. Kanungo and Mendonca (1996) stated that the two are interchangeable terms in that "what is ethical is moral, and what is moral is ethical" (p. 33). Consequently, both concepts will be employed and used interchangeably in this study.

Ethics and Public Administration

Public administration is the government's vehicle for providing its services to the public (Ayodele & Bolaji, 2007) and "for expressing the values and preferences of citizens, communities, and society as a whole" (Bourgon, 2007, p. 7). Public administration is the instrument by which, through efficient and effective institutions, government provides those goods and services that advance socioeconomic and human development of people. Governance is the method or process in which responsibility or function is discharged by the public officials. Good governance is conceptualized here to mean government capacity to discharge responsibilities or functions in an effective, transparent, accountable, responsible, just manner (Hope, 2005).

It is the expectation of the public that officials at all levels of government will utilize public resources for the well being of the citizenry. Citizens expect efficient and effective delivery of healthcare services, education systems, and crime prevention systems from their government (Seok-Eun, 2005). Effective delivery of goods and services that foster socioeconomic improvement and strong democratic institutions are indications that a government is at the top of providing good governance to its citizens as good custodians of the public good. People's confidence and trust in the government increase when their public leaders make policies and take actions that promote the interests and well-being of the entire community.

Public officials play a vital role in formulating and implementing public policies that impact the lives of many people (Ayodele & Bolaji, 2007). Because of this influence, their decisions and actions carry enormous ethical weight and responsibility (Northouse,

2007). In a democratic system of government, ethics is pivotal for the achievement of good governance. Ethics underpins democratic government and its administration as it "provides the preconditions for the making of good public policy, [so] all policies depend on it" (Bowman, 2008, p. 627). Public administrators cannot afford to be unethical if they are to serve the public interest.

Fournier (2009) observed that having ethical requirements for public office holders is not something new; it is as old as democracy. Underscoring the link in a deeper fashion, Bowman and Williams (1997) posited that the question of ethics in public service is as old as government. Fournier (2009) noted that ethics are a fundamental element in democracy. From antiquity to the present, scholars both from secular and religious spheres underscored the necessity of ethics in leadership for the attainment of good governance (Toor & Ofori, 2009). If public officials are men and women of sound ethics and good character, the likelihood exists that public resources will be properly and judiciously utilized for the public interest. Ethical public officials are likely to be aware of their responsibility to use their positions and the public resources for advancing the common good. Such officials know that their call is to serve the people and they are committed to serving the needs of the citizens. Contrary to that, unethical pubic officials are more concerned for their self-interests than for the public interest, as noted by Greenleaf (1997), putting themselves first rather than the public they serve.

LG administrators are the frontline providers of services that are of critical importance to the people at the grassroots; therefore, the concern about how the resources are utilized and how the services are provided is not out of place. The officials at the local

level of government must be conscious of ethics in public administration (Menzel, 1992,

p. 94). The administrators at the local councils have the moral obligation to provide

efficient and effective public services to their council jurisdictions. The efficiency and

effectiveness of the services they provide, in great measure, determine "the well-being

and quality of life of the whole nation" (Mitchinson, 2003, p. 242). Ojo (2009) noted that

the major reason for coups in many SSA countries was the lack of good governance by

public leaders. People are bereft of essential goods and services as every successive

government was unable to provide for their needs.

The United Nations Development Program (UNDP; 2001) observed that there is

an urgent need for ethical practice in public service. This awareness is based on the belief

that ethical public administrators foster socioeconomic development and their unethical

practices jeopardize and impede development, "resulting in a loss of confidence in public

institutions and an erosion of the rule of law itself" (p. 1). Public officials have the

obligation to be ethical in discharging their responsibilities and duties to the public. They

are expected to keep to ethical principles, rules, and values that promote good

governance. Pops (1994) remarked that keeping to ethical principles presents

preconditions for making good public policy and it increase the likelihood that the public

administrators make the right ethical choice based on public interest, hence boosting the

confidence of the citizenry.

Fournier (2009) noted that ethical values of honesty, integrity, and accountability

are means for enhancing democracy as a form of government and as a way of life; so,

ethical practice of government officials has been one of the major concerns of political

philosophers. The author also remarked that though everyone is a vanguard of ethical practice in democratic societies, those who hold positions of leadership in government usually set the tone. Public administrators, elected and nonelected, are expected to be models of ethical behavior not only to those they lead within public organizations and institutions but also to people in society at large. Setting the tone of ethical practice also requires public officials to be committed to the principles and values of democratic governance.

Although ethics is highly needed in every organization, it can be argued that its need is even more crucial in a public organization. In fact, the highest standard of ethics is required of all public officials based on the fact that the government has enormous authoritative influence on citizens; it collects levies and taxes from citizens; taxpayers expect integrity from public officials (Brewer, 2009). The administrators in public service are public "servants" accountable to the people. The primary purpose for establishing public administration as an instrument of governance is to enhance and achieve social and economic justice (Tompkins, 2005). Thompson (1998) concurred that ethics in public service should be regarded as a reminder to the public office holders that they are there primarily to serve and be accountable to the public. Hellsten and Larbi (2006) made it clear that public service ethics underscore the fact that the power of public officials to manage public affairs is only given in trust and that they should utilize the power to promote the common good.

Consequently, ethical leadership in public service remains vital for achieving sustainable socioeconomic development and good governance. Doig (1995) observed that

good government guarantees "a responsive governmental and state administrative framework" (p. 151) that assists in making good governance and economic development attainable. Ayodele and Bolaji (2007) accentuated the importance and criticality of the public administration to both national development and political stability, particularly to developing nations. They argued that the challenges of fostering socioeconomic and political development in the developing nations, like Nigeria, depend to a large extent on a strong, efficient, and effective public service system.

Berman, West, and Bonczek (1998) noted the critical role of ethics in public professions. They stated that public managers and workers who are ethical have added advantages of possessing the ability to know the right thing to do, undertaking and justifying actions based on professional and moral grounds, and knowing how to avoid ethical impropriety. On the other hand, those officials who disregard the core values of their organizational and professional ethics are taking ethical risk that is inimical to the citizens' interest, their careers, and reputations of their jurisdictions (p. 1). An effective and ethical public administrator guards the public trust against abuses and corruption; such an administrator knows that promoting "efficiency and effectiveness at the cost of moral and ethical conduct will lead to potential corruption, injustice and ineffectiveness by inflicting moral poverty on society and citizenship" (Farazmand 2002, p. 137).

With the many stakeholders they serve, the job of the public administrators is enormous and complex. In the course of their daily duties, their ethics inevitably are challenged as they confront moral dilemmas (Geuras & Garofalo, 2002). In the light of this, Bowman (1991) remarked, "Public officials have many difficult decisions to make,

and ethical ones are tougher than most" (p. 2). In spite of this, there is no clear and well-defined public, administrative ethics as such (Cooper, 2004).

A country like the United States seems, more than any other country, to have shown interest and concern about the ethics of their public officials, attested to by the volume of scholarly works and research done in the sphere of public, administrative ethics. Cooper (2004) studied literature on administration written in the United States about three decades ago and articulated five elements considered as normative foundations for public administration ethics, namely regime values, citizenship, social equity, virtue, and public interest. Cooper argued that even though these elements of ethical norms in public administration are constructed in the United States, they resonate with other countries with different experiences and political cultures, which is made possible by globalization of market economy and emphasis on democratic governance.

Any democratically constituted government supposedly rests on two basic frameworks, bureaucratic ethos and democratic ethos. These constitute the normative, ethical framework for its public administration. Pugh (1991) recognized both bureaucratic and democratic ethos as the primary frameworks for approaching public management. The author identifies bureaucratic ethos as that which consists of "efficiency, efficacy, expertise, loyalty, and accountability" (p. 10). Cooper (2004) recognized the same five democratic ethics characteristics found in Pugh. All of these qualities taken together are the foundation of ethics in public administration. They provide guidance for public officials working in any level of government, federal, state,

and local. They are essential and crucial for establishing and maintaining the culture of good governance in an organization and in society.

Farazmand (2002) argued for integration of bureaucratic values and democratic values for effective service for public interests; he insisted that the two values should be complementary of rather than in conflict with each other. Farazmand warned that insisting on efficiency at any cost threatens this complementary value and may jeopardize the development of ethical virtue "in the political as well as administrative cultures of a country" (p. 129).

Shafritz and Russell (2005) remarked that public administrators with integrity are aware of their moral obligation to the people; in a democratic system, the constitution provides the moral foundation of ethics for public administrators. Haraway and Kunselman (2005) insisted that it is imperative for public leaders to provide ethical leadership by acting on the interest of those they serve; protecting their fundamental constitutional rights and making policy-decision based on moral values.

With the transition to a democratic government in 1999, Nigeria is governed by the constitution and no longer by military decree; thus, the Nigerian public service ethics should be grounded in both democratic and bureaucratic ethos (Tunde & Omobolaji, 2009). These two frameworks constitute what is considered to be administrative ethics in any democratically constituted government. The government officials in federal, state, and local government are expected to act according to the constitutional values and principles and values and principles espoused by bureaucratic system.

Normative, ethical principles (teleological, deontological, and character) provide the overarching basis for determining ethical soundness of actions both in public and private life. They provide the guideline for determining and judging action or behavior as good or bad, right or wrong. The deontological and teleological ethics in particular provide the principal framework for making a decision in public administration (Adams & Balfour, 2005; Garofalo & Geuras, 2007). Adams and Balfour asserted the utilization of deontological ethics in public administration ensures that public officials keep to the established norms and avoid any action that betrays the public trust. Further, they maintained that public officials are encouraged to pursue the alternative that yields greater benefits or good for the people, which implies a teleological orientation. The public sector employs these ethical principles to ensure efficient and effective performance, to encourage public trust and confidence in government, and to ensure that public officials in a representative democracy are accountable to their constituencies (Adams & Balfour, 2005).

Thompson (1985) argued that public administrative ethics is the application of moral principles by public officials in carrying out their daily duties. According to Thompson, the moral principles enable public officials to make right policy-decisions that respect individual rights and enhances societal well-being. He observed that moral principles are not focused on personal interest; instead, they are oriented toward the well-being or the common good of the public. Also, he notes, "Instead of asking how an action or policy serves the interest of some particular individual or group, morality asks whether the action or policy serves everyone's interest, or whether it could be accepted

by anyone who did not know his or her particular circumstances" (p. 555). Jennings (1991) argued that "[n]orms such as justice, equity, accountability, individual rights, and common good are the lingua franca of legitimacy in liberal democratic society" (p. 66).

The impetus of serving the public interest and thus, providing good governance and service delivery in government lies in the public officials' capability and willingness to abide by and act according to the ethical standards in a democratic society. To have the capacity and the requisite attitude needed to serve the public altruistically, the government officials, elected or appointed, occupying the leadership positions in the local councils should be men and woman who (a) understand and have the ability to apply ethical principles to specific conditions, and then (b) have the moral integrity to make decisions based on those principles. The local public officials need to be people who know and understand the importance of ethical leadership and be committed to its practice in their various constituencies.

In this section, the objective has been to highlight the importance of leadership and ethics in organizational leadership. Leadership is regarded as the soul of organization because of its special role which is moral-laden. Leadership ethics is vital because of leader's influence on followers. Organizational leadership's ethics, to a great extent, has much influence on the moral quality of the organizational members and the way the organization functions and operates. Ethics is regarded as crucial and is found at the heart of leadership. The leaders in organizations need to be knowledgable in ethical principles and acquire ethical virtues to check the undue influence of self-interest as they carry out their responsibilities. This is particularly crucial in public organizations where the public

leaders exercise enormous power and have access to public resources.

An ethical framework provides local government officials with guidelines for acting and decision-making. It enables them to focus on undertaking policy-decisions for the best interest of the public they serve. Ethical council officials are very likely to be more concerned for and pursue the public interest than those who are not.

Theoretical Foundations

Recently, academicians and researchers have paid greater attention to studying the relationship between leaders and followers. This endeavor has resulted in formulations of leadership theories such as Contingency, Path-Goal, Leader-MemberExchange and others that accentuate the leader-follower relationship as the source of a leader's effectiveness.

The major leadership theories that are noted for their ethical orientation are transformational leadership and servant-leadership (Northouse, 2007; Van Wart, 2003). Smith, Montagno, and Kuzmenko (2004) claimed that transformational and servant leadership theories were among the most popular leadership theories among researchers in recent times. Scholars recognized Burns' as the first systematic leadership study that accorded ethics a prominent place (Iles & Macaulay, 2007; Northouse, 2007; Van Wart, 2003). However, Van Wart (2003) contended that Robert Greenleaf's servant-leadership theory was the first major leadership theory to have focused on the ethical dimension of leadership, though it failed to receive much mainstream attention. Northouse also regarded servant leadership as one of the theories that emphasized ethics as an important element of leadership.

Introducing the study of his leadership theory and noting the importance of the subject Burns (1978) wrote, "We fail to grasp the essence of leadership that is relevant to the modern age and hence we cannot agree on the standards by which to measure, recruit, and reject it" (pp. 1-2). Burns went on to formulate a leadership model that makes the case for ethics in leadership. Burns posited that transforming leadership involved the leader's ability to elevate both themselves and followers "to higher levels of motivation and morality" (p. 20), which is done when leaders motivate followers by appealing to higher ideals and moral values for the achievement of common goals. A genuine transformational leader is not selfish but one who is motivated by altruism; deeply engaged with followers via effective communication channels; and addresses the "wants, needs, and other motivations, of the followers and of the leaders" (p. 20). True leadership takes place when leaders utilize their power to mobilize all the available resources "to arouse, engage, and satisfy the motives of the followers …done in order to realize goals mutually held by both leaders and followers" (p. 18). This mutuality of goals, which is the essence of true leadership entails, "the values, motivations, wants, needs, interests, and expectations of both leaders and followers must be represented" (Denhardt et al. 2002, p. 2001).

The implication for the present study is that if the local council officials were transformational leaders they would always make the needs, interests, and aspiration of the people a priority in their administration, for both the leaders and the led have shared values, interests and goals. A transformational leader is committed to the improvement of the follower's welfare; understanding that the well-being of those being led enhances

the leader's, as well. The transformational leaders know the essence of ethics; they model ethical living, employ ethical practices, and challenge their followers to be ethical and moral in their actions for the achievement of the common good.

Burns distinguished between transformational leadership from the leadership of an individual who merely holds power. Power wielders do not put the needs and interests of followers into the equation of leadership. Even when they seem to do that, the primary aim is to use the opportunity for their personal interest. Burns argued that real leadership is primarily exercised for mutual benefit of both the leader and the followers. It is not just what the leaders do to the followers "but rather as a relationship between leaders and followers—a mutual interaction that ultimately changes both" (Denhardt et al. 2002, p. 199). The relation established between the leader and follower is symbiotic in nature, a kind of mutual dependence; both sides "become mobilized, inspired, and uplifted" (p. 200). It is a mutual relational interaction geared toward achieving a common goal that is beneficial to all the members of the organization or society; both the needs and well-being of the leader and the led are within the equation of things.

Bass (1985) attempted to expand Burn's concept of transformational leadership. The author argued that transformational leadership challenges followers to go extra miles by doing more than expected by (a) raising followers' levels of consciousness about the importance and value of specified and idealized goals, (b) getting followers to transcend their own self-interest for the sake of the team or organization, and (c) moving followers to address higher-level needs (p. 20).

Bass and Avolio (1993) articulated four dimensions that characterize transformational leaders; among them is idealized influence. Idealized influence delineates the leaders' behavior that results in admiration, respect, and trust by the led. Tracey and Hinkin (1998) posited that the idealized influence dimension of transformational leadership, among others, includes concern for the follower's needs and encouragement for ethical and moral conduct. Bass (1998) noted, "idealized influence is characterized by high moral and ethical standards" (p. 72); thus, transformational leaders are modelers of ethical conduct for the emulation of their followers (Brown et al., 2005).

It must be noted, however, that not all the leaders who manifest these characteristics are truly transformational leaders. Leaders like Adolf Hitler and Saddam Hussein, for example, appeared to manifest transformational leadership skills in pretending to be concerned about the needs and aspirations of their followers. However,these behaviors were used as a camouflage to pursue their personal and selfish agenda. Such leaders are, to use the term employed by Bass and Steidlmeier (1999), pseudotransformational as opposed to authentic transformative leader. For Bass and Steidlmeier, pseudotransformational leaders are "self-consumed, exploitive, and power-oriented, with warped moral values" (Northouse, 2007, p. 177). They are "deceptive and manipulative" and use their power primarily to enhance their own selfish ends (Bass & Steidlmeier, 1999, p. 186).

Authentic transformational leaders are sincere, concerned about the welfare of their followers, and use their power to serve the needs and well-being of others. Reink (2004) noted that Bass (1996) argued that a true transformational leader must transcend

personal and self-interest for utilitarian and moral purposes. Tucker, Acworth, and Russell (2004) wrote that the transformational leader manifests passionate inspiration and visibly models appropriate behaviors. Kouzes and Posner (2007) stated that transformational leadership has the ability "to appeal to people's ideals, move their souls, and uplift their spirits" (p. 137), as organizational goals are achieved and the common good is realized. Northouse (2007) stated that transformational leaders have internalized values and ideals, to which they are committed. They are able to motivate their followers to act in a manner that enhances common good rather than self-interest. Carey (1995) argued that transformational leaders are likely to encourage the end values of justice, equality, and human rights and ensure that such values as honesty, loyalty, and fairness exist in their organizations.

Bass (1998) posited that true transformational leaders encourage what is right, good, important, and beautiful; elevate their follower's needs for achievement and self-actualization; promote higher moral maturity; and encourage them to transcend their self-interests for the common good. Similarly, Bass and Steidlmeier (1999) noted how Howell and Avolio (1993) suggested that true transformational leaders must focus on the need to encourage ethical policies, procedures, and processes; need to be committed to a clearly stated and consisted enforcement of ethical conduct; and the need to promote an organizational culture that supports ethics and practice. Northouse (2007) identified the following characteristics as five principles of ethical leadership: "respect, service, justice, honesty, and community" (p. 342). Transformational leadership is grounded in ethical

values and encourages followers to be ethical as both the leaders and the led navigate their ways to achieve their mutual, common goal.

Greenleaf (1977) conceptualized servant-leadership as a leadership approach that primarily regards leaders as servants to their followers. Greenleaf posited that the "servant-leader is servant first" (p. 13). Such an emphatic assertion indicates that service for the common good of all members of the organization, particularly public organizations, is the key to effective leadership. This concept especially makes sense in the public sector where public office holders hold their positions in trust for public. The primary reason that an individual should take a position of leadership in public service is to be a servant to the public, that is, to serve the needs of the people by putting the people's interests first.

Greenleaf (1977) distinguished between two leadership motivations, the leader-first and the servant-first. According to Greenleaf, the former are those delving into leadership because of their hunger for power or for other material and personal gain. Conversely, the latter are those who have the natural disposition that they want to serve others. The servant-first type of leaders make sure that their followers' most important needs are served and that those led grow to their utmost potential; that they are healthier, wiser, freer, more autonomous, and more likely to be servants themselves. Furthermore, the life conditions of the less privileged in society are improved or at least not worsened (pp. 13-14). Servant-leaders are committed to serving the needs and well-being of their followers, so that the latter come first before the leaders; the servant-leader is more concerned about public interest than self-interest.

Servant-leadership embodies the kind of humility and other qualities that are expected of those in positions of leadership in public service. The fact that public officials are nothing but public servants warrants them to put the public interest first in all their endeavors. Leaders in local government with servant-leadership qualities will not lack in accountability, transparency, involving citizens in the decision-making process (participation), and responsiveness, which are among the key factors of good governance. Servant leaders know that citizens are the masters, and they as public officials are the servants. As a result, servant leaders are disposed to seek the opinions of the citizens in policy decision-making, to be accountable, transparent, and responsive to how the public good is utilized and managed. True servant leaders are eager to provide the needs and aspirations of their followers. When such leaders are in charge of government institutions, they are likely to ensure that public resources are used to provide service delivery and enhance social and economic development for the well-being of their fellow citizens.

Sendjaya and Sarros (2002) argued that service first, which is the philosophical foundation underpinning servant leadership, is basically different from all other leadership paradigms. While the traditional leadership models focus on motivating follwers toward achieving organizational goals, the servant leadersip style focuses on encouraging followers to be ethical and become the best persons they possibly could. Barbuto and Wheeler (2006) also asserted that servant leadership is a desire to serve and a willingness to sacrifice self-interest for the benefit of others. A servant leader understands the leadership position as an opportunity to serve and to help others to

develop to their full potential (Page, Wong, & Longley, 2004; Smith et al., 2004). Page et

al. (2004) stated that the main purpose of servant leadership "is to serve others by

investing in their development and well being for the benefit of accomplishing tasks and

goals for the common good" (p. 2). The authors also maintained that the genuine desire

and drive to serve others for the common interest is at the heart of servant leadership.

Some other scholars argued that the servant leadership paradigm focuses on collective

human development and the well being of the followers rather than on self-interest (Page

et al., 2004; Smith et al., 2004; Stone, Russell, & Patterson, 2003).

Servant leaders take an interest in developing followers and enabling them to

strive and flourish (Stone et al., 2003). Similarly, Patterson (2004) argued that the focuses

of servant leaders are squarely on the follower and their behaviors and attitude are

aligned with this primary focus. Furthermore, Page et al. (2004) argued that it is the

servanthood attitude that fundamentally informs servant leader's interactions with

followers and the execution of their leadership tasks. The servant leader is committed to

serving followers with integrity and humility (Page et al., 2004). Based on this

assumption, Page et al. argued that servant leaders are accountable for their actions and

encouraging community spirit for achieving organizational objectives, "seeking the

common good as a prime motivation, seeing work as a partnership of service, and

exercising good stewardship of resources" (p. 4).

Drawing from Spears (1998), Reinke (2004) observed that servant leadership has

gained reputation both in private and public sector and among consultants and

practitioners because of its being strongly rooted in ethical principles. Servant leaders

pursue their vision in a manner that is based on ethical and moral process. Reinke

observed that servant leadership is gaining the attention of a scandal-weary public

because of its vision of principles and caring for others, quite the opposite of the ethics of

compliance common with the government. Page et al. (2004) stated that servant leaders

pursue their vision with humility, empathy, compassion, and commitment to ethical

behavior.

Spears (2002, 2004) drawing from Greenleaf's writings posited ten characteristics

or elements that are central to servant leadership: listening, empathy, healing, awareness,

persuasion, conceptualization, foresight, stewardship, commitment to the growth of

people, and building community. These key characteristics are values that inform servant

leadership and make it stand out from other leadership paradigms. Typically, servant

leaders see themselves as stewards of their organization and its members; they are aware

that they hold their position in trust to the people and as such, their behavior is guided by

a strong sense of values (Reinke, 2004). Patterson (2004) argued that servant leadership

is a leadership process based on virtue. The author proposed seven virtuous constructs

that constitute the leadership model: agapao love, humility, altruism, vision, trust,

empowerment, and service (p. 2).

This section examined the basic tenets of transformational and servant leadership.

Both leadership theories emphasize the importance of ethics in the leadership process.

They underscore the moral responsibility of leaders toward their followers and in their

own different characteristic way posit that serving the followers' needs is essentially the

reason for leadership. Organizational leaders are expected to lift their followers to a

higher level of ethical standards and encourage them to transcend self-interest, seeking the common good in their actions and conducts. The leaders should, in the way of their decision-making and in the manner of their action, lead by example, modeling good and appropriate conduct.

<p style="text-align: center;">**Ethical Theories**</p>

Ethical theories provide us with the principles for moral guidance and for moral decision making whether as individuals or as a group. The principles enunciated in the ethical theories are also presumed to be the guiding compass for public administrators in policy decision-making and policy implementation. Nothouse (2007) noted that ethical theories provide principles that enable individuals in deciding what is right or wrong and good or bad in any ethical dilemma.

Three major ethical theories, teleological, deontological, and virtue, are identified (Vance & Trani, 2008). These three major ethical theories, along with what are known as normative and justice ethical theory are explored to have an in-depth understanding how they help to inform decision making and behavior. Each of the theories articulates and emphasizes particular ethical principles.

Teleological Utilitarian Ethical Theory

Teleological ethical theories are also known as consequential theories, because their principles are primarily focused on results or outcome of actions. This ethical perspective judges actions good or bad based on consequences (Garofalo & Geuras, 1999). Kramer (2006) noted that teleological ethics provides the framework for defining good ends and right means. Teleological ethics judges an action to be morally right if it

brings about the best attainable consequence. Action is judged as good or bad based, not on anything intrinsic to the action but only on the outcome (Hull, 1997).

The most prominent and popular form of teleological ethical theory is utilitarianism. As a form of teleology, it is oriented toward consequences or results. Bentham (1748-1832) and Mill (1806-1873) were two notable proponents of utilitarianism. Donner (1998) stated that utilitarianism is founded on the concept that pleasure or happiness is the ultimate good, desirable in itself. Bentham argued that the ultimate goal of human action was to achieve happiness or pleasure and to avoid pain; these two values govern human actions, thus stating:

> Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do…They govern us in all we do, in all we say, in all we think. (Burtt, 1939, p. 791)

Based on this idea, Bentham formulated his moral principle called the utility principle or the greatest happiness principle. The principle of utility is that principle which evaluates any human action based on its augmenting or diminishing the happiness of those affected, whether individual or community as a whole (Burtt, 1939). From this perspective, what is considered morally right action is that "which produces the greatest amount of happiness for the greatest number of people, happiness being determined by reference to the presence of pleasure and the absence of pain" (Sweet, 2008, para. 2).

Mill, a student of Bentham, was a famous proponent of utilitarian philosophy; he held to his master's teaching, though with some major revisions (Donner, 1998). Donner

(1998) stated that Mill held that the principle of utility is the primary principle of morality that justifies all our moral actions:

> The creed which accepts as the foundation of morals utility or the greatest happiness principle holds that actions are right in proportion as they tend to promote happiness wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure. (p. 257)

Mill argued that the principle of utility, the greatest happiness principle, underpins the normative, ethical theory and our decisions and actions are judged to be ethically right or wrong to the extent that they promote or diminish happiness for people (Beauchamp & Bowie, 2004). Thus, utilitarian proponents hold that a right action is the one that promotes the greatest total happiness of the people it affects (Garofalo & Geuras, 2007).

Accordingly, Vance and Trani (2008) observed, in classic utilitarianism, that the outcomes or consequences of an action provide the basis for ethical evaluation and judgment; the amount of happiness or pain that is caused becomes the standard measure. The utilitarian ethical principle guarantees the happiness and welfare of all, with no particular individual's or group's happiness and welfare regarded as more important than another's. The right actions are those that promote "the greatest possible balance of happiness over unhappiness, with each person's happiness counted as equally important" (p. 373). The element of inclusiveness is paramount in utilitarian ethics and this orientation toward comprehensive happiness and welfare for all that distinguishes it from other types of teleological reasoning (Vance & Trani, 2008).

According to Burtt (1939), Bentham insisted that government policies should be in accord with the principle of utility, which implies that they must be geared toward promoting the happiness and the welfare of the citizenry rather than diminishing it. Leaders in the public sector must look beyond self-interest and other narrow-minded interests to be inclusive and be crusaders for public interest. Stoker (2004) noted that utilitarian ethics is fundamentally oriented toward promoting the common good and enhancing the general welfare of people. The logic that underpins utilitarian ethics is the idea that a good society is the one that promotes the happiness and interests of its citizens (Lynch, Lynch, & Cruise, 2002; Stewart, 1991). Stewart (1991) stated that utilitarian ethical principle postulates and encourages that, in any situation, people should always act or make decisions that will lead to maximization of human well being and happiness.

The primary business of government is to serve its citizenry via provision of various needs that will improve their well-being and happiness. For example, Gueras and Garofalo (2002) remarked that the aim of government agencies is to take charge of "health, education, safety, and poverty is to make the lives of people happier" (p. 50). Public administrators must have the cognizance that they are morally obliged to serve to enhance the interest and well-being of the citizenry and not for their own interest at the disadvantage of the public. The utilitarian ethical point of view encourages that public official's actions, policies, and policy implementation must be focused on increasing the well-being and the condition of life of the people they serve.

Deontological Ethical Theory

Deontological ethical theory presents an ethical framework that considers morality as a duty, a moral rule, or a principle that ought to be followed (Garofalo & Geuras, 2007; Van Staveren, 2007). Deontological ethics contrasts teleological ethics, utilitarianism, for it evaluates and judges ethical merit of an action, not by the outcomes or consequences, but rather, on motive based on duty or moral principles (Garofalo & Geuras, 2007; Johnson, 2005; Van Staveren, 2007). From the deontology perspective, the right action or right decision is the one permitted by rule and the wrong action is that which the rule disapproves (Vance & Trani, 2008). Deontological ethics is also known as rule-based ethics.

Deontologists argue that certain actions are right in themselves, and some are intrinsically bad, no matter their outcomes; thus, bad action should not be pursued at all. Even if, they might produce good outcomes, the ends do not justify the means (Geirsson & Holmgren, 2000). Deontological ethics provides and emphasizes principles or "universal norms that prescribe what people ought to do, how they should behave, and what is right or wrong" (Van Staveren, 2007, p. 23).

Kant was the chief proponent and a notable figure in deontological moral philosophy (Geuras & Garofalo, 2002). Kant underscored that moral law binds humanity as a necessity and as a duty to obey its dictate; he emphasized the importance of adhering to ethical principles (Geirsson & Holmgren, 2000). One scholar noted that Kant's theory "captures the idea of 'acting on principle' or doing something simple because it is the right thing to do" (Ciulla, 2003, p. 95). Some other scholars observed Kant's insistence

that ethical rule must not be used as a means to an end but must be followed for its own

sake (Garofalo & Geuras, 2007).

Kant (and other deontologists) emphasized the importance of adhering to ethical

principles, doing the right thing no matter what, because he believed that this action leads

ultimately to achieving the good. While utilitarianism evaluates the good based on the

"greatest good for the greatest number," from Kant's perspective what may be "good for

the greatest number" in the present ultimately could become the source of great pain for

the greatest number. If we follow principles, even if it brings pain in the short run, we can

be assured that it would result ultimately in "the good", which is the objective of all

ethical behavior.

Kant was of the belief that reason is the source of moral rules, expressed via the

human will (Van Staveren, 2007). It implies that people should not submit to rules for

rule's sake; rules must be grounded in reason. Consequently, in an attempt to ground all

ethical judgment on a rational principle, Kant posited the concept of "categorical

imperative" as the ultimate moral norm (Sullivan, 1995), which he formulated as, "Act

only according to that maxim whereby you can at the same time will that it should

become a universal law" (Ciulla, 2003, p. 102). Kant believed that the source of moral

justification of human actions emanates from the categorical imperative (Guthrie, 2001).

According to Van Staveren (2007), the categorical imperative "may be based on rights, a

belief in fairness, an intrinsic valuation, or something else, as long as there are

universalisable moral duties" (p. 23). One of the maxims emanating form Kant's

categorical imperative is the formula of respect for the dignity of a person (Sullivan,

1995) or a humanity formula (Johnson, 2008). This maxim postulates that humanity should never be treated as a means but always as an end in itself (Beauchamp & Bowie, 2004; Johnson, 2008; Sullivan, 1995). Van Staveren (2007) noted that this maxim supports the equality of all human beings; no individual should be turned into a means for others' ends, but people should be treated as an end in themselves. Johnson observed that the maxim of "treating humanity as an end" implies that people should never be considered as merely as tools to be used to reach others' goal. Van Staveren argued that the deontologists are less likely to compromise their personal, ethical standards despite opposition or pressure. Further, he observed that the deontologists are more likely to pursue such values like justice, truth, mercy, and respect of others' right, knowing that it is more uplifting than pursing selfish interests. The maxim promotes information sharing and concern for people as it condemns deceptions, coercion, and violence (Johnson, 2005).

Virtue (Character-based) Ethical Thoery

Virtue or character-based ethics theory has its focus on character traits people need to acquire to have the capacity to make ethical decisions and act rightly (Geirsson & Holmgren, 2000; Stewart, 1991). Virtue ethics is concerned with the sort of person an individual ought to be (Cawley, Martin, & Johnson, 2000; Stewart, 1991), and the kind of life a person ought to live rather than the kind of actions the individual should perform (Stewart, 1991). Referring specifically to those in leadership positions, Northouse (2007) observed that virtue ethics is concerned about who the leaders are as human persons. In other word, the focus of virtue ethics is on the agent rather than on the act (Garofalo &

Geuras, 2007; Stewart 1991), on "being rather than on doing" (Stewart 1991, p. 363). For Weaver (2006), virtue theory provides an ethical framework, which focuses on a person's character traits and, also, on a person's dispositions to act in manners that enable the achievement of certain ends. Saying this in another way, Patterson (2004) stated that virtue theory is concerned with the question of doing the right thing with the focus on the moral character of the agent.

Fowers (2008) observed the existence of various and different virtue traditions with philosophical and religious backgrounds. Moreover, each of these traditions has a different understanding of virtues. Some authors observed that, despite the attention given to virtues over the period of time, no dominant version has emerged (Lanctote & Irving, 2007). However, Fowers identified with Aristotle's virtues for the basic fact that it "is systematic, wide-ranging, subtle, and powerful" and it has had a great impact on Western civilization (p. 630).

Aristotle has been regarded as the leading theorist in virtue ethics theory as well as the inventor of physics, politics, and biology, a leading thinker and theorist in almost all arenas. Aristotle taught that virtues were the internal qualities that enable a person who acquires them to achieve *eudaimonia*, which means blessedness or happiness or prosperity (Fowers, 2008: MacIntyre, 1984). MacIntyre (1984) noted that Aristotle insisted that the practice of the virtues is vital for achievement of what is good for man, and the exercise of virtues requires an individual to have the capacity to judge and make choices that lead "to do the right thing in the right place at the right time in the right way"

(p. 150). Fowers affirmed, "virtues are the character strengths that are necessary to pursue what is good" (p. 631).

For Aristotle, it is in a community that individuals fulfill their lives and attain happiness; hence, the individual happiness should involve and enhance the good of others in the community (Irwin, 1999). Aristotle considered human beings as political animals whose human capacities and goals can only be achieved and fulfilled in a community (Irwin, 1999). He taught that political science was the proper science that could enable people to seek and to achieve happiness; happiness defined in terms of "living well and doing well" (Irwin, 1999, p. 12). Aristotle also claimed that the goal of political science was the formation of "character of the citizen, to make them good people who do fine actions" (Irwin, 1999, p. 12). Further, he argued, "the true politician seems to have put more effort into virtue than into anything else since he wants to make the citizens good and law-abiding" (p. 16). Ciulla (2003) noted Aristotle's insistence on studying ethics and politics together. Aristotle argued that ethics helps individuals to live well and happily in a community; ethics seeks to discover the good for an individual and a community (Irwin, 1999). Macaulay and Lawton (2006) quoted Oakley and Cocking (2001) as maintaining that "virtues are character traits which we need to live humanly flourishing lives" (p. 702). Based on Aristotelian tradition, virtues include courage, temperance, generosity, self-control, honesty, sociability, modesty, fairness, and justice (Northouse, 2007).

Svara (2007) argued that public administrators needed to be virtuous individuals; they need to develop virtues to be able to make good policy decisions. From the

Aristotelian perspective, virtuous public administrators have the capacity and disposition

to use their positions to enhance the *eudaimonia* of the citizenry through the provision of

good governance. They are aware of the moral responsibility their positions engender;

therefore, they are committed to discharging their duties with moral integrity. Svara noted

the following traits or virtues that are expected to be found in a public official: honesty,

integrity, promise-keeping (trustworthiness), loyalty (fidelity), fairness, caring for others

(benevolence), respect for others, responsible citizenship, pursuit of excellence, and

accountability. Cooper (1987) added rationality, prudence, respect for law, self-

discipline, civility, and independence as virtues appropriate for public, administrative

ethics.

The acquisition and practice of virtues by individuals in society, particularly by

those in positions of leadership, help to the attainment of a good and flourishing society.

The leaders in the public sector need virtues to be able to build up organization or society

where the needs of members are paramount; common interests always the priority, and

society or organization noted for its flourishing life. Hart (1994) argued that virtue must

be the pivotal aspect public officials character, which must guide all their actions and

behaviors.

Justice Ethical Theory

Rawls (1981) articulated the idea of justice as fairness in his work entitled *Theory

of Justice*. Rawls emphasized the importance of justice in social institutions. He was

convinced that rational human beings have inviolable rights founded on justice, which

even the pursuit of the general welfare of the society cannot displace. Based on this

conviction, Rawls insisted that it would never be right and just to deprive freedom or subject some people to unjust treatment to achieve the greatest benefits for all. Rawls' justice theory contrasts the utility principle, which advocates decisions and actions that produce greater benefits or satisfactions for many.

Rawls stated, "In a just society the liberties of equal citizenship are taken as settled, the rights secured by justice are not subjected to political bargaining or to the calculus of social interest" (pp. 3-4). Articulating his justice theory, he stated,

the guiding idea is that the principles of justice for the basic structure of society is the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association. These principles are to regulate all further agreement; they specify the kinds of social cooperation that can be entered into and forms of government that can be established. This way of regarding the principles of justice I shall call justices as fairness. (p. 10)

According to Rawls, the original position is a hypothetical situation in which he assumed a rational human being makes apposite choices about justice "behind a veil of ignorance" (p. 11). No individual knows his or her place or position in society or has any sense of his or her "position in the distribution of life's assets and abilities" (Lynch, Lynch, & Cruise, 2002), as he/she is placed in a condition of the veil of ignorance. Rawls (1981) posited that self-interested and rational human beings under "the veil of ignorance" in the original position would base their decisions under two principles: first,

equality in the assignment of basic rights to all affected, and second, social and economic inequalities are just only if they are reasonably meant for everyone's benefit. Everyone has an equal access to economic resources and equal opportunity to compete for power and positions in society. Ciulla (2003) observed that Rawls' first principle ensures "liberty of the person and political equality as well as liberty of conscience and freedom of thought" (p. 158), while Wenar (2008) observed that Rawls' second the principle, among other things, guarantees a level playing field that individuals need to pursue varieties of interests and maintain their dignity as free and equal human beings. Democratic governance involves equal liberty, individual autonomy, social justice among others. These values are realizable if only the public leaders were to act from and base their decisions on justice principle.

Critical Evaluation of the Ethical Theories

Among the four ethical theories explored and examined above, utilitarian and deontological ethics are the most prominent in public administration (Adams & Balfour, 2005; Garofalo & Geuras, 2007). Adams and Balfour (2005) observed that both public service and professional ethics, to a larger extent, depended upon both utilitarian and deontological ethics for the decision-making process. For example, Brady and Woller (1996) stated that public administrators are daily engaged in making judgments of utility regarding many topics and issues in their positions. On the other hand, Pops (1994) observed the application of deontological principle by the public administrators and public managers.

Each of these four maintained a different framework for ethical evaluations, which are peculiar to each; however, they are not exclusive to one another, each enlightens only an aspect of ethics, and none embodies the totality of what we know about ethics and practice. The job of public administrators is quite complex; therefore, it needs a wider spectrum of an ethical framework for behavior and for making right decisions. None of the ethics theories provides the best way for resolving ethical dilemmas that face administrators daily in their places of job. With this understanding, Garofalo and Geuras (2007) called for unity or integration of all ethics principles in public administration. They argued that the integration of normative, ethical framework in public administration would enable administrators to "form a coherent moral point of view" (p. 132). Thus, their ability is reinforced to make right ethical decisions that advance the public interest and promote citizens' *eudaimonia.*

Cooper (1987) argued for a normative virtue ethic for public administration that would be complementary and be supportive to application of other ethical principles. According to Cooper such normative ethic must include (a) an understanding of appropriate ethical principles, (b) an identification of virtues which are supportive of those principles, and (c) analytical techniques which may be employed in specific situations to interpret the principles (p. 321).

Consequently, men and women who work in the public sector, particularly in government, need to be grounded in ethical values and principles. Good grasp of ethical principles will enable public officials to face the challenges of ethical dilemmas that confront them daily in their places of work as they engage in policy decision-making and

policy implementation. The benefit of being acquainted with ethical principles is that they provide broad ethical perspectives for looking at issues critically before making any policy decision. Also, the benefit of having this integral perspective of ethical principles is that they will enable public officials to make decisions and choices that are focused on public interests rather than on self-interests, or those of a privileged group. To be able to provide ethical leadership, the councils' officials must be "well-grounded in a set of values and beliefs that we would view as being ethical" (Trevino, Hartman, & Brown, 2000, p. 140).

Ethical Leadership Construct

This study is grounded in the conceptual framework of ethical leadership in the context of promoting good governance in local government. The purpose of this research is to gain a deeper understanding of how the ethical leadership construct can help improve good governance and, hence enhance service delivery in Nigeria's local government.

Mendonca (2001) observed the urgent need for ethical leadership "in organizations and in society if we truly want to achieve the common good of human welfare at personal, organizational, and societal levels" (p. 267). He posited a question: Does an organization needs ethical leadership to be effective and successful? While he also noted the fact that some unethical leaders have been able to establish successful organizations, the sustenance of such leadership for a long time is questionable. Mendonca claimed, therefore, that the enduring success and survival of an organization rest on ethical leadership.

Philosophers from the time of the ancient Greeks, particularly thinkers such as Plato and Aristotle, have underscored the importance of ethics in leadership, especially in public organizations. However, despite the acknowledged significance of ethics and frequent occurrence of corruption in various degrees and kinds, and abuse of power by those in leadership positions, in organizations, private and public, not much study on the theoretical foundation of ethical leadership has been published (Northouse, 2007). Other scholars have noted that ethical leadership is underresearched (Brown et al. 2005; Ciulla, 2004; O'Connell & Bligh, 2009) and that not much work has been done to understand "its theoretical base or its connection to related constructs and outcomes" (Brown et al., 2005, p. 129). However, Brown et al. (2005) noted that the frequent publicized ethical scandals and failures in both public and private sectors "have raised the important questions about the role of leadership in shaping ethical conduct" in organizations (p. 117).

Brown et al. (2005) conceptualized ethical leadership based on the social learning theory of Bandura (1997, 1986). Brown et al.'s ethical leadership concept differs from other model of leadership with ethical components such as transformational, servant-leadership, and others (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). The other leadership models with the ethical dimension fall short in encompassing all the components of ethical leadership; they are not "broad enough to encompass all that an ethical leadership is seen and do" (Brown et al., 2005, p. 119).

Conceptualizing ethical leadership from social learning perspective, Brown et al. (2005) defined ethical leadership as "the demonstration of normatively appropriate

conduct through personal actions and interpersonal relationships, and the promotion of

such conduct to the followers through two-way communication, reinforcement, and

decision-making" (p. 120). In this definition, Brown et al. enumerated the constitutive

components of ethical leadership. Ethical leaders (a) demonstrate appropriate conduct

such as honesty, trustworthiness, fairness, and cares, in their behavior and model such to

followers; (b) make ethics a salient factor; communicate unambiguously about ethics, and

provide followers with just interpersonal process to express their views; (c) reward

ethical conduct and discipline or punish the disobedient ones; and (d) make decisions

based on principles and justice (pp. 120-121).

Brown et al.'s (2005) concept of ethical leadership corresponds to what Trevino et

al. (2000) regarded as two essential pillars for ethical leadership. Trevino et al. argued

that those who are perceived as ethical leaders are characterized as moral both personally

and in their roles as leaders. They also encourage accountability with a reward system

(Trevino et al., 2000). Table 2 shows the two pillars of ethical leadership.

Table 2

Two Pillars of Ethical Leadership

Moral Person	Moral Manager
• Traits: Integrity; honesty; trustworthiness	• Role modeling through visible action
• Behavior: Do the right thing; concern for people; being open; personal morality	• Rewards and discipline
• Decision-making: Hold to values; objective/fair; concern for society; follow ethical decision	• Communicating about ethics and values

Note. Adapted from Trevino et al. (2000) with permission.

Brown et al.'s (2005) ethical leadership concept is broader than the leadership of others in perspective. Like all other models with ethical perspective, it includes "attributes such as integrity, trustworthiness, fairness, concern for others, and behaving ethically" which Trevino et al. (2000) regarded as characteristics of a moral person (Mayer et al., 2009, p. 3). In addition to these attributes, Brown et al. argued that ethical leaders are expected to employ transactional efforts to influence their followers to behave ethically, which depicts what Trevino et al. (2000) referred to as a moral manager (Mayer et al., 2009; Trevino & Brown, 2006). Trevino and Brown (2006) identifying the ethical leadership components stated,

> ethical leadership represents the leader's proactive efforts to influence followers' ethical and unethical behavior. Moral managers make ethics an explicit part of their leadership agenda by communicating ethics and values message, by visibly and intentionally role modeling ethical behavior, and by using the reward system (rewards and discipline) to hold followers accountable for ethical conduct. (p. 597)

One may inquire into what differentiates ethical leadership from other leadership models with the ethical dimension. Toor and Ofori (2009) posited that the distinction is found in this idea: ethical leadership emphasizes "internalized moral perspective, moral person, moral manager, and idealized influence" (p. 536). These leadership models underscore that positive leaders "are trustworthy, honest, reliable, and credible." Thus, they all emphasize the "moral person dimension of ethical leadership"; but it is the "moral manager" that gives ethical leadership the distinctive mark (p. 537). Ethical

leadership essentially emphasizes appropriate conduct not just for those who lead but for the entire organization. However, as Trevino declared, "If there isn't an observed ethical leadership at the top, you won't find it in the organization" (p. 140).

The ethical theories provide people with the principles for acting rightly and making right decisions; thus, serving as the road map to morality. The principle that each of these principles espouses is meant to enable people to act in ways that promote the common good. Each ethical theory recommends a particular principle for arriving at right, ethical conduct and decision; therefore, each principle is short of being a comprehensive guideline. None of them provides a complete view of making the right decision. Hence, some authors advocate for a unity or integration of ethical principles in public administration to improve ethical, decision-making of public servants.

Ethical leadership as conceived by Brown et al. (2005) is exercised by leaders who demonstrate both the characteristics of a moral person and moral manager. Ethical leaders lead by example, and they are able to communicate and enforce ethics and practice in their organizations, implying that ethical leaders' conduct and decisions are grounded in ethical values and ideals, and at the same time they ensure that their followers, too, are ethical in their actions and decisions to enhance the common good. The aspects of communication and enforcement of ethics practice among the followers are what distinguishes the ethical leadership construct from the other leadership models with an ethical dimension.

Leadership Ethics and Good Governance

The public service is important and crucial for enhancing good governance. The

United Nations Public Administration Network (UNPAN) (2000) remarked that public

service functions as an administrative structure through which government carries out its

policy decisions and policy implementations. The standard of governance and its

outcomes in any government reflect the caliber of officials that constitute the

administrative force. A good and efficient administration is equally a responsive one; it

takes cognizance that purpose and obligation of government is to protect peoples' rights

and promote their individual and collective well-being as human beings (UNPAN, 2000).

Good governance is conceptualized here to mean government capacity to discharge its

responsibilities in an effective, transparent, accountable, responsible, and just manner

(Hope, 2005).

Good governance in SSA, as in other corners of the world, hinges "on many

factors such as sound leadership, encouraging grassroots participation in the governing

process, accountability and transparency of government, among others" (UNPAN, 2000,

p. 37). Such sound leadership could only be guaranteed by men and women of moral

integrity who understand the importance and the role of ethics and practice in the

leadership process toward achievement of the common good. Morrell and Hartley (2006)

underscored the importance of ethics as a fundamental and crucial factor for effective

political leadership in local government.

Ethical leadership has long been linked with good government, though the

bureaucratization of modern government has placed more emphasis on managerial

efficiency than on ethics (Macaulay & Lawton, 2006). Aristotle emphasized the need of

ethical public administrators for good governance of the state (Irwin, 1999). Many

scholars concur that the widespread unethical conducts and scandals in both public and

private sectors is the outcome of the negligence of ethics and practice by organizational

leadership (Cohen & Eimicke, 1995; Farazmand, 2002; Fournier, 2009; Kernaghan,

1996; Maguire, 1997). Fournier (2009), for example, noted that "[m]ost people are

dismayed with the state of affairs. They are sick of the deception, cheating, and

corruption. People don't know who, or what, to trust" (p. 3).

However, Menzel (2007) observed that good governance, which is crucial to

democratic government, is dependent on ethical leadership of government officials. Also,

some international bodies like the UN, the World Bank, the OECD, and TI have

emphasized the importance of ethical practice among government officials and have

linked ethical leadership with good governance. Therefore, they have taken the initiative

to encourage member states and establish projects to combat and eliminate corruption and

promote ethical practices in their public administration (Richter & Burke, 2007). The

DPADM (2007) noted that the public is demanding higher standards of ethics,

transparency, and accountability in the public sector. DPADM also argued that ethics,

transparency, and accountability are the prerequisite values of good governance and

sustainable development that support and encourage responsive public policy and high

levels of public sector performance. Similarly, Hope (2005) noted the statement of the

former UN Secretary-General Kofi Annan that "good governance is perhaps the single

most important factor in eradicating poverty and promoting development" (p. 385). The

President of the African Development Bank (AFDB) stated, "Good government

underpins sustainable development and poverty reduction in the longer term" (p. 385).

The quest and demand for good governance is based on the conviction that it is the ideal

and necessary to surmount "the socio-economic and political impediments to

development that have rocked, especially the developing world for decades" (Kakumba

& Fourie, 2007, p. 651).

The United Nations Economic and Social Commission for Asia and the Pacific

(UNESCAP) (n.d.) identified eight major characteristics or principles of good

governance: accountability, consensus orientation, effectiveness and efficiency, equity

and inclusiveness, participation, responsiveness, rule of law, and transparency.

For the purpose of this study, the following principles of good government: participation,

accountability, transparency, effectiveness and efficiency, responsiveness, and rule of law

will be elaborated on to provide further information on how each informs governance

within the context of Nigerian local governments and government in general.

Participation

Participation as a principle of good governance involves conducting free and fair

elections, ensuring that all citizens have a voice in their local public affairs (UNECAP)

and that all the stakeholders are involved in the decisions-making process in matters that

pertain to their lives (Agbokaba & Ogbonna, 2004). The 1976 local government reforms

in Nigeria provided for political participation of local people in their local governments

(Obi, 2004). Evidence regarding political participation, for example, shows that Nigerians

are still under the shadow of long years of military dictatorship; many are still skeptical

and thus unenthusiastic in getting involved with government affairs. Dibie (2003) observed the low 40% turn out of Nigerians in national and local elections. He further noted that about "70% of citizens of voting age did not vote in the 1999 presidential election". Moreover, between 75 to 90% did not vote in any of the state and local government elections in the same year.

Rigging of elections and other fraudulent election practices are factors contributing to nonparticipation of many in any elections in Nigeria. Nigeria has a very poor record of conducting free and fair elections in the three levels of government. The elections are always marred with rigging and fraud. The Human Right Watch (2007) reported that 2004 elections in 774 local government councils were flawed with "violence, intimidation, and fraud" (p. 15). Dibie (2003) observed the rigging of elections and other malpractices in Nigeria. He, however, noted that voting is only an aspect of participation. Drawing from Sharp (1990), Dibie identified four guidelines for citizens' participation in governance of their local government: (a) local government should adopt open policies like open hearings and meetings laws that allow citizens' input into public decision-making process; (b) local government should have information strategies like citizens surveys and units for addressing complaints from citizens; (c) local government should support neighborhood organization activity, and (d) strategies should be in place for involving citizens in a collaborative effort for service delivery with the public service professionals (Dibie, 2003). Public service effectiveness does not ensure only enhancement of quality of life, but it also entails ensuring citizen participation in the process (Gaster, 1999).

Accountability

Accountability is an important element of good governance (Cameron, 2004;

UNESCAP, n.d.); it "is an integral part of government and public management"

(Kakumba & Fourie, 2007, p. 651). Accountability involves being answerable for

decisions or actions, often to prevent the misuse of power and other forms of

inappropriate behavior (Cameron, 2004). Hope (2005) noted the connection between

transparency and accountability as he asserted that a "government that is transparent is

also likely to be accountable" (p. 298).

UNESCAP stated that good governance needs accountability. Some researchers

posited that accountability is a vital feature of modern democratic governance (Bovens,

2005; Cameron, 2004; Hope, 2005). Bovens (2005) stated that democracy is of no value

if the office holders are not held accountable "for their actions and omissions, for their

decisions, their policies, and their expenditures" (p. 1). People established public

institutions to serve the interest of the public and, therefore, the need for accountability

by the public officials (Hope, 2005). Public officials have a moral duty to be accountable

in how they used the authority and public resources given to them (Salminen, 2006).

Thus, accountability refers to the obligation public officials have to render a report on

how they used the public resources and as they also answer for their failure to meet the

stated performance objective (Armstrong, 2005, p. 1). It also refers to a system in public

institutions where by public office holders are held accountable "for their behavior,

actions, and decisions" (Hope, 2005, p. 298). The UN (1997) observed the importance of

accountability in the public service to control corruption and subversion of the public

interest.

Kakumba and Fourie (2007) provided these three key purposes for accountability,

particularly in public organization: (a) to ensure control of abuse and misuse of public

power; (b) to ensure effective use of public resources and adherence to procedural law

and public service values, and (c) to encourage learning and continuous improvement in

governance and public management (p. 651). The authors stated that these explain why

an organization adopts various processes and mechanisms to ensure appropriate behavior

and performance in pursuit of organizational objectives. Hope (2005) observed that the

governance record in Africa shows a rather poor level of public accountability and thus

needs to be improved. He posited that the lack of proper accountability in many African

governments is because neo-patrimonial rule still dominates their politics and

development management.

Many public leaders in SSA tend to see their public positions as personal

inheritance or property, which they often strive to secure by "the selective distribution of

favors and material benefits to loyal followers who are regarded and treated as clients"

(Hope, 2005, p. 298). This patrimonial nature of public officials in this region

undermines good governance and inhibits the prospect of achieving sustainable

development (p. 299). Cameron (2004) noted that because public officials are entrusted

the power to manage public goods they are expected to discharge their duties with

optimal responsibility and in accord with accepted standards of ethics and conduct.

Ethical practice is an important requirement for maintenance of accountability in the public sector.

Transparency

Piotrowski and Van Ryzin (2007) defined governmental transparency as the ability to know what government is doing or activities of government. Hope (2005) observed that transparency in government means that "reliable, relevant, and timely information about the activities of government is available to the public" (p. 296). UNESCAP (n.d.) revealed that transparency involves free availability and accessibility of information to the people affected by government's decisions. Consequently, some researchers have argued that free access to information is the key element of governmental transparency (Kinchin, 2007; Pasquier & Villeneuve, 2007; Piotrowski & Van Ryzin, 2007).

Kinchin (2007) remarked that accountability has insignificant value if it is not seen done "by those to whom the public service is accountable" (p. 114). Hence, transparency is a vital factor in good governance; the public officials have the obligation to provide information about the activities of government to the public (Kinchin, 2007). Transparency in government helps to reduce uncertainty and control corruption among public officials (Hope, 2005).

Transparency in Nigerian local government administration will contribute a great deal to improving the quality of governance and delivery of goods and services. Hope (2005) noted three dimensions of transparency in government operations in African government. The first involves mostly behavioral aspects, which warrants "clearly

established conflict-of-interest rules for elected and appointed officials, a transparent

regulatory framework, open public procurement and employment practices, a code of

conduct for public officials, and freedom-of-information requirements." The second

dimension involves "the provision of reliable information on the government's economic

policy intentions and forecasts." The third dimension entails the obligation to provide

"detailed data and information on government operations, including the publication of

comprehensive budget and other planning and policy documents" (p. 296). These

dimensions portray that "transparency is closely associated with the successful

implementation of good governance and the achievement of sustainable development"

(Hope, 2005, p. 296).

Enforcement of transparency in the local government system in Nigeria requires

moral leaders who are committed to ethics and practice in the councils. Reporting on

Latin American local government, Bliss and DeShazo (2009) observed that good

governance based on ethical conduct of the local officials and transparency will help to

promote democracy in that region. The same holds true in Nigerian local government

administration. The local inhabitants in Nigeria have been yearning for dividends of

democracy, which is good governance.

Effectiveness and Efficiency Principle

An efficient public service is fundamental to government (Ogbakoba & Ogbonna,

2004), aiming at fulfilling its obligations to the people. The civil service is mainly for

policy implementation in government; it follows that if it is inept and corrupt, the

administration will fall short in fulfilling its obligations to the people (Ogbakoba &

Ogbonna, 2004). This principle of good governance requires local officials to galvanize

all the administrative apparatus available toward producing positive outcomes that meet

the aspirations and interests of the public while making the utmost use of available

resources (UNESCAP, n.d.). To be effective and efficient toward achieving the goals of

local government, the council's administrators must ensure that skilled and qualified men

and women are employed to take charge of the business of their councils. Okafor (1984)

remarked that many local governments in Nigeria lack skilled and experienced personnel

to execute and supervise their development projects; the resultant effects are

mismanagement and waste of limited resources. The need for professionalism in public

service is "to ensure effective and efficient delivery of public services and to combat

bureaucratic corruption at the local government level in Nigeria" (Dibie, 2003, p. 1074).

Responsiveness

Good governance also requires that the government is responsive to the needs of

citizens. Responsiveness entails that government agenda and policies are to be focused on

citizens' needs and interests; it implies integrating citizen demands in the decision-

making and resources allocation in the light of citizen needs (Oquist, 1999, p. 126).

Responsiveness in a practical sense means that " public services are delivered and

requests and complaints are responded to within a reasonable timeframe" (Council of

Europe, 2007).

The Nigerian local authorities cannot be responsive unless they are committed to

serving the needs of the citizens. Responsive local public officials, while engaging citizen

participation, carefully articulate those policy agendas that promote socioeconomic and

human development of the citizenry. Responsive local administrators listen to the concerns and complaints of people and endeavor to provide channels for addressing them. Brewer (2007) argued that effective handling of public service complaints and upholding of rights of redress in the system is "an integral feature of good governance and effective service delivery" (p. 59).

Responsiveness also entails that the council is effective in providing public goods and services. Public administrators are morally bound to use public resources to provide for public needs and to be just and fair in distributing public resources. Ethical codes and rules help to check against wrongful use of public resources for personal or private interest. Quill (2008) rightly observed that ethics helps to encourage individual, public servants to conform to their various professional norms and ethical codes and to eschew mistakes that violate the public trust. Inasmuch as professional expertise is an important value in public administration, it is of little effect if it is not accompanied with men and women of ethical integrity. For example, if an individual who is not honest is appointed to head council's treasury simply because of his or her expertise, before long the council's treasury will be liquidated via misappropriation and other corrupt means. Salminen (2006) succinctly expressed this point as he stated "[p]ublic servants are not simply professional because of their expertise, but also because of adherence to high moral standards" (p. 183). Both expertise and ethics are vital and crucial in public service for good governance outcomes.

Rule of Law

The achievement of good governance in the form of government, particularly a democratic government, requires the existence of the rule of law, which demands impartial enforcement of the established just and fair laws, and the existence of impartial and incorruptible judiciary and law enforcement agents (UNESCAP). Falana (2007) observed that "the adoption of the right legal framework and of the necessary legislation and the predictable and consistent implementation of the law are crucial to address the destructive effects of official corruption" (para. 5). The rule of law requires compliance by individual and groups of people, citizens or noncitizen, public official or private member of society (Morita & Zaelke, 2005). With the rule of law in place, public leadership is obligated to comply with the constitution of the country, keep the laws, and the regulations of the public service. Public officials found wanting as far as compliance with the law is concerned face the consequences the law prescribes.

Rule of law is a fundamental condition for the establishment of good government (Falana, 2007); no sustainable development is possible without it. Morita and Zaelke (2005) argued, "Without proper functioning institutions of governance based on the rule of law that promote social stability and legal certainty, there cannot be investment and assumption of risk that form the basis of market economy development" (p. 16). Laxity in enforcement of law encourages corruption, especially in the public service, which negatively affects the confidence of the investors (Morita & Zaelke, 2005). When economic investment is weak it "slows economic growth and consequently deprives the governments of resources to invest in education, social safety nets, and sound

environmental management, all of which are critical for sustainable development" (p. 16).

To ensure that everybody plays by the rules, government must ensure the establishment of the legal system that is firm and independent and law enforcement agents who are both professional and ethical. It must be clear that, without exception, all are required to follow the law or face the consequences in failing to do so. If this is not the case, people are likely to break the laws with impunity. Nnamani, the former Senate president, was reported to have remarked that public officials' corruption would not be properly addressed and eliminated if those who stole the public money were allowed to go free (Oyedele, 2010). When public officials are not held accountable for their dishonesty and corrupt conduct, it "undermines the trust and confidence of the people that government can do good and advance the public interest" (Falana, 2007, para. 5).

The growing interest in and popularity of democracy around the globe today is based on belief and conviction that democratic governance is "the most critical vehicle to fulfill individual aspirations, articulate interests and nurture the civil society" (Cheema, 2005, p. 2). Cheema (2005) argued that many political systems and cultures recognize fundamental values such as, "respect for human dignity, justice, equity, participation, and accountability that underpin human right, democracy, and good governance" (p. 2). Hence, for democracy to grow and thrive in any society, it needs men and women of moral integrity to run the business of government.

Apparently, local government leaders with sound, ethical character who are committed to ethical leadership will accord good governance principles a prominent

place in their administration. Such public administrators utilize their power and authority for the good and well-being of their constituents. They respect and treat their followers as fellow human beings with equal rights. Most likely, "leaders who respect the rule of law, accountability, transparency and permit the enjoyment of human and civil rights" (Olowu, 2002, p. 346) will ensure good governance in local coucil. Baje (2009) summarized the kind of leaders for whom Nigerians are longing in all the three levels of government:

> We want people who are purposeful, pragmatic, pro-active and patriotic. They should be ready to sacrifice that self-destructive urge to satisfy the whims and caprices of a few cronies at the expense of the common good. They should be able to feel our pains and deprivations and do something about it. They should strengthen the institutions of free, fair and transparent elections, stable infrastructural development, sound education and qualitative yet affordable healthcare delivery.

> We need the beacon bearers, to lead us all from this long, dark tunnel of poverty, apathy and diseases to the light of that dawn when our enormous oil wealth would deliver the true dividends of democracy. (para. 9 & 10)

Leadership Ethics and Service Delivery in Local Government

The 1976 LG reforms in Nigeria, among other things, were meant to promote public service delivery at the grassroots level. The decentralization of power from the center to the local level, while it serves to bring the government near to the people on the periphery, is expected to enhance efficiency and effectiveness in service delivery to the

local communities (Dibie, 2003; Idike, 1995). The reformers meant to establish an administrative system that is focused on providing efficient and effective public service delivery (and good governance) to the populace of Nigeria living in the local areas (Olaripekun, 1998).

The former British Prime Minister, Tony Blair, in his foreword to his country's 2001 Local Government Act, commented that people want their LG to be "vibrant, innovative and responsive local government delivering the quality of local leadership and public services that their communities need" (p. 9). He also noted that the local public officials as part of the members of the communities are expected to be effective in providing for individual needs. Further, he stated that citizens wanted good standards of education, safe communities, efficient transport systems and high-quality care for the vulnerable in our society. They want clean streets, decent housing, good leisure and cultural facilities, and well planned neighborhoods. They want their voices to be heard when decisions are made about how these services are delivered, and they want someone looking after and speaking up for the interests of their communities (p. 9). These expectations of the British from their local leaders as articulated by the former minister hold true to any society in the modern world.

It has been the expectation of many Nigerians that creation of the new LG system will help to quicken and enhance goods and service delivery in localities. LG is valued and seen as a crucial vehicle for developing and providing welfare services to the people at the grassroots. It is argued that LG is more efficient and capable in providing service delivery at the grassroots than the federal government (Brooks, 1999). Hoping that LG

system will quicken the socioeconomic development of their localities, many
communities in Nigeria are agitating for local government. Ukiwo (2006) cited a
statement of former president Obasanjo:

> The number of Local Government Areas (LGAs) had also risen steadily from 301
> in 1976 to 774 currently listed in the First Schedule, Part I of the Constitution of
> the Federal Republic of Nigeria, 1999, yet the clamour for the creation of more
> LGAs has not abated. Indeed, as of date, a total of over 500 new LGAs are in the
> process of being created by various State Governments. (p. 1)

The International Council on Human Right Policy (ICHRP) reported that
decentralization has taken place in many developing countries, like Nigeria; and that the
LG in those countries have taken responsibility for providing public services related to
"health, education, housing, water supply, policing, taxation and other matters" (ICHRP,
2005, p. 11). These actions imply that LG has become relevant as one of the centers of
policy formation and policy implementation (ICHRP, 2005). Decentralization is
understood here to be transfer of power and responsibility from the federal or central
government to an intermediate and local government. The extension of power to local
authorities warrants that they utilize it to promote the interests of their local populace.

Furthermore, Billantes (2001), as cited by Joaquin (2004) insisted
"[d]ecentralization does not only involve transferring power and responsibility but also
the transfer of accountability" (p. 209). Joaquin (2004) remarked that decentralization
"puts to the test whether local politicians can be responsive and accountable to their
constituencies" (p. 209), further arguing that decentralization of power to LG could

encourage robust and vibrant "civic engagement and public – spirited public administration and promote honesty and accountability" (p. 207). This strategy can only be attainable if local public officials are men and women with sound moral integrity. Menzel (2007) clearly stated that, without ethical public servants, effective production of public goods and service delivery is unachievable.

The purpose for establishing local government is to facilitate development and promote service delivery in the rural areas. The EFCC chairperson, Madam Waziri, remarked that the LG councils have failed in the reason for their establishment and existence; local officials are using the councils as avenues for siphoning public funds instead of using them for public service (Nigerian Tribune, Sept 10, 2008). Apparently, "corruption and mismanagement remain a major cause of Nigeria's failure to make meaningful progress in improving the lot of ordinary Nigerian" (HRW, 2007, p. 31).

Abdullahi (2004) provided seven factors that make corruption inevitable and thus thrive in the public sector in Nigeria: (a) a poor reward system, (b) lack of economic opportunities for self-actualization, (c) the pressure of an extended family system and other sociocultural practices, (d) the oil industry providing the most lucrative and immediate opportunity for illicit enrichment by the privileged elites, (d) the laxity in moral codes, (f) inefficient law enforcement and the absence of the rule of law, and (g) the tendency to dictatorship as a carry-over of the prolonged military administration (p. 69). Gbenga and Ariyo (2006) added the following factors: (a) personalization of public office, (b) monopoly of economy by the government, (c) lack of proper means for verifying the personal integrity of those appointed (and elected) into public office, and (d)

absence of civic education (p. 647). All these factors mean that corruption in the public

sector of Nigeria especially in government cannot be curbed unless ethical leadership

becomes part of the culture in the public sector.

Curbing corruption in any organization requires ethical leaders who are

committed to practicing ethical leadership. Such leaders are able to establish

organizations where ethics and practice are taken seriously, and public interest is

embedded and prominent in all the schemes of things. The UN's (1997) advice to those

in public service about developing public spirit is very pertinent here:

> Private interests should be subordinate to public, community interests. In making
>
> decisions or acting as an administrator, think of the public trust, and citizens'
>
> interests first, then think of yourself. Develop civic virtue, act virtuously and
>
> promote virtuous citizenship by being a virtuous citizen and acting as a virtuous
>
> administrator. (# 43)

To tackle and curb the nuisance of corruption and other unethical conducts of LG

officials in Nigeria, which is the bane of achieving sustainable service delivery and good

governancy, ethical leadership is a *sine qua non*.

Leadership Ethics and Building Ethical Organizations

Leaders have the capacity and opportunity to mold their organizations into any

form they envision because of their power of influence. It is the responsibility of the

organizational leaders to establish standards for ethical behavior that guide the conduct of

the organization's members (Grojean, Resick, Dickson, & Smith, 2004; Jurkiewicz,

2005). Organizational leaders who establish standards of conduct and form the ethical

framework for dealing with ethical matters are capable of influencing the organization's ethical climate (Schminke, Ambrose, & Neubaum, 2005). Ethical organizations are grounded in a strong ethical framework or mechanism that guides and influences the conduct of the members.

Promoting ethics and practice in Nigerian LG councils cannot be complete without having ethical mechanisms that help to encourage good behavior as part of the culture. This ethical mechanism is often referred to as ethics infrastructure (Edes & Bertok, 2000). Ethics infrastructure is made up of rules and activities that are meant to encourage public officials to engage in proper, ethical conduct and to deter those who might engage in bad behavior (Bertucci &Armstrong, 2002). The ethical mechanism is necessary in an organization. Carr (1999), drawing from Kernaghan (1993), warned against relying solely on exemplary leadership and ethical values of public officials for ensuring high standards of ethical practice in government and to protect the public interest (p. 13).

Having an ethics infrastructure as part of the system enables a government that is committed to ethics and practice to achieve its goals (Bertucci &Armstrong, 2002). Ethics infrastructure contains initiatives meant to promote ethics and practice in government. Bertucci and Armstrong identified two categories of these initiatives:

The existence of sound public management systems and practices, including a professional workforce, underpinned by clear laws and policies, which are implemented and enforced, and measures that focus on preventing misdeeds,

detecting and reporting, investigating, prosecuting and enforcing the law against

misconduct, ranging from unethical to criminal acts. (p. 29)

Edes and Bertok (2000) noted that the OECD identified three key purposes of

ethics infrastructure, which include guidance, management, and control; these,

collectively contain its essential eight components. Guidance refers to political

commitment, workable codes of conduct and professional socialization mechanisms.

Management relates to the existence of an ethics coordinating body and supportive public

service conditions. Control compromises an effective legal framework, efficient

accountability mechanisms and active civil society providing public scrutiny (p. 44).

Below is the detailed explanation of the eight components of ethics infrastructure.

Political commitment means that the political leaders in administration must be

committed to moral practice. The political leaders must be guided by the rules, principles,

and ethics of public service in their conduct and serve as role models and set a good

example of ethical conduct for the rest of public officials.

Workable codes of conduct that exist must be precise and concise, not too specific

or too general. It should not have too many or too few rules and be designed to enable

public servants to deal with ethical dilemmas in their jobs.

Public socialization mechanisms involve processes by which public servants learn

and adopt ethical norms, standards of conduct, and public service values.

An *ethics coordinating body* should be created, like an ethics committee or

committee on standards in public service, to act as "watchdog" to ensure compliance in

ethics and practice.

Supportive public service conditions entail establishing and paying a just wage to public servants, establishing a properly balanced workload, and ensuring an atmosphere of job security.

An *effective legal framework* is an aspect of ethics infrastructure, comprising a set of laws and regulations that define standards of behavior for public officials and enforcement via systems of investigation and prosecution. The legal framework serves as the "teeth" in the ethics infrastructure system. Through this measure, those found guilty of misconduct or corruption must face the consequences.

Efficient accountability mechanisms ensure that government objectives are achieved and that proper due process is observed. Accountability mechanisms include internal administrative procedures, comprehensive audits, and evaluations of performance. Also, included are oversight mechanisms such as legislative or parliamentary committees and whistle-blowing provisions. Accountability mechanisms are meant to promote ethical behavior, by making unethical activities hard to commit and easy to detect. Dubnick (2003) noted that accountability mechanisms are required to render the decisions and behavior of public officials responsible, not merely in the legal, political, or bureaucratic senses of that term, but morally, as well. Ethical behavior requires the presence of external accountability mechanisms in all their various forms (p. 406).

An *active civic society* is to be able to hold public officials accountable for their actions. Ethics must be a common practice within a society; it also requires freedom of

information and an assertive and investigating media that provide reports that help citizens to act as watchdogs over the activities of public officials.

Shacklock and Lewis (2007) suggested some vital questions which organizations should ask about their ethics systems:

- Is organizational ethics a formal governance item, which is considered as a critical element at every turn?

- Is there a code of ethics which is regularly reviewed and adhered to by all?

- Is there an effective and ongoing strategy for awareness on matters of integrity?

- Is there is a mandatory effective ethics education and training strategy in place?

- Is there an ethics advisory service staffed with capable and accessible contact officers of unquestionable personal integrity?

- Has the information of an ethics committee been considered as an integral part of the integrity strategy?

- Does the organization have an open communication culture which fosters a positive ethical climate?

- Is there a whistle blower policy and protection mechanism in place which is widely understood?

- Is there a regularly updated and analyzed data base of ethical issues which arise, to provide guidance over time?

- Is there an exemplary process of corporate governance, especially (but not only) as regards financial management?

- Is there a risk assessment strategy in place, particularly as regards the avoidance

of fraud and corruption?

- Are there rapid responses to ethical breaches and are these met with firm and visible penalties?

- Does the organization make public statements about its quest to be an organization in which leading with integrity is a cherished objective? (p. 39)

The foregoing initiatives must be seen as measures to boost adherence to ethical practice, and cannot take the place of personal ethics of individual public officials. Kernaghan (1996) advised against depending only upon regulations, issuing a caution that "rules cannot eliminate the need of high personal ethical standards for leadership" (p. 17). Public officials' ethics and practice cannot be promoted and enforced only via ethical codes and establishment of much legislation because ethics needs to be an essential part of culture in government institutions (Raga & Taylor, 2005).

Dion (2008) noted how Paine (1994) observed that fostering a climate that espouses ethical behavior in organization involves, at least, the following factors: (a) the organizational values make sense and are clearly communicated, (b) leaders are personally committed, credible, and willing to ground their actions on such values, (c) the organizational values are integrated into the usual channels of management decision making and are mirrored in the organization's critical activities, (d) corporate systems and structures actually support and reinforce organizational values, and (e) managers have the decision-making skills, knowledge, and competencies required to make ethical decisions on a daily basis (p. 316).

Ethical leadership is an essential factor for creating and sustaining ethical culture in Nigerian LG system. To be able to serve as a vehicle for promoting sustainable development and service delivery enhancement, effective and ethical leaders are necessary. Such ethical administrators are needed to inspire public ethics culture in the LG public service. It is only when public ethics becomes part of their administrative culture that the Nigerian LG system can genuinely serve the purpose for their creation and existence.

Shacklock and Lewis (2007) underlined the importance of having ethical leadership in organization and insisted that the integrity system or ethics infrastructure is of no significant effect without the right human capital. The authors insisted, "the development of ethical leadership skills, underpinned by sound ethical decision-making, is fundamental to creating organisations in which people 'Lead with Integrity'" (p. 22). Neubert et al. (2009) argued that the ethical behavior of managers tend "to create a virtuous cycle in which ethical leadership behavior perpetuates an ethical work climate that allows subordinates to flourish" (p. 165).

Ethics Training or Education for Public Officials

LG administrators have the important duty to ensure that ethical awareness is created in their councils (Bonczek & Menzel, 1998). One of the ways to create this awareness is via education. Understanding the importance of ethics and practice in public institutions enables public officials to do the right things. Without adequate knowledge in public ethics coupled with lack of training opportunity, local officials might engage in

unethical conduct. The UN's (1997) report on ethics stressed the importance of ethics

education and training as it provides guiding principles for morality in public service:

> Ethical education is a must and should be part of all educational systems at all
>
> levels. However, education and training in administrative ethics are most essential
>
> for public service careers anywhere in the world. They must include both personal
>
> and administrative ethics. Civic virtues, virtuous citizenship, respect for others,
>
> protection of individual rights and other ethical values should be internalized by
>
> public servants. Advice to top executives should also include the following: set
>
> the example and tone for the entire organization by emphasizing education and
>
> training in ethics, by thinking and behaving ethically. Advice to public
>
> employees: educate yourself with ethical and moral principles and act ethically;
>
> do not compromise on principles; disobey unconstitutional, immoral, illegal, and
>
> unethical orders and expose them through the appropriate channels; find
>
> appropriate ways to do it. (#40, p. 13)

Dibie (2003) discovered that little or no training is provided to the local

government officials in Nigeria despite the fact that the country is notorious for ethical

misconduct and corruption. Out of 1350 local government employees he surveyed, only

36 respondents indicated having received some training or education in public ethics (p.

1072). It portrays that most of the LG employees have little or no capacity to deal with

the ethical dilemma that confront them daily. They lack the requisite knowledge, skills,

and abilities to deal with ethical situations and dilemmas in their job as public agents.

Ethics training is crucial for all the members of an organization "to ensure that everyone has the same principles, understandings, and resources to assist in responding to ethical dilemma" (Bonczek, 1998, p. 75). Establishing ethical rules, codes, and standards is one thing, but observing and putting them into practice is another matter. Some local public officials engage in behaviors that are unethical either because they are not aware of the existence of rules, or they have no knowledge of what the rules are all about; that is why training and education in ethics is important in public administration. Hejka-Ekins (2001), as cited in Menzel (2007), maintained that ethics training is an attempt,

> to create an awareness of public service ethos, ethical standards and values, plus a process of moral reasoning to inspire exemplary actions or ethical conduct. The emphasis is on the promotion of moral character with self-responsibility and moral autonomy as essential components. (p. 55)

Garofalo and Geuras (1994) contrasted two opposing perspectives on ethics education and training of public administrators. One view expressed by Callahan (1980) held against the imposition of ethical behavior or standards via ethics education. Conversely, Lee (1990) insisted that ethics education should not just be about analysis of ethical theory but should aim at inculcating proper moral behavior and correct moral point of view in public officials. However, Garofalo and Geuras (1994) contended that "ethics education and training cannot be dissociated from the basis upon which ethical value is justified" (p. 283) and suggested that there must be "rationally and empirically based ethics education with the intent of improving ethical behavior" (p. 283).

Formal education is an important means for imparting knowledge. While "training" deals with technical details, education is concerned with broad principles of knowledge and practice. It focuses not just on information but also in formation, and it helps for better comprehension of the context of personal choices, a perspective on human affairs, and ideas about what is important (Berman, Bowman, West, & Wart, 2006, p. 233). Menzel's (1997) research found that ethics education in public administration was making some positive impact among the students of public administration, that it was helping in creating awareness of ethical problems and helping to make some positive impacts on how students deal with ethical matters. Stewart and Sprinthall (1991) argued that ethics education is necessary for increasing the moral reasoning capability of public administrators. Thus, enhancement in moral capacity and capability is essential for making right moral judgment and decisions. Garofalo and Geuras (1994) argued, "ethics education or training should stimulate ethical understanding, ethical reasoning, ethical decision making, and ultimately, ethical action. Otherwise, the training will be superficial at best, coercive or manipulative at worst, and, in both cases, unethical" (p. 284).

Shacklock and Lewis (2007) emphasized the importance of ethics training and education, insisting on ethical leadership training programs for senior members of the organization. Dibie (2003) observed the need for education programs for training to increase the capacity of Nigerian local councils' officials. Ethics must be an integrative part of this program. Ethics training can be done via lectures, seminars, workshops, and information technology like audio conferencing, webiners, online learning, and other

means. Also, formal education in ethics is important for all employees, particularly those in leadership positions.

Farazmand (2002) argued that efficiency and performance alone are not sufficient criteria for administrative effectiveness and democratic governance; sound character and ethical practice need to be present as well: "For example, a professional trained police force may be able to perform competently in dealing with violence and potential social disorder, but such a performance may lead to violation of ethical standards, violation of individual rights of citizens, especially minorities, breach of accountability principles and engagement in other unethical conducts" (p. 129). In public administration, ethics and professionalism need to be present to guarantee democratic governance. To ensure the engagement of ethics and practice in the public sector, therefore, public officials should routinely undergo studies and training in ethics. Oquist (1999) noted that education and training with positive, ethical practice provided a sure means to condition long-term value formation.

Empirical Background

Despite the recognition of the importance and centrality of ethics to leadership among much extant leadership literature, especially with the highly publicized scandals of public officials, ethical leadership remains a terrain that is underresearched (O'Connell & Bligh, 2009). Brown et al. (2005) remarked that leadership should be the major source of ethical guidance in the work place, but little is known about ethical leadership. However, some authors recognized that ethical leadership is still in its developmental stage (Iles & Macauley, 2007; Rubin et al., 2010). This shortfall of

research in ethical leadership is obvious in the public sector, and it has an impact on this study because most of the ethical leadership literature utilized in this study is from the private business sector. Ethical leadership research becomes even more scarce in the context of the Nigerian public sector. As a result, I explored mostly ethical leadership study done in other fields, precisely in the private business sector to understand how the leadership concept could be employed in LG to achieve good governance outcomes. Still, it is pertinent to stress that this idea does not affect the validity or credibility of the study because any leadership paradigm developed in one sector can be employed in another sector without affecting the underlying principles that underpin the concept.

Brown et al. (2005) attempted to lay a foundation for a systematic academic study of an ethical leadership construct, so they set out to put forth "the necessary conceptual and empirical groundwork that might advance knowledge about ethical leadership" (p. 118). Brown et al. conducted seven different but interrelated studies to examine the viability and significance of an ethical leadership construct. They used a quantitative research method. The independent variable for the study was ethical leadership, while leader honesty, behavior, consideration of others were treated as dependent variables. A ten items ethical leadership scale (ELS) was developed in their survey used to collect data from 1750 participants who were involved at different stages. Studies 1-4 "examine the trait validity and internal coherence of the ethical measure" while "studies 5-7 examined the nomological validity of ethical leadership" (p. 123). The results show that ethical leadership is related to consideration behavior, interactional fairness, leader honesty, idealized influence, and affective trust in the leader. Further, the result indicates that

ethical leadership predicts outcomes such as perceived effectiveness of leaders, job

satisfaction, and dedication of followers along with their willingness to report problems

to management.

In Malaysia, Ponnu and Tennakoon (2009) used a qualitative research

methodology to examine the impact of ethical leadership behavior on employee

attitudinal outcomes regarding organizational commitment and trust in leaders. Ethical

leadership was treated as the independent variable and employee organizational

commitment and trust in the leaders were examined as dependent variables. The data

were collected through 227 questionnaires sent to intermediate managers in different

companies. Out of this number, 188 were returned, and 174 were usable. The results

indicate that ethical leaders' behavior has positive impacts both on the employee's

organizational commitment and trust in leadership.

Neubert et al. (2009) investigated the influence of ethical leadership on follower

job satisfaction and affective organizational commitment using a quantitative method

approach. The study had ethical leadership as an independent variable with ethical

climate, job satisfaction, and affective commitment as dependent variables. Neubert et al.

employed the service of "i.think inc.," a research company that specializes in using the

Internet to collect data and to identified participants. Only individuals with full-time

positions and maintained direct and frequent contact with their managers were eligible to

participate in the study. A total number of 250 participants completed the two surveys

used and they were eligible to collect a $10 token. The results indicated that ethical

leadership contributes to increased job satisfaction and the affective commitment of

followers to the organization. It also indicated that a manager's ethical leadership has indirect influence in creating ethical climate.

Zhu (2008) examined how ethical leadership influences the moral development of followers. The author employed a quantitative method approach. Zhu treated ethical leadership as an independent variable and the follower's psychological empowerment and moral identity as dependent variables. Similar to Neubert, et al. (2009), Zhu employed an Internet-based survey to solicit data from 1100 participants who were in a variety of managerial positions from different companies in the USA. A total of 350 people responded, representing a 31.8% rate of response. The results indicate that ethical leadership has a positive effect both on follower moral identity and psychological empowerment. Zhu emphasized that ethical leaders must transcend their self-interest and focus on the common good, respect and treat each member with dignity rather treat them than as a means to an end, and involve employees in decision-making. The author further noted that ethical leaders listen to stakeholders and that they are truthful and transparent in their dealing with people.

Bruce (1994) investigated what motivates municipal clerks to be ethical. In 1993, a survey was developed and mailed to 1,286 clerks in ten countries that belong to the International Institute of Municipal Clerks (IIMC), whose membership totals 7,335. The study indicated that municipal clerks were pivotal to city administration. Indeed, a 1988 IIMC report showed that municipal clerks were responsible for over 90% of city jobs. The bulk of those surveyed were in the United States (1,129 of the 1,286 questionnaires). The numbers that returned their survey were 522, representing a 41% response rate. The

results showed a number of things, including, (a) a demonstration of ethical leadership by the LG officials, elected and nonelected, is very crucial in encouraging ethical behavior; (b) the ethical climate promotes ethical government, and (c) citizen expectation of high ethical practices from public officials helps to encourage ethical behavior in government.

Dibie (2003) studied the performance of LG public servants and citizen's participation in governance in Nigeria, using a mixed method approach. The author randomly selected 150 local governments, 50 each from the three major regions of the country and administered a survey to the participants. Five hundred questionnaires were administered to of the three regions, with 1,350 responses being returned and analyzed with an SSPS computer program. The author also collected data via semistructured interviews and documentary analysis. The results indicated that most LG councils in Nigeria do not have enough qualified personnel, adequately trained staff, or training programs for their staff. Further, the result indicated that citizen's participation in local government elections is declining.

Critical Evaluation of Ethical Leadership

Researchers recently have taken steps to assess empirically the nature of ethical leadership construct and its outcomes (Rubin et al., 2010). The aforementioned empirical research indicated that ethical leadership has good outcomes in an organization. The research attested that ethical leadership has positive impacts on employees' commitment to organization, job satisfaction, and moral identification and empowerment, which

indicated that the ethical leadership construct is a viable and effective model of leadership that contributes significant positive outcomes in any organizational sector.

In a public organization, such as LG, ethical leadership is capable of enhancing the likelihood of good governance. Because ethical leaders are focused on serving the interests and needs of their followers, they are likely to enforce ethics and practice in their administration. Such leaders will ensure that their followers act in a manner that is in accord with laws, principles, and codes of conduct of the organization to achieve the LG ultimate goal. They will ensure that the business of the LG is conducted according to the standard codes of conduct and that the resources are not mismanaged or misappropriated; both the human and material resources of the councils will be effectively used to advance the well-being of the people. Actions and policy agenda that promote the common good will be the center of focus. The public funds and other resources will be invested in improving service delivery and development of the local areas.

Local public officials who are focused on providing ethical leadership will tend to establish an ethical environment, which is vital for building a government in which ethics motivates all actions and behaviors. In any local government in which ethics is established as a key component of organizational culture, employees will be committed to achieving the council's goal, which is serving the needs of the local citizens. Leaders will ensure that all the accountability measures are enforced, and all the deviations from the ethical norm are disciplined accordingly.

The high profile scandals and corruption that have rocked (and continue to rock) many organizations, private and public, portray the urgency of ethical leadership in all organizations, particularly in government. Ethical council leaders will not only condemn corrupt practices but fight against corruption in its various forms based on the understanding that corruption militates against the public interests. Because corruption has been identified as the major set back to good governance in Nigerian LG and, in fact, in the country public sector in general, ethical leadership is critically necessary to curb the menace of corruption and to promote good governance.

Ethical leaders are capable of providing leadership that is participatory, transparent, accountable, and responsive to the people. Extant literature attests that ethical leaders are honest, trustworthy, just and fair, considerate, altruistic, respect and treat subjects with dignity, and are focused on the common good. The individuals in positions of leadership in the councils need to acquire these qualities to be able to lead ethically. It is only individuals with these qualities who can truly run a government that is accountable, transparent, participatory, and responsive to the citizenry.

Summary

Chapter 2 portrayed a confluence of thoughts and concepts from various literature reviewed that underscored the importance and need of leadership, particularly ethical leadership in organizations, particularly public organizations. Two of the leadership approaches with ethical dimensions, transformational and servant leadership, were explored. The four ethical theories of utilitarianism, deontology, virtue/character, and justice provided the principles by which one can evaluate actions as right or wrong.

Though each of these theories provides a particular perspective different from the other, they all seek to promote the common good. Organizational leadership is essentially for promotion of the common good of the members.

Ethical leadership as conceived by Brown et al. (2005) is exercised by leaders who demonstrate the characteristics of a moral person and moral manager. Such leaders model right conduct, and communicating and enforcing ethical practice, and building organizations in which ethics is the driving force of every action and decision. Ethical leadership by public leaders is seen as crucial to promoting good governance. An accountable and transparent government can only be possible if people of moral integrity are in charge of public affairs. In other words, when ethical men and women take up the mantle of leadership in government, they are accountable, transparent, and responsive to the public. Such effective and ethically minded public officials have what it takes to engage public resources into actives and decisions that are geared toward the social delivery enhancement and socioeconomic development that will advance the well-being and flourishing of the citizenry.

One of the vital ways for establishing ethical leadership in an organization is ethics training and education. Ethical leaders understand that the good health of their organizations hinges on the extent the organizational members know about ethics and practice. Therefore, ethical leaders ensure that the organizational members are educated in ethical issues. Ethics programs are developed and taught to impact ethical skills of members, which helps to increase their capability of dealing with the ethical dilemma and decision-making. Ethical leaders possess the characteristics that predispose them to

focus on the interests of the people they serve rather than focusing on their self-interests or special interests.

Chapter 3 examines in detail the research methodology and procedural process for generating the data for the study. This chapter will comprise the design of the study and justification of case study, ethical issues, sample and population, method of data collection, data management and data analysis, quality issues, and my role as the researcher.

Chapter 3: Research Method

The purpose of this chapter was to provide a research design that underpins the study and to provide a full explanation of how the research was to be conducted. This research was grounded in the qualitative tradition, employing a case study method of inquiry. Yin (2003) stated, "research design is the logic that links the data to be collected (and the conclusion to be drawn) to the initial questions of study" (p. 19). Yin also indicated that a case study is appropriate when one wants to test variables related to a weak theory in a controlled setting. This case study was meant to explore and examine variables related to ethical leadership that inform good governance.

In this chapter, I discuss the theoretical approach of inquiry, research sample and population, method of data collection, data management and data analysis, my role as the researcher, ethical considerations, and quality. This study was guided by the following three questions:

1. To what extent are local government officials ethical in their conduct and performance?

2. To what extent do public administrators ensure an organizational climate that promotes ethics and practice?

3. How does the existence of ethical leadership impact good governance in the local government?

The purpose of this study was to understand deeply the process of an ethical leadership construct and how it could foster and sustain good governance in a local government. Different international bodies like the World Bank, the UN, and the OECD

have observed the importance of ethical leadership in promoting good governance, particularly in the developing countries in SSA. Reports of scandals and corruption of various degrees occurring within the public sector in Nigeria and in other parts of the globe have highlighted the need for ethical leadership. Increasing research and emphasis on ethical leadership should foster an in-depth understanding of the leadership style and thus create the needed awareness of its importance and its relevance in achieving positive outcomes in organizations. Good understanding and appreciation of ethical leadership could lead to its adoption and practice in Nigerian LG administration, which in turn could drive good governance enhancement.

Research Design

There are three identified methods of conducting research: quantitative, qualitative, and mixed methods (Creswell, 2003). With regard to methods of data collection and analysis, the two basic methods are quantitative and qualitative research (McNabb, 2008). Qualitative research is the term that describes "a set of nonstatistical inquiry techniques and processes used to gather data about social phenomena" (p. 273). On the other hand, quantitative research describes research that utilizes "strategies of inquiry such as experiments and survey, and collects data on predetermined instruments that yield statistical data" (Creswell, 2003, p. 18). The discrepancy between quantitative and qualitative data in social research is based on numerical and nonnumerical data (Babbie, 2007). The two research methods represent the two major epistemological positions; they respectively represent positive and postpositive traditions (McNabb, 2008).

The choice of the qualitative research tradition over the quantitative one was informed by a number of factors. First was the quest for deeper understanding of the ethical leadership concept. Scholars observed that the ethical leadership construct has received little attention from researchers (Brown et al., 2005; Ciulla, 2004; Iles & Macaulay, 2007). This lack of research implies that little is known about the ethical leadership phenomenon and its plausible outcomes in an organization. Strauss and Corbin (1990) argued that qualitative method is appropriate for a study meant "to uncover and understand what lies behind any phenomenon about which little is yet known" (p. 19). In this study, ethical leadership is explored for a deeper comprehension and its capacity to enhancing good governance.

The nature of the leadership concept is the second factor. Ethical leadership takes place in natural settings. Leedy and Ormrod (2005) noted that qualitative approaches focus on events that occur in the real world and study them in all their complexities. Ethical leadership takes place in the real world and is complex in nature. Conger (1998) argued that the qualitative method is appropriate for conducting research on leadership topics because of "the extreme and enduring complexity of the leadership phenomenon itself" (pp. 108-109).

Thirdly, the qualitative approach provides the ability to garner rich information. Trochim and Donnelly (2008) argued that qualitative research methods enable researchers to get at the complexity of the phenomenon and move the researchers to an in-depth understanding of how things work. Qualitative research gives room for flexibility and allows for a broader picture of the social phenomenon rather than a

narrower view (Creswell, 2003). This capacity gives qualitative method "its ability to generate very rich data" (Conger, 1998, p. 108). Based on these three factors, the qualitative tradition is considered the appropriate research design to conduct this study.

At the preliminary phase of designing this study, time was taken to examine some of the qualitative methods to ascertain the suitable and appropriate method. The lists of the qualitative research methods considered included phenomenology, grounded-theory, case study, and ethnography. These approaches were seriously considered along with their disciplinary traditions and typical data-gathering methods (McNabb, 2008).

The phenomenological approach primarily focuses on the need "to understand people's perceptions, perspectives, and understanding of a particular situation . . . [It] tries to answer the question, 'What is it like to experience such-and-such?'" (Leedy & Ormrod, 2005, p. 139). Phenomenological research is more interested in studying the individual's experience of an event and attempt to describe what is common to those experiences to formulate or generate a universal meaning (Creswell, 2007). Data are collected via "narratives, personal experiences, and in-depth personal interviews . . . The goal of the research is for the subject to define the meaning of the behavior" (McNabb, 2008, pp. 281-282). Given that this study's focus was not on personal experiences and meaning, employing a phenomenological approach for the study would have been inappropriate.

The grounded theory approach focuses on generating or developing a theory (Creswell, 2007; Leedy & Ormrod, 2005; McNabb, 2008; Straus & Corbin, 1990). Straus and Corbin defined the grounded theory method as "a qualitative research method that

uses a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon" (p. 24). The primary purpose of utilizing a grounded theory research method is to develop a theory from the data collected from a phenomenon under investigation (Strauss & Corbin, 1990). However, the purpose of this study was not to develop a theory but to explore and comprehend the ethical leadership construct already in existence and how it might be helpful to boost good governance in a government institution.

Ethnography is another qualitative research approach that was considered. McNabb (2008) noted that anthropologists developed ethnographic studies to qualitative research "for studying different cultures and how members of different societies develop and employ coping mechanisms for social phenomena" (p. 280). Ethnography seeks to study "a phenomenon in the context of its culture" (Trochim & Donnelly, 2008, p. 180). The research utilizing this tradition of qualitative method seeks to investigate everyday behaviors (e.g., interactions, language, rituals) of the group of people under study, with the aim to "identify cultural norms, beliefs, social structures, and other cultural patterns" (Leedy & Ormrod, 2005, p. 137). One of the major means of generating data is via site-based fieldwork involving a prolonged observation of the participants to allow the researcher an opportunity to witness and record processes that otherwise would be impossible to notice (Leedy & Ormrod, 2005). The ethnographic method was considered unsuitable because the approach, unlike this study, was focused on examining the culture of people.

The qualitative case study was deemed suitable and apposite and used to conduct this study on ethical leadership. The research was not about studying individuals' experiences of a phenomenon, nor generating or developing a theory, nor studying peoples' culture. It is learning more about the phenomenon of ethical leadership. Leedy and Ormrod (2005) observed that a case study is appropriate for learning more about a phenomenon that is not well-known or much understood. It seems that the reason that ethical leadership is not yet prominent in the organization is either that it is little known or poorly understood, particularly within the Nigerian context.

Some authors posited that case study method is apposite for exploring a single case or multiple cases in which the investigator collates detailed data using multiple sources of information (Creswell, 2007; Leedy & Ormrod, 2005). Berg (2009) posited that a case study is a method that involves systematic collection of adequate information about a phenomenon to "to permit the researcher to effectively understand how the subject operates or functions" (p. 317). Berg (2009) observed that the case study approach is capable of studying simple or complex phenomenon and can employ multiple means for data collection. The case study approach makes possible the collection of rich, detailed, and in-depth data about a phenomenon (Berg, 2009).

This study explored ethical leadership for a better understanding of the concept as well as its possible outcomes. Creswell (2003) argued that qualitative case study is appropriate for doing exploratory research. Also, Creswell (2007) observed that qualitative research is appropriate to study a problem or an issue that needs to be explored or when "we need a complex detailed understanding of the issue" (p. 40).

McNabb (2008) observed that case study is a popular approach in public administration due to its flexibility. McNabb also noted, "case studies can serve as examples of what a public administrator ought not to do, as well as what should be done" (p. 287).

With all this information on various forms of qualitative research, I drew the conclusion that qualitative case study is apposite for this study. It is my conviction that this study will contribute to the body of knowledge concerning ethical leadership and its potential to promote good governance. The study will contribute to the theoretical literature about ethical leadership, particularly in the public sector, where it has received little attention from researchers, especially in Nigeria and in the SSA countries.

Population and Sample

Population Identification

I considered studying ethical leadership practice in all local government councils in the current 774 local government areas (LGAs) in Nigeria. Studying such a large population is rarely feasible and efficient, hence the importance of choosing samples in research (Marshall, 1996). It is difficult to have access to all the LG councils and develop an apt sampling plan for the study. Trochim and Donnelly (2008) suggested that the study population should be based on accessibility. Studying such a population enables the researcher to gain a deeper knowledge and insight about the population being studied.

The population of this study was 450 employees of one of the local governments in the eastern region of Nigeria. The selection of this population was based on accessibility and proximity. The reason for using one LG for this case study was to identify variables that inform the ethical leadership in relation to encouraging good

governance in Nigerian LG administration. The insights gained from this particular case study can be useful in studying other LGAs and, in fact, the other two levels of government as well.

Sampling Process

A purposeful sampling strategy was adopted for this study. This sampling strategy is common in a qualitative study (Creswell, 2007). Regarding sampling, Berg (2009) noted that the reason for using a sample of a population in research is to draw conclusions about the larger population from the sample (p. 48). Using sampling strategies makes the gathering and handling of research data easier than gathering data from the whole population, especially when the population is large. The key is to choose a sample size that can provide the researcher with sufficient information about a population being studied.

The purposeful sampling strategy entails that researchers select the participants, sites, or documents based on their ability to "inform an understanding of the research problem and central phenomenon in the study" (Creswell, 2007, p. 125). Also, the author argued that purposeful sampling enables researchers to "intentionally sample a group of people that can best inform the researcher about the research problem under examination" (p. 118). A purposeful sampling strategy was used to select a sample size between 25-35 local government employees who had worked in the system for no less than 5 years and who were able to provide the information needed to address the topic being studied. After I received my IRB approval and before traveling to Nigeria for data collection, a friend of mine introduced me to one of the local government employees who helped me to identify

the prospective participants. I provided what would be the criteria for the participants. When I arrived in Nigeria, I personally connected with the potential participants and introduced the topic, the purpose, and myself, and asked them to be part of the study.

On the issue of the appropriate size of a research sample, there is no common agreement among the scholars (Leedy & Ormrod, 2005; Marshall, 1996). However, Leedy and Ormrod (2005) suggested determining a sample size by the use of mechanical means so that the sample selected would present an adequate representation of the population. This approach is proper in quantitative research, the aim of which "is to draw a representative sample from the population, so that the results of studying the sample can then be generalized back to the population" (Marshall, 1996, p. 522). Wertz (2005) argued that in qualitative research, "[t]he nature and number of participants cannot be mechanically determined beforehand or by formula" (p. 171). Marshall insisted "[a]n appropriate sample size for a qualitative study is one that adequately answers the research question" (p. 523). Similarly, Wertz maintained that the bottom line is for the qualitative researchers to make use of any sample size that enable them to collect data "until 'saturation,' that is, redundancy of findings that fulfill the research goals, is achieved" (p. 171). Wertz suggested that much attention should be paid to collecting the required data that could help researchers achieve their inquiry goals.

The Role of the Researcher

Donnelly (2008) noted that interviewers have vital roles to play to get high-quality information from interviewees, and one of the interviewer's tasks is "locating and enlist[ing] cooperation of respondents" (p. 112). As the investigator for this study, I

collated data from the participants via face-to-face interviews and from documents and managed, analyzed, and communicated the findings from the research. To prevent bias in the study's outcomes, I strictly employed the standard protocol in a qualitative study to analyze and interpret the data and allowed results to emerge. The protocol of the qualitative case study of inquiry was adhered to to maintain the required academic standards.

Data Collection Procedures

In a qualitative research approach, data for a case study are usually collected from multiple sources. McNabb (2008) stated that most of these data exist in some sort of narrative form. Yin (2003) identified six major sources from where the case study researchers may draw their evidences or data, including "documents, archival records, interviews, direct observation, participation-observation, and physical artifacts" (p. 83). However, McNabb (2008) identified three major sources, interviews, simple observation, and analysis of internal and external documents, often used in public administration. The data used for this study were from two sources, interviews and documents, though the main source was interviews.

Polkinghorne (2005) posited that the data needed to study a phenomenon are usually "derived from an intensive exploration with a participant and that the aim of collecting data in qualitative research is to provide evidence for the (phenomenon) it is investigating" (p. 138). I interviewed the participants to find out how the local council leadership style promotes or debilitates good governance and also examined the council's

documents that support the leadership to promote good governance. The information gathered from these sources were diligently analyzed and reported.

Interview Techniques

Yin (2003) observed that interviewing is one of the most vital sources of gathering data in a case study. Interviewing "can yield a great deal of useful information" (Leedy & Ormrod, 2005, p. 146). Polkinghorne (2005) cited Potter (1996) as having defined interviewing as a "technique of gathering data from humans by asking them questions and getting them to react verbally" (p. 142). Polkinghorne also remarked that the reason the researchers conduct interviews is to obtain a detailed and comprehensive information from an informant concerning the phenomenon under study. Rubin (2005), as quoted by Myers and Newman (2007), maintained that "qualitative interviews are like night goggles, permitting us to see that which is not ordinarily on view and examine that which is looked at but seldom seen" (p. 3).

Collecting a case study data via interviews can take one of several different forms: face-to-face interview, group or focus group interviews, and telephone interviews (Berg, 2009; Creswell, 2003; Opdenakker, 2006; Trochim & Donnelly, 2008). Opdenakker remarked that the telephone is popular among researchers. A face-to-face individual technique was used to collect data for this study. McNabb (2008) indicated that the commonest interview strategy used in public administration study "is the in-depth personal (individual) interview" (p. 294). Opdenakker (2006) noted that face-to-face interviews have the advantage of social cues; the interviewer can gain extra valuable information from the voice, intonation, and body language of the interviewee. However,

the downside of face-to-face technique is that time and finances can be a major constraint (Opdenakker, 2006). Due to both time and fund constraints, all the participants of this study were selected from just one local government.

Using a telephone technique to conduct interviews is rapidly growing (Carr & Worth, 2001; Opdenakker, 2006). Carr and Worth (2001) defined a telephone interview as "a strategy for obtaining data which allows interpersonal communication without a face-to-face meeting" (p. 512). The authors stated the telephone interview technique "can be used on its own or in combination with face-to-face interviews" (p. 512). Opdenakker (2006) remarked that the telephone technique has the advantage of extended access to participants in comparison to the face-to-face technique. The author observed that Mann and Stewart (2000) identified the following advantages of the telephone interviewing: (a) wide geographical access in which participants from far distant places can be interviewed as long as they have access to a telephone; (b) hard to reach populations in which it is possible for researchers to reach those who otherwise might be difficult to work with on a face-to-face basis; (c) closed site access, for with a telephone, a researcher can have accessibility to populations with limited access; (d) sensitive accounts that provide a convenient medium for participants who may find some issues sensitive and personal and might be reluctant to discuss them in a face-to-face interview; and (e) access to dangerous or politically sensitive sites where researchers can obtain an interview from the participants in war zones areas, or places where a high risk of disease exists, without exposing themselves for dangers (Opdenakker, 2006). Telephone interviewing is a

preferable means for gathering data when finances and time are not on the side of the interviewer (Carr & Worth, 2001; Opdenakker, 2006).

Regarding the quality of data garnered through the telephone interview, Car and Worth (2001) noted that some studies have compared telephone and face-to-face interviewing and inferred "that telephone interviewing produces data which are at least comparable in quality to that attained by face-to-face data collection" (p. 513). Thus, the quality of data collected via telephone interviewing should not be questionable, for it is considered as an appropriate and legitimate means for acquiring research data. Telephone accessibility will not present a problem because many Nigerians have access to a mobile phone. Telephone is an appropriate technique for collecting research data. However, a telephone instrument was not used to conduct the actual interview, for it was possible for me to do the face-to-face interview with all the participants. Still, telephones were used to contact the participants, setup appointments, and reviewed information.

Tape recording enables the interviewer to obtain the accurate and verbatim report of the interview more than note taking (Opdenakker, 2006). All the interviews were recorded by a digital audio tape recorder. I also took notes, particularly of some vital information. Opdenakker provided the following reasons that an interviewer needs to supplement recorded interviews with hand notetaking: (a) to make sure all the questions have been answered, (b) in case the tape recorder does not work as it should, and (c) in case of "malfunctioning" of the interviewer. Similarly, Trochim and Donnelly (2008) cautioned against using only a tape recorder during an interview and recommended making notes. Both audio taper recording and notes were used during the interviews.

Interview Questions

Generally in qualitative studies, particularly in a case study, the depth of information a researcher collects is dependent on how questions are framed. Usually unstructured open-ended questions are suitable for generating the in-depth data needed in qualitative research (Creswell, 2003; Fontana & Frey, 2005). Open-ended questions were utilized for the interviews, which allowed the respondents to express their views freely on the issues.

Anfara, Brown, and Mangione (2002) observed "that research questions provide the scaffolding for the investigation and the cornerstone for the analysis of the data, researchers should form interview questions on the basis of what truly needs to be known" (p. 31). The interview questions were framed to be relevant to the research questions. Creswell (2003) suggested that the interview questions be few in number and framed in such a way that they are able to elicit the interviewees' views and opinions about the issues. Probing is meant to elicit further information from respondents when they provide a brief or incomplete response (Babbie, 2007; Trochim & Donnelly, 2008). During the interviews, a probing technique was used to get more details and complete information from the respondents.

Brown et al. (2005) formulated an ethical leadership questionnaire, which they regarded as an ethical leadership scale (ELS). The questionnaire was adopted and modified for the purpose of this study. This modification was necessary to collect appropriate data that answered the research questions. Toor and Ofori (2009) noted the

validation of Brown et al.'s ELS in many studies. The interview questions can be found

in Appendix D.

Gaining the Confidence of the Participants

Gaining the confidence and trust of participants is very crucial for effective

interviewing. Fontana and Frey (2005) stressed the need for the interviewer to establish

trust and maintain good rapport with the participants; therefore, I worked hard to gain

participant trust and confidence. I personally met each participant privately to introduce

myself, the topic and the need for the study, and the benefits for society. The participants

were assured that nobody would use their responses against them. They were assured that

the interview would be private, and their identities would be confidential; also, they were

informed of their right to withdraw any time during the course of the study. The

participants provided their phone cellphone numbers with which I maintained contact

with them. The participants chose the day, time, and place of the interview; though some

of them could not keep their appointments and had to be rescheduled, some more than

once. They were informed that the interview would be about an hour or less.

Documentation Examination

Document inquiry was the secondary source of data gathering for this study.

Though Yin (2003) argued that documents should consist of major data sources in a

qualitative case study; however, McNabb (2008) insisted that the study of document for

data collection in a case study is usually for supplementing information acquired by

interviews or observation. The local government's documents were examined to seek for

data that portray how the institution's administrative values and policies encourage

ethical leadership. The constitution and documents on rules and regulations of local government workers were investigated.

Data Security and Storage

As a part of my confidentiality protocol, all the data collected were properly stored and secured. The electronically documented data was stored in my personal computer with my personal password for access. The data documents were stored in external electronic files, removable disks, transcribed interview documents, and audio taped materials, all of which were secured in a locked closet in my home office. The data will be kept intact for 5 years after graduation.

Strategy for Data Analysis and Interpretation

A thematic data analysis strategy was used to in this study. Fossey, Harvey, McDermott, and Davidson (2002) posited that data analysis is a process of analyzing and interpreting for better understanding of the phenomenon under study. In the same vein, Anfara et al. (2002) noted that the aim "of analysis is to bring meaning, structure, and order to the data" (p. 31). This section provides a detailed explanation of how the data for this study were analyzed. The data were collected from multiple sources, which is typical of a case study (Benbasat, Goldstein, & Mead, 1987), which resulted to having a volume of data for analysis. McNabb (2008) stated that data are always in their raw forms with little or no meaning at all, and they need to be processed, analyzed, and interpreted before they make meaning. The raw data collected for the study were subjected to a data analysis procedure observing qualitative case study standards.

Coding Strategy

The primary qualitative data analysis strategy utilized in this study is thematic analysis strategy. This qualitative analytic strategy permits the researcher to sort the data into codes and then categories (themes) (Creswell, 2007). There is no one best way to conduct qualitative data analysis (Saldana, 2009). However, scholars concur that qualitative analysis "is an ongoing, iterative process that begins in the early stage of data collection and continues throughout the study" (Bradley, Curry, & Devers, 2007, p. 1760).

The first step toward the analysis and interpretation of qualitative data is to bring the whole data into some level of order (McNabb, 2008). Creswell (2007) suggested that the way to go is to "create and organize files for data" (p. 158) with names for easy identification. Benbasat et al. (1987) noted that qualitative data analysis is dependent on the integrative ability of the investigator. The data collated for this study were organized into electronic-file documents with identification names for easy recognition and a backup created for each file.

Soon after, I finished interviewing the participants, I started analyzing the data. I listened to the taped interviews, carefully, several times before I began to transcribe the verbal document into a text document. After finished the transcribing, I listened to the audio tape again and read the transcribed document to check the accuracy. I was taking notes of words, phrases, or concepts that identified with ethical leadership characteristics that inform good governance that were vital for coding. Creswell (2007) identified this process as reading and *memoing*.

I generated the initial codes in terms of words, phrases, and concepts that summarized and captured the essential ideas, or elements in the raw data that identified with characteristics of the ethical leadership that inform good governance. According to Braun and Clarke (2006), the initial codes attempt to identify the basic elements of the data "that can be assessed in a meaningful way regarding" the topic under study and, also, to identify any traits in the raw data that attract the researcher as important to the study (p. 88).

The themes or categories from which interpretation and meaning were constructed were drawn from the initial codes. McNabb (2008) posited that coding process enables the researcher in "sorting and resorting data to identify patterns, from which meaning and definition can be constructed" (p. 361). Saldana (2009) quoted Grbich (2007) in arguing that coding process allows data to be "segregated, grouped, regrouped, and relinked to consolidate meaning and explanation" (p. 8). Saldana observed that coding allows the researcher "to organize and group similarly coded data into categories … because they share some characteristics" (p. 8). The coded data were sorted out by comparison, identifying correlations and differences, and assembling those that showed resemblance into themes. The themes that emerged from this process were informed by the attributes of ethical leadership in relation to good governance. Some of the initial codes ended up as main themes, while some were merged with others to form new themes (Braun & Clarke, 2006). The discrepant coded data were appropriated, evaluated, and discarded because they did not provide any new insights into the subject being studied.

The selection of the theme or category was based on frequency of occurrence of the theme "within each data item and of prevalence across the entire data set" (Braun & Clarke, 2006, p. 82). Creswell (2007) suggested that the popularity of a code within data shows the level of participants' interests in the code. The preponderance of a category portrays the significance of the category to the subject being studied. Braun and Clarke (2006) also opined that a theme may be selected if "it captures something important in relation to the overall research question" (p. 82). The themes or categories selected were reviewed. This review involved re-evaluating and refining the categories that emerged (Braun & Clarke, 2006). The data extracts for the individual category were re-evaluated to ensure that they "form a coherent pattern" (p. 91). Some themes were modified and readjusted for the issue of incoherent patterns (Braun & Clarke, 2006).

Data Interpretation

Data interpretation involves describing and making sense of the findings from the data. Creswell (2007) stated that qualitative case study data analysis involves detailed description and analysis of several data to establish evidence for better understanding of the case. Creswell concurred with Stake's (1995) four types of data analysis and interpretation in a case study: *categorical aggregation*, which entails drawing meaning from several pieces of evidence from the data, *direct interpretation,* which involves drawing meaning from a single instance; *patterns,* which involves establishing correspondence or similarities between two or more categories and trying to draw meaning from them; and *naturalistic generalization,* which involves reaching generalizable claims and conclusions that can be informative to other people.

The final analysis of research data usually leads to creating a narrative report or discussion that presents the complex story of the data in a manner that is convincing and portrays dependability of the analysis (Braun & Clarke, 2006). In this study narrative report, I sought to capture the various viewpoints of the respondents regarding ethical leadership as a means for enhancing good governance in Nigerian LG administration. The narrative account analyzes and synthesizes the findings from the data and relates them to the research questions and findings from the reviewed literature regarding ethical leadership in relation to promoting good governance.

Quality Issue

A good-quality research requires a systematic and rigorous approach to ground the findings. A particular method or procedure does not necessary guarantee the quality of research, the criteria for evaluation must be in consistent with the philosophical paradigm, and must aim at informing the research method (Fossey et al., 2002). Recently, debate has ensured among some scholars in qualitative research methodology about the relevance of the validity concept in a qualitative study (Pyett, 2003; Whittemore, 2001). This controversy arose because validity as applied in quantitative studies is used in relation to accuracy and reliability of measurement; conversely, in qualitative research, the aim is "not to measure but rather to understand, represent, or explain something, usually some fairly complex social phenomenon" (Pyett, 2003, p. 1770). This understanding does imply that the concept of validity as it is used in quantitative positive tradition does not fit in well in the qualitative research paradigm. Despite this fact, some qualitative researchers still are in favor of using the terms (Pyett, 2003). However,

Creswell (2007) noted that Lincoln and Guba (1985) contended that terms like
credibility, *authenticity*, *transferability*, *dependability*, and *confirmability* adhered more
to qualitative study (p. 202).

Leedy and Ormrod (2005) provided quite a few strategies to ensure quality
management in a qualitative study. Among them are triangulation, using multiple source
of data collection; thick description, providing rich and comprehensive detail description
of the event; feedback from others, getting peer review from colleagues; and respondent
validation, checking back with research participants for validation of the study
conclusion.

Fossey et al. (2002) remarked that the key issue in determining the value of a
qualitative study is "whether participants' perspectives have been authentically
represented in the research process and the interpretations made from information
gathered (authenticity) and whether the findings are coherent in the sense that they 'fit'
the data and social context from which they were derived" (p. 723). The requisite quality
control measures appropriate for qualitative study was observed in this study. The data
for this study were collated from multiple sources. The transcribed script was provided to
the participants for their review. I received affirmative responses from those who
provided feedback. Also, the study was subjected to review of a public administrator in
the LG system in Nigeria and some of my colleagues; their feedback was incorporated
into the final narrative of the study.

Ethical Issues

Even though the aim of this research was not to study humans as such, human participants were involved in the study, which necessitated the consideration of ethical issues. Scholars distinguished four classes of ethical issues in research, among which are protection from harm, informed consent, and the right to privacy (Babbie, 2007; Leedy & Ormrod, 2005). Protection from harm means that researchers should not expose individuals participating in a research to any unwarranted physical or psychological injury (Leedy & Ormrod, 2005). Leedy and Ormrod (2005) observed that the general rule here is that the risk involved should not be greater than those involved in normal everyday living. The researchers must reveal any information that may cause any embarrassment or loss of self-esteem, or the risks of losing life, jobs, and others (Babbie, 2007; Leedy & Ormrod, 2005). In this study, some human participants were engaged in interviews in which they expressed their views about leadership in local government, the risks of which were not considered to be greater than normal risks of everyday living. The participants were assured that their involvement was not to be used against them.

Another ethical issue considered was informed consent, which implies that participation by individuals must be voluntary and not of compulsion (Babbie, 2007; Leedy & Ormrod, 2005; McNabb, 2008; Trochim & Donnelly, 2008). The study participants freely volunteered to be part of the study. They were duly informed about the nature and the purpose of the study and of their right to drop out from the study at any time. Each participant did sign an informed consent form before the interview was conducted. Leedy and Ormrod (2005) insisted that research participants should be given

the option to participate or not to participate and that they should be informed of their

right to withdraw any time they want to do so.

Another ethical issue considered was right to privacy principle, which requires

researchers to "respect participants' right to privacy" (Leedy & Ormrod, 2005, p. 102).

Trochim and Donnelly (2008) distinguished two aspects of the right to privacy as

principles of confidentiality and anonymity. Principles of confidentiality demand that no

identifying information about participants in a research be revealed to anybody except

those directly involved in the study. The principle of anonymity, on the other hand,

entails the participants remaining anonymous all through the study period. The right to

privacy principle adopted in this study was the confidentiality principle. The participants

were assured that their names and responses would be strictly confidential; that codes

would be used to represent their identities in the study to avoid identification.

Institutional Review Board Approval

According to Babbie (2007) IRB is "a panel of faculty (and possibly others) who

review all research proposals involving human subjects so that they can guarantee that

the subjects' rights and interests will be protected" (p. 69). Walden University requires

that research of any scope that will involve collection or analysis of data from living

human subjects must go via the IRB for review and approval. As a result, this study was

subjected to ethical checkup protocol through Walden University IRB because it involved

the collection and analysis of data from human subjects.

Summary

In this chapter, the research methodology and procedural process that was utilized in conducting this study were presented. A qualitative case study approach was identified as the research strategy used to conduct the study as well as the reasons for the choice of this particular strategy. Described in the chapter were also the methods for data collection and data analysis. The methods chosen for data collection and data analysis were considered suitable for conducting qualitative case study. Also, discussed were the question of research ethics, quality issues, and the full account of how this study was conducted along with the procedure used to analyze the data. In chapter 4, the account of how the study was conducted, the data analysis, and findings were presented.

Chapter 4: Data Analysis and Results

Chapter 4 presents how the study was carried out, the procedure of data analysis, and the findings of the study. The purpose of this case study was to gain an in-depth understanding concerning the ethical leadership construct and how it could foster and sustain good governance in LG in Nigeria. The study proposition was that ethical leadership is a viable means for achieving good and effective democratic governance. Scholars have claimed that ethical leadership is of paramount importance in promotion of good governance in an organization (Ciulla, 2004; Fournier, 2009; Macaulay & Lawton, 2006; Mendoca, 2001; Menzel, 2007; Morrell & Hartley, 2006). However, some scholars contended that ethical leadership, particularly in public organization, has not received adequate attention from the academic researchers (Brown et al. 2005; Ciulla, 2004; O'Connell & Bligh, 2009). This study investigated ethical leadership vis-à-vis the promotion of good and effective governance in the LG administration in Nigeria.

Carrying Out the Study

Upon receiving the endorsement of this study by the university's Institutional Review Board (IRB # 04-22-11-0034757), I communicated with my contact person in the location where the study was carried out to begin identifying the potential participants. This individual has been working in LG system for over 10 years, and she holds a master's degree. I came to know her via a recommendation from a friend. The need to have a contact person was necessary because I had been away from the country for a while and, as such, needed somebody from the site where the study took place to help to identify potential participants. Also, time constraints and the distance involved warranted

that such arrangements should be made. Subsequently, I traveled to Nigeria to conduct

the research. I parleyed with my contact person twice. The purpose of the first meeting

was to introduce myself, because I had not previously met the individual in person, and to

share the nature of the study and the expected criteria for the potential participants. At the

second meeting, the list of the identified prospective participants with their mobile phone

numbers were provided. I personally met with the prospective participants to introduce

myself, the topic, and schedule times and places for the interviews. I reached out to those

I could not meet in their offices via their cellular phones. Also, I did meet with the Head

of the Local Government Administration (HLGA) to introduce my mission and myself.

The HLGA was friendly and supportive; the individual provided some useful ideas and

suggestions that were helpful during my study in the institution. The study was all

conducted only in one LG within one state and within one region of the country because

the issue of regional representation was not of a significant concern; as a case study, the

objective is to provide an in-depth understanding of the phenomenon being studied

(McNabb, 2008).

Interviews were conducted with 25 employees purposefully selected from the LG

where the study was carried out. The name of the LG was not revealed for confidentiality

purposes. The initial targeted sample size was between 25 and 35, but after interviewing

25 persons there was evidence of redundancy and repetition, which indicated saturation

of ideas as no new information was coming forth. All the interviewees were

knowledgeable and experienced employees of the LG who have had five or more years of

working experience in the LG system in Nigeria. Strategically, full description including

official responsibilities of the participants were not indicated in the study as a way to prevent the disclosure of the identity of the respondents; instead, codes ranging from R-01 to R-25 were utilized to represent the respondents respectively. All the participants received a token 750 Naira, Nigerian money, which is about the equivalent to 5 US dollars. At the period of the interviews, none of the respondents were holding any key leadership role in the organization, such as head of the department, which gave them the liberty to candidly respond to the interview questions.

The model of interview questions was open-ended, which was intended to provide the respondents with enough latitude to express their views freely; some questions were readjusted to enhance the lucidity of the response of the interviewees. The same questions were asked to all the interviewees, though it was hard, sometimes, to maintain the same order. During the interviews, a probing strategy was utilized to gain more information from the respondents when necessary. All the interviews were done face-to-face with each of the participants. Each participant did sign the consent form before the interview was conducted, and each was reminded of his or her right to withdraw from the interview for whatever reason. English was the official language used to conduct the interviews, and they were all audiotaped. The audiotaped materials, which were the verbatim responses of the interviewees, were transcribed observing transcription protocol principles (McLellan, MacQueen, & Neidig, 2003). The respondents were given their transcribed interview responses to review and were instructed to indicate to me whether their opinions had been missed or misrepresented. They all had my phone number. A few of them did call to affirm the credibility of the transcriptions.

Documents examined in this study were the 1999 Constitution of Nigeria, especially the Fifth Schedule of the Constitution that deals with the code of conduct for the public officers and the local government's staff rules and regulations. These documents specify and illuminate what are and are not considered appropriate and acceptable conducts for the holders of public office in Nigeria pubic administration.

Data were analyzed utilizing detailed description, categorical aggregation, direct interpretation, patterns, and naturalistic generalization recommended by Creswell (2007). In this study, I provided a detailed description of data and interpretation of the meanings that emerged. I utilized the categorical aggregation strategy to assemble similar themes together to establish meanings and interpretation. Also, I employed direct interpretation stratagem to establish meaning from a single instance from the data without relying only on many occurrences. Furthermore, I looked for correlation between two or more themes and established patterns that informed meaning and interpretation. The naturalistic generalization enabled me to make assertions and draw conclusions based on insightful information obtained from the data. The assertions and conclusions reached in this study are meant to provide informative insights regarding the crucial role ethical leadership could play in enhancing good governance in the public sector in Nigeria. Government workers, especially those entrusted with the positions of leadership, could gain some useful and impelling insights on the need of ethical leadership from the findings of this study.

Data Coding

Qualitative data analysis involves organizing and putting order to the collected amorphous data and condensing data into themes via the means of coding procedure and eventually producing a narrative that portrays the analysis (Creswell, 2007). It is an enterprise of instilling "meaning, structure, and order to data, in which the researcher must translate what has been learned into a body of textual work that communicates [the] understanding to the readers" (Anfara et al., 2002, p. 32).

The generated data from both the interviews and documents were carefully coded and assembled according to the emerging patterns to establish "meaning and explanation" (Saldana, 2009). Scholars maintain that coding process in qualitative analysis is iterative and involves multiple cycles or levels (Braun and Clarke, 2006; McNabb, 2008; Saldana, 2009). Data coding in this study took multiple cycles or levels. Tables 3 and 4 show the cycles of codification of the raw data. From the raw data phrases and concepts that captured attributes of ethical leadership that inform good governance were filtered out. The emerging concepts were constantly compared and further coded into themes or categories that showed affinity and displayed patterns that informed meaning. There were discrepant coded data, which were carefully evaluated before they were discarded because they did not provide useful information about the subject being studied.

Table 3

First Cycle Coding: Phrases/Concept from the Raw Data

Coded Concepts/Phrases from Interviews	Coded Concepts/Phrases from Documents
Honesty, Truthfulness	Discipline
Concern for People	Integrity
Altruism, Public Interest	Dishonesty
Selflessness	Bribery
Showing Good Examples	Abuse of Office
Reward and Discipline Measures	Corruption
Codes of Conduct;	False Claims
Just Wage	Financial Embarrassment
Good Salary	Disobedience of Lawful Order
Fraudulent, Dishonesty, Corruption	
Information Access	
Involvement	
Participation	
Council Elections	
Local Government Autonomy	
Stewardship	
Accountability	
Competency	
Open Administration	
Transparency	
Ethics Training	
Rule of Law	

Table 4

Second Cycle Coding: Emerging Themes and Patterns

Coded Categories/Themes and Emergent Patterns from both the Interviews and Documents
Honesty, Concern for People, and Corruption
Ethics Infrastructure and Ethics Training
Participation and Access of Information
Accountability, Transparency, Rule of Law, and Competency
Autonomy

The themes developed and analyzed in the study were derived from the coded

categories. Saldana (2009) held that research theme is not coded as such, though it "is an

outcome of coding, categorization, and analytic reflection" (p. 139). Also, the author

noted the finding of DeSantis and Ugarriza (2000) from their extensive literature review

on the utilization of theme in qualitative research that many writers often did interchange

the term *theme* with such words as *category* or *phrase*.

Even though there is no consensus among the qualitative methodologists on the

definition and analytic function of a theme, there is a general consensus that the term

identifies the essence of a unit of data (Saldana, 2009). Braun and Clarke (2006) argued

that a "theme captures something important about the data in relation to the research

question, and represents some level of patterned response or meaning within the data set"

(p. 82). The themes that emerged captured the salient concepts expressed in the data,

which were identified with characteristics of ethical leadership that ensure good governance.

Recurrent Themes

From the data analysis, relevant themes that are significant and captured elements that are important to the subject matter were identified. The themes identified portrayed the relevant elements of ethical leadership that are capable of ensuring good governance in LG and, in fact, in all levels of government in Nigeria. The themes are shown in Table 4 above, and the frequency of each is identified in Table 5. Although ethics training and autonomy maintained low frequency in contrast to others, they were chosen because of their importance toward understanding and promoting the subject under study. Ethics training is vital for fostering ethics practice and ethical leadership sustainability in any orgainization, particularly in the public sector. Braun and Clarke (2006) argued that a theme may be chosen if it portrays something significant in relation to the overall research question.

Table 5

Code Frequency of Themes: Respondents' Level of Support

Themes	Level of Support by the 25 Participants
Honesty	25
Concern for People	25
Ethics Infrastructure	25
Ethics Training	8
Citizens' Participation	24
Access to Information	25
Transparency	25
Accountability	25
Rule of Law	25
Competency	22
Autonomy	4

Figures 1 and 2 indicate the level of support by the 25 study participants for honesty, concern for people, ethical training, access to information, transparency, rule of law, competency, and autonomy.
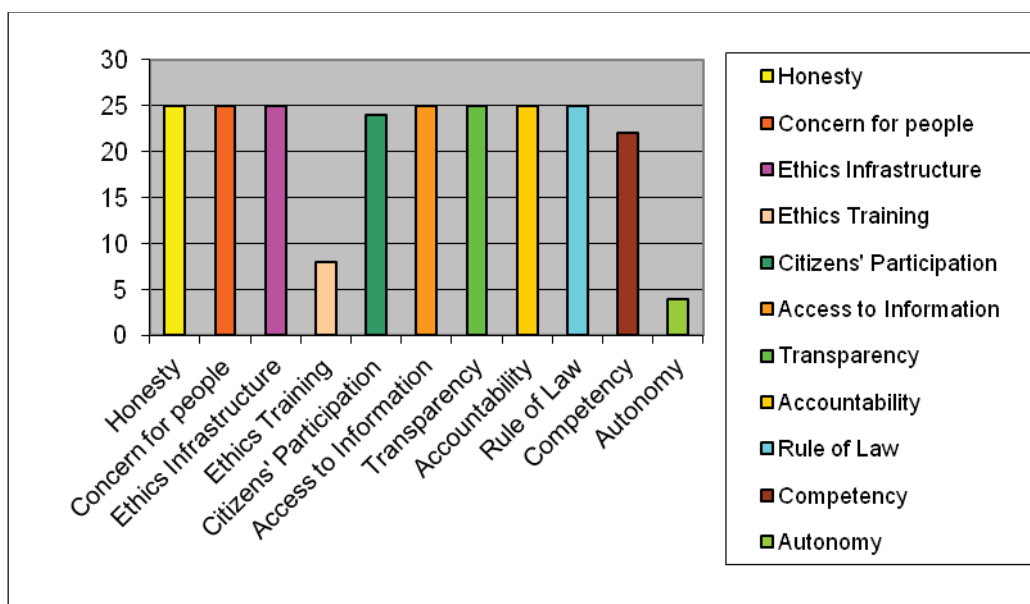
Figure 1. Frequency of themes in chart format.
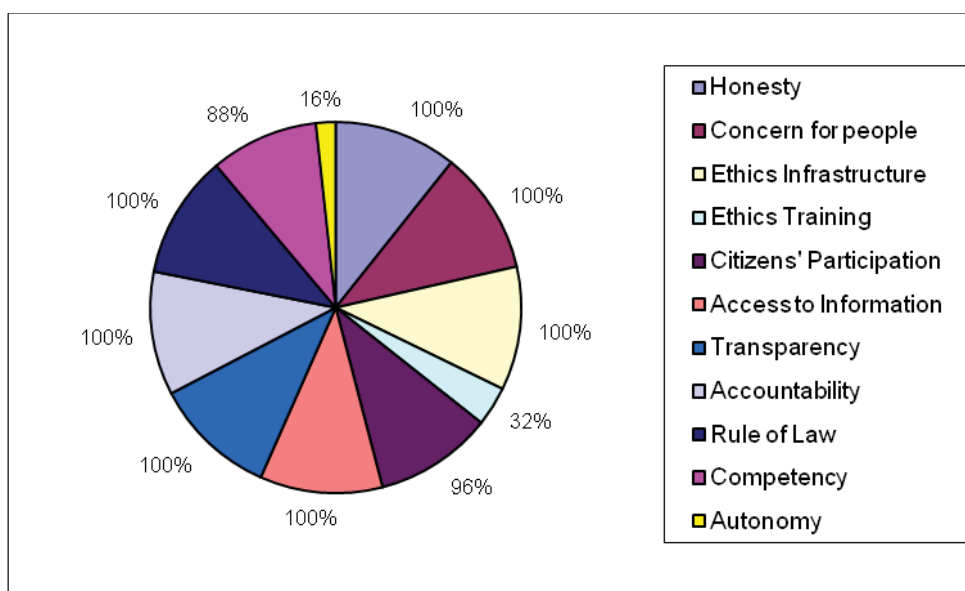
Figure 2. Frequency of themes expressed as percentage.

Honesty, Concern for People, and Corruption

The prospect of any type of authentic leadership to provide good governance in any organization depends largely on ethical or moral integrity of its officials. All the respondents emphasized the imperative of honesty in any genuine leadership. They believed that leadership's honesty goes a long way to build peoples' trust and confidence in their leaders and government. The participants maintained the need for men and women of moral integrity in political leadership to ensure democratic governance in all the three levels of government in Nigeria, especially at the grassroots level. They believed that leaders with moral integrity will appropriately utilize the public resources for the provision and development of social and economic needs of the people. According to R-20:

> Honesty is very important in leadership. A true and a good leader must be honest and truthful if he/she were to gain the trust and confidence of the people. Such a leader can ensure good governance by utilizing the public funds to provide the people with amenities such as, portable drinking water, good and affordable healthcare system, good education system that is affordable, good housing system, and good transportation system. An honest and ethical leader will not misappropriate the public fund for private interest or involves in other forms of corruption; his/her conscience will never accommodate such a wrong behavior. We need leaders who are morally sound in the local government system if we were to achieve good governance at the grassroots government of which purpose the local government is established.

The prospect of good governance in LG and, in fact, in all levels of governments largely depends on the integrity and sincerity of the leadership. Honest leaders are mindful of their ethical duties and responsibilities to use the public office to serve the interest of the people. Such leaders put the interest of the public first before their personal interest; their concern for the well-being of the people impels them to utilize, judiciously and effectively, the public wealth in a manner that benefit all citizenry. R-03 recalled when the council had a man of integrity as the elected chairman of the LG and the improvement made under his administration: "We have had an elected chairman in this council who many people like because he was honest. It was during his administration that a lot of projects in this council were built." In corroborating this assertion R-07 mentioned the same former local council chairman who was seen as an honest and a transparent leader in this council and was liked and respected by the employees. The study participants expressed the significance of honesty in leadership for good governance to be a reality in an organization, particularly in government. They all believed that integrity of the LG officials is a sine qua non for the achievement of democratic governance at the grassroots.
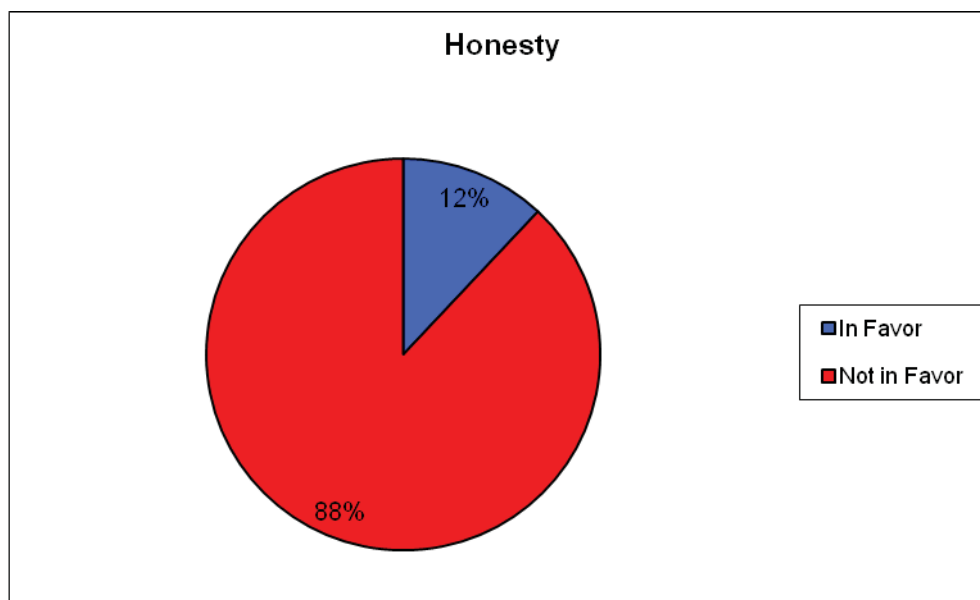
Figure 3. Participants' perception about LG official's honesty.

Figure 3 indicates the respondents view about the honesty of the LG officials. Whereas 22 respondents or 88% of the study participants believed the LG officials are mostly dishonest, 3 respondents or 12% believed that they are honest. Apparently, most of the individuals in positions of leadership in LG and in other levels of government are not honest people. The respondents indicated that most of the LG officials are dishonest in their actions and conducts. According R-19,

> In Nigeria today, it is hard to see any honest person because everybody
> wants to get rich overnight. Our political leaders, elected and appointed,
> and career public officials in all levels of government are not honest with
> the public money. Most of them get rich via corrupt practices of
> embezzlement of public funds; they are much after their selfish interest
> and not after the public interest.

 Gaining a position of leadership in government is a sure way of getting rich quickly in Nigeria. Many Nigerians who have occupied some leadership positions in government are scandalously affluent; they got their wealth via embezzlement, fraudulent acts, and other illicit means. It seems hard to see a person of integrity in Nigerian public service, especially among those in position of leadership. Referring the situation of LG system, one of the respondents said, "we don't have many honest persons among our officials and in the system; the few honest ones in the system are easily corrupt as soon they get the position of leadership that is why ethical leadership is difficult" (R-21).

Lack of honesty in Nigerian public leadership is noted to be the cause of erosion of trust and confidence among Nigerians in their public officials. Some of the respondents observed a correlation between honesty of leadership and trust of followers by saying that the public officials must be honest and ethical for them to gain the trust and confidence of the people. According to R-01,

> If a leader is not honest it will be difficult for people to trust him. A good leader must be able to tell his follower how it is and communicate with honesty and truthfulness if he is to gain the confidence and respect of the people.

The officials' integrity will elevate the trust and confidence the workers and the people have in the local authorities (R-16; R-17). R-24 expressed the view that the anticorruption outfits, the Independent Corrupt Practices and Other related Offences Commission (ICPC) and the EFCC, are veritable means to ensure and promote honesty and accountability and, then, curb corruption in Nigerian public administration.

The syndrome of making easy and quick money is propelling many Nigerians to engage in partisan politics and to seek employment in government. R-8, R-16, and R-17 believed that every local official is dishonest. R-17 doubted the prospect of having ethical leadership in Nigerian LG due to the pervasiveness of dishonesty and corruption among the officials. The excessive craving for material wealth has led and is still leading many Nigerian public officials to engage in all sort of dishonest behaviors that undermined the public interest. LG officials are not spared from this cankerworm, which propels many public officials engage in corruption to enrich themselves at the expense of the public interest.

Corruption is the root of the crisis of governance in Nigerian leadership. The country has lost and continues to lose valuable resources via corrupt behaviors of its leaders in various levels of government. Corruption "is the bane of this country and the root cause of our social, economic, and political malaise" (Ukah, 2009, para. 3). The Fifth Schedule Part 1 of 1999 Nigerian constitution provides code of conduct for public officers. It provides what are considered appropriate and inappropriate behaviors for any public officials. Other documents that were examined, rules and regulations of LG staff provide what are regarded as misconducts by LG officers. These documents provide the don'ts but failed to provide the fundamental principles upon which all the actions and conducts of the public officials are grounded, in terms of code of ethics. A code of ethics grounded in the public service principles has the capacity to increase the awareness of and the need of ethical practice among all the public servants, especially those in leadership positions and thereby help to stem the rate of corruption and enhance good

governance in the public institutions, like local councils. The respondents held the view that corruption in the LG system is the one major vice that impedes the enhancement of good governance in the local councils and, in fact, in other levels of government, too.

Honest and ethical leaders have a concern for their followers and do sacrifice their self-interests for the welfare of the followers but dishonest leaders do not. Most of the participants observed that a good number of the LG officials are there to pursue their personal agenda and not for the common agenda of the people. They use their leadership positions to amass wealth and fortune from the public resources. R-07 commented, "To be honest with you, in Nigeria today, local government system is regarded as a place of bribery and corruption because most of the officials are corrupt; they lack honesty and integrity". In corroboration, R-8 stated, "Local government is notorious for corruption; the officials are all corrupt; they are for their personal interest".

The participants all believed that good and effective leaders should have the concern for their followers for effective provision of good governance. Having the interests of the people will enable the officials to use their given power and resources to push for the agenda that serve the interest of the people as a whole rather than serving personal and/or particular group's interests.
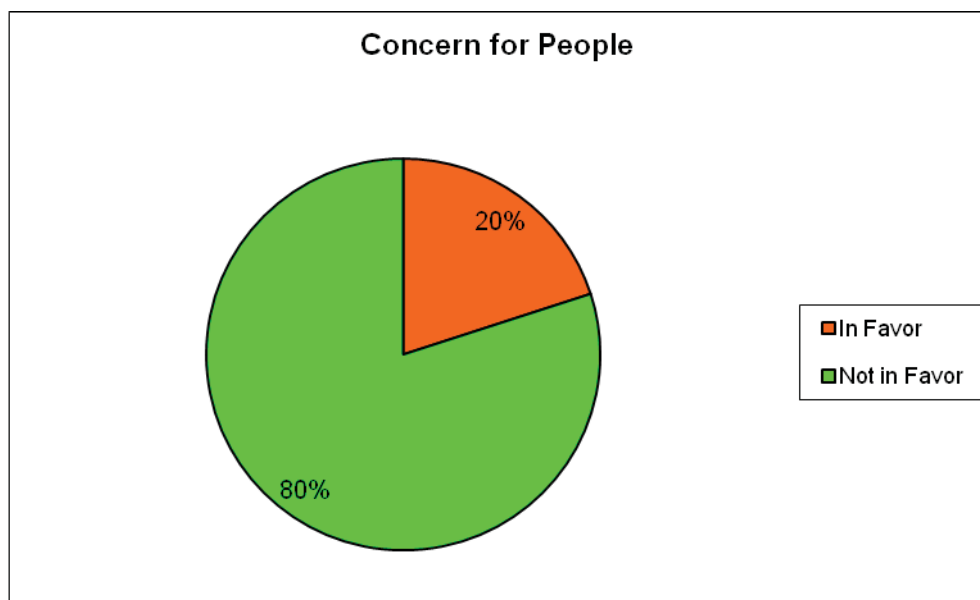
Figure 4. Participants' view about the concern of LG officials for the people.

As represented in Figure 4, a total of 20 or 80% of the respondents believed that the local officials do not have much concern for the public interest, while 5 or 20% of the respondents believed that the local officials care for people's interest. However, all the respondents agreed that public officials needed to have a concern for people, really, to be able to commit to meaningful and effective governance. Good and ethical leaders due to their understanding of ethical implication of the leadership make people's interest a major priority in their administration.

A good number of the respondents believed that the public interest is not what motivates local officials in their policy decisions and implementations. They believed that personal and selfish interest are the driving force behind most of their decisions and actions. For example, the council's officials are more interested in getting kickbacks from the contractors for the contracts awarded than the quality of the work. At times, the

projects are not actually what the communities need but undertaken because they provide avenues for siphoning the public money (R-17 & R-21); worse still at the end of the day the projects done are substandard and some are left unfinished (R-21). Also, it was observed that the appointed council's officials and those elected on the tickets of godfatherism are more committed to pursuing the interests of those who helped them to gain their positions than pursuing the interests of the public. Their primary interest is not to pursue policies and projects based on the public interest but to serve the interest of the royal fathers and/or those that appointed them to the office (R-01, R-02, R-04, R-25). According to R-01, "Some of the services and amenities they provide are not what the communities need but what the Local Government Commission wants them to provide".

However, some participants believed that the local officials, though appointed by the state government, equally, are concerned about the public interest (R-03 & R-10). R-10 mentioned that the administration is building health post, maternity homes, repairing some roads, classrooms for primary schools only with approval from the state government. The implication of state government's approval for any project in LG is that the work must be done according to the terms of the state's officials, which most of the time, does not serve to the best interest of the communities.

When the public interest fails to be the key focus of public administration, it leads to unethical behaviors and corruption. The study participants believed ethical leadership model could adequately ensure good governance, guarantee social, economic, and human development, and control the menace of corruption, in Nigerian grassroots government.

Ethics Infrastructure

Good governance is possible and attainable only in an organization where there is a strong sense of ethics and practice. Ethical leaders have the potentials to influence the organizational environment where ethical practice is paramount. Aware of the importance of ethical practice in promoting good governance, ethical leaders must establish and enforce ethics infrastructure, which includes but not limited to, good example of the leaders, code of conduct, ethics coordination body, supportive public service condition, effective legal framework, and effective accountability mechanism.

Recognizing the critical role ethics plays in enhancing good governance, the LG officials not only must demonstrate its importance in their actions but, also, must endeavor to integrate ethical practice and reflection into the organization's culture. A great number of the respondents acceded that the existence of effective ethics infrastructure will provoke an ambiance for fostering of ethical practice. Figure 4 portrayed the view of the respondents regarding the need of ethical infrastructure for creating an environment for ethical practice.
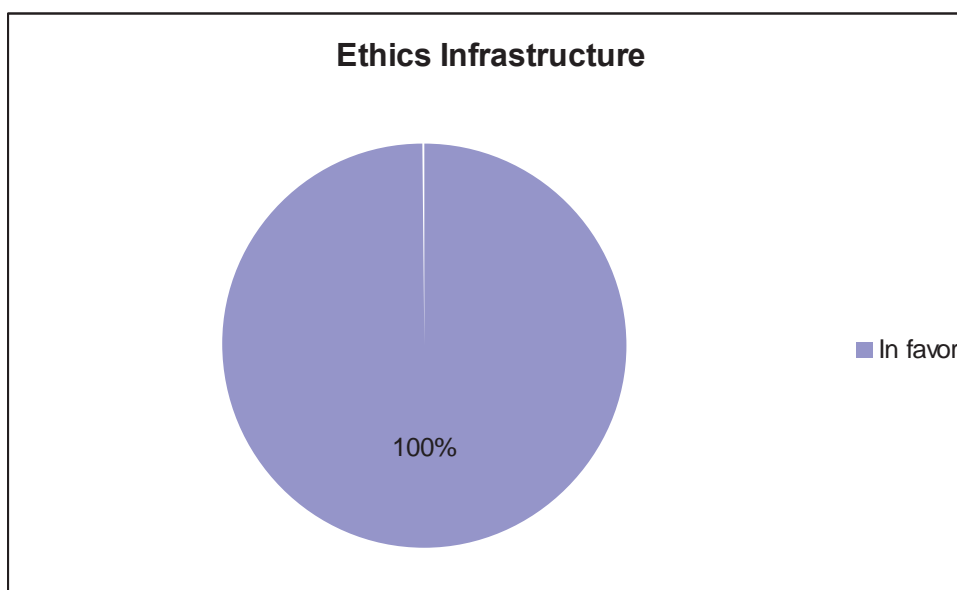
Figure 5.Participants' opinions about the importance of ethical infrastructure in engendering ethical practice in LG.

As Figure 5 indicates, all the 25 or 100% of the people interviewed resonated on the importance of ethical infrastructure's capability in creating a good environment for ethical practice in government's institutions. The respondents acknowledged the existence of some of the elements of ethical infrastructure in the system, though many observed that those existing elements are ineffective because of lack of enforcement.

All the participants expressed that it was absolutely important for the LG officials to demonstrate and model ethics and practice through their actions and behaviors to encourage and foster ethical practice in the system. They observed that most of the LG officials are not modeling good conduct for the emulation of the employees. The inability of the officials to lead by demonstrating the appropriate practice and conduct helps to create the culture of anything goes in the local government administration. R-23 and 24

opined that good examples by the public officials have tremendous influence in moderating the attitudinal behavior of the employees.

The leaders' actions must be informed by the rules, principles, and regulations of the public service; they must lead by modeling the appropriate conduct in consonant with the public service ethics. According to R-01,

A good leader must lead by good example in order to show others the importance of ethics and practice. When a leader does not show a good example you can imagine the kind of legacy he is establishing in the organization. For example, if a leader is known for inflating contract prices it is very likely that if he sends his subordinate to go and buy something, the subordinate will also inflate the prices. The behavior of officials has influence on their subjects. So, it is essential that our leaders lead by showing good examples in order to encourage the appropriate actions and behavior among the employees. We lack leaders who lead by examples in the system. I believe that an ethical leader will lead by showing good examples in order to encourage his subjects to be of good conduct, too.

Similarly, R-04 expressed the opinion that LG officials must be ethical in conduct and in actions to be able to encourage ethical practice among the employees:

It is very crucial for the leaders to lead by showing good examples to the workers. When the local government officials observe the rules and regulations of the council in their conducts, they are able to demonstrate to the employees the importance and the value of acting according to the rules and regulations. When leaders are committed to doing the right thing

by following the rules and regulations, they are teaching the employees the

important lesson that ethics and practice matters and employees will be

motivated to be ethical in their conduct…Leaders set the tone of ethics

standards in their organizations.

The respondent R-07 noted the adage that action speaks louder than word, and

emphasized the importance of council's officials to lead by good examples to

influence good practice throughout the organization. The public officials, in

whatever level of government they are serving, they must be able to observe the

principles and rules of ethics of public service. Commitment to and demonstration

of ethical practice by the public officials remains the one vital means via which

those in leadership can send the message that ethical practice is important to the

organization's success. Leading by examples are always the best way to

communicate ethical values to people, R-07 insisted.

Nigerian President, Goodluck Jonathan, advised all the public officers to

be ethical and lead by good examples in the discharge of their responsibilities.

Ezekiel (2011) reported that President Jonathan came out strongly to warn the

public officers, elected and appointed, to observe the principles and rules and

ethics of public service in conducting government business. He warned that this is

the era of change "the era of transparency and accountability, not just in words,

but by action" (para. 8).

Having a workable code of conduct helps to guarantee ethics practice in an

organization. Code of conduct prescribes the acceptable and unacceptable practices and

behaviors and, as such, provides a guideline for acting and behaving while conducting the

business of an organization. The participants believed that having functional codes of

conduct or rules and regulations are necessary for encouraging ethics practice in the

council. Codes of conduct can only serve the purpose for which they are created for if

only there is leadership that is willing to enforce their observance; otherwise, the codes

exist for the sake of formality. According to R-21,

> We have our bible called the Article of Memorandum where we have our rules
>
> and regulations and the norms of the local government, but they don't use it
>
> because they are not honest. If you see anyone who is honest and once he enters
>
> the seat within two months he will change.

It is impossible for leadership that does not govern according to rules and regulations of

its organization and ignores the structures in place to insure ethical practice to provide

good governance. The LG system in Nigeria is in a horrible condition of inefficiency and

ineffectiveness because the officials ignore the rules and regulations of the system. The

codes are ineffective if the officials themselves fail to keep and enforce their observance.

Ethics coordinating body ethics is identified as a vital instrument for ensuring

conducive atmosphere for ethics practice. The respondents agreed that having such a

body in the council could promote ethical practice. Some of them mentioned the presence

of the Junior Staff Management Commission (JSMC), which is responsible for junior

staff from level 01 to 06 and the Local Government Service Commission (LGSC), which

is responsible for senior staff from level 07 to 16 as bodies which handle ethical conduct

of LG staff (R-02 & R-03). Even though, these were mentioned as ethics coordinating

bodies, the documents on LG I examined, do not have them as specifically designated for coordinating and promoting ethical practice within the council. The two bodies mentioned have very expansive functions, which include coordinating the code of conduct. In a scenario where ethical practice is not a priority of an administration, it will never get the maximum attention it needs. There is no such body specifically mandated to coordinate ethics to foster higher standards of ethical practice and thereby establishing a vigorous and robust, ethical culture within the length and breadth of the institution. Such a body should be responsible for providing council's staff with resources needed for ethics and practice in public service and also, investigates any alleged violation of ethics code and recommend disciplinary action to the LG chairperson. Moreover, it is vital to have code of ethics for public officials, which must provide clear ethical principles for actions and conducts in the public service. The council's code of conduct must be grounded and clearly seen as emanating from the public service ethics code.

In using reward and discipline strategies, leadership that is committed to ethics can ensure ethical practice. The study data showed that reward and discipline strategies are useful for promotion of ethics and practice in an organization. The respondents believed that rewarding workers for good behaving and disciplining dissident workers is one of the vital methods of underscoring the importance of ethics and practice. According to them, the administration utilized reward and discipline mechanism to encourage punctuality at work. Those employees who are often on time for work are sent to seminars and workshop with some financial benefits as reward. The respondents believed that the tactic has helped to improve attendance and punctuality to work in the

council. R-3, R-10, and R-25 added that, at the end of the year, the best-behaved

employee is selected from each unit and given some gifts as a reward for good conduct.

Regarding discipline measure, the respondents stated that the latecomers are denied from

attending those seminars and workshops that have financial benefits; also, such

disciplinary actions like salary withholding, suspension, and dismissal are in place.

Disciplinary measures include effective legal framework, which assures that those

who violated rules or laws are brought to justice. The former president Olesegun

Obasanjo was reported as saying that what makes a law a good law is when it is observed

by all; he advocated that those who breached the law in Nigeria should be made to face

the wrath of the law as a deterrent for others (Ezekiel, 2011). The matter of government's

approach to the rule of law will be addressed below.

The study data further indicated that the existence of supportive public service

condition helps to promote ethical practice, in public organization. Supportive public

service condition involves, among other things, paying a just or a living wage to the

workers. The study participants observed the poor salary of LG employees. They

believed that paying the workers a living wage would reduce bribery and corruption in

the LG system and boost ethical compliance in the council. Noting the poor salary

condition of local government workers, R-14 has this to say:

> You have to know that local government employees are among the most poorly
>
> paid in Nigeria. What do you expect a full time worker who spends most of his or
>
> her time every day, five days a week, working for government only to earn
>
> 20,000 Naira ($ 130.00 USD) or less at the end of the month in this difficult

economic time to do to take care of his/her inevitable responsibilities. The person

has to look for another means to augment what is lacking in his/her income,

which may lead to unethical behavior; one has to make ends meet, definitely.

In corroboration, R-25 observed that whereas LG employees are making less than 30, 000

Naira ($ 195.00) annually in salary, the officials are taking home 5 times and even more

of that amount every in salaries and allowances every month. Respondents R-14, R- 17,

R- 24, and R-25 expressed the view that workers are likely to resist the temptation of

involvement in bribery and corruption if they were to be paid a just living salary.

However, R-08 opined that poor salary payment is not an excuse for a public servant to

involve in bribery and corruption.

Recently, the Congress passed the minimum wage bill of 18,000 Naira ($117.00

USD), which supposed to come into effect from July 2011. The state governors claim that

their states can't afford to pay the minimum wage, even though allegations about their

embezzlement and wasteful spending of public money abound. In Nigeria, where

ordinary government employees and other common people in the street are struggling to

put food on their family tables, the elected and appointed officials in government are

taking home fat salaries and allowances to buy series of luxury cars, build mansions

within and outside the country, and using the public money to make frequent overseas

trips that have nothing to do with their official jobs. This kind of attitude by the public

officials is a manifestation of their lack of compassion and concern for the plight of the

common man in the street. It overtly portrays poor leadership qualities from the leaders,

which encourages unethical behaviors and corruption in the public service and ultimately infects the other members of the society at large.

The participants concur that the presence of effective accountability mechanism will encourage ethical practice in the council. They stated that the council has both internal and external auditors that audit the account books of the council to ensure financial accountability. Also, it was observed that the federal government's established anticorruption bodies, the EFCC and the ICPC are means to foster accountability in all levels of government in the country. According to R-19:

> There is financial accountability in council to some extent; we have both internal and external auditors who frequently check to know whether expenditures in the council are done according to the regulations; besides, the EFCC and ICPC do come in to scrutinize our books; these measures are meant to ensure accountability.

The majority of the respondents believed that the accountability measures have help to effect some improvement in financial accountability of the officials. This implies that if the mechanism were to be enforced effectively, it would go a long way to foster good practice. There is the indication that the accountability mechanism is not very effective as some respondents mentioned that some officials do bribe the auditors to influence audit report (R-01; R-08; & R-21).

Ethics Training/Education

Another salient topic that emerged from the data was ethics training. This theme was picked, not because of its preponderant occurrence in the data setting but because of

its importance toward encouraging ethical practice in an organization. Ethics training is a vital, strategic way to inculcate ethical values to people and equip them with the necessary skills for making ethical decisions. A number of the respondents underscored the importance of and the need for ethical training for all local council's personnel, both those in the leadership positions and the other staff members (R-02; R-10; R-19; R-21; & R-24). According to R-21, "I believe that training in ethics and morals will help public servants to acquire good moral values, which will enable them to make ethical decisions and to do the right things". One other respondent, R- 19, stressed the need to reintroduce moral education in the school system in the country to inculcate ethical and moral values and discipline into the younger generation, the future leaders of this country. Teaching ethical values in our school system is crucial means to bring sanity back into our public institutions and society in general. Some respondents observed that seminars and workshops are organized to teach staff about ethics and practice in the public service (R-02; R-10; & R-24). R-24 observed, "the government is organizing seminar, workshop, training, and campaign to create awareness on the importance of ethical practice. I believe that training in ethics will enhance the practice in the system". Ethics training helps employees to be aware of rules and regulations and provides them with the skills for making right decisions when confronted with the ethical dilemma. Ethics training helps to reinforce the message that violation of ethical codes or rules is not tolerated in the organization.

Even though the respondents observed the existence of some elements of ethics infrastructure in the LG system, the responses of most of them indicated that the ethics

infrastructure is not effective, and it is not ensuring the requisite environment for ethical practice due to the lack of leadership that is committed to fostering ethical practice in the institution. The effectiveness of ethics infrastructure to create a condition for ethics and practice in any organization depends, mostly, on the leadership's commitment to ethics and practice. The study data showed that ethical leadership is needed to foster good environment for ethical practice in Nigerian LG system.

Citizen Participation and Access to Information

Citizens' participation in terms of involvement in electing their leaders via a voting system during political election and in the decision-making process was among the themes distilled from the study data. The participants said that in this particular state, as it is in some of the states in the country, nonelected officials are running the LG council's administration. They indicated that no political elections to elect the council chairmen, and the councilors have taken place in this state for a while now. The council's administration is headed by an appointed senior civil servant otherwise known as Head of Local Government Administration (HLGA), which is the same as a sole administrator. The respondents observed that the council has gone through a number of different appointed leadership models, sole administrator, transitional committee, and caretaker committee. This kind of leadership arrangement undermines the provision of Art. 7(1) of 1999 constitution, which guarantees democratically elected local government officials via general elections by a voting system. This provision of the constitution has been disregarded by many states in the country (Ijediogor & Chucks, 2011). Because Nigeria practices democracy, many respondents argued, the democratic electoral process should

be the norm for electing leaders in political offices in all the three tiers of government as stipulated in the constitution. It was their belief that citizens' participation in electing their leaders and involving in the decision-making process will enhance democratic governance in LG councils.
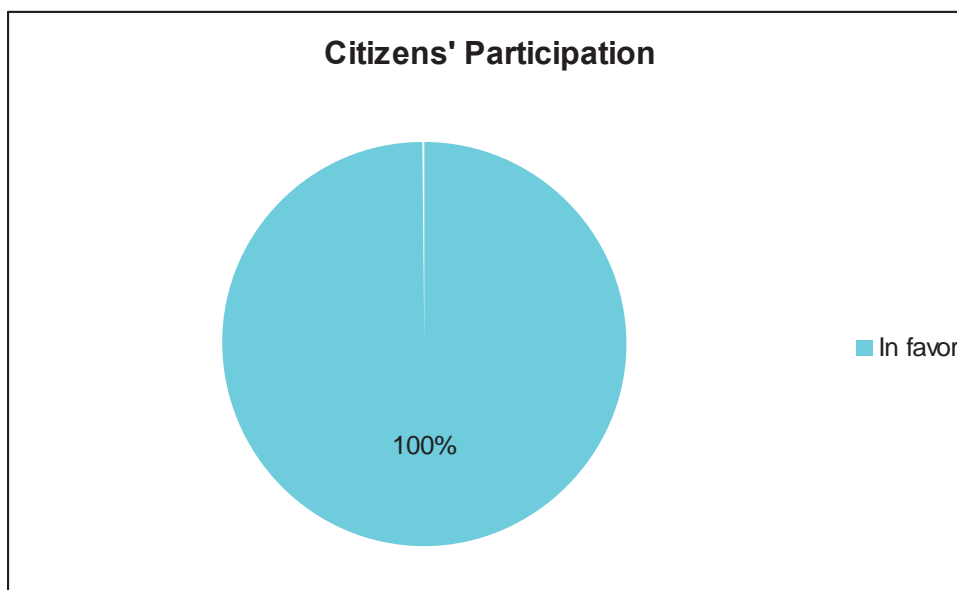
Figure 6. Respondents' view regarding citizens' participation for promoting good governance in LG.

As Figure 6 demonstrates, all the 25 or 100% of the participants interviewed believed that citizens' participation in the electoral process and the decision-making process are important for promotion of good governance at the grassroots government. The respondents believed that the council's officials democratically elected by the people would represent the interest of people more than those made by appointment. The current constitution of Nigerian Article 7(1) guarantees, "The system of local government by democratically elected local government councils". In the state where this research was conducted, as in many other states within the country, the administration of local councils

is under the leadership of appointed officials. Many respondents argued that lack of council's elections has a negative impact on development of democracy and democratic governance at the grassroots. R-04 stated:

> The lack of local council's election in the state has a negative effect on achievement of good governance in local government system. The implication is that the local people are denied the opportunity to elect leaders of their choice. You know that election is very vital for democracy and for democratic governance.

The respondents were concerned that there has been no council's elections in the state for a while. "The aim of establishing the current local government system is to ensure democracy and good governance at the grassroots level…In short, there is no practice of democracy here. How can you have democracy without elections?" (R-08).

Democracy guarantees the people's right to participate in electing the leaders of their choice via election by a voting system; if the citizens are disenfranchised from actively participating in election of their leaders, then, something is not right with the system (R-15). In a true democratic system, leaders are not by appointment but by election via the means of ballot system, which gives people opportunity to elect leaders who they believe will represent their interests in government and give them a voice in the governance. It is pertinent to note that, in both state and federal government, the executive and the legislative arms of government are selected through popular elections by vote, as prescribed by the constitution. It is only in the third tier government that the

selection of council's officials seems to be whatever arrangement that suits state government officials.

In Nigeria, each state has its own State Independent Electoral Commission (SIEC) which is constituted by state governors with the approval of State House of Assembly for local government elections. One thing prevalent about Nigerian politics and elections is that whatever political party that wins the state executive also controls that state's House of Assembly. In that scenario, state governors have ample opportunities to nominate their loyalists and allies for SIEC, which the state's House of Assembly have no problem of approving. This arrangement gives state governors full and undue control of local councils within their states to play with the council's administration in a way that suits their personal interest, which often times, results in denying the citizens their right to participate in the democratic process in electing leaders of their choice. According to R-14:

> The local government election system in Nigeria is problematic because the conduct of council elections depends on the SIEC, which is controlled by state governors. This means that a governor may defer council elections indefinitely and institutes a provisional administration, or connive with SIEC officials to rig elections. It would have been better if the council elections were taken over by the Independent National Electoral Commission (INEC) as it the case with the federal and state.

This respondent suggested that because many state governors and the SIEC are finding it difficult to conduct local council elections, the INEC should be given the mandate to conduct elections in local government, too.

One of the major reasons for 1976 LG reform was to nurture and foster democratic culture at the grassroots. The LG system, among other things, was intended to cultivate a robust and vibrant, democratic culture at the grassroots by fostering grassroots participation in the democratic process, and as a training platform for young and new politicians who would in future take up the mantle of political leadership both in the state and the federal levels. As already pointed out, the current Nigerian Constitution ensures democratic process in selecting local council's officials; so, any other arrangement that undermines the citizens' right of involvement in electing their leaders through a voting system is undemocratic and unethical. It jeopardizes the proper nurturing of democracy at the grassroots and, worse still, ridicules whatever the constitution stands for. In a true democratic society, the democratic process officially established by law remains the only acceptable means to select individuals for those government's offices which the law prescribes to be filled via popular elections; only those individuals properly elected, in such positions, have the peoples' mandate to be leaders; nonelected officials lack the peoples' mandate, and it is an aberration of a democratic system of governance (R-01; R-02; & R-14).

The data showed that the absence of elected officials in the council has negative impacts in the provision of good governance at the grassroots. One of the major negative impacts of the lack of elected officials in the council is the loss of voice for the people in

the governance. Elected councilors represent the interests of people from their constituencies in local council and in the absence of councilors the citizens' interest becomes anything goes. The beauty of democracy in practice is that citizens have right to make inputs to decision-making process on how to manage things that pertain to their general welfare.

A good number of the participants stated that the council's administration utilized the traditional rulers and the president general of the various communities within the LG as the representatives of the people in the place of elected councilors. Even though, the HLGA seemed to seek the opinions of these stakeholders for some decisions, they are not democratically elected representatives of the people in the council (R-01; R-07; R-08; R-23). The traditional rulers and the president generals are much after their personal interests rather than the peoples' interest; they are not accountable to the people (R-07 & R-23). Political participation also means that the citizens have right to make some input into their local governance. Most of the respondents believed that the local citizens have the right to have input to decision-making process in the council, because the LG governance directly affects the lives. They believed that the input from the people would enable the officials know the citizens' needs and how best those needs could be met. Only R-16 did not think that involving the people in the decision-making process in terms of soliciting their inputs is worthwhile. However, the participants strongly concur that ethical leadership will encourage active participation of the rural populace in the democratic process in the local council.

Access to Information was identified from the data as one of essential factor for good governance, which ethical leadership will guarantee. The respondents believed that the availability of information to the public regarding how the officials run the business of the council is essential for enhancement of democratic governance. According to R-07, "Access to information is important in democracy because democracy is the government by the people and for the people; it is vital that people should have access to knowing what is going on in their government". In a democratic system of government, the citizens have the right to have access to information about their government, which will enable them know what their officials are doing. One of the advantages of access to information is that it enables people to keep an eye on their government officials' activities, which is vital for ensuring good governance. Figure 7 shows the respondents' view regarding the importance of access to information to good governance in LG administration.
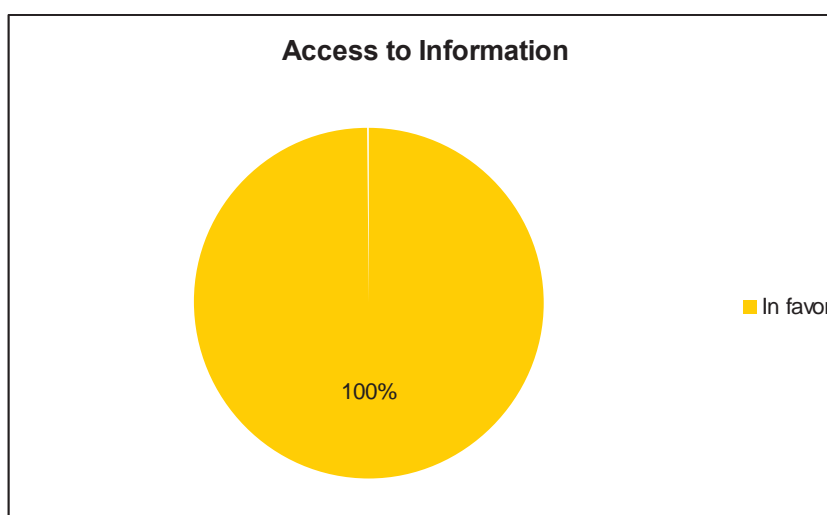
Figure 7. Respondents' opinion regarding information accessibility vis-à-vis good governance in LG.

As shown in Figure 7, all the 25 or 100% of the respondents opined that access to information is necessary for good governance. Regarding whether the citizens have access to information in the council, quite a few of the respondents stated that some type of information is given out, though the vital information about the running of council's administration is hidden from the public. R-07 observed, "that citizens are given incomplete and filtered information when they come to local government, so, for me that is not access to information. I think people should be given complete information about their government. There is much secrecy in our government." Some respondents observed that only traditional rulers and the president general of town unions are provided with some information and not ordinary citizenry (R-01; R-06; & R-25).

Also, few thought that citizens have access to information, except those they are not supposed to have. Apparently, the data indicate that citizens have limited access to information in the council. R-24 observed lack of adequate access to information access in the council but believed that the recent passed Freedom of Information (FoI) by the Congress would make information accessibility possible in all the levels of government. Leaders who are honest and transparent have nothing to hide from the public; it is only those who have some skeleton in their cardboard will not want others to have information of what they are doing (R-17 & R-25). The data revealed that the council does not have a web site where government activities are posted for the public information. Leadership that operates under a close door policy provides fertile grounds for abuses and corruption. The respondents were loud and clear that leadership that values and practices ethics will be transparent and guarantee access to information to the public.

Transparency, Accountability, Rule of Law, and Competency

The study data indicated that transparency, accountability, and the rule of law

needed to be present to ensure good governance in LG administration and, indeed, in

other levels of government. The respondents believed that ethical leadership has the

potentials to guarantee and sustain transparency, accountability, and the rule of law for

good governance in LG system, in Nigeria.

It was the belief of all the respondents that transparency, which is a means of

holding government officials accountable and to combat corruption, is critical for

promoting good governance, particularly in the public sector. Transparency entails that

government business, meeting, budgets and financial statements, and the decision-making

process, are open both to the public and the press.

Transparency

100%

■ In favor
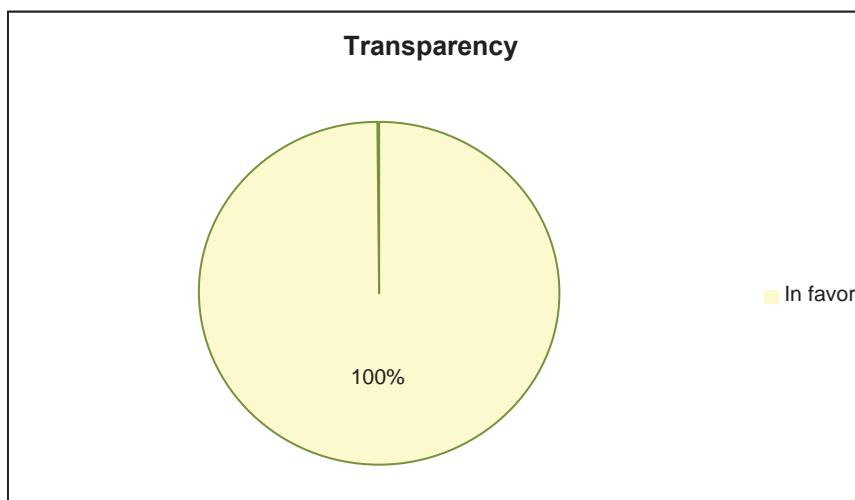
Figure 8. Respondents' view about the importance of transparency vis-à-vis the
promotion of good governance in LG.

As Figure 8 indicates, all the 25 or 100% of the respondents believed that

transparency is vital for the achievement of good governance, and they concur that the

presence of ethical leadership will foster transparence in the council. Stressing the need of transparency in the council, R-03 stated:

> Local government is not a personal property of any individual; therefore council's officials need to be transparent and open in handling government business. The citizens have the right to know what the officials are doing with power and resources given to them. The officials are not the owner of the local government; the local people own it.

In a democratic government, it is an expectation that public leaders should be transparent in conducting public affairs. The public officials are only but stewards managing the public goods on behalf of the people. The concept of transparency and accountability in public administration is to ensure that the public good is administered for the public interest rather than for personal interests.

The finding indicates that the council's leadership is not transparent. Many respondents believed that most of the officials are not transparent in handling the public affairs. They maintained that the public does not know what the council's leadership is doing (R-01; R-07; R-20; R-21). One of the respondents expressed that most of the officials do not regard themselves as servants of the people; instead they see themselves as masters (R-07). When the public officials in any level of leadership start to see themselves as the lords rather than as servants of the people, the outcome is always abuse of power and corruption. Greenleaf highlighted the importance of leaders to be always conscious of the fact that they are servants of the people.

In Nigeria and, in fact, in other SSA countries, most of the public leaders do see themselves as lords of and not as servants of their people. This is one of the reasons it is difficult for public leaders in this part of the globe to be transparent and accountable to the people. The public uprising against some countries government in North Africa and the Middle East is the outcome of lack of good governance mostly grounded in lack of transparency and accountability to the people.

Public officials who are transparent are also accountable. They are open in piloting the public affairs and would regularly provide people with information about what goes on in the government, how their money is being spent on capital projects and in running the administration.
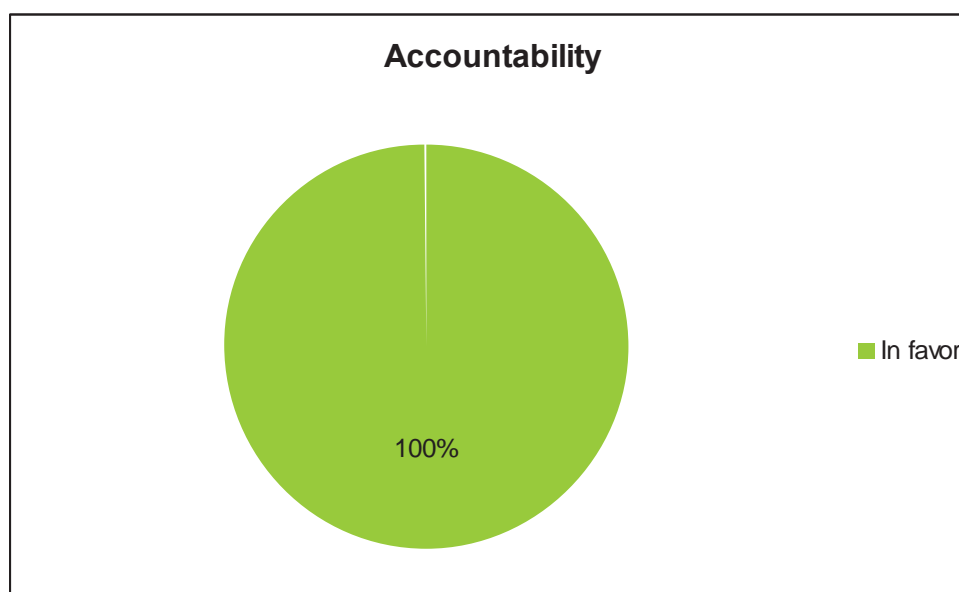
Figure 9. Respondents' impression regarding the importance of accountability vis-à-vis the achievement of good governance in LG.

As Figure 9 indicates, all the 25 or 100% of the participants concur that accountability is vital for promoting good governance. They believed that only ethical

officials could foster the requisite accountability needed for democratic governance.

Transparency and accountability are closely related, and it is difficult to have one without

the other (R-19). Accountability of public officials entails the duty they have to inform or

explain or justify to the public what have done or failed to do with resources entrusted to

them. To ensure good democratic governance, citizens must be able to hold their public

officials accountable for actions, and this may not happen if the method of selecting

council's officials is not via a democratic voting system. The appointed officials will be

accountable to the one that appointed them and not to the people (R-09). The majority of

the respondents believed that the council's officials are not accountable to the people but

to the state government (R-01; R-04; R-06; & R-25). According to R-01, " As I said

earlier because the state government appointed the council's officials, they are

accountable and loyal to the state officials and not to the people". Another respondent, R-

06, stated, "You cannot adequately describe accountability in the local government

without first of all describe the accountability in the state because the local government

derives order from the state." The HLGA listens to and takes directives from the state

governor and not from the people. The HLGA stands to be fired for failing to heed to

orders from the state government. Another respondent R-24 stated,

> Accountability is not narrowed down to financial accountability only; it involves
>
> how the totality of leadership responsibility is carried out. A leader must be able
>
> to provide account of his/her stewardship to the people. I noticed this type of
>
> accountability when elected officials were leading the council. The chairman of
>
> the council before he read the new budget would provide a detailed account of the

previous year's budget and how the new budget would consolidate on the former. With this, the citizens know what their leaders are doing and how the public funds are being spent; and anybody is free to ask questions.

Regarding being accountable to the people, most of the respondents stated that the council's administration is accountable to the traditional rulers and the president generals of the constitutive communities. As already noted, this part of stakeholders within the communities is assumed to be official representatives of the people in the council. This idea is an aberration of democracy, because the system is supposed to have duly elected councilors to represent the interest of their communities. There cannot be democratic accountability in government unless the people appropriately elect their leaders through a voting system. In which case, the council's officials are obligated to go their constituencies to provide accounts of how they are piloting the public affairs. Elected officials who have the ambition to run for another term know that their reelectability depends, to a great extent, on their accountability to their constituencies.

When leaders are transparent and accountable for their stewardship, it helps to build the people's trust and confidence in their leadership (R-08; R-17; R-22; R-23). Lack of transparency and accountability in government gives rise to citizens' loss of trust and confidence in both their government and public officials. Ekwo (2011) observed that the absence of transparency and accountability constitute a big challenge to the political leadership in third world countries and that it difficult for the political officials to gain the trust and confidence of their people and foster good governance with corrupt leadership.

The respondents believed that ethical leadership could guarantee transparency and accountability in public administration.

Another theme that emerged from the data is the rule of law. The respondents believed that the rule of law is a sine qua non for ensuring ethical conduct and good governance in government. They believed that the presence of ethical leadership would guarantee effective enforcement of the rule of law, in the LG administration and the public sector, in general.

Figure 10 shows that all the 25 or 100% of the participants agreed that the rule of law is very crucial for fostering good governance. It is their conviction that adherence to the rule of law will guarantee good governance outcomes because it will help to prevent and reduce corruption among government officials and employees.

Rule of Law

100%

■ In favor
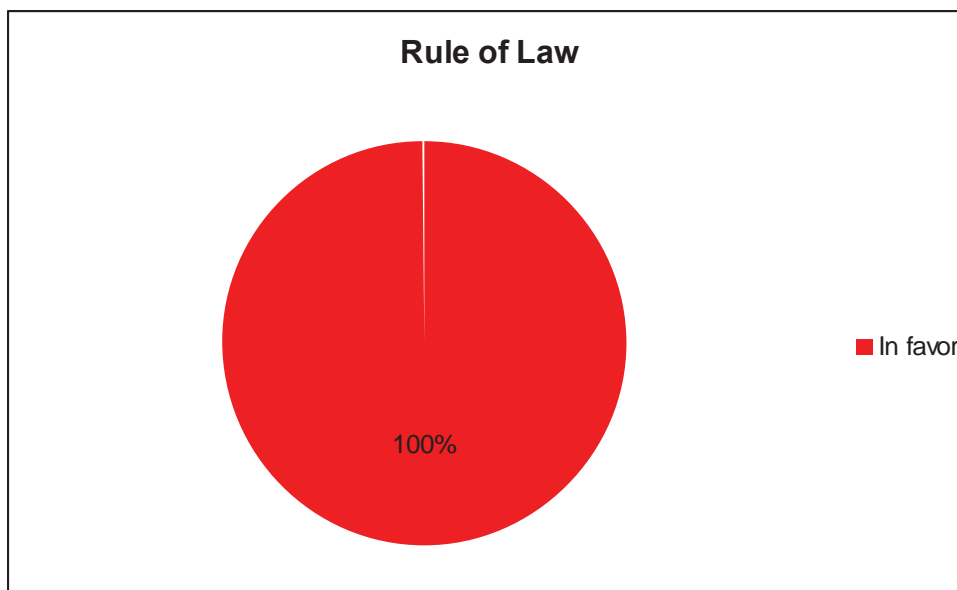
Figure 10. Respondents' impression about the importance of the rule of law toward promoting good governance in LG.

The respondents expressed that the crisis in the governance of the country, as whole, is largely due to lack of effective enforcement of the rule of law. Some of the respondents commented that Nigeria is a land of lawlessness; anybody with some connections and/or with some political and/or financial clout can and do engage in unlawful behavior, including criminal activity, without qualms because they have the capability of circumventing the law (R-08; R- 17; & R-19). Many LG officials are taking an undue advantage of the absence of effective rule of law to abuse their power and engage in corrupt practices. It would have been a different story if those who broke the law were punished according to the law (R-08). According to R-10:

> If our legal system were working effectively, as it supposed to, corruption in our government would have been reduced drastically. Corruption and other unethical behaviors among our public officers are on the increase because of lack of rule of law. We do not have the practice of rule of law in this country that is why those public officials accused of corruption are still walking in the street scotch free. They would have been in prison for their corrupt practices if we had the rule of law in this country. If the government officials see that those involved in corruption are punished accordingly, I believe that will deter a lot of them from doing corrupt practices. If we have ethical leadership, I believe, it would ensure that the of rule of law is practiced.

In Nigeria, the corrupt practices many public officials local, state, and federal have been exposed, but they have never been convicted to face the legal consequences. They used the looted money to build mansions and buy expensive luxury cars for

themselves, spouse, and friends and, yet, they are living in the society as innocent people (R-08). Most of the public leaders, elected and appointed, particularly those in the top echelons of leadership, use their pen to loot the public treasury and go free and unapprehended but when an ordinary person steals a small amount of money, he or she is locked up in prison for years (R-19).

Lack of effective rule of law encourages a culture of impunity in LG administration and in other government levels, as well. A good number government of officials takes advantage of the ineffectiveness of the rule of law to abuse their power in various ways without worry (R-19 & R-24). The outcome of the lack of effective rule of law in a society can be catastrophic and horrendous. It leads to breakdown of law and order. The respondents believed that the ethical leadership would ensure that the rule of law is effectively enforced and that the corrupt officials are brought to justice. Good governance cannot thrive without effective enforcement of the rule of law.

The data indicated the importance of competency of personnel in running efficient and effective administration. Competent LG officers stand a better chance to provide efficient and effective services than incompetent officers. LG system in Nigeria has been noted for its inefficiency and ineffectiveness because of its inability to employ skilled and qualified personnel (Okafor, 1984). The data showed that there have been some positive changes in this direction.
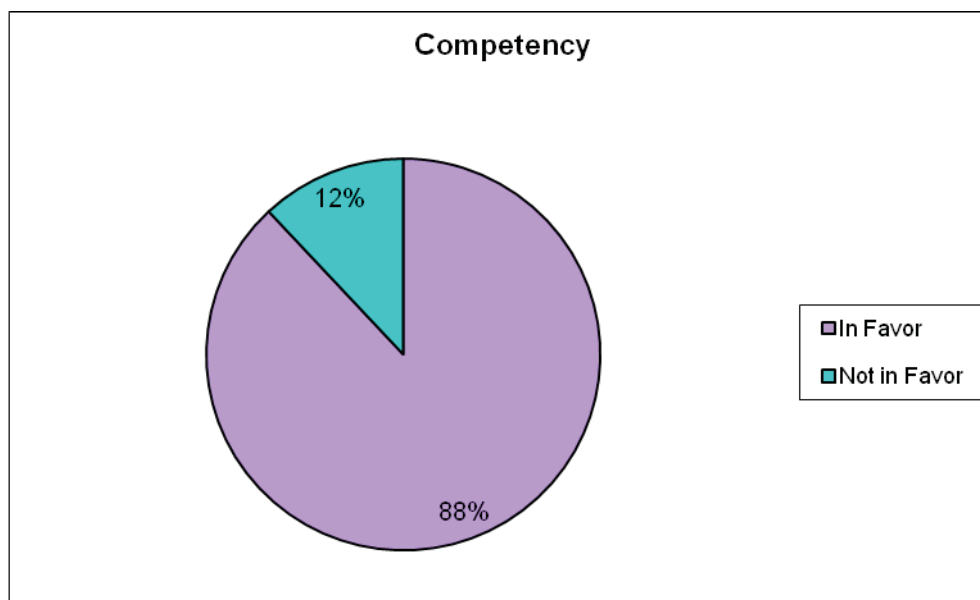
Figure 11. Respondents' view on the competency of LG officials.

As Figure 11 demonstrates, 22 or 88% of the respondents believed that LG officials are competent to discharge their duties, while 3 or 12% expressed that officials are incompetent. A good number of the respondents observed that most of the local officials are skilled professionals in their various fields. One of the respondents commented:

> Before now the local government was regarded as an ineffective institution because of lack of qualified manpower, but you can't say that now. We have qualified, and professionals in the various departments of the council, and with this high-tech of manpower, local government has gone beyond what it used to be. (R-24)

In corroboration, some other respondents noted the positive improvement in the competency of local government officials; they noted that in the past local councils employees were considered incompetent but, now the council has competent officials and

workers with graduate degrees and who are professionals in their fields; they are

competent and efficient in carrying out their official duties (R-01; R-02; R-10; & R-19).

However, some respondents believed that some officials are not competent but

gained their position either via nepotism or corruption (R-08; R-14). In Nigeria, most of

the government's appointments are not often done by qualification and/or merit but often

by favoritism and nepotism. There is no gainsaying that the competency of the local

authorities enhances their capacity to foster efficient and effective service delivery; lack

of competent and skilled personnel leads to mismanagement of the public resources.

However, Farazmand (2002) warned against over emphasizing efficiency and

effectiveness at the cost of ethical practice. Competency does not necessary guarantee

ethical leadership. Ethical practice and competency are both critical for fostering good

governance in public administration. There is a general agreement among the participants

that ethical leaders will not compromise on the competency of their workers.

Autonomy

As already indicated, autonomy was not popular within the data set but was

picked up because of its relevance to the subject matter (Braun & Clarke, 2006). Some

respondents, R-09; R-10; R-15 and R-19 observed that, despite the constitutional

recognition of LG system as a third tier government, LG is treated as an appendix to state

government. R-19 indicated that the constitution does not give LG full autonomy, which

gives state governments opportunity to meddle with its affairs. For example, Akhabue,

the National President of the Association of Local Government of Nigeria (ALGON) in

an interview granted to Alarepe (2011) noted the lack of autonomy of LG, which

warrants the council's administration to seek permission and approval of a state government before engaging in any projects. This dependency on state governments does not augur well for LG effectiveness as it gives state officials a window for unwarranted intrusion into LG leadership and administration.

R-09 and R19, also, noted that State-Local Government joint account provides by the constitution has negative impacts on LG capacity to enhance governance at the grassroots. Section 162 subsection 6 of the 1999 Constitution indicates that "each state shall maintain a special account to be called 'State Joint Local Government Account' into which shall be paid all allocations to the local councils of the state from the Federation Account and from the government of the state." Instead of running this account jointly as specified by the constitution, state governments completely usurped control and management of the joint account and dictate what goes to the local councils; the amount of money the councils usually receive for their running costs and projects is always very minuscule for them to do what is expected of them (R-09; R-10; R-19). Apparently, this arrangement encourages corruption and, ultimately, creates a situation where the councils are incapacitated to provide goods and services to the people. The respondents maintained that this condition needed to be addressed and changed if there were to be ethical leadership and good governance in the local governments.

It is pertinent to observe that the purpose of choosing and conducting personal interviews with appropriate participants in a research, particularly in a qualitative study, like this case study, is to gather valuable information regarding the phenomenon being

studied (Leedy & Ormrod, 2005; Yin, 2003), which enables to advance our knowledge about the particular phenomenon. Respondents' answers to interview questions are usually based on their perceptions regarding the subject. Usually, these individuals' perceptions collected in the form of data are regarded to be credible, unless they fail to provide any valuable knowledge in relation to the subject being studied. The data gathered from the 25 respondents via personal interviews and used in this study were considered credible and informative regarding the ethical leadership in relation to promoting good governance. Their perceptions collaborated with the identified elements of ethical leadership that inform good governance that were revealed in the literature reviewed: honesty, caring for people, modeling and enforcing ethical practice, accountability, transparency, among others. The literature reviewed in this study clearly indicated that acquisition of ethical values and practice by the public officials are vital for enhancing good governance in public administration. This research outcome demonstrates that ethical leadership can be a viable model of leadership for promoting of good governance in Nigerian LG system and in the public sector, at large.

Summary

Chapter 4 portrayed a description of the procedure utilized to collate the data for this research and, also, presents the process of data analysis. The study participants believed that ethical practice is critical for the government to achieve its goals. They concur that ethical leadership has the capacity to foster good governance in LG, in Nigeria. The respondents indicated that good governance needs honest and ethical council officials to thrive. Dishonest, selfish, and corrupt public officials are the clogs in

the wheel for promotion of good governance; such officials loot the public funds and create a situation, which makes the achievement of socioeconomic and political development difficult. The majority of the participants noted the lack of integrity and ethical practice among the officials, though some officials are believed to be honest and ethical.

The study participants believed that the existence of and effective enforcement of ethics infrastructure, such as, officials' modeling of a good example, code of conducts, ethics coordinating body, good public service condition, effective legal framework, efficient accountability strategy, among others, will guarantee good environment for promotion of ethical practice in the council. It is noted that the ethical infrastructure is of no effect if it not implemented. Apparently, there is a lack of adequate environment to foster ethical practice in the council because of ineffective ethical infrastructure. Also, important is ethics training for all those who work in the LG system. The knowledge of the right practice in public administration couple with the presence of ethics infrastructure has the capacity of engendering environment for ethical practice.

The study data indicated that the ethical leadership has positive impacts on good democratic governance in terms of promoting citizens participation, transparency, accountability, rule of law, and competency. Lack of ethical leadership leads to conditions that debilitate capacity that enhance good governance in the local council's administration. The participants all believed that the ethical leadership would foster appropriate, ethical practice in public administration that will guarantee good governance, in Nigeria.

In Chapter 5, I discuss findings from the research questions, conclusions, and my recommendations.

Chapter: 5: Discussion, Conclusion, and Recommendation

This qualitative study was undertaken to explore for a deeper understanding of ethical leadership and how it could enhance good governance in Nigerian LG system. This study was necessitated because the objectives of 1976 LG reformation, which were to engender and foster democratic culture and enhance good governance at the grassroots level, have not been fulfilled. Instead of being a platform for good governance, LG has turned out to be a ground for corruption. Consequently, many Nigerians call for dissolution of the system. The study proposes that the ethical leadership model has the potential to foster democratic governance at the grassroots level of government in Nigeria.

In this chapter, I discuss the following: the findings from data analysis, the implications for social change, recommendations for action, recommendations for future research, and conclusions. It is pertinent to note that the findings of this study are based on the participants' perceptions that most of the LG officials in Nigeria are not ethical in their piloting of the councils' administration, which constitutes a hindrance to the provision of good governance at the grassroots. Their views may or may not be factual.

The following research question guided the study:

1. To what extent are local government officials ethical in their conduct and performance?

2. To what extent do public administrators ensure an organizational climate that promotes ethics and practice?

3. How does the existence of ethical leadership impact on good governance in the local government?

Discussion on Findings for Question 1: Integrity and Concern for Citizens

Research Question 1 examined the participants' views regarding the council officials' honesty and concern for citizens in relation to how they discharged their duties. The participants believed that the ethical value of honesty is crucial and inevitable in any organization, particularly in public organizations, for the achievement of the organizational objectives. They concurred that it is necessary to have men and women of integrity, who are able to sacrifice their personal interests for the common good, in the positions of leadership to run an effective and efficient government that is capable of providing good governance to the people. The implication is that virtuous public officials are essential for both good policymaking decisions and policy implementation in government; they are capable of enhancing the well-being of the people.

The findings indicate that many local officials lack honesty and compassion for the plights of citizens. The major concern of local officials is not how to utilize the public resources to foster social, economic, and human development of the local citizenry but how to use them for their personal interests. Governance crisis in the Nigerian LG system is strongly connected with dishonesty and selfishness of the public officials. Government jobs are considered to be very lucrative business, not necessary because of the attractive salaries, but because officials of all ranks and files know how to manipulate the system for their personal interests. For example, every election in Nigeria is always taken very seriously because politicians and their supporters see politics as a quick way to get rich.

As a result, many Nigerians see going into politics as a quick way for enriching themselves instead of as a means to contribute to solving the social and economic problems of the masses (Kaur, 2007).

Although most of the participants agreed that not all the local officials were dishonest and corrupt, some observed that the honest ones did not hold positions of authority. Without honest and ethical officials in the local council's administration, the capacity of the administration to focus on the public interest will continue to be compromised. Aristotle and other virtue ethicists emphasized the importance of ethical public administrators for the attainment of good governance in government. Good governance is difficult to attain in the midst of dishonest and selfish public officials. Good democratic governance, among other things, embraces delivery of essential goods and services by the government to the people (Farrington, 2009).

This study found that most of the council's officials were deficient in ethics and practice. The lack leads to corruption and other unethical behaviors in the public sector. Corruption is the key cause of leadership crisis and the bane of good governance in the LG system. Even though corruption is not limited to LG alone, it is "predominantly wide spread, undiluted and unambiguous in the grassroots government. It is a statement of fact that, in the local government system, corruption has become all pervading, unabashed, uncontrolled and persistent" (Oviasuyi, Idada, & Isiraojie, 2010, p. 85). Local officials in collaboration with their allies in both state and federal governments embezzle local councils' funds meant for social, economic, and human development at the grassroots. LG councils receive 20.60% of the federal government revenue allocation excluding the

internal generated funds (Salami, 2011). In spite of all these available funds, the local

councils have little to show for this huge amount of money. Olatunji (2011) reported that

Acting Chairman of ICPC Abdullahi commented about the prevalence of corruption in

Nigerian public service, particularly in local councils, as he said "that a majority of LG

officials were siphoning public funds…council chairmen recklessly disbursed funds from

the council's vote as patronage to their supporters without regard to accountability" (para,

1). This behavior of council officials has resulted in the incapacity of LG to ensure good

and affordable education and health systems, good road networks and transportation

systems, portable water systems, refuse disposal and good sanitation strategies, and to

create employment opportunities. Government officials have the moral responsibility to

make policy decisions, act, and behave in ways that enhance the well-being and

happiness of the citizenry.

Corruption is still in its ascendancy in Nigerian, despite the high hope and

expectations that the two anticorruption organizations, the ICPC and the EFCC, would

help to reduce it. These anticorruption agencies seem to lack what it takes to be effective

in waging war against corruption. They are like "toothless bulldog[s] that earned an

undeserved reputation of being ineffectual in the investigation and prosecution of cases of

corruption, especially among the so called 'big fish, ' credited with the culpability for

over 99% of the nation's loss to corruption" (Adenekan, 2011, para. 4). Adenekan

indicated that this abysmal failure of the anticorruption bodies was due to the lack of

political will of the political leaders to confront corruption head-on. Despite allegations

of corruption against many public officials, past and current, the ICPC and the EFCC

have not been able to prosecute and convict any of them for their corrupt behaviors and practices. If the leaders were serious with their war against corruption, the perpetrators would be brought to justice, whichwould depict the government determination to and seriousness with the crusade to rid the public sector of corruption. The success of war against corruption in the country is largely dependent on having honest and ethical individuals who are courageous and committed in the position of leadership in the three tiers of government. The former chairperson of EFCC, Waziri, underscored this when she stated:

> The keys to effectively fight corruption in any society are honesty and integrity, effective leadership and governance, transparency and accountability, because corrupt leaders cannot wage effective war against corruption. The people …must resolve to no longer tolerate leadership that would steal from the public purse. (Akhaine & Ebiri, 2011, para. 4)

It was the view of the respondents that honest and ethical leaders cannot condone corruption and that such leaders would ensure that public officials who abuse their power are punished, accordingly.

Public leaders need to be persons who care for the interests of the people they are leading. Having a profound attitude of concern and compassion toward the citizens will enable council officials to make policies and use the public resources in manners that serve the interest of all citizenry and not for any personal interest. However, the data indicated that the council officials were more engaged with their personal interests than they were with the people's interest. This often led them to selfish behavior, which

involved misappropriation of council's funds and other unethical decisions that led to a lack of good governance delivery apparent in the local councils. Ethical leaders are people-oriented; they make decisions and choices based on moral principles that have significant and positive impacts on people (Petrick & Quinn, 1997; Resick, Hanges, Dickson, & Mitchelson, 2006). The ICPC Enugu Zonal Officer Udonsi identified poor leadership quality, among other factors, as the major problem in Nigeria (Ossai, 2011).

Ethical leaders are transforming leaders; they motivate and mobilize their followers to shoot for higher ethical values for the achievement of the common good (Burns, 1978). They are cognizant of the fact that when everybody is working toward achieving a common good the outcome is beneficial for all the people. As a transformational leadership, ethical leadership has the capacity of challenging the status quo and breaking down barriers, which have been set up by a small clique inside government and their allies to prevent the citizens from knowing what is happening inside the government.

Ethical leaders' strong moral orientation enables them to be honest, compassionate, and people-oriented; they are committed to carrying people along as they focus on building up a society or an organization that is ethical and just. Leadership that is grossly deficient of ethics and practice cannot raise up an ethical and just society. All the participants strongly believed that the public officials' dishonesty and corruption were the major debilitating factors for the achievement of good governance in the LG system and in the Nigerian public sector at large.

Poor governance arises essentially because of the officials' failure to abide by any and all of the ethical models considered in this study. The leadership does not seek the greatest good for the greatest number of their constituents (utility), does not act in that fashion which they would want to become a universal principle and treat people as means rather than ends (deontology), and do not manifest the qualities of virtue as understood commonly and outlined by Aristotle.

In concluding, the findings from Question 1 suggest that LG officials are deficit in ethical integrity, which informs their inability to foster good governance at the grassroots level. Ethically bankrupt public leaders cannot ensure good governance. There is some strong correlation between ethical integrity of public officials and provision of good governance. The implication is that the achievement of good governance is dependent on having honest people at the helm of LG administration. Conscious of their moral responsibility as public officials, ethical leaders will utilize the power given to them to harness and manage the public resources in a manner that advances the common good and sustains good governance at the grassroots level. They will sacrifice their personal interests for the interests of the people.

Discussion on Findings for Question 2: Ethics Infrastructure

Research Question 2 investigated the extent to which local government officials ensure an organizational climate that enhances ethical practice. This research question examined how the local council's officials endeavored to create an environment that guaranteed ethical practice in the council. The participants believed that the existence of ethical infrastructure would stimulate an atmosphere conducive to ethical practice in the

local councils. They concurred that leaders' good example in observing the code of

conduct was crucial for setting the ethical tone within the length and breadth of an

organization for ethical practice. They believed that when the officials led by modeling

apposite conduct, i.e., observing the rules and principles of the public service ethics in

their actions and decisions, it helped to send a strong signal that the administration was

committed to ethical practice. Good examples set by officials have the capacity to

influence people. Brown et al. (2005) observed that ethical leaders model appropriate

conduct and communicate the importance of ethics to make ethical practice a salient

factor in the organization. However, in this study I found that many of the council's

officials did not model the appropriate behaviors or communicate the need of ethical

practice to foster a suitable environment for ethical practice. When the public leaders

lack integrity and disregard the code of conduct of the public service in their actions and

behaviors, they create a negative environment for ethical practice.

Ethical leaders who are committed to ethical leadership are needed to foster an

organizational atmosphere for ethical practice. The leaders must be able to demonstrate

the relevance of ethical practice via their conduct and actions. One of the respondents

stated that actions speak louder than words and noted the late former President Umaru

Yar'adua's declaration of his assets when he became the president of Nigeria as an

example of leading by good example (R-07). Public leaders must lead not only by words

of mouth but also by modeling the appropriate conducts via their actions. When

government officials are men and women who are committed to doing the right things via

their decisions and actions, it helps to guarantee the trust and confidence of people in their officials and government.

The study data indicated that having an effective code of conduct within LG is vital for creating awareness that ethical practice is a salient matter in the council. The code of conduct articulates what is appropriate in an organization. Where it is efficient and effective, it goes a long way to ensure the organizational climate for ethical practice. If every organizational member, from the top to the bottom, is cognizant of the code of conduct and makes honest efforts to behave and act according to the prescription of the code, it will not take an outsider time to find out that ethical practice is the key to the organization's mode of operation. However, an ethical climate cannot be fostered by code alone; it must be supported by leaders' commitment to ethical practice (Dion, 2008; Kernaghan, 1996).

Nonetheless, the study found that the code of conduct was ineffective because it was not observed and enforced by most of the officials; it had little or no effect in ensuring good environment for ethical practice. Also, the study found the absence of a code of ethics for public service in the council. In the public service, a code of ethics provides the fundamental principles that guide and direct all actions and conducts of all the public officials and employees. The code of conduct must be informed by the public service's code of ethics. This linkage between conduct and ethics is necessary to foster ethical practice in the public administration in Nigeria, especially in the local councils.

Further findings showed that using reward and discipline measures were vital in promoting an ethical atmosphere in an organization. The respondents stated that the

administration was using these measures to encourage punctuality to work, and they

attested that the measure had some positive outcome. It seemed that this measure was

employed only to improve the employees' punctuality at work. The council's

administration should have utilized the measure to encourage other good practices if it

were committed to fostering ethical leadership.

The study also showed that effective accountability and legal frameworks were

vital for ensuring ethical practice in the public institution. The respondents agreed that the

presence of effective accountability and effective legal systems will make both the

officials and employees observe the rules and procedures of public services. Lack of

effective accountability and rule of law in government administration in Nigeria and, in

fact, in SSA countries provides a fertile ground for corruption in public administration.

Many LG officials take undue advantage of ineffective and weak accountability systems

to swindle the government and disregard the interest of the people. The presence of an

effective accountability strategy backed with effective law are crucial for checking abuse

and corruption in the public administration. There is a need to establish tight financial

control that would make it hard for the officials to misuse and/or misappropriate the

public resources.

Provision of supportive public service condition helps to encourage ethical

practice in the public institution. For example, paying public servants a just wage is one

of elements of supportive public service condition that is vital for encouraging ethical

conduct in government institutions (Edes & Bertok 2000). The study revealed that the LG

workers are paid poorly, in Nigeria. Many respondents stated that LG workers are among

the least paid government workers in the country. When workers are not paid

appropriately, they become susceptible to misconduct such as bribery and corruption.

It is argued that low wages in the public sector in less developing countries is the

cause of bureaucratic corruption (Ndikumana, 2006). Efficiency wage and fair wage

theories hypotheses were advanced to explain the connection between corruption and

civil service wage (Kingshott & Dincer, 2008; Ndikumana, 2006). Ndikumana did not

buy into the both efficiency and fair wages theories. However, he contended that there is

a need to reduce unfairness in the wage distribution in bureaucracy; fair wages reduces

inequality, raises productivity, and lower the risk of social instability. He noted that

public servant may engage in corrupt conduct "due to low absolute wages" (p. 10), which

is a wage that is way down below the living wage, and its resultant corruption is said to

be a "need-induced corruption" (p. 11); he also, insisted that greed causes those who earn

above the living wage to engage in corruption.

In Nigeria, it is greed and selfishness that impel many government officials,

elected and appointed, to engage in corrupt behaviors and not necessarily poor salary

because those in leadership cadre in public administration know how to manipulate the

system to raise their salary and allowances. For example, recently, NigerianDaily.com

editorial (2011) carried news about the jumbo salaries and allowances the elected

officials in the Congress approved for themselves while public servants in LG are

underpaid, and the common people in the street are struggling to put bread on their

families tables and to send their children to school. This action of Congress is a typical

example of the officials' abuse of power and the pursuit of personal interests rather than focusing on the people interest.

The respondents believed that good public service condition would enhance workers' job satisfaction and productivity. The productivity in an organization is always enhanced when everybody is behaving ethically. However, one of the respondents stated that poor salary condition is not enough excuse for a public servant to engage in corrupt behavior (R-21). The implication is that public servants, in any rank, should always strive to be ethical in all their actions and conduct. The participants strongly believed on the capability of the ethical leadership to foster ethical environment that can encourage the practice of ethical in LG, in Nigeria.

Ethics training is very crucial for creating awareness and promoting ethical practice. Ethics training guarantees that everyone in an organization is on the same page as regards ethical standard of the organization (Bonczek, 1998). Dibie (2003) noted poor attention given to ethics training in Nigerian LG system despite the rate of ethical misconduct in the system. However, the finding from the study indicated that ethics training is receiving some positive attention; government has started creating awareness and organizing seminars on ethics and practice in public administration. Training in ethics and values in public administration enhances the capacity of the public officers to make right decisions.

The findings from Question 2 show that the council's officials are not effectively utilizing the available ethics infrastructure to ensure organizational climate that support ethical practice. Leadership that is committed to ethics and practice will effectively

employ ethical infrastructure to encourage supportive atmosphere for ethical practice.

Good governance in Nigerian LG will continue to be a mirage unless there is leadership

that is committed to ethics and practice; the one that is capable of creating the

organizational culture and an environment that support ethical practice.

Discussion on Findings for Question 3: Citizens' Participation, Transparency,

Accountability, and Rule of Law

In research Question 3, I sought to investigate the potential impact of

ethical leadership on good governance. This question focused to examine the

ethical leadership potentiality to advance good governance in terms citizens'

participation, transparency, accountability, and rule of law in local government.

Good governance can only be established and thrived only if men and women of

integrity are in positions of leadership in government (Menzel, 2007). The author

also noted the important of the ethical leadership to the attainment of effective

and democratic government. The participants believed that ethical leadership has

the potentials to guarantee democratic governance.

Citizens' participation is a fundamental index of democratic governance.

In a true democratic society, citizens must have unrestricted opportunity to be

actively involved in electing leaders of their choice in free and fair elections.

Nigeria's struggle to establish a democratic state continues to be a difficult task;

the electoral processes are marred by lack of credibility and transparency due to

rigging, fraud, violence, and killing that always follow each election. The

outcomes of political elections do not often represent the wish of the citizens,

which they expressed via their votes. The late president Umaru Yar'Adua, after his inauguration, publicly expressed that the election that produced him as the president of Nigeria was defective and promised to fix the electoral process.

Vanguard Newspaper editorial (2011) noted that the local council's administration was the most abused institution in the current constitution of Nigeria; also, it noted that only the insignificant number of states held local council's elections despite constitutional mandate for council elections. In the same vein, This Day newspaper Editorial (2011) commented that state governors no longer considered holding local council's elections as a democratic obligation. It stated, "Today, out of 36 states only 11 have conducted any form of elections. Local government administration in 25 states are, therefore, run by caretaker committees which have been declared illegal by about 10 judicial verdicts from 1999 to date" (para. 6). Given the number of states government that have caretaker committees running the affairs of councils, it indicates that the overwhelming number of local citizens are deprived of their democratic rights to elect the leaders of their choice.

Apparently, this practice does not augur well for the development of democracy and democratic governance in the local councils. It alienates the local citizens from participating in the democratic process. The phenomenon of having appointed officials to handle the administration of local council negates the constitutional directive to have LG council run by elected officials. It negates, also, the intent of 1976 reformists who embarked on LG reforms and wanted the government at the grassroots to be democratized to initiate anew and develop democratic culture from the bottom up.

One of the hallmarks of democracy is that citizens are the kingmakers. Citizens have the power to make and unmake the leaders via democratically conducted elections via one-person-one vote; this is the true concept of democracy. In a democratic society where electoral process is credible and transparent, elected officials, most often, listen to and strive to meet the needs of the people, cognizant that their re-election to the office is dependent on how satisfactory they served to advance the people's interest. Where political elections are devoid of rigging and fraud, citizens' voting power has the capacity to control abuse of office by the elected public officials. Lack of active participation of citizens in the electoral process gives room for officials to abuse their power.

Active participation in the electoral process necessitates that citizens must know what their officials are doing and what goes on in the government. The finding showed that the council's officials are not transparent and that citizens' access to information is very limited in scope. The citizens have access to only the information the officials want them to have. To be transparent entails that the internal processes and decisions of government must be open to the public. The citizens have the right to know what government is doing; their rights are grounded in the non-negotiable rights to know stated in Article 19 of the Universal Declaration of the Human Rights (Pasquier, & Villeneuve, 2007).

The government officials should be open in their decisions and actions and should provide the people the reasons for taken such decisions and actions. The finding also indicated that the council does not have a web site for publication of business and services for the public; there was no Internet connectivity in the council. The data showed

that some information is published on a notice board within the council. In this age of information technology, it appalling that the local council is using a notice board as the major means of giving out information to the general public. Many Nigerian youths are utilizing the Internet for jobs search and other useful, available information out there. Lack of the Internet connectivity implies that many people, particularly youths and the school graduates, will find it difficult to get simple information from their LG. Information availability and accessibility helps democracy to survive and thrive. One of the respondents did mention that the recent FoI Act signed into law will help to open a window for transparency and access to information in government. Pasquier and Villeneuve observed that transparency is promoted in democratic societies through legislation of access to information laws, which makes it possible for interested citizens to obtain the information they need from their government. When transparency is a part of an institutional culture, it helps to prevent corruption, improve governance, and enhance accountability.

Accountability is critically important for the enhancement of good governance. Accountability and transparency are closely related that it is difficult to have one without the other. Accountability, in essence, requires that public officials to render account of their stewardship to the people and present themselves for scrutiny as needed and apposite to their office. The council's leadership was appointed and not selected through election according to democratic principle and as required by the constitution. In earnest, the council's leadership is defective ab initio and unethical because it is contra to the constitutional provision and democratic principle. Moreover, many respondents indicated

that local officials are accountable to their godfathers, state government's officials, and not the people. Without the practice of true democracy at the grassroots, it is difficult for the local officials to be accountable to the citizens and also hard for citizens to hold their officials accountable.

The respondent, R-01, observed that lack of accountability is a big problem and the root of corruption in the three levels of government in the country. As already mentioned above, the TI has been ranking Nigeria as one of the most corrupt nations in the globe. In the countries where corruption in the public sector is relatively low, indicates that those countries have strong institutions of accountability, while those countries with weak institutions of accountability have a high rate of corruption in their public sector (Shah & Schacter, 2004). The proliferation of corruption in Nigeria and, in fact, in the SSA countries is the outcome of lack of ethical leadership that has the political will to foster strong and effective institutions of accountability.

Many of the study participants believed that some improvement noted in financial accountability, in the council, is due to the presence of auditors and the two anti-corruption bodies, ICPC and EFCC. However despite these measures, corruption in Nigerian public sector still presents a major problem to governance. The anticorruption bodies have not been able to prosecute and convict any top government officials, past and present that have been accused of fraud and embezzlement of public funds. Instead of being behind the bar, those corrupt officials are allowed to walk free as innocent citizens and to play an active role in the politics of the country, thereby permitting the continuation of the vicious circle. The failure of the antigraft bodies to convict and punish

the corrupt leaders accordingly stands to be a drawback to the accountability efforts and to the battle against corruption. This study showed that the prospect of achieving democratic governance in the LG and in the public sector as a whole depends largely on the ethical leadership.

The rule of law is crucial for good governance in a democratic system. The data revealed that the rule of law is vital for guaranteeing good governance in the public sector. The rule of law implies that everyone must obey the established law and no government, no public official, or individual, no matter the individual's status in the society, is above the law. It means that any person that breaches the law must be made to face the consequences, accordingly. The finding indicated that the rule of law is very weak and ineffective in the LG council and in the public sector in general. Abuse of power by the government officials thrives in the countries, where the institutions that ensure the rule of law is weak and compromised, often, in those countries the application of law is selective and is used to promote private interests instead of protecting the public interest (Shah & Schacter, 2004). Poor governance in Nigerian LG persists primarily because of lack of the ethical leadership and lack of strong institutions that enforce the rule of law. The fact that the public officials, past and present, who looted the public money are walking in the streets scotch free is an indication that the rule of law is at its lowest ebb in Nigeria. Lack of the rule of law in the public sector promotes a culture of impunity where people can purposefully engage in acts that undermine the public interests without qualms.

When the late president Umaru Yar'Audua came into office, he publicly announced that his administration would be servant leadership and the one that would focus squarely on the rule of law to the delight of Nigerian citizenry. How far he achieved his goals before he died, is left for the Nigerians to judge. Also, President Goodluck Jonathan, the incumbent president, has promised to promote the rule of law in his administration.

To foster the ethical leadership, the ethical leaders must ensure that all their officials must conform to the ethical norms and laws of the organization. Recently, the Nigerian Congress passed FoI Act, which the president signed into law. It was not long after the president signed the FoI Act into law that some journalists from The Nation newspaper were arrested without due process by the law enforcement agent for publishing some letter allegedly written by the former President Olesegun Obasanjo (Omonobi & Agande, 2011). However, after a couple of days the president ordered the immediate release of the journalists. The point here is not the presidential order to release the journalists but that the law enforcement agents should have been held accountable for the unlawful and unwarranted arrest of the journalists. As already indicated the rule of law implies that no one is above the law, but in Nigeria most of the government officials and the law enforcement officials think and behave as if they are above the law.

Ethical leaders piloting the public affairs, particularly in the government, must have the moral will to sanction anybody that violates the established law. It is only leadership with a strong commitment to ethical practice can enhance good governance in

the public sector. The study participants believed that the ethical leadership has the potential for promoting good governance in the LG and in other levels of government.

Lack of autonomy of LG system is identified as one of the factors responsible for leadership crisis in local council's leadership. Even though, the 1999 constitution of Nigeria recognizes LG system as the third tier of government in the country, the local institution is not treated and seems not recognized as such in the way the affair of the system is being run and directed by external forces. The respondents observed that the LG administration is under the control of state governments to the extent that the LG has lost its constitutionally status as the third tier of government that should have its own elected officials to run its administration. The situation has given states government opportunity to trample on the autonomy of the local councils. States officials and their political allies, manipulate local councils' electoral process, and determine the kind of councils' leadership that will suite their personal and selfish interests. As a result, state governors and their political parties have no challenge in constituting their puppets as leaders at local councils. Council officials who fail to dance according to the tune of state officials and their cronies are fired from their office (Alarepe, 2011; Iwuala, 2011). As Vanguard editorial puts it, "Local government officials earn their tenure to their obeisance to the State governments" (para.6). This phenomenon poses a great danger to a full nurturing of democracy and the enhancement of good governance at the grassroots.

Recently, the newly elected governor of Imo State, Rochas Okolocha, dissolved all the elected local council officials in his state on the allegation of corruption soon after coming into the office (Iwuala, 2011). Even if the councils' officials were all corrupt a

democratic means of dismissing elected officials from their positions should have been followed. The governor's action was simply an abuse of his power and an act of arrogance and impunity. The incident goes to show that LG is an appendage to state government. Ani (para. 9, 2011) noted the comment of Igini, the Cross River State Resident Electoral Commissioner, against the intrusion of state governments into LG system:

> State governments should not have any business deciding for the people who their leaders at the local government should be. It is a carry-over of military mentality and is the civilian equivalent of a coup. The power to hire and fire leaders at any tier of government is reposed only on the Nigerian people and no one else.

Also, the control over the local council/sate government joint account by state governments was noted to have a negative effect on LG effectiveness. Some respondents stated the states control of the local council/state government joint account is a drawback to the effectiveness in the council's administration. The motive for local councils control by state governments is for selfish purposes, which among them is to have free access to the funds meant for LG administration (Iwuala). Commenting on the joint account, the Punch newspaper editorial (2011) observed that state governors have abused the operation of the joint account by controlling it without significant input from local councils and have continued to plunder the councils' funds. It also noted that the failure of LG system has been attributed to the governors' control of the joint account. Further, it observed that the number of cases filed against several ex-governors and former and

serving state officials as evidences of LG funds embezzlement and abuse of the joint account.

Some eminent Nigerians are calling for constitutional change that will grant LG system more autonomy to enhance its capacity to carry out its constitutional responsibilities. The proposed constitutional amendment by President Goodluck Jonathan to increase LG's autonomy by eliminating state-local government account is being opposed by state governors who believed that eradicating the account would undermine the authority of state governors (Rasheed, 2011). The truth of the matter is that governors' control of the joint account gives them and their cronies opportunity to misappropriate public funds meant for the grassroots governance. The whole situation debilitates LG's efficiency and effectiveness in service delivery. It cannot foster ethical leadership that can encourage good governance at the grassroots government.

In concluding, question 3 findings indicate, citizens' participation, transparency, accountability, and the rule of law are necessary for good governance. It implies that any leadership that wants to ensure good governance at the local council, in Nigeria must guarantee their presence. The ethical leadership is identified to have the potentials required to foster those factors for the achievement of good governance.

Achievement of good governance in government to a larger extent hinges on institutionalizing ethics and practice within the system. This is believed to be practicable by creating ethical standards that are communicable and enforceable. The government officials, elected and appointed, must lead by modeling the expected ethical behavior and communicating the importance of ethical practice to the institutional members. The

leaders must see that ethical infrastructure, which is meant to promote the appropriate conduct, is established and strictly enforced. Enforcement of ethical infrastructure is critical for institutionalizing ethics and practice in government. Institutionalizing ethics and practice in government requires that all the public servants, political and civil service should, periodically, under go ethics training to keep abreast with the public service ethics. Building a healthy and ethical government that focus on promoting good governance needs individuals of ethical integrity to run the affairs of government. It is strongly believed that ethical leadership has the capacity of institutionalizing ethics and practice and to promote good governance, in Nigerian LG system, and in the public sector in general.

Conclusion

This study set out to explore for an in-depth understanding of the ethical leadership and how it could advance and sustain good governance, in Nigerian LG administration. The 1976 LG reform that produced the current LG system in the country was an attempt to bring government presence closer to the people at the grassroots. This involves that the grassroots government is expected to promote democratic vales and ideals and serves as the center for fostering sustainable social, economic, and human development in the locality. However, this vision has not been realized. The LG system has failed to meet the visions and expectations of the reformists and that of the rest of the citizens; it has failed, despite the huge amount of funds pumpped into the system to care of its business. Dishonesty and corruption within the system are among the major factors that renders LG administration ineffective. The Nigerian local councils are notorious for

corruption, which debilitates their capacity to deliver sustainable socioeconomic development and good governance in the grassroots.

The country's public administrators are deficient of integrity required to ensure good practice or ethical practice as they carry out their duties as the public servants. The lack of ethical integrity debilitates the local officials from providing a good and effective leadership at the local councils. The study indicated that the ethical leadership is a vital vehicle for the promotion of good governance.

The study showed the importance of the ethical leadership in fostering good governance in an organization, especially in a public organization. Findings showed that most of the local officials lacked in honesty and concern for the people, which incapacitate their ability of ethical practice and of promoting ethical leadership in the council's administration. The study accentuated the need to have persons of ethical integrity in public service to foster ethical leadership for the promotion of good and effective governance. Ethical, local officials, rather than pursuing their private interest, will utilize the public resources entrusted to them to promote good governance, which include fostering socioeconomic development and democratic values.

The study also highlighted the importance of the use of ethical infrastructure to promote the environment that is essential for stimulating and sustaining ethical practice in the council. Leadership that is ethically oriented would create an environment that makes ethical practice possible within the organization. The finding indicated the lack of adequate ethical environment in the council due to lack of ethical leadership. Ethical

leaders knowing the import of ethical environment in fostering ethical practice will utilize ethical infrastructure to produce the required outcomes.

Also, the study findings indicated that ethical leadership has the ability to promote democratic governance in the local council. LG officials with moral and ethical integrity will promote democratic values and ideals that advance good governance. Such ethical leaders will enhance citizens' active participation in politics and access to information, run transparent and accountable administration, and respect and enforce the rule of law. The participants believed that ethical leadership will advance the prospect of having democratic governance at the grassroots government and, in fact, in all levels of government, in Nigeria.

Ethical leadership is imperative in the public organization where the public officials are given power to manage the public resources. This sacred and all-important responsibility requires that men and women of ethical probity, who are capable of inculcating and promoting ethical practice within the norm of the system, should take the mantles of leadership. Ethical leadership is apposite for providing effective and good governance in Nigerian local government.

Recommendation for Action

The following recommendations for action are meant to guide the efforts to ensure ethical leadership for effective governance in Nigerian public administration.

Constitutional Amendment

From this study, I am recommending constitutional amendments for any clause that warrants state government to withhold and/suspend council's election and undermine

the autonomy of local council. Because the constitution grants LG a status of a tier of government that should have its own elected officials to run its administration, it is pertinent that this constitutional mandate is respected in every state of the country. To ensure that elections are held constantly in LG, the constitution should prescribe the timing of council's elections and, also for tenure of LG officials. The issue of council's election and tenurship must not be left in the hands of state governors and House of Assembly. State governments should not have the power to form a different kind of leadership in local councils other than the one prescribes by the constitution, democratic leadership formed via democratic elections, nor dissolve elected officials in the council.

The clause in the constitution, which provides state-local council joint account, which has been grossly abused by state governments, should be amended. The study suggests and recommends that LG council should have own account, control, and manage by the council's administration. The unwarranted control of the joint account by state governors has led to corruption and deficiency of funds for LG's effectiveness. The constitutional amendment will grant LG the needed autonomy that will free the system from undue meddling by state governments and helps the elected local officials to exercise the mandate given to them by the people to pilot the public affairs of their locality.

Code of Ethics

In this study, I recommend that every LG council should have a code of ethics, which underlies the public's service principles that should inform all policy decisions and behaviors in local councils. Though the data showed the existence of code of conduct,

there is no ethics code that accentuates and links conduct to the public service ethics. The code of ethics of American Society for Public Administration (ASPA, 2012) serves as a good example of what is meant (see Appendix E).

Creating a National Ethics Awareness (NEA)

Besides moral education in the school system, the government must introduce a sustainable special program to create national awareness about the importance of ethics and practice in achieving of good governance. In the past a similar program, war against indiscipline (WAI), was introduced by Buhari/Idiagbo military junta to curb the menace of corruption in the society. Despite all its deficits, both in planning and execution, WAI yielded some positive outcomes, which were lost immediately when the administration was toppled by another military junta.

The NEA program this study advocates should focus on values that are vital for good citizenship and on those values that promote democratic governance. The awareness platform should not be limited to only the mass media and social networking technologies, but it should extend to village hall meetings and faith-based institutions. The whole society must be reoriented on the importance of ethical values and practice for the achievement ethical and just society and good governance, and this must be done via relentless and consistent education. Oquist (1999) noted that the ethical practice has to be a common practice among the citizenry and strongly among those in the public administration for good governance to thrive and prevail.

The NEA program should also focus on dislodging the nepotistic tendency evident in any election, especially in LG elections. It is a common practice among Nigerians to base their choice of candidates in political elections on kinship principle instead on moral principle. The understanding is that once their own is in the government he or she would bring home to share part of the looted *national cake*. The society, instead of condemning dishonest and corrupt public officials hails and honors them with chieftaincy titles. This attitude encourages immoral means of acquiring wealth and corruption both in the government and in the entire society. The NEA will help to curb the nepotistic and tribalistic attitudes and foster attitudes that promote the national interest and the common good.

Restoration of moral education into the school system. The importance of teaching ethics in schools cannot be overemphasized. Moral education is essential for the formation and acquisition of virtues or good characters that are vital for social cohesion and development in a society. Dike (2003) drawing from the founders of American democracy, noted the importance of moral education for the formation and achievement of a democratic society; it is vital for teaching people the democratic values that are essential for building free and just society. The author also observed that the lack of moral education in schools is probably the key cause of leadership crisis in Nigeria. For the achievement of a democratic government and governance, Nigerian citizens, particularly public officials, must learn to care about the rights of others and the public interests.

Since after the Civil War in 1970, the standard of morality in Nigerian

society has been in declining mode. There have been some government policies

that undermined the teaching of ethics in the school system. This study

recommends that the Congress should come out with an enabling law that will

make moral education compulsory in elementary and secondary school levels;

also, make ethics with a focus on democratic values and principles as a

compulsory elective course in institutions of higher learning in the country. This

is crucial for reformation and revival of the country's moral philosophy, which

has gone down the hill since after the war.

Creating a special court for trial of corrupt public servants. Due to the

menace and widespread of corruption in the public administration in Nigeria, this study

recommends that the Congress should provide an enabling law to create a special court

system for the antigraft bodies, the EFCC and ICPC, for quick and effective war against

corruption in the public service. The lack of cooperation of the judiciary with the

anticorruption bodies has made this special court pertinent. Also, the volume of other

cases in the normal courts delays the trial of accused public officials and when such case

is delayed it may never come up again. Usually the culprits use the delay period to ensure

that the case is killed behind the closed door. Wagging the war against corruption, which

has debilitated public officials from providing good governance, will never be successful

unless the culprits are punished according to law to serve as a lesson for others.

Existence of an active civil society. Civil Society International (2003) regards

civil society as a third sector, which is different and discrete from public or private

sectors. It is regarded "as intermediary institutions such as professional associations, religious groups, labor unions, citizen advocacy organizations that give voice to various sectors of society and enrich public participation in democracies" (para. 2). It is understood that civil society exits to articulate and advocate for common interests or shared values of diverse segments of people in society.

The mere existence of these non-governmental organizations (NGOs) does not necessarily make them a civil society without having the capacity to play the role of a voice that expresses the shared values in the public sphere in the society. Bratton (1994) noted the emergence of civil society hinges on the ability of the various organizations to build connections and join forces to promote shared values. The numerous NGOs that exist in Nigeria lack the capacity to work together for a common goal. The Nigerian society is severely divided along ethnic, religious, and clannish lines, which also permeates among the various NGOs that there are. Bratton observed that civil society is slow to evolve in a society deeply divided along ethnic line because, in such society, it is hard for citizens "to build consensus on moral or political values" (p. 58).

For the emergence of strong and active civil society in the country, the civil society organizations must rise above the ethnic, religious, and clannish divides that often obviate their synergy, to establish a communication network that will enable them to promote ethical values for the achievement of the common good. Civil society can be seen as vigilant organizations that exist to guard against potential abuse of power by political leaders (Bratton). Nigerian society critically needs the presence of active civil

society for reorientation in ethical values. The society, as a whole, has lost the sense of

moral values. A virtuous society produces virtuous leaders.

Nigerians' excessive quest for wealth and their attitude of honoring and

respecting affluent people in the society often leads public leaders to steal from he public

funds; it is a society that does not care much about how one makes his or her fortunes.

Ethical society insists on and demands ethical practice from its leaders. The existence of

active civil society will help to check the public officials' abuse of power both in the LG

and in other levels of government, hold the officials accountable for their actions and

decisions, and ultimately help to promote good governance in all levels of government.

Existence of Robust Free Press in Nigeria. Ekwo (2011) was a good study on

how media convergence can impact positive outcomes in the democratic system, in

Nigeria. Apparently, free press and the other social networking media (Facebook,

Twitter, MySpace, You Tube, the Internet, etc.) can be, and actually are, powerful means

to propagate values and to expose vices in a society. Nigerian press has gained some

considerable amount of freedom since the exit of the despotic regime of the military. The

recent approval of FoI speaks volumes about this new freedom of the press in Nigeria.

This freedom must be utilized to promote those values that enhance democratic

governance and denounce the vices that debilitate it. Ekwo (2011) argued strongly that

media convergence is a means to cultivate strong and sustainable democratic culture in

Nigeria.

I discussed the importance of NEA program to foster active, ethical society,

which supports and promotes ethical leadership in Nigeria. The mass media, definitely,

has a very significant role to play in championing such a crusade. The media people should write and discuss the importance of ethics and practice not only in public administration but also in the society at large. A society that values ethics promotes and sustains ethical leadership in its governance. The civil society in Nigeria should constantly propagate its shared values, which must include ethical practice in all facets of individual's life in the society, via the press and other social networking media. Ethics and practice should be seen and be appreciated as vital values needed for enhancing good life or happiness in any human society.

Efforts toward encouraging and sustaining ethics and practice in public administration must include the aptitude to exposing public officials that get involved in corruption and misappropriation of public funds. The mass media provides effective avenues for exposing corrupt public officials. When the media personnel focus on exposing the corrupt deals of the public officials by reporting the facts on the daily newspapers and on the television news and the public begin to condemn and demand the resignation of such officials, it will help to foster ethical practice in government administration. If the public officials know that their unethical practice will not miss the eagle eyes of the journalists, then, many will be deterred from behaving wrongly. The use of the social networking media, the Internet and others, makes news travel beyond regional and national boundaries into international domain. For example, the online daily publication of news by Nigerian newspapers has made it possible for people from other part of the globe who are connected to the Internet to read the news about Nigeria. The

fact of this will scare many pubic officials to refrain from unethical practice, particularly corruption.

Implications for Social Change

In all over the globe, particularly in developing countries like Nigeria, concern about unethical behavior, particularly corruption, in government has become a disturbing issue among the international organizations that there has been a special call to dislodge corruption and foster ethical practice in public administration (Brewer, 2009). Apparently, the ethical leadership has enormous implications for fostering good governance in every level of government. The need for ethical leadership is very urgent in Nigeria and, in fact, in SSA countries due to the high rate of misconduct and corruption that inhibits the public officials from ensuring good governance.

Without moral integrity of public officials, good governance is impossible in government institutions. Ethical, local council's officials can utilize the power given to them to make policy decisions that gear toward enhancing social justice, promoting social, economic, and human developments and, also, encouraging and strengthening institutions for democratic governance sustainability. As indicated that Nigerian LG system is plagued by corruption, ethical leadership can engender system reform to make ethics and practice paramount for good governance outcomes.

Good governance is about respecting human rights of people and using the common wealth to improve their well-being without prejudice against any person and/or section of the people. The government officials who are grounded in ethics and practice know the moral implication of leadership; they are morally capable to promote good

governance via making right policy decisions and policy implementation that advance the well being of the people. When such leaders are in the position to pilot the affairs the local councils, the people at the grassroots will feel and experience a government that is determined to serve for the public interests. The study will help to raise awareness about the importance and the need for ethics and practice for good governance and encourage the public servants to be ethical in management of the public affairs.

Also, this study will add to the ethical leadership literature regarding good governance in the public administration, particularly in Nigerian and in SSA at large. The lack of adequate literature regarding the need of the ethical leadership in the public organization could be a contributing factor for the lack knowledge about the crucial role of ethical leadership could play in enhancing good governance in Nigerian public administration. It will be a valuable resource for informing public officials and training institutional leaders, fostering ethical leadership in the public sector and increasing government capacity for the common good.

Recommendation for Further Research

This study has some limitations, which future research should improve upon. It is limited in its scope due to the fact that the participants were drawn from only one LG in one state and from one region of the country. Time factor and financial constraints were instrumental to the choice of the scope. A longitudinal study that would expand the scope would generate more meaningful outcomes. Future research may compare the LG administration under democratically elected officials and LG administration under caretaker/appointed officials to find how each model fosters or debilitates the promotion

of democratic governance at the grassroots. The development and thriving of democracy and its governance, which is anchored on the ethical leadership, cannot be successful unless it takes grip at the grassroots. Also, future research may want to engage politicians to get their perspectives regarding the ethical leadership as viable means to promote democratic governance in the country as the study interviewed no politician but only LG government's employees.

Personal Reflections

This study was grounded on a couple of assumptions. First of all, the study assumed that the ethical leadership has the potentials to promote good governance in LG system and, in fact, in all levels of government in Nigeria. The study, also assumed that men and women of ethical integrity are needed in government to deliver good governance to the citizens. Also, it assumed that ethical leadership is possible, in Nigerian public administration.

To a great extent, the research findings confirmed these assumptions. The study made it obvious that the absence of good governance noticed, especially in the third tier of government in Nigeria, is due to lack of ethically grounded local officials who are committed to ethical leadership. The 1976 LG system reform was meant to bring government and democratic governance to the grassroots, but this objective is being thwarted due to lack of ethical and effective government at the grassroots. Instead of being a place for planning and coordinating socioeconomic and human development for the people at the grassroots, LG has become a place notorious for corruption. This phenomenon completely defeated the essence of the reform and of the public service.

This is what is to be expected when public officials, in any level of government, are deficient of moral integrity.

Among the three levels of government in Nigeria, local government is the most abused in the sense that the local council's leadership depends on the whims and caprices of state officials and federal government officials from the councils. Despite the fact that the constitution provides for elected council's officials to head local council's administration, majority of states government have caretaker committees instead of elected officials to run councils' administration. The few that conducted elections ensure that elections are rigged in their favor. In either way, the state officials install their cronies and connive with them to misappropriate funds meant for grassroots development. This plot by the states governments and their political allies hampers efforts to establish good and ethical leadership at local councils.

This study strongly recommends constitutional amendment of any clause in the constitution that gives state governments some kind of power to meddle in the administration of local government. Nigeria is a democratic nation, so the appropriate means for establishing leadership in a democratic government must be followed in all the three levels of government. The importance of LG in grassroots development cannot be overemphasized. The devolution of power from the federal government to LG is to increase the presence of government to the people at the periphery in the sense that LG takes in-charge of socioeconomic improvement at the grassroots. For example, in the United States of America (USA), where I reside, the county government, which is similar to Nigerian LG, serves as the dynamo for socioeconomic development for people at the

grassroots. In the USA, every community, at least, has the availability of the basic socioeconomic amenities: steady supply of electricity, drinkable water, good road network and transportation system, communication system, security, and others; each county has its own law enforcement agent, the police. This is possible because of ethical and effective leadership. If these were achievable in the USA, why not in Nigeria, too. After all, the Nigerian system of democracy is a copy from the USA, though it must be noted the USA has long years of experience in democratic governance as a big advantage.

Summary

This exploratory case study was to investigate the potential of the ethical leadership to foster and sustain good governance in Nigerian LG system. The current LG system, which was derived from the 1976 reforms, was intended to advance the development and good governance at the local levels. However, many Nigerians are disappointed with the administration at the local council and its achievements, because the system has little to show for the both funds it receives from the federal government and its internally generated ones. Among many Nigerians, LG is regarded as a place for corruption. It is an indication that the local council administration lacks ethical and moral leaders who pilot the affairs of the council. In view of this, the study becomes pertinent and offers an option for evaluating and considering the ethical leadership as a leadership model that has potentials for promoting ethical and effective governance particularly in the LG councils and in other levels of government in Nigeria.

Achieving good governance in the public organization, especially in a democratic government setting, requires that individuals of ethical integrity should manage the affairs of the government. It is clear that democratic values and principles are possible and can be sincerely implemented by an administration that is headed by officials who are ethical and committed to ethical leadership. Ethical leaders will eschew personal interests for the public interest. Such leaders in government institutions will engage in policy decision-making and policy implementation that will enhance the public interest.

This study finding underlined the importance of ethical leadership in promoting democratic governance. It accentuates the need of honest and ethical, public officials, particularly in the position of leadership for the delivery of good governance at the grassroots government in Nigeria and, in fact, in the developing countries of SSA. It can be a catalyst for social change not only in the local communities but also in the Nigerian society at large when the public officials imbibe the knowledge, ideas, and suggestions enunciated in this study regarding the ethical leadership, and begin to put them into practice. The outcomes will be that the public officials will be ethical in their decisions-making and actions as they pilot the public affair, which will go a long way to improve and sustain the general well being of the citizenry.

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Appendix A: Letter of Permission

From: Linda Trevino <LTrevino@psu.edu>
Subject: RE: Request Permission to use the Pillars of Ethical leadership
To: "Okechukwu Okagbue" <okeeokagbue@yahoo.com>
Date: Saturday, September 18, 2010, 9:03 AM

Bart,

You are welcome to use it, of course, as long as you cite it appropriately.

But, much more research has been done on ethical leadership since then by myself and
others. Make sure that you are up to date on this research before embarking on a
dissertation.

Hopefully, your advisors can help you with that.

 Linda K. Treviño

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Appendix B: Glossary of Acronyms

DPADM—Public Administration & Development Management

ECA—Economic Commission of Africa

EFCC—Economic & Financial Crime Commission

FoI—Freedom of Information

GDP—Gross Domestic Product

HLGA—Head of Local Governmnet Administration

ICPC—Independent Corrupt Practices and other related Offenses Commisson

ICHRP—International Council on Human Right Policy

IFAD—International Fund for Agricultural Development

INEC—Independent National Electoral Commission

LGAs—Local Government Areas

LG—Local Government

OECD—Organization for Economic Cooperation and Development

SIEC—State Independent Electoral Commisson

SSA—Sub Saharan Africa

TI—Transparency International

UNDP—United Nations Developmnet Program

UNESCAP—United Nations Economic & Social Commission for Asia & the Pasific

UNPAN—United Nations Public Administration Network

UN—United Nations

Appendix C: Interview Questions

1. How would you describe your experience of governance in the local government?

2. How is honesty important in leadership? What is your impression about the local council officials as regards honesty?

3. How does concern for the people motivate the actions of the local council officials?

4. How does good example by the local government officials promote ethics practice? How would you describe the attitude of the officials regarding using reward and discipline strategies to promote good practice?

4. What is your opinion about the accountability of the local officials? How would you describe their ability to hold others accountable?

5. What is your view about the local officials transparency in conducting the affairs of the local government?

6. What is your impression regarding the citizens access to information about the local government activities?

7. What impacts do the elements of ethics infrastructure have on encouragement of ethics practice in an organization, as local government council?

8. What is your opinion about the engagement of ethics infrastructure in the council by the leadership?

9. What is your opinion regarding the degree of involving other stakeholders in the decision-making process by the local government officials?

10. How would you consider the competency of the council's officials?

11. What are the impacts of the presence or absence of the ethical leadership on the

   governance of the local government council?

Appendix D: Excerpts from Interview Transcripts

R- 01

There used to be council's elections and the local people would elect their council's chairman and councilors, but for a while now, this state and many other states in the country have failed to conduct local government elections. Instead of conducting elections, they appoint caretaker, or transitional committee, or a sole administrator to head the administration of the local councils. In this state we have experienced different type of administrations, transitional committee, caretaker, and currently head of local government administration (HLGA), who is a civil servant. When we were practicing democracy at the local council we had elected chairperson as the executive arm and councilors as the legislatures. The councilors in council debated on policy proposals, took decisions, and hand over to the council chairman for approval, and after which the policy would be for implementation. You know, the elected officials have the mandate of the people because are elected by the people. But in the current style of HLGA, which is akin to sole administration system, the state government appoints the councils' chairpersons and other key officials; despite the fact the the contitution mandates that LGAs should be administered by chairpersons and councilors who must be selected via political election by vote. So, because the officials are not elected, they lack the people's mandate and legitimacy.

The appointed officials are not accountable to the people but to those who appointed them. The local government is not doing its best in terms of providing for the needs of the people. The amenities often being provided are not what the people really

need; it is what the Local Government Commission wants them to provide. But if the communities are represented by councilors, the councilors know what their constituents needs. We have elections in federal and states government, I don't understand why it is difficult to have council's elections.

Honesty is very important in every leadership. If a leader is not honest it will be difficult for the people to trust him. A good leader must be able to tell his follower how it is, and communicate with honesty and truthfulness if he is to gain the confidence and respect of the people. An honest leader will be honest and sincere in handling the public affairs and be open with his administration because there is nothing done in secret or in fraudulent way. We need honest leaders in the local government system if we want to achieve good governance, which is the main purpose of establishing local government. I must tell you, that most of council's officials are not honest; they lack integrity and that is why there is much corruption in our local government system. Honest is an essential virtue for good leadership and it pays to be honest.

As I said before, because the council's officials are appointed and not elected as prescribed by the constitution, their loyalty is not to the people but to those who appointed them. The officials are there to serve the interests of the state government and not for the local people. They are not motivated by peoples' concerns or interests. They do whatever the governor wants them to do; otherwise they are dismissed from their job. If the officials are by election, they will try hard to fulfill, at least, some of their political campaigns promises to be reelected in the next election. Some of the amenities they

provide are not what the communities need but what the Local Government Commission wants them to provide. There are always some ulterior motives for those projects.

Good leaders must lead by good example portray and emphasize the importance of ethics and practice to their subordinates. When a leader does not show a good example you can imagine the kind of legacy he/she is establishing in the organization. For example, if a leader is known for inflating and collecting kickbacks from contractors, the employees under such leader might be disposed to inflating and taking kickbacks when they asked to procure something like suppliers for the office. The behavior of officials has influence on their subjects. So, it is essential that our leaders lead by showing good examples to encourage the appropriate actions and behavior among the employees. We lack leaders who lead by examples in the system. I believe that an ethical leader will lead by showing good examples to encourage his subjects to be of good conduct, too.

I believe that the use of reward and disciple mechanism to promote ethics and practice in organization is vital. There is reward and discipline mechanism in the system. For example, the administration uses paid seminar and workshop for rewarding those employees who are punctual at work and latecomers are denied from attending such seminar and workshops. Also, withholding of salary, suspension, or dismissal are employed as disciplinary actions. There is some abuse based on favoritism by some departments' heads, which does not improve the project.

The issue of accountability is the big problem in local government system, and in the country in general. I don't know if our leaders have any idea about what is accountability. As I said earlier, because there is no council's elections in our state and in

many states in the country, the rather appointed chairpersons and other officials are accountable and loyal to the state officials and not to the people. This makes it difficult for people to hold them accountable for their actions. Lack of accountability leads to corruption; some officials inflate projects cost up to 300 percent and take kickbacks and bribe to award contracts. Yes, we have auditors, internal and external, but most of the officials know how to bribe their ways through. The officials will steal council's funds and walk away free because of the weak accountability system. We can't talk about good governance in local government and in other levels of government unless we have accountable leaders

I will tell you that those at the top of leadership are not transparent. We don't know much about how the officials run the business of the councils. Things are mostly done behind the close door. It seems that only the traditional leaders and town union presidents of the communities are informed because they do come here for meetings with the administration. It is not enough to inform these selected stakeholders of the going-ons in the council, all the local government citizenry have the right to know. If the people know what their officials are doing it will be hard for the officials to do something that is unethical.

I strongly believe that having ethics infrastructure will help to enhance ethics practice. Like I mentioned earlier, the leaders must show the importance of good conduct by leading by examples. The council's officials must behave according to the rules and regulations of the council so as to influenced the appropriate good behavior to the council's workers. But unfortunately, many of them don't keep to rules and regulations.

You asked about the supportive working condition like paying just wage or salary. I must tell you, our salary here is not wonderful; most of the employees are just managing. At times the workers are not paid their salaries for months, such situations force some workers to involve in taking bribe or stealing from the council's money. I believe that paying the workers just wage and as and when due will help to encourage ethical practice.

I believe that if those who flout the law and/or codes are sanctioned according to the law, most people will be forced to play according to the rule. Nigeria is not yet practicing the rule of law, and that is why we have a high rate of corruption in our public administration. When corrupt officials and individuals get free from embezzling public money, it encourages corruption; many public officials are accused of stealing the government money but they are not made to face the consequences. Having effective rule of law will create good environment for practicing ethics and improve good governance.

The administration tends to seek the opinions of the traditional rulers and town unions presidents of the various communities in decision-making process and in budget preparation. These stakeholders are invited here for meeting with the administration. Their suggestions and ideas are supposed to help the administration to articulate and identify the needs of their communities. It seems that their opinions and suggestions don't count much because at the end of the day, it is the decision of the state governor or the Local Government Council that will be carried out. Meeting with these stakeholders seems to be just for formality. For me this practice negates the democratic practice. The

traditional rulers and town union presidents are not elected to represent their communities in the council; they are not elected councilors as the constitution prescribes.

I must say that there has been some noticeable improvement in competency of local government personnel. Gone are the days when local councils personnel are considered incompetent. Most of the council's officials are graduates and professionals in different fields and young graduates are working in the various units. They are competent in carrying out job assigned to them. For example, in works department the head there is an engineer and there are others engineers among the staff; they are capable of doing fine jobs, but the problem is that they don't have the necessary equipments. Most of the machineries have been illegally sold; so they come to work and stay idle without doing something, most of the time. This gives you the idea of the extent of corruption in our public sector. Things will be different if our officials are honest and ethical.

R-02

We used to have democratic government in the local government in our state when the chairperson and the councils' councilors were selected through election by the ballot voting. The elected councilors were representing the interests of their wards. In the current system, where by the leaders are appointed by the state government, the people are no longer involved in electing their leaders at the local level, which does not help to develop our democracy. The current administration doesn't have the mandate of the people because they are not elected. Moreover, the administrators are appointed from outside the local government, so they don't know the needs of the communities they are supposed to lead; so, how could they adequately represent their interests? The purpose of

establishing local government is for development at the grassroots, and to provide good governance to the people. This aim will be difficult to attain if the council's administrators don't know the people and their needs.

Honesty is a very important virtue to acquire; any person who wants to be a good leader must be honest. Unfortunately, a lot of people and leaders are not honest; everyone likes to make quick money at all cost. Due to dishonesty, our public officials involve in corrupt practices, embezzling public funds, and cheating in various ways. Those who are dishonest are always selfish; dishonest leaders are more after their personal interests and not for the people's interest. We don't have good governance in the local government because most of our councils' officials are dishonest. We can only have good governance, you are talking about, when we have honest and ethical officials.

A good example by the leaders helps to promote ethical practice. When leaders lead by showing good examples the subordinates will follow their footsteps. A leader who does not show good examples should not expect the subordinates to be of good behavior. Most of our officials are not showing good examples; they don't show the appropriate conducts for the employees to emulate. It is an irony for a leader who takes bribe to reprimand employees for taking bribe. I believe that showing good examples by the officials will encourage ethical practice in the system.

Reward and discipline measures are vital for ethics promotion in organizations. When workers know that they will be rewarded for good conduct and punish for being unethical it will enable, at least, most them to obey the rules and regulations of the

council. Here the administration is using this technique to encourage punctuality at work. I think it is working but it is not perfect yet, because of partiality by some officials.

Accountability is important in leadership because it provides the leaders the opportunity to explain to the people what they are doing with resources given to them. We have auditors, internal and external, in the system to ensure accountability. Leaders should not only be accountable, they should demand accountability from their subordinates, too. Good governance entails that elected officials should be accountable to the people. People should be informed how their public officials are making use of the power given to them. We lack this here because the officials are not elected by the people; they are accountable to the state government that appoint them.

Having effective elements of ethics infrastructure in place will encourage ethical practice in local government. I believe that an effective ethics co-coordinating body can ensure that ethics standards are maintained in the council. We have within the system, two bodies; first, Junior Staff Management Commission (JSMC), which coordinates the affairs of junior workers in the council from level 01-06 and the second, Local Government Service Commission (LGSC) handles the affairs of the senior staff from level 07-016. If there is any fighting or other serious misunderstanding between junior workers the matter goes to the JSMC and if it is between senior staff it goes to the LGSC. Effective legal framework is very crucial for ensuring ethical practice in public administration. If we have effective rule of law, public officials will be afraid to steal the public money. There are many public officials in local government, state and federal governments accused of stealing from the public treasury, but nobody has arrested them

to answer for their deeds. So, when those who violated the law are not disciplined, it gives others the courage to disobey the law. We need effective enforcement of our law if there were to be ethical practice and good governance in our local councils.

I have to mention that ethics training is very important in promoting ethical practice, too. If the workers don't know about the ethics of public service it is impossible for them to practice it. It is very crucial for the public officials be knowledgeable in ethics principles, especially in public service, to ensure right conduct. During our orientation of the new employees, ethics of public service is among other things discussed and copies of the rules and regulations are given out to each of the new employees.

Ethical leadership in the council will bring about good governance by ensuring that the public funds and other public resources are used to serve the needs of the people. Ethical leaders will utilize local government money to provide good road network, provide portable water, good and affordable healthcare and education systems, and so on. In short, ethical leaders will use the council's money to for the interests of the people. Ethical leaders will promote democratic governance by fostering transparency, accountability, the rule of law, and involving people in decision-making process

R-03

The purpose of creating the present local government system is to improve the governance at the grassroots. Our constitution specifies that elected officials should head the administration at the local governent as in other two levels of government. It is unfortunate that we have not had council elections in our state for a long time now. The method of appointing administrators or caretaker committees is not good for democracy

and democratic governance at the grassroots. The local citizenry are not participating in electing their leaders. In the federal and states we have elections to elect officials; so, I don't understand why it is different on local government level, the same constitution prescribes elections in the local council. Because the local council's administrators are appointed, they try to please the people that appoint them; to retain their positions, they have to satisfy their masters and not the people. It does not enhance good governance at all; it creates opportunity for corruption.

Honesty is the number one thing a good leader must have. It is a primary credential for a good leader. Honest leaders will tell the people the truth about what they are doing. We had an elected council chairman who was very honest. He used the council funds for the development of the local government. A lot of structures and projects you see around were done during his administration. Honesty of the leaders is very essential for good governance. Not many of our leaders are honest, these days, which, of course, increases the rate of corruption in the public administration.

Accountability is very vital for any organization to succeed. I think it is very critical in public administration because of its nature. From my view I think the administration here is trying to be accountable with financial matters. We have both internal and external auditors in the system to ensure that the council's money is not mismanaged or misappropriate, and that funds are spent according to government's rules and regulations. Accountability is important to achieve good governance; therefore, it important that our public officials should be accountable.

I believe that ethical infrastructure is vital to ensure ethical practice and to promote good governance in a public organization. I must tell you that Local government employees are not paid well. When workers are not paid what they are supposed to, it provides a ground for cheating and stealing from the local council purse. Good salary will motivate workers to be more productive and effective. Anyway, we hope that this will improve when the government begins to implement the minimum wage passed by the Congress and signed into law by the president; the workers will smile a little bit.

That's what I am talking about; ethical leadership will make a lot of difference not only in local government but, also, in states and federal government. The problem of insecurity, unemployment, and bad economy, in this country is because most of our public officials are greedy and selfish; they siphon public money for their personal interests. The public funds meant for the improvement of the common good are embezzled by the few public officials and their cohorts. Ethical leaders will use the council's money to develop our roads, schools, hospitals, electricity, and other social and economic factors that increase the well-being of the people.

R-04

The lack of local council's election in the state is having a negative effect on achievement of good governance in local government system. The implication is that the local people are denied the opportunity to elect leaders of their choice. You know that election is very vital for democracy and for democratic governance. We have not had council elections in this state for a while; what we have now is sole administrators appointed by the state government. I see these HLGAs as imposition on the local people.

The Nigerian constitution says that leaders at local council should be by council's elections and not by appointment. So, the administration we have now is unconstitutional. The HLGA take directive from the state government and do what the governor wants them to do, otherwise they lose their jobs. They are there to serve the interest of the governor and their own personal interest and not the interest of the people. If there are council's chairman and councilors, elected by the people, it would have been a different story; they will try to accomplish some of their campaign promises to the people, at least, for political advantage.

Like I said before, the administration's primary interest is not for the interest of the people. They are not worried about people's concerns; instead they are much after the interest of those that appointed them and their own personal interest, too. The social amenities in this local government are decaying but the administration is not doing much to improve them despite all the revenue allocation that comes from the federal government. They pocket the money in their private accounts rather than using it for developing roads, schools, hospital, and other things the people need. We are praying that one day God will bring us honest and ethical leaders that will work for the interest of the people

Leaders' good examples can have tremendous influence on workers. It is very crucial for leaders to lead by showing good examples. When the local government officials observe the rules and regulations of the council in decisions and conduct, they are able to demonstrate to the employees the importance and the value of acting according to the rules and regulations. When leaders are committed to doing the right

things, they are teaching the employees the important lesson that ethics and practice matter a lot in the organization. The employees, definitely, will be motivated to be ethical in their conduct, also, the opposite is the case. Therefore, it is always very important for leaders to lead by modeling good practice. Leaders set the tone of ethics standards in their organizations.

I believe that effective ethics Infrastructure will encourage ethical practice. The infrastructure must be put into practice for it to be effective; it is of no value if it is not enforced. Every thing depends on the leadership, if the leaders are committed to ethical practice they will enforce the ethics infrastructure in place. I said this before, the leaders should lead by showing good examples.

Code of conduct or what we call rules and regulations, should be observed by everybody; those who don't observe them should be punished to send the message that breaking rules or law is not acceptable here. I will tell you that some of our public leaders have broken the code of conduct of public service and they are not made to face the consequences. There are some government leaders accused of stealing government's money but they are moving about free. We have laws but we don't practice rule of law; some people seem to be above the law in this country. We can't fight and stop corruption in the public service, if we don't practice the rule of law. You know we can't have good governance with a high rate of corruption in government.

Citizen's involvement in decision-making is vital for democratic governance. However, we don't practice democracy here. Our council's leaders are not democratically elected. The citizenry are not involved in the decision-making process; they don't have

people to represent them in the council. Nonetheless, the administration often solicits the opinions of the traditional leaders and the president general of town unions of the communities within the local government. They are usually asked to submit the needs of their communities when the administration is preparing annual budget that will be submit to the state government.

Local government workers are competent. We have professional personnel in the various departments as heads of departments and projects. I will say that there is some positive improvement in the skill power of our personnel.

Ethical leadership, definitely, will make big positive impacts in the councils. It will help to guarantee good governance by using the council's resources to develop the local government. It will help to reduce the rate of corruption in the council and enforce the rule of law.

R-06

Honesty is a very important factor in any good leadership; it is a key principle for any good human relationship. Honesty must be present for healthy and trustful human interactions. Without honesty it is hard for people to trust one another. It is difficult to trust dishonest leaders; so, leaders must be honest before they could earn the trust of their subordinates. I believe that our leaders here are honest and trustworthy. But you know nobody is perfect, they are really trying to be good as far as I know.

Good leaders should have the interest of the people as their number one priority. Public officials are meant to take care of the needs of the people; when leaders lose the sight of people's concerns, they fail in their duties as public servants. For our council's

officials, I believe that they are motivated by the people's interests in whatever they do. They care about the peoples' needs. The administration meets with the traditional rulers and the president of town unions to ask them for the needs of their people. Based on their findings, the administration makes to provide those needs. For example, the administration is providing water borehole in various communities within the local government, right now.

I believe that showing good example is always the best way to teach morals and good behavior. So, I am convinced that leading by good examples is the best way our council's leaders can use to show that ethics is very important in achieving the objectives of the local council. For example, if the officials are always acting according to the rules and regulations, their behavior can inspire the employees to work according to the rules, too, but if the officials are not obeying the codes or rules, many subordinates will do like them, too. In my opinion, I think some of our council's officials are showing good example.

Accountability is very important for the success of any organization. It is a vital factor in good leadership. In my view the council's officials are accountable to the state that provides the funds for the projects; the council receives most of their funds from the state. You cannot adequately describe accountability in the local government without first of all describe the accountability in the state because the local government derives orders from the state. So, the council's officials are accountable to the state and to the traditional leaders and the president general of town unions.

R-07

I believe that honesty is an important factor in leadership. Honest and moral leaders build decent and moral society. Honest and ethical leaders build good legacy for their subordinates to emulate. Let me give you one example, there was one elected council chairman we had in the past who was honest and ethical in the way he ran his administration; we, the employees, respected him and many of us tried to emulate him. We see him as a model of a good leader. Now whenever he comes to the council you see people running out to greet him; it is a sign that people appreciate honest and good leaders. When leaders are honest, people will respect and trust them. To be honest with you, in Nigeria today, local government system is regarded as a place of bribery and corruption because most of council's officials are corrupt; they lack honesty and integrity.

In Nigeria, majority of the public leaders have little or no concern for the needs of the public; they are not after the public interest but after their personal interest. Local government is created for social and economic development at the grassroots, but this objective has not been achieved because of corruption in the system. As I noted earlier, local government is seen as place of corruption; the local officials and their friends embezzle the funds meant for development at the grassroots; so, we have leaders taking care of themselves instead of taking care of the people.

I can say from my experience that good examples of leaders have positive influence on the attitudes of their subordinates. When leaders lead by showing good examples, the workers are motivated to emulate them. We see such leaders as models for

emulation. There is this adage that says, action speaks louder than word; good leaders must lead by good examples and not by words alone. It is a vital way to teach moral values to people. For example, if a head of department is always punctual to work his/her subordinates will be impelled to be punctual, too; same is true if s/he is honest and ethical.

Reward and discipline measures are necessary for promoting ethical practice when it implemented appropriately. When rewards are given to workers for good behavior it helps to motivate, at least, some more other workers to be of good conduct to receive a reward, the next time. The same is true with applying discipline measure; it serves as a deterrent from bad behavior. The existence of this measure, I believe, helps to create good atmosphere for fostering ethical practice. Our administration here uses this measure to encourage punctuality at work. I think it is producing some good results.

Any leadership that is focus on good governance must be transparent and accountable. Most of our leaders in the system do not know that they are stewards; they do not see themselves as servants of the people, rather they regard themselves as masters; rarely do they tell others what they are doing. Good public leaders know that they there to serve the people, therefore they should let people know what they are doing. We do not have a website where the public can obtain information about the council. Moreover, when citizens come here for information what they received is usually, incomplete and filtered information. Our officials are not transparent. Ethical leaders are transparent and accountable; they are not afraid to let people see what they are doing because they are doing the right thing.

Access to information is important in democracy because democracy is the government by the people and for the people. It is vital that people should have access to knowing what is going in their local government. This becomes problematic when you don't have ethical leaders or officials at the head of government. I have said before that citizens are given incomplete and filtered information when they come to local government, so, for me, that is not access to information. I think people should be given complete information about their government. There is much secrecy in our government.

I believe that ethical infrastructure will lead to ethical practice when it is enforced. The public service code of conduct is supposed to guide behaviors and actions of everybody in the public service. When the officials observe the codes and ensure that the subordinates observe them, too, it helps to create good environment for practicing ethics. Also, the existence of effective legal framework will help to promote ethics practice. We have our constitution and other established laws but when they are not enforced, they become irrelevant as regards encouraging ethics practice in government. There is corruption in our system because we don't effectively implement our laws. Public officials steal the public money and they are not brought to justice. This encourages more people who have access to steal from the public money. The lack of effective rule of law in our public administration is a big set back to the provision of good governance; no government can ensure good governance without effective rule of law.

I will also like to comment on supportive condition for public servants. I believe that if local government employees are well paid it would help them to eschew bribery

and cheating the government. When workers are not paid just wages and on top of that not paid as when due, they can resort to cutting corners to make ends meet.

Involving the stakeholders in decision-making is essential in achieving good governance at the grassroots. The people know what they need, so their opinions and ideas should count in policy formulation and implementation. The administration seems to involve the traditional rulers and the president general of town unions in some decisions. This process is not democratic. We suppose to have councilors elected by the people to represent them and their interest in the local council. The traditional rulers and the town union presidents are often after their personal gains and, therefore, many of them are not there to represent their communities' interests. They are easily bought over with fat envelopes.

There is not doubt that ethical leadership will bring about positive changes in the governance in our local government. It will bring about developments because the leaders will not siphon the resources meant for grassroots development for selfish purposes; ethical leaders have good moral conscience. They will foster transparency, accountability, and the rule of law, which are essential for democratic governance.

R-08

The aim of establishing the current local government system is to ensure that good governance is provided at the grassroots level. I'm afraid this objective is not being met at all. We have not had council's elections in our state for a while now, which does not help to promote democracy at the grassroots. In short, there is no practice of democracy here. How can you have democracy without political elections? The state government

appointed the head of administration of the council, which is undemocratic. The officials are the stooge of governors and their allies in the House of Assembly; they care less about the interest of the masses. Local government is notorious for corruption; the officials are all corrupt; they are here for personal interests.

Local government officials have little care for the people concern; their attitude, at best, is nonchalant. Their major concern is not what to do to contribute to the improvement of the common good but what suites their personal and friends' interests. They do frivolous projects, and at the end they raise voucher to pay their surrogates and cohorts a huge amount of money. Among the three tiers of government, local government is the most corrupt; people are disappointed with our local government system as it is today.

Accountability is very important for the success of any organization, particularly in the public organization. It helps to build trust and confidence in the leaders. In the system here there are some measures to ensure accountability; we have internal and external auditors. They are supposed to make sure that the public money is used for what it is supposed to. But it does not work when the system is full of corrupt officials; the officials usually bribe the auditors to manipulate audit report to their favor.

I can tell you that ethics infrastructure is effective only where ethical leaders are in positions of leadership, otherwise it is there for formality sake. I agree that ethics infrastructure is capable of ensuring ethical practice in government but it needs the presence of ethical officials. I have talked about the importance of the public officials leading by showing good examples to influence good practice among the subjects. The

existence of code of conduct, which prescribes dos and don'ts, and ethics coordinating body are necessary for encouraging ethical practice.

The rule of law is another important factor that is very necessary for fostering ethical practice in government. If people know that when they break the law and are caught, they will face the consequences, it will deter many from breaking the law. The high rate of corruption in the government is because those who embezzled the public funds and indulge in other unethical behaviors are not punished. The corrupt officials used the public money to build big houses, buy costly cars for themselves and spouses, and still the law has not caught up with them. I always wonder why any public official who steals government's money should go unpunished. This is what is happening in our government today; of course, the situation does not encourage effort for good governance. We need to have an effective rule of law to foster ethical practice in government and promote good governance.

Involving the stakeholders in decision-making process is good for good governance. The people know their needs and can give suggestions to the administration on how to meet their needs. The council's officials invite the traditional rulers and president of town union for a budgeting meeting at the beginning of year. They are asked to come up with the needs of their communities, but at end their proposals are not considered; some of them have stopped attending their meeting. So, the involvement of the stakeholders is just for formality sake; their opinions do not count.

Talking about competency, I will say that many local officials are not competent they get their positions not by merit but through favoritism and connections. You know,

in Nigeria if you have money and/or connections you can get any position in government. The officials are appointed, so, they are sent to represent the interests of their masters and not that they are skilled and competent enough to be in the positions. I believe that their aim is to come and make money at the expense of the public.

I am convinced that ethical leadership in local government and in other two tiers of government will ensure positive changes in our society at large. The ethical leadership model will ensure that government officials and employees are ethical as they discharge their duties as public officials. This means that the public resources will be used for the enhancement of public interest and not for personal interest. It will encourage the practice of democracy at local government as required by the constitution. I strongly believe that ethical leadership will ensure democratic governance; providing the communities with essential amenities like electricity, good roads, portable water, mechanized agriculture system, and good healthcare; and making sure the citizens are involved in democratic processes. My hope is that with time many people will get the importance of ethics and practice in our society, and maybe, when you finish this project it will help to create awareness regarding the need of ethics and practice in our public administration, resulting to positive changes in our public leadership and in the society, in general.

R-09

Nigeria has three tiers of government, the federal, state, and local government. The current local government system was created in 1976, and it has the support of the current constitution. Though the constitution prescribes democratic elections for selection of the local government councils' administration, many state governments use caretaker

committee or sole administrator to head councils' administration, which now gives such states opportunity to control council's affairs and, thus, treat local government as an appendix to state government. States government are tampering with local government's autonomy. The local government allocation from the federal government used to go directly to local government's account, and the funds were managed and controlled by council officials. But after the introduction of sate-local government joint account, local government allocation from the federal government goes into the joint account, which is completely controlled by states government. The state government determines how much the local council receives, and I am telling you that what we usually receive is always very small, not enough to carry out council's responsibilities. This arrangement negatively affects local government's autonomy and jeopardizes the provision of good governance in the local level. So, if there is to be effective and ethical leadership at the grassroots level, local government must retain its constitutional status as tier of government

In the local government system, there supposed be checks and balances among the arms of government, this is designed to ensure honesty in the system; the executive monitors the activities of the legislature and vice versa. It is unfortunate we don't have elected council's officials in this state. So, in the absence of this checks and balances, the dishonest officials manipulate the system to their selfish interest and to the disadvantages of the public interest. Honest and ethical leaders will ensure good governance.

In the past, people used to shy away from local government jobs, then, local government used to have incompetent personnel without much knowledge and skills, but I am telling you that the situation has changed. We have competent personnel in our staff; most of our officials have masters and PhD degrees and majority of us are university graduates. There has been a lot of improvement with regard to the competency of local government personnel and they can accomplish any task needed in the council as far as competency is concerned.

All I have been saying since is that ethical leadership will have tremendous impacts on the governance of our local government and in state and federal governments, as well. If we have ethical leadership in all levels of our government, we will go a long way in developing our socioeconomic infrastructure and our political system. I hope one day we will arrive there.

R-10

Honesty is very important in leadership. Truth is the only way to succeed; if leaders are truthful and honest everything will follow. Local council's officials must be truthful to themselves, to their staff, and to Local government Commissioner. They should be truthful in carrying out their responsibilities. As regards our council's officials, I believe that they are honest; they are truthful as far as I am concerned.

A good leader should be concerned for the needs of the people and endeavor to provide them. For example, in an organization like this local government, a good leader should pay the workers' salary and other benefits as and when due. Leaders must meet the needs of followers for them to be good leaders. The local government administration

is making effort to meet the needs of the communities; some amenities, like roads, schools, maternity and health centers, have been provided. The HLGA will fisrt get permission from the state before projecets are carried out.

Ethics training is equally another vital way of encouraging ethical practice. We organize ethics seminars and workshops where the ethics of public service is taught; so, it is important that every local government staff knows about the ethics of public service. Training in ethics helps to promote ethical practice.

We have reward and discipline measures for promotion of good practice in our system. For example, on our Nigeria Union of Local Government Employee (NULGE) day, gifts are given to the best-behaved workers, selected from each department of the council. This practice of giving reward helps to encourage others to start behaving well; also, those who are not complying to the rules are disciplined either by suspension or dismissal. The measure helps in ensuring good conduct in the council.

In my view, ethical infrastructure is necessary for encouraging good and ethical practice in government. Earlier, I mentioned the need for the officials to lead by showing good examples by keeping the rules and regulations. Code of conduct is very essential in the sense that it prescribes what is the right conduct for public servants. It is important that every public servant knows the rules and regulations, that is why we organize seminars to teach ethics of public service, as I mentioned before.

Yes, I believe that having effective law system will encourage good practice in government. Our problem is that we have laws that are not effectively implemented. If our legal system were working effectively, as it supposed to, corruption in our

government would have been reduced drastically. Corruption and other unethical behaviors among our public officers are on the increase because of lack of the rule of law. We do not have the practice of the rule of law in this country that is why those public officials accused of corruption are still walking in the street scotch free. They would have been in prison for their corrupt practices if we had the rule of law in this country. When the public officials begin to observe that any individual that involves in corrupt behavior faces the consequences, no matter the individual's position in the leadership, I believe that will deter a lot of them from doing corrupt practices. If we have ethical leadership, I believe, it would ensure that the rule of law is strictly observed in our public administration.

Involving the stakeholders in decision-making process is very important; it enables the leaders to know the needs of the people. The essence of local government is to provide good governance at the grassroots; people should be involved when deciding how the things that matter to them are to be managed. The administration of this council usually meets with the traditional rulers and the president general of towns' unions of the communities that make up the local government to discuss the needs of the people; so, I will say that stakeholders are involved.

The reason why the local government system seems to be a failure is due to lack of autonomy. States government are depriving the local government system its constitutional right as the third tier. The administration of the councils is controlled by the state. For example, the state-local government joint account is controlled by the state. The local council's entitlement from the federal revenue allocation goes into this joint

account. The money is meant for councils' improvement but I'm telling you that out of the whole lot of money the councils receive only small piece that is enough to carry out their functions. Councils' autonomy will enable the officials manage the councils' affairs without unnecessary interference from the other tiers of government. It will reduced the rate of corruption in the councils.

R-14

I will say that the council's officials pretend to care about the public needs because their actions are not motivated by the peoples' needs. For example, those in the health department have been on strike for about three or four months now and they have done anything substantial to resolve the dispute. Now people who have health problems and need the attention of the department can't get it. If the officials were really motivated by the public interest, they would have done something to resolve the issue so that the people are not deprived of receiving medical attention; you know, peoples' lives are put in danger when they do not receive medical attention they need, particularly when the need is very urgent. This is just one example; there are several others. The leaders are not much interested in the public interest, but for their personal interest.

Transparency is vital for good governance. A leadership that is transparent is committed to providing good governance to the people it serves. There is not much transparency here because we the subordinates do not always know what the officials are doing. They keep us in the dark about what is going on. That's an indication that they have something to hide from the public. Honest and ethical officials are transparent in conducting the public affairs because, as ethical persons, they follow ethics standards and

principles in their actions. When public officials involve in bribery and corruption such officials will not be open to public, lest their illegal behavior will be exposed. Transparency will promote and sustain good practice and good democratic governance in our government.

In my opinion ethical infrastructure can foster ethical practice in government in all levels of government when it is effectively observed. We have most of the elements in our local government system but they are not effective. For example, there suppose to be good and supportive working condition for local government's employees, which include paying a just salary but we are not paid well. Now, they governors are arguing that they can't pay the new minimum wage, which has been signed into law by the president. When employees' bank accounts are red every month due to inadequate remuneration from their work, they will begin to look for compensation via other means, which may not be ethical. You have to know that local government employees are one of the most poorly paid in Nigeria. What do you expect a full time worker who spends most of his or her time every day, five days a week, working for government only to earn 20,000 Naira (equivalent to $ 130.25 USD) or less at the end of the month in this difficult economic time to do to take care of his/her inevitable responsibilities. The person has to look for another means to augment what is lacking in his/her income, which may lead to unethical behavior; one has to make ends meet, definitely.

I think that some of the council's officials are not competent. Some officials are holding some vital positions they are not qualified for, but due bribery and favoritism they got the positions. You cannot employ a farmer and put him or her in a position

where you suppose to have a medical doctor or an engineer. I believe that competence is essential for the achievement of good governance in the council. If somebody is the head of administration and he is never trained in administration he can never perform well. In Nigeria where corruption reigns supreme, anything is possible.

I believe that ethical leadership can ensure positive impacts in local government system. We need ethical leaders especially, now we are talking about Millennium Development Goals (MDGs) with emphasis on grassroots development. Local government is government nearest to the grassroots people; so, if there is good and ethical leadership at the grassroots, the MDGs will be achieved. We cannot attain MDGs without providing social and economic needs for the people. It is only leaders with moral conscience and who are committed to public interest and not their personal interest can achieve the MDGs.

Local government election system, in Nigeria is problematic because the conduct of council elections depends on the SIEC, which is controlled by state governors. This means that a governor may defer council elections indefinitely and institutes a provisional administration, or connive with SIEC officials to rig elections. It would be better if the council elections were taken over by the Independent National Electoral Commission (INEC) as it does with the federal and the state.

R-19

Honesty is very important in leadership in any organization, especially in public administration. Honesty guarantees trust and confidence in leadership. In Nigeria today, it is hard to see any honest person because everybody wants to get rich overnight. Our

political leaders, elected and appointed, and career public officials in all levels of government are not honest with the public money. Most of them get rich via corrupt practices of looting the public funds. They are much after their selfish interest than they are for the public interest.

There is need to begin teaching moral and ethical values in schools to inculcate in our children the importance of ethical practice for good living both for personal and societal well-being. Teaching ethical values in schools is very crucial for bringing back sanity into our society.

Because the council's officials are not elected by the people, they careless about represent the interest of the people in the government; after all, they don't depend on the peoples' votes to continue to stay in their jobs. This makes them more concerned about serving the nterest of the state governor and other state officials than they are to the people. The outcome is that the needs of the communities are neglected, seriously by the local officials. The people don't have voice in their local council due to lack of elected representatives. This negatively affects the provision of democratic governance at the grassroots.

Accountability is very important; without accountability no organization will grow. Leaders suppose to give account of their stewardship to the people of their organization. In our council here, there is financial accountability to some extent; we have both internal and external auditors who regularly check to know whether expenditures are done according to regulations; besides, the EFCC and ICPC agents do often come in to scrutinize our books. These measures are meant to ensure accountability.

In this current system where the head of local government is not elected chairperson, he/she is accountable to the commissioner for local government and chieftaincy affair and not to the people. If we had a democratic government in the local government, the council officials should be accountable to the local government citizens and the people would be able to hold the officials accountable for their actions.

Ethics Infrastructure is very necessary for ensuring ethical practice in public administration. The constitution has code of conduct for the public service and local government has rules and regulations; these prescribe what are acceptable and not acceptable from both officials and non-officials. To create the required environment for ethical practice, code of conduct must be observed and effectively enforced. In the same way all other elements must be effectively enforced and observed before the ethics infrastructure could foster that environment needed for ethical practice.

If there are rules and laws, which are meant to be kept, and people flout them without being apprehended, then, more people are likely going to brake them; and the outcomes will be disastrous in the society. That's what is happening in our system now; there are a lot of misconducts of various types because those who broke the law are not brought to justice. You see, many elected and appointed public officials in top leadership positions have been accused of stealing the public funds but they haven't been brought before the law court to answer questions. They used their pens to steal millions of government's money; they are untouchable or the sacred cows. But if an ordinary person steals little amount of money he /she will be languishing in the prison. Many public officials embezzled the public money without fears in this country. No government can

survive and achieve good governance with this attitude. What I am saying is that the rule of law is absolutely, necessary for encouraging ethical practice in government and in promoting good governance.

R-20

Honesty is very important in leadership. A true and a good leader must be honest and truthful if he/she were to gain the trust and confidence of the people. Such a leader can ensure socioeconomic development of the people by utilizing the public funds amenities such as, portable drinking water, good and affordable healthcare system, good education system that is affordable, good housing system, and good transportation system. An honest and ethical leader will not misappropriate the public fund for private interest or involves in any form of corruption; his/her conscience will never accommodate such wrong behavior. We need leaders who are morally sound in the local government system if we were to achieve good governance at the grassroots government of which purpose the local government is established.

I believe that transparency is important for good governance. Transparency in government will help to prevent corruption because if public business is done in open, most of the official will be careful in whatever they do knowing that the people are watching. But lack of transparency gives the government officials opportunity to engage in corrupt practices. There is no transparency in local government and in state and federal government; that's why we have too much corruption in our government. Good and ethical leaders will be transparent in how they handle government business.

R-21

Honesty is very important in leadership of any organization, particularly in public organization like government. You know that leaders in government manage the public goods so, it is very important that they are honest. If the public leaders are not persons of integrity they will not be honest in managing the public affairs. That is why I said that honesty is vital in leadership in government institutions. But unfortunately, we don't have many honest persons among our officials; the few honest ones in the system are easily corrupt as soon they get the position of leadership that is why ethical leadership is difficult to practice in this kind of environment.

In my view, they are not motivated by the public interest in what they do; instead they are motivated by their selfish interest. The projects they undertake are done in such a way that they are able to make much money out of them. They are not actually doing those projects because they are much concerned about the public interests; it is just a mean to enrich themselves. You check it out yourself, most of their projects are substandard in accomplishment and others are left unfinished.

Uh! I have to be frank, they are not open, they are not open. If they are transparent many of them wouldn't be fighting for the posts. If the officials are honest, transparent, to tell exactly how things are, they wouldn't be getting all that they are getting in terms of wealth accumulation. I believe that if we have ethical leaders, things will change. The most important thing is to have people who will tell themselves the truth because if you tell yourself the truth, then, you will be able to tell others the truth.

Let me first of all say that ethics infrastructure is vital for ethical practice and good governance in public service. Where it is observed, it will help to create the atmosphere for good practice. We have those things in the system but when the officials are not honest they wont be able to implement them. We have our bible called article of memorandum where we have our rules and regulations and the norms of the local government but they don't use it because they are not honest. If you see anyone who is honest, once he/she enters the seat within two months his/her attitude will completely changed.

I believe that training in ethics and morals will help public servants to acquire good moral values, which will enable them make ethical decisions and to do the right things.When such individuals get the positions of authority in the government they will lead for public interest and for provision of good governance. So, I believe that training in ethics is very important; Roman was not built in a day; we will continue to try and make efforts.

R-23

Involving the people or the stakeholders is vital for good governance. It enables the leaders to know the needs of the people and to carry them along. The current council administration, though not elected, makes use of the president general and traditional rulers to supposedly represent the interest of their various communities. The fact of the matter is that the traditional rulers and the town unions' presidents are not democratically elected representatives of the people; using them as such negates democratic rules. I will

tell you that most of them are pursing their personal interests when they come here and not the interest of their people.

Ethical leadership, definitely, will bring about many positive impacts in our local government councils. For example, I believe if we have ethical leaders, they will make sure everybody behaves accordingly by respecting our rules and regulations. The existence of ethical leadership in the council will bring a lot of improvement and development because the officials will be working to further the wellbeing of the people by using the government money to improve on socioeconomic development of the councils. I believe that ethical leadership will ensure good governance by maintaining accountability, rule of law, transparency, active participation of the citizens in democratic processes, and in doing so significantly curtail the rate of corruption in our government, which is impeding our development.

R-24

Currently, we have a Head of Local Government Administration (HLGA) with a career civil servant at the head. The HLGA is a sole administrator model of administration. With the sole administratorship model, an individual is appointed a sole administrator of local council administration. HLGA takes instruction from and is accountable to the state government that appointed him/her and not the people. A sole administrator can take decisions and carry out the implementation without consulting anybody from the local government. It is a one-person affair. But during the period democratic government was practiced in our councils, we had elected chairpersons and councilors who were elected by the people. That time, debate preceded decisions; no one person made decisions; the

councilors under the leadership of a leader in council would debate policy proposals and whatever decisions they reached were passed to the chairman in council for approval and implementation. The elected officials represent the people and their interest in the council. Then, I will say we practiced a democratic system of governanment. What we have now in the local government is not democracy.

Honesty is very important in leadership for good accountability and management of an organization. If a leader is dishonest it spells doom for the organization. There is a need for honest leaders, particularly with finance management in government. I will tell you that there are very few honest officials in government system. People see local government as conduit wiring for siphoning government funds. But with establishment of the ICPC and EFCC, we hope that will bring back honesty in government. Also, the recent passed bill of freedom of information (FoI) by the Congress and its signing by the president will help to boost honesty and transparency in our government.

I will tell you that government is making effort to bring ethics and practice back into the public service. The government is organizing seminar, workshop, training, and campaign to create awareness on importance of ethical values. I believe that training in ethics is very important. Definitely, if we have ethical or moral persons in leadership positions it will make for positive changes in the governance of our local councils.

Accountability is one of the paramount factors for promoting good administration; it is crucial for encouraging good governance, particularly in public administration. Accountability is not narrow down to financial accountability. It involves how the totality of leadership responsibility is carried out. A leader must be able to give account of his

stewardship to the people they are serving. I noticed this type of accountability when elected officials were leading the council. The chairman of the councils before he read his budget would read account to the people on how the previous budget was implemented and how the new budget would consolidate on the former. With this, the citizens know what their leaders were doing with their money and anybody was free to ask questions.

Access to information is very limited in the system. We don't know much of what the top management is doing. It is difficult to get a lot of useful information from the administration. Anyway, I welcome the passage of freedom of information (FOI), it will facilitate information accessibility in our government. Citizens should be able to get information about their local government and from their public officials. Access to information is important to democratic governance.

For now in the system there is no impact because the officials have little or no understanding about ethical leadership. Like I said earlier every person sees local government as an opportunity for self-enrichment. But to be frank with you, if the ethics infrastructure elements we have are being practiced effectively, the way they are supposed to, it would have changed the attitude of most of us. For examples, if workers are paid well and as when due, they may not be tempted to indulge in bribery and corruption, or in other unethical behavior. Also if our accountability system is working effectively, people will be compelled to be accountable and failing to do so, they will face all the consequences. It is the same thing with legal system or rule of law. If government fails to practice the rule of law, some officials will take the opportunity to cheat the government, in various ways, without the fear of being punished. This is the

situation we have in our country; we don't practice the rule of law and the result is corruption in all our government. It is not good for our democracy and democratic governance.

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I will tell you most citizens don't have access to information here. They don't know what the officials of their council are doing. It is only the presidents of town unions and the traditional rulers of the communities have access to information. The HLGA usually brief them on the various work the administration is doing, and they supposed to go back and report to their various communities. That's how people, somehow, get some information about the activities of the officials; and who knows how many are reporting back to their communities. The administration is using the town union presidents and traditional rulers as if they were the elected councilors representing their people. This is not right. It is not democracy we suppose to practice as our constitution mandates. They are not elected to represent anybody in the government and when we have council's elections they will all retire to their town politics.

I believe that ethical infrastructure will help to encourage the practice of ethics in government, if there were ethical leaders to implement the infrastructure effectively. Yes, if the infrastructure were to be functional and effective, it would make everybody sit up ethically. Unfortunately, it is not working well for us here now. Let me give you one example, for months now, the health workers, in the health department, are on strike because of salary palaver; this is the issue of supportive public service condition. We don't have it here. Most of the workers work from Monday to Friday at the end of the

month they are paid the salary of 30, 000 Naira and the senior officials will be earning over 300, 000 Naira and more. What is 30, 000 Naira a month for a worker with family in this bad economic condition we have in Nigeria? There is no supportive condition. If workers are well paid, bribery and corruption will be reduced to a minimal level; many will be able resist the temptation because they are receiving good salary, unless one is greedy.

I believe that ethical leadership will make a lot of difference in the local government. Ethical people are those who act and behave according to ethical values and principles. So, if such individuals are in positions of authority in government, I'm sure that they will respect values and principle of public services, whether they are elected or appointed leaders. Ethical leaders will not have the mind to steal government money rather they will utilize the funds to provide portable water, good road networks, improve the method of agriculture to fight hunger, and other social and economic infrastructures, which will enhance the well being of people. They will be accountable and transparent in managing the affairs of the people; only those who have skeleton in their cardboards will not want others to know what they are doing. Yes, ethical leadership will lead to good governance in the local government and in other levels of government in the country, as well.

Appendix E: Code of Ethics of the American Society for Public Administration (ASPA)

A. Serve the Public Interest

Serve the public, beyond serving oneself. ASPA members are committed to:

Exercise discretionary authority to promote the public interest.

- Oppose all forms of discrimination and harassment, and promote affirmative action.

- Recognize and support the public's right to know the public's business.

- Involve citizens in policy decision-making.

- Exercise compassion, benevolence, fairness and optimism.

- Respond to the public in ways that are complete, clear, and easy to understand.

- Assist citizens in their dealings with government.

- Be prepared to make decisions that may not be popular.

B. Respect the Constitution and the Law

Respect, support, and study government constitutions and laws that define responsibilities of public agencies, employees, and all citizens.

- Understand and apply legislation and regulations relevant to their professional role.

- Work to improve and change laws and policies that are counterproductive or obsolete.

- Eliminate unlawful discrimination.

- Prevent all forms of mismanagement of public funds by establishing and maintaining strong fiscal and management controls, and by supporting audits and investigative activities.

- Respect and protect privileged information.

- Encourage and facilitate legitimate dissent activities in government and protect the whistleblowing rights of public employees.

- Promote constitutional principles of equality, fairness, representativeness, responsiveness and due process in protecting citizens' rights.

C. Demonstrate Personal Integrity

Demonstrate the highest standards in all activities to inspire public confidence and trust in public service.

- Maintain truthfulness and honesty and to not compromise them for advancement, honor, or personal gain.

- Ensure that others receive credit for their work and contributions.

- Zealously guard against conflict of interest or its appearance: e.g., nepotism, improper outside employment, misuse of public resources or the acceptance of gifts.

- Respect superiors, subordinates, colleagues and the public.

- Take responsibility for their own errors.

- Conduct official acts without partisanship.

D. Promote Ethical Organization

Strengthen organizational capabilities to apply ethics, efficiency and effectiveness in serving the public.

- Enhance organizational capacity for open communication, creativity, and dedication.

- Subordinate institutional loyalties to the public good.

- Establish procedures that promote ethical behavior and hold individuals and organizations accountable for their conduct.

- Provide organization members with an administrative means for dissent, assurance of due process and safeguards against reprisal.

- Promote merit principles that protect against arbitrary and capricious actions.

- Promote organizational accountability through appropriate controls and procedures.

- Encourage organizations to adopt, distribute, and periodically review a code of ethics as a living document.

E. Strive for Professional Excellence

Strengthen individual capabilities and encourage the professional development of others.

- Provide support and encouragement to upgrade competence.

- Accept as a personal duty the responsibility to keep up to date on emerging issues and potential problems.

- Encourage others, throughout their careers, to participate in professional activities and associations.

- Allocate time to meet with students and provide a bridge between classroom studies and the realities of public service.

The code of ethics should be printed boldly, framed, and placed on strategic places within LG buildings. More importantly, every local officials should have, at least, a basic academic training in ethics and in the democratic process. This will boost their dexterity in ethical decision-making and in the democratic process.

Curriculum Vitae

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Education

Walden University, Minneapolis,
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PhD, 2012
Public Policy & Administration

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Ethical Leadership & Good Governance
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Study

St John's University, Jamaica, Queens,
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MA received in June 2002
Theology

St John's University, Jamaica, New York
MA received in September 2000
Government and Politics

Bigard Memorial Seminary Enugu,
Nigeria
BA received in June 1988
Theology

Bigard Memorial Seminary Ikot-Ekpene,
Nigeria
BA received in June 1984
Philosophy

Ministry Experiences

Chaplain Mercy Health Partners (MHP), Muskegon, Michigan, May 2004 to present

Ordained a priest of Roman Catholic Archdiocese of Onitsha, Nigeria in August 1988
and served in various capacities from 1988–1998
- Cathedral vicar in Holy Trinity Cathedral
- Archdiocesan Secretariat: Assistant Secretary to the Archbishop
- Pastor of St. John the Baptist Church, Onitsha
- Catholic Laity Chaplaince: Chaplain to the Laity Council

Professional Memberships

American Society for Public Administration, 2008–present
National Association of Catholic Chaplains, 2003–present