Walden Dissertations and Doctoral Studies

2017

Stakeholders' Perceptions of Ethical Leadership: Implications for Organizational Success

Adejobi Sunday Odeneye
Walden University

Follow this and additional works at: https://scholarworks.waldenu.edu/dissertations

Part of the Business Administration, Management, and Operations Commons, and the Management Sciences and Quantitative Methods Commons

Walden University

College of Management and Technology

This is to certify that the doctoral dissertation by

Adejobi S. Odeneye

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee
Dr. Stephanie Hoon, Committee Chairperson, Management Faculty
Dr. Karla Phlypo, Committee Member, Management Faculty
Dr. Janice Spangenburg, University Reviewer, Management Faculty

Chief Academic Officer
Eric Riedel, Ph.D.

Walden University
2017

Abstract

Stakeholders' Perceptions of Ethical Leadership: Implications for Organizational Success

by

Adejobi S. Odeneye

MBA, Kean University, 2008

MA, University of Lagos, 1987

BA, University of Lagos, 1983

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

May, 2017

Abstract

Leaders focus on the attainment of personal and organizational goals without consideration for the needs of stakeholders, especially those of followers. Ethical leadership (EL) studies' focus on leaders' perspectives represented a research gap that necessitated this study. Followers are the least researched among stakeholders; thus, this study explored EL from their viewpoints. Stakeholder theory, social learning theory, eudaimonia, and utilitarianism were the conceptual frameworks that guided this study. Twenty participants drawn from followers in a public organization in New Jersey were questioned about their experiences and expectations of EL using open-ended interview questions. Participants with shared experiences were selected based on convenience, snowball, and criterion sampling strategies. With the use of the transcendental phenomenological design, the data collected were analyzed with the Stevick–Colaizzi–Keen method and the two-cycle analysis. Knowledge, exemplarity, and democratic decision making were themes of EL that are relevant to followers. Other themes found in this study, including communication, stakeholders' wellbeing, impartiality, honesty, relationship building, responsibility, and humility, concur with extant literature and suggest consistency in the phenomenon. The potential social change implications of this study are an innovative and cooperative work environment, organizational success, and enhanced corporate social responsibility. Organizations and societies may benefit from the inculcation and development of EL in the family, society, tertiary institutions, and organizations through training, mentoring, and the development of an ethical culture.

Stakeholders' Perceptions of Ethical Leadership: Implications for Organizational Success

by

Adejobi S. Odeneye

MBA, Kean University, 2008

MA, University of Lagos, 1987

BA, University of Lagos, 1983

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

May, 2017

Dedication

To the King of ages, immortal, and invisible, the only God, be honor and glory forever and ever. Amen (1 Timothy 1:17).

Acknowledgements

With a heart of gratitude, I acknowledge Almighty God, the Alpha and the Omega, for keeping me alive, providing for my needs, and giving me strength, knowledge, and understanding to make this childhood ambition, of earning a doctoral degree, a reality. I sincerely thank my committee chair, Dr. Stephanie Hoon, my committee member, Dr. Karla Phlypo, the University Research Reviewer, Dr. Janice Spangenburg, and the Program Director, Dr. Freda Turner for their erudite direction and indefatigable support throughout my dissertation process.

I must acknowledge my beautiful and brilliant wife, Oluwagbemisola Sanyaolu-Odeneye, for her loving support, understanding, and encouragement throughout this elongated doctoral journey. I couldn't have chosen a better partner, and I will always love you. To my lovely daughter, Adedayo; I say thank you for your words of encouragement and the healthy competition you gave me in earning your Master's degree at the same time with me, even though I started my doctoral program when you started your Bachelor's degree. I'm so proud of you, my Love. To my wonderful boys, Oluwafemi and Temitope; you guys are my joy and motivation in life. I cannot thank God enough for the miracle of bringing you boys into my life and the love we will share for life.

I cease this opportunity to especially thank all my research participants and the leadership of the organization used for this study. Also, I genuinely appreciate the efforts and supports of all those who have contributed directly or indirectly towards the attainment of my doctoral goal. Finally, I thank all ethical leaders in any organization for being the inspiration for this study and counsel them to keep up the good deeds.

Table of Contents

iii

List of Tables

List of Figures

Chapter 1: Introduction to the Study

In the aftermath of the Wall Street collapse of 2008, inquiries by the U.S. Senate revealed that executives of corporations knowingly and unethically sold loans and investments that were of no value (Clarke & Bassell, 2013). Between 2008 and 2010, the U.S. government was compelled to insert more than $700 billion into the economy to bail out ailing corporations that were considered too big to fail (Grove & Cook, 2013). The impact of this Wall Street situation supported the importance of studying business ethics and ethical leadership (Demirtas, 2015; Eisenbeiss & Brodbeck, 2014; Joosten, Dijke, Hiel, & Cremer, 2014; Zhu, Trevino, & Zheng, 2016). Addressing the interests and wellbeing of stakeholders in ethical leadership may alleviate the kind of problems precipitated by Wall Street. This study was conducted because there was a research gap problem in the extant literature on ethical leadership which focused mainly on the views of leaders on the phenomenon. The potential social implications of the study include cooperation towards the attainment and excelling of organizational goals, improved focus on triple bottom line, the growth of Gross National Product (GNP), increased Gross National Happiness (GNH), and enhancement of a stable country.

This introductory chapter begins with a look at the extant literature on ethical leadership, highlighting the need for the current study. The problem and purpose statements, concisely stated, align with the research question. The theoretical basis that informs the orientation of the study, and the methodology most suitable for its exploration, are also included. Relevant definitions, assumptions, scope, delimitations, and limitations set the boundaries of the research. The chapter concludes with a discussion of the significance of the study as it affects practice, theory, and social change.

Background of the Study

Before presenting an in depth review of extant literature on ethical leadership and ancillary concepts in Chapter 2, it is pertinent to delve briefly into the historicity of the development and relevance of ethical leadership. The issue of ethical behavior among leaders and followers has been a persistent one. Renowned ancient Greek philosophers like Plato (380 BC/1951), Socrates (as cited in Plato & Aristophanes, 1984), and Aristotle (350 BC/2013) offered standards for ethical behaviors from varying perspectives. In modern times, several Western philosophers contemplated on ethical standards, including Kant (1788/2012), Hume (1889), and Russell (1912/1983). The pervasiveness of this issue has made it a topical issue in Eastern philosophy, exemplified by Confucius (1915) and Lao Tzu (2009). Although these philosophies addressed the subject of ethical leadership from different viewpoints, they each emphasized that leaders should behave in a certain way and within certain ethical parameters to be effective. For instance, Socrates emphasized that leaders and followers alike should do unto others as they wish others to do unto them, following what has become commonly known as the golden rule.

In management, the need for ethical leadership came to the forefront with the collapse of major corporations like Enron and the financial breakdown in Wall Street that negatively affected the world economy in 2008. Interests in ethical leadership were further emphasized in recent times by the unethical corporate practices of Volkswagen in building mechanisms into their products to hide emissions. These unethical behaviors were partly blamed on the gross unethical practices of organizational leaders (Verschoor, 2015). Lately, the teaching of business ethics is being given a central place in the curriculum of business schools (Donaldson, 2015) and business schools are urgently

urged to do more in this regard (Akrivou & Bradbury-Huang, 2015; Sigurjonsson, Arnardottir, Vaiman, & Rikhardsson, 2015). Similarly, the study of ethical leadership continues to gain preeminence among business scholars (Wu, Kwan, Yim, Chiu, & He, 2015).

Ethical leadership, as a management concept, is attributable to Enderle (1987) in underscoring the effect of leaders' decisions on others in the pursuit of organizational goals. Freeman and Stewart (2006) asserted that ethical leadership can be found in the solid character of the leader in the quest for values that are right. Binns (2008) stated that the virtues of ethical leadership can be learned through formal training. Some scholars believed that the source of ethical leadership is rooted in faith and spirituality (King, 2008; Werpehowski, 2007). Such assertions, though debatable, support the concept that ethical leadership can be learned, as it is not innate.

In recent times, scholarly interest in the study of ethical leadership has increased because organizational failures are seen partly as a direct result of unethical behaviors of leaders (Taylor & Pattie, 2014), aided by the complicity of followers, due to fear of retaliation. Steinbauer, Renn, Taylor, and Njoroge (2014) found that followers are disposed to act ethically in a manner consistent with self-leadership if they perceive that the leader is ethical and emits and expects accountability. In other words, ethical leadership has direct implications for shaping the behavior of followers, which may have implications for commitment, innovation, and empowerment as noted in this study. In a similar finding, Xiaojun and Guy (2014) posited that ethical leadership reduces pretentious attitudes among followers in commitment to their jobs or duties. Also, Yuhyung (2012) asserted that the extent to which the chief executive officer (CEO) of an

organization is perceived to be ethical and upholds ethical leadership has a trickling

effect in shaping organizational citizenship behavior. Such positive dispositions induced

by ethical leadership will enhance the prospect of organizational success in attaining set

goals (Halkos & Bousinakis, 2012; Yidong & Xinxin, 2013).

      Ethical leadership not only motivates employees to be exceptional and

overachieve (Avey, Wernsing, & Palanski, 2012; Brown & Trevino, 2014; Den Hartog &

Belschak, 2012), it also leads to innovations (Brumm & Drury, 2013; Zhang & Bartol,

2010). Job satisfaction and commitment to the organization, promoted by ethical

leadership (Celik, Dedeoglu, & Inanir, 2015), will be beneficial to the wellbeing of

individuals (Ruiz-Palomino, Sáez-Martínez, & Martínez-Cañas, 2013) and the success of

the organization (Hughes, 2012). Ethical leadership in organizations have direct

implications for societal growth, observable in organizational commitment to social,

environmental, and financial success (Eisenbeiss, Knippenberg, & Fahrbach, 2015;

Slaper & Hall, 2011; Zhu, Sun, & Leung, 2014). Ethical leadership can also be used in

the political terrain to develop society (Drydyk, 2014; Raile, 2013). The potential for

ethical leadership in bringing about positive social change to the individual, the

organization, and society cannot be discounted.

      The tendentious assumption that leadership is a universal phenomenon, devoid of

any contextualization, has been found erroneous (Moan & Hetland, 2012; VanderPal,

2014), and has implications for the lack of a monolithic conception of ethical leadership

among scholars. Ciulla (1995) normatively defined ethical leadership as the ability of

leaders to be concerned about the dignity and rights of others. In the empirical-descriptive

tradition, ethical leadership is "the demonstration of normatively appropriate conduct

through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two way communication, reinforcement, and decision making" (Brown, Trevino, & Harrison, 2005, p. 120). The role of culture in the conception of ethical leadership cannot be underrated, making it considerably contextual (Eisenbeiss & Brodbeck, 2014; Nwagbara, 2012; Resick et al., 2011). In contrast, other researchers emphasized the importance that ethical leadership attaches to stakeholders, the wellbeing of others, and utilitarianism (Burnes & By, 2012; Caldwell et al., 2012; Levine & Boaks, 2014). Also, different traits or characteristics of ethical leadership were identified and combined in varying proportions by different scholars. These features include humility (Caldwell et al., 2012; Patelli & Pedrini, 2015), interest in stakeholders' wellbeing (Thomas & Rowland, 2014), honesty (Ilkay & Wallace, 2012), interpersonal relationship building (Lee & Cheng, 2011), responsibility (Bulatova, 2014). Others include fairness (Kalshoven, Den Hartog, & De Hoogh, 2011a), transparency (Nnablife, 2010), empowerment (Piccolo, Greenbaum, den Hartog, & Folger, 2010), and collectivism (Levine & Boaks, 2014).

There is a noticeable gap in the available literature on ethical leadership despite these extensive works reviewed about the phenomenon. The gap in knowledge that my study addressed is that studies on ethical leadership are conducted using leaders as research participants. Additional research, like this study, enhances the understanding of the phenomenon of ethical leadership from followers' perspectives. Even the use of followers as research participants in Pucic (2015) was limited to understanding the impact of leaders' behaviors on equity in the organization and job satisfaction, and was not a broad exploration of the attributes of the phenomenon of ethical leadership, as

demonstrated in this study. Followers may have a different understanding and expectations of the characteristics of ethical leadership as distinct from the ways leaders conceive them. Heres and Lasthuizen (2012) noted that most studies on ethical leadership were conducted using leaders as research participants, skewing the view of ethical leadership for leaders. This observation led to increased calls for studies aiming to broaden understanding of the phenomenon of ethical leadership from the viewpoints of followers (Yang, 2014; Yuhyung, 2012). In this study, I attempted to fill the void of research into follower's understanding of ethical leadership in extant literature, contributing to current knowledge on the phenomenon. This study queried the extent to which followers' perceptions of the phenomenon of ethical leadership tallies with current literature recounting leaders' perspectives and possible areas of divergence.

Problem Statement

In the aftermath of the Wall Street collapse of 2008, inquiries by the U.S. Senate revealed that executives of corporations knowingly and unethically sold loans and investments that were of no value (Clarke & Bassell, 2013). Between 2008 and 2010, the U.S. government was compelled to inject more than $700 billion into the economy to bail out ailing corporations that were considered too big to fail (Grove & Cook, 2013). The impact of this Wall Street scandal supported the importance of studying business ethics and ethical leadership (Demirtas, 2015; Eisenbeiss & Brodbeck, 2014; Joosten et al., 2014; Zhu et al., 2016). Addressing the interests and wellbeing of stakeholders in ethical leadership may alleviate the kind of problems precipitated by Wall Street.

The problem identified in this study is that, despite the focus of leaders on goal attainment without due consideration of the impact on relevant stakeholders, current

understanding of the phenomenon of ethical leadership is adversely swayed by leaders. This problem is reflected in a gap in extant literature noted by Yang (2014), Yuhyung (2012), and Heres and Lasthuizen (2012) that the characteristics of ethical leadership are predominantly explored from the perspectives of leaders as research participants. Embarking on this proposed transcendental phenomenological study may help broaden knowledge of the phenomenon of ethical leadership, providing an understanding of the attributes of ethical leadership from the perspectives of followers.

Purpose of the Study

The purpose of this transcendental phenomenological study was to explore the characteristics of ethical leadership as a lived experience from the viewpoints of followers in a public organization in New Jersey. Importantly, the scope of this study was limited to followers only, being the least researched, with the potential to broaden current knowledge on ethical leadership from the viewpoints of this neglected population. Followers constitute a significant stakeholder block in any organization. This exploratory study, like that conducted by Trevino, Brown, and Hartman (2003) using executives, was carried out to underscore commonalities and recurrent themes among the perceptions of followers about the ethical and unethical behaviors of leaders. The gleaned information may enhance current knowledge about the characteristics of ethical leadership. The resulting robustness in the knowledge of the attributes of ethical leadership from the perspectives of followers may contribute to the wellbeing of others in bringing about positive social change at different levels.

Research Question

What are the lived experiences of frontline employees in a public organization regarding their expectations, understanding, and interpretations of the characteristics of ethical leadership?

Conceptual Framework

Social learning theory, stakeholder theory, utilitarianism, and eudaimonia were the conceptual frameworks on which this study was conducted, with a focus on followers as the targeted population. Researchers can develop a conceptual framework using an eclectic combination of different literary viewpoints (Kroeger & Weber, 2014). Theories, assumptions, concepts, ideas, and beliefs can be bundled to form a conceptual framework that will be used to guide a study (Maxwell, 2013; Ravitch & Riggan, 2012). These theories and concepts gave guidance, direction, and focus for the present study. According to Maxwell (2013) "a useful theory is one that tells an enlightening story about some phenomenon, one that gives you new insights and broadens your understanding of that phenomenon" (p. 49). In propagating social learning theory, Bandura (1977) asserted that individuals learn vicariously in a social setting by emulating the behaviors of others that elicit rewards and avoiding those that bring punishment. The relevance of social learning theory in management is underscored by the assertion that role modeling at childhood, workplace, and top management levels affects the ethical orientation of a leader (Brown & Trevino, 2014). Thus, ethical leadership may be a social learning process on which the ethical leader can build from childhood through adulthood, especially in the workplace context.

Stakeholder theory is used to analyze business issues from the perspective of the stakeholder and the impact that such matters may have on stakeholders, directly or indirectly (Harrison, Freeman, & Sá de Abreu, 2015). Although frontline employees used as research participants in this study represent a portion of stakeholders, which may include leaders, customers, and government, they constituted an indispensable majority. Services and products of the organization get to the customer through frontline employees, and as such their actions may gravely impact the success of the organization. Paying focused attention to issues that are salient to stakeholders will translate to organizational success and societal progress (Bundy, Shropshire, & Buchholtz, 2013). Also, corporations need to ensure that decisions and policies aim to ensure the happiness of stakeholders, to bring out the best in them (Jones & Felps, 2013a). Understanding what employees want from an ethical leader, as explored in this study, may be symbiotically beneficial to employees, other stakeholders, the organization, and society. These insights were combined with relevant theories and models in ethics, like the Aristotelian eudaimonism that supported human flourishing or wellbeing (Levine & Boaks, 2014). Another model is utilitarianism, by which an action is considered right or wrong to the extent it provides the greatest happiness or good for the most significant number of people (Gravel & Moyes, 2013). These elements of the conceptual framework of this study were further discussed in Chapter 2.

Nature of the Study

Research Method

The nature of this study or methodology is thoroughly discussed in Chapter 3. A brief explanation of the methodology used in this study is presented here. The

characteristics of ethical leadership were explored from the perspectives of followers in a public organization using the qualitative method. Researchers choose between quantitative, qualitative, and a mix of those methods to conduct studies. The choice of which methodology is appropriate for a particular study is based on many variables, including the research question. When the research question is closed-ended, a quantitative approach may be apt; when open-ended, the qualitative method is instructive. The open-ended nature of the research question in this study on ethical leadership makes it amenable to an in depth inquiry that is permissible in the qualitative method.

Despite the seeming problem of variability in data collected, the open-ended questioning approach in the qualitative method leads to the generation of more robust data than is possible with the use of closed-ended questions (Starr, 2014). The use of the qualitative method enabled me to perform as the instrument in gathering data in the natural setting of the participants. Through interviews, I gained a thorough understanding of the phenomenon studied from the viewpoints of the participants, yielding trends that agree with the emergent nature of the qualitative method. The use of the qualitative method allowed for an adequate grasp of the complexities of the phenomenon and allowed the voices of participants to be heard as they were affected by it.

Using the quantitative method would be counterproductive due to its abstractness and the detached posture of the researcher, and may fail to understand the essence of the feelings and emotions of participants about the phenomenon being studied (Thamhain, 2014). Also, the abstractness that emanates from quantitative research may make it inappropriate to particular local contexts. New developments that may generate the identification of new phenomena may be missed by the quantitative researcher, due to the

attention paid to theory testing rather than discovery (Freeman, Gergen, & Josselson, 2015). In contrast, the mixed method, with the unique advantage of avoiding the pitfalls of quantitative or qualitative approaches, builds on their strengths, but would have made this research project too elongated and complicated, leading to avoidable delays in the completion of the doctoral program. Also, because a mixed methods study requires researchers to combine two methods, the cost element would have been detrimental to this research. The qualitative method of research was seen as the most appropriate after the elimination of these other methods, based on their defects.

Research Design

Researchers using the qualitative method may use various approaches, depending on need and context. Notable among these approaches are case study, ethnography, phenomenology, narration, and grounded theory (Miles, Huberman, & Saldana, 2014). The phenomenological approach was used to conduct this research study, enabling an exploration of the phenomenon as a lived experience among participants. Phenomenology "focuses on the descriptions of what people experience and how is it that they experience what they experience" (Patton, 2002, p. 107).

Participants selected for this study had experienced the phenomenon of ethical leadership in one form or the other, preferably in a homogenous setting. The experiences shared by participants about the phenomenon of ethical leadership were adequately understood through the adoption of a phenomenological approach. What they experienced and how they experienced it in particular contexts formed the kernel of the study (Moustakas, 1994). The advice of Moustakas (1994) that the researcher's personal experience should be bracketed through the use of *epoche* by clearly delineating one's

personal experience of the phenomenon being studied and focusing on the experiences of participants was germane. Epoche could be achieved by stating such personal experiences and impressions before conducting research, distinguishing them from the lived experiences of participants. Epoche enabled me to identify patterns and themes that will lead to a better understanding of the phenomenon of ethical leadership.

Phenomenology is rooted in philosophy and conceived in different forms. Although Husserl (as cited in Zahavi, 2003) initiated transcendental phenomenology in which researchers bracket all assumptions that the external world exists to accurately grasp the essence of objective reality, Heidegger (1962), a successor to Husserl, influenced by Kierkegaard's existentialism, developed existential phenomenology to analyze the essential structures of human existence. Thus, in existential phenomenology, the individual is a purposeful being who can interpret individual existence in relation to other existences in a social reality (Heidegger, 1962). In another sense, phenomenology involves several levels of consciousness starting from sensory awareness and culminating in the highest level of pure consciousness (Hegel, 1977). The level of absolute consciousness, which is attainable by only a few people, allows individuals to attain the *Noumena* by transcending the phenomena in an inclusive manner that assimilates the latter.

In a qualitative research study, known types of phenomenology include transcendental or empirical, hermeneutical, heuristic, and existential designs (Patton, 2002). To understand the phenomenon of ethical leadership as a lived experience from the perspective of employees as major stakeholders in an organization, I used transcendental phenomenology, otherwise known as empirical or psychological

phenomenology. The transcendental design involves identification of a phenomenon and collating the lived experiences of different participants, with the researcher clearly bracketing out personal experience. Using this transcendental design allows researchers to collect textural and structural data, from which the essence of the phenomenon can be deduced through the identification of themes (Moustakas, 1994). Adopting the transcendental approach enables researchers to see the phenomenon from a new and fresh perspective (Moustakas, 1994). A heuristic design was not ideal for this study because it is too subjective, focused on the personal experience of the researcher. A hermeneutic design was also unsuitable for this study because of its emphasis on the meaning of texts or the written word and iconoclastic position that such texts can only be interpreted from a particular perspective.

Phenomenology is not the only approach that can be used to conduct this qualitative inquiry. Of the other qualitative methods, case study may be comparably plausible for use in this kind of study. However, the use of case study would have limited understanding of the phenomenon because I would had researched particular relevant cases. Such case studies may exclude other equally pertinent information that may be of interest to a thorough understanding of the phenomenon. Also, the case may be too broad such that it will minimize the significance of the phenomenon being studied. Hence, the phenomenological approach was better suited for this research as it enabled me to gain a deeper understanding of the phenomenon through the experiences of participants as lived in a particular setting.

Data Collection and Analysis

In a qualitative study, researchers can collect data from observation, interview, documents, artifacts, and audiovisual equipment. Although the use of multiple sources of data is encouraged in a qualitative study to enhance triangulation, this study relied primarily on face to face interviews as the data collection method. There are other methods of conducting phenomenological research like analysis of written statements. Kvale (1983) noted that the "interview is probably the most powerful tool to achieve an understanding of the experiences lived by another person" (as cited in Trisca & Ciortuz, 2011, p. 431). In the interviewing process, I individually interviewed 20 participants. The use of 20 participants in this study expanded the breadth of the research, and the actual number of participants used was contingent on the attainment of saturation. The determination of the sample size is the prerogative of the researcher and depends on the focus of the research, what the researcher hopes to achieve, the relevance of the sample, the time frame for completing the research, and the resources available (Patton, 2002).

The number of participants used as samples in a study further depends on whether the researcher is approaching the research from a breadth or depth perspective. A broad or narrow scope is synonymous with large or small sample size, respectively. When a researcher focuses on the breadth of an issue, it may be relevant to have a large number of participants to adequately evaluate the impact of the problem on these sets of participants (Patton, 2002). Substantial sample size is particularly useful in phenomenological studies where it may be apt to have a significant number of samples to be able to understand how individuals experience the phenomenon of study and compare these experiences to the abstract subsisting essence of the phenomenon.

The quality of this research was enhanced by the inclusion of relevant elements: credibility, dependability, transferability, and confirmability are important quality enhancers in a qualitative study (Lincoln & Guba, 1985). Encouraging research participants to give feedback on their interviewing experience allowed me to ask follow up questions and allowed for reflection by participants and me before responding. These quality enhancers considerably enhanced the robustness of the data generated. Also, the sample size of 20 ensured that the issues involved are thoroughly discussed and analyzed. Moreover, given that the data was collected in a face to face interview setting, in contradistinction to virtual interviewing, I had the added benefit of observation, discerning germane nonverbal cues to aid in understanding the phenomenon, noted and analyzed for triangulation.

The sample size allowed for comprehensive information gathering whereas the sampling procedure ensured representativeness. Purposeful sampling was used in this study, relying on snowball sampling and criterion sampling to identify participants who may be rich sources of information about the phenomenon being explored. Also, all participants must have had a minimum of 5 years of experience as a frontline employee in the same organization, to increase the knowledge they have about the phenomenon being studied. Frontline employees constitute a significant and vital bridge between internal and external stakeholders who will be affected by ethical or corrupt leadership.

I employed a few validation strategies to ensure that data collected are of high quality. The fact that this research was conducted over a period of 1 month, with feedbacks from participants via email, ensured rapport building that elicited the trust of participants and allowed for probing and follow up questions. Also, the use of multiple

data collection sources provided triangulation that aided validity. Furthermore, member reviews allowed participants to give their opinion about textual descriptions and reduce bias. I revealed that I am also an employee of the organization for which participants work; so stating aids in mitigating possible areas of bias. I undertook rigorous purposeful sampling, in the form of snowball sampling and criterion sampling, to ensure quality.

Although other means of data validation exist, consideration of cost and time limit the ones used in this research. Also, possible ethical concerns of participants regarding the privacy of the data collected were allayed by a sworn privacy and confidentiality statement. Lategan (2012) advised that the researcher should endeavor to induce the trust of the research participants, the research community, and the society as a whole to alleviate any fear regarding the integrity of the research conducted. Hence, I gained permission from the authority of the organization in which participants work to prevent any unpleasant repercussion for taking part in the research.

I analyzed the data collected from these interviews using a combination of NVivo, a computer-aided software program, and hand coding. Most researchers prefer to use computer assisted software programs to ease coding and save time. This coding functionality is of particular importance, given that interview transcripts, for instance, may be voluminous and unwieldy. The use of computer software for coding brought needed order, clarity, and connections to the data collected. Computer software programs are efficient for storage and organization. They assist in the easy retrieval of data and cogent information, including memoranda. Also, comparisons can be emphasized in concept mapping inherent in most software programs. The visualization in computer software programs allows researchers to abstract ideas at different levels. Developing

templates can also aid analysis. Furthermore, the use of computer software can ensure no unnecessary oversaturation of data or data overload ensues.

However, in using Nvivo, I was not over dependent on it to the neglect of the responsibility for the reflection and analysis of the data. "Computer programs can facilitate the work of analysis, but they can't provide the creativity and intelligence that make each qualitative analysis unique" (Patton, 2002, p. 442). The qualitative researcher remains the lens through which the research data is seen and analyzed. Hence, complementing NVivo analysis with hand coding enhanced the in depth analysis of the data collected. Hand coding allows researchers to familiarize themselves with the intricate details of the data. Data gathered during interviews may be diverse and cumbersome. Hand coding brings organization, logicality, and coherence to the data collected to ascertain that the data garnered are synchronized within the focus of the research. "Coding the data makes it easier to search the data, to make comparisons and to identify any patterns that require further investigation" (Gibbs, 2011, para. 1). Because qualitative data collected in phenomenological inquiry involve many emotions, using computer software may prevent researchers from catching salient points that computer software will miss. Thus, Patton (2002) cautioned against researchers' overreliance on computer software programs. However, combining hand coding with the use of computer software programs may be beneficial, yielding the most efficient results.

I analyzed the data collected following the steps of phenomenological data analysis set forth by Moustakas (1994). The analysis involves the horizontal stage in which the researcher identifies significant phrases and quotations in the data transcripts. These highlighted phrases are then synchronized into themes or clusters. These themes

are further delineated into textural explanations of what participants know or experienced about the phenomenon and structural explanations of the contextualization of how particular settings influenced their experience. From these analyses, I identified the underlying substratum or essence of the phenomenon to further the understanding of the phenomenon of ethical leadership. These steps in the analysis are consonant with the view that "First Cycle coding is a way to initially summarize segments of data. Pattern coding, as a Second Cycle method, is a way of grouping those summaries into a smaller number of categories, themes, or constructs" (Miles et al., 2014, p. 86). These different levels of coding ensure that researchers consider all relevant data and identify pertinent commonalities.

Definitions

Because every term or word is susceptible to different interpretations, knowing different connotations is essential to stating which is most amenable to this study research context. Operational definitions clearly and concisely explain different terms or concepts in the study that distinctly allow the audience to be clear as to their relevance, meaning, and usage as they relate to the phenomenon being studied (Frankfort-Nachmias & Nachmias, 2008). Clear definitions will remove any ambiguity that may impede the understanding of the phenomenon of interest. Because the phenomenon of ethical leadership is borne out of experiences, feelings, and interpretations, it cannot be observed empirically. Defining terms aid clarity, which is one of the hallmarks of scientific inquiry. The following definitions, though not exhaustive, reinforce understanding of the phenomenon of ethical leadership in the context of this qualitative study.

Dignity. Respect for the self-worth, self-esteem, and pride of the individual (Mitchell, 2016).

Ethical leadership. The ability of leaders to exercise their power and authority in a manner that is conscious of its implications for the dignity, rights, and wellbeing of others (Ciulla, 1995).

Ethics. A normative study of the right and wrong behaviors of individuals as it affects coexistence and cohabitation in a group, organization, and society (Omoregbe, 2000).

Followers. People who are influenced by the opinion of, and carry out the orders and instructions of leaders, whether or not, or to the extent that these coincide with their personal will (McLaren, 2013).

Frontline employees. Customer facing employees through whom the services and products of the organization get to the consumers (Dettmers, 2014).

Leaders. Generically and inclusively, all individuals—managers and leaders—in positions of authority and power who can influence others to do what they may or may not ordinarily want to do (Bischak & Woiceshyn, 2016).

Leadership. The ability of a set of individuals, commonly referred to as leaders, to influence others, generally referred to as followers, toward the realization of set goals (Drath, 2008).

Organization. A corporate or legal entity established to accomplish certain goals: private, public, or hybrid (Heres & Lasthuizen, 2012).

Organizational success. The extent to which the organization achieves and exceeds set goals, remains competitive and profitable, can innovatively develop to meet

future challenges, and contributes positively to societal development (Valdiserri & Wilson, 2010).

Rights. The basic human privileges of the individual and the civil liberties conferred by society (Sison, Ferrero, & Guitián, 2016).

Stakeholders. Those who are directly or indirectly affected by the actions or inactions of an organization propelled by leaders (Miles, 2012).

Stakeholder theory. The notion that one should deemphasize the perspective that the only goal of an organization is the creation of wealth for shareholders (Bridoux & Stoelhorst, 2014). The success of an organization lies in recognizing that it is essential to cater adequately to the needs of all relevant stakeholders, including shareholders (Ferrero, Hoffman, & McNulty, 2014).

Transcendental phenomenology. A qualitative research design by which a thorough understanding of a given phenomenon can be reached by describing the lived experiences of individuals who have experienced the phenomenon (Moustakas, 1994; Van Manen, 1990).

Wellbeing. The welfare, good, satisfaction, security, and happiness of an individual (Levine & Boaks, 2014).

Assumptions

Assumptions can be adjudged to be factual, prima facie, by the researcher and the audience. In other words, assumptions are "fundamental premises considered to be unproven and unprovable" (Frankfort-Nachmias & Nachmias, 2008, p. 5). I assumed research participants would truthfully disclose all relevant information they know about the phenomenon studied. In such unbridled openness lies the quality of the data to be

collected. Some participants may be genuinely concerned about the possibility that information could revert to their superiors with possible unpleasant repercussions, leading to the withholding of pertinent information. To ease such fears, participants were informed of my status within the organization as their colleague to consolidate camaraderie and necessary rapport with research participants. Being in any supervisory position could build a wedge between research participants and me as some may be cautious in giving information, knowing that I am in the same league with their superiors. Such openness and factuality were further assured by a fair statement of confidentiality with assurances that names of participants, the research site, and any individual mentioned during the collection of research data will be anonymized and redacted in the final research document.

Because all research participants are college graduates, some with multiple degrees including the postgraduate level, I assumed they would easily understand the phenomenon of ethical leadership. Participants' levels of educational attainment and varied experiences and backgrounds support the assumption that they are eruditely positioned to give informed opinions on the phenomenon of ethical leadership. Although research does not support the concept that educational level impacts the use of nonverbal cues, the standard of understanding of terms and technical issues are strongly influenced by educational attainment (Chan, 2013). There are situations in which research participants are from poor communities with low levels of education that may jeopardize their understanding of the research process, making them ethically vulnerable (Faber & Kruger, 2013). Research participants in this study are economically prosperous individuals with impressive educational resumes that predispose them to a deft

understanding of the research process. The caliber of participants could have a salutary effect on the quality of the data collected.

I further assumed that there would not be a problem of estimation bias in the sampling process, by which research participants may drop out of participating in the study. Unforeseen contingencies and personal decisions may lead to the possibility of research participants opting to discontinue participation in the study. To avert this, I contacted potential research participants early and intimated them about the content of the study to arouse their interest. Such a notice gave them ample time to decide whether to participate. In the event anyone decided not to continue with the study, Diaz de Rada (2014) advised that the researcher should have a reserve list of participants who meet the same criteria for selection as the initially selected participants. This list ensured the research process would continue.

Scope and Delimitations

In addressing the identified research problem of the phenomenon of ethical leadership being mainly studied from the viewpoints of leaders, this study focused on exploring the characteristics of ethical leadership from the perspectives of followers. Such exploration would enrich the current knowledge about the phenomenon. The choice of followers as research participants underscores their importance within the organization as the medium through which organizational goals get accomplished. Followers are also a vital point of contacts with other stakeholders of the organization.

Delimitations determine the extent or boundaries of the research over which the researcher has control and makes choices (Meivert & Klevensparr, 2014; Simon, 2011). All research, overt or covert, has an underlying philosophical assumption (Patton, 2002).

In some studies, it is explicitly stated, whereas in others it is not and requires insight by the reader to infer the philosophical assumption. These philosophical assumptions may be ontological, axiological, methodological, or epistemological (Paton, 2002). In this study, the underlying philosophical assumptions are ontological. For instance, adopting the epistemological philosophical assumption would mean the researcher allowed personal opinions of the phenomenon studied to mix with the subjective views of research participants, possibly unfairly hampering the identification of relevant themes, as the views of the researcher may become dominant. Ontology is about the understanding of the nature or essence of reality (Seifert, 2014). In using the ontological assumption, researchers attempt to understand the nature of reality by recognizing that such reality may be seen from different perspectives. In this transcendental phenomenological study, I assumed the phenomenon of ethical leadership would have different meanings, connotations, and implications for various people. I reported these various views in an unadulterated manner to identify possible commonalities that emerged from the different views of participants, leading to the discovery of themes that enhanced the meaning and understanding of the studied phenomenon.

Researchers may interpret a study from various philosophical frameworks of interpretations. Such interpretive frameworks form part of the assumptions of the researcher in carrying out and analyzing research. These interpretive frameworks include social constructivism, postpositivism, postmodern perspectives, pragmatism, and transformative frameworks (Patton, 2002). Social constructivism formed the interpretive framework in this study. Using postpositivism as an interpretive framework would have directed the research in favor of an absolute reality, which would not be mindful of

different individuals' perceptions (Maxwell, 2013). The interpretive framework of social constructivism was suitable for this study in that it allowed me to understand the phenomenon of ethical leadership as subjective and lived experiences of participants with different viewpoints, enabling me to isolate themes that contribute to understanding the phenomenon (Maxwell, 2013). Such understanding may enhance the meaning of the phenomenon and lead people to appreciate better the work environment and the society in which they live.

The use of stakeholder theory as part of the conceptual framework of this study constitutes a delimitation as this study used only frontline employees as research participants. Stakeholders who should have an interest in ethical leadership because of implications for them include followers, leaders, customers, suppliers, contractors, governments, and society. Most contemporary studies on ethical leadership use leaders as research participants. Heres and Lasthuizen (2012) observed that such a practice may allow leaders to exaggerate the connotations of ethical leadership unfairly, skewing its meaning in their favor. Including all relevant stakeholders as research participants, like Sharif and Scandura (2014) suggested, would lead to a thorough grasp of the essence of ethical leadership, but could also make the study cumbersome. However, undertaking this study using only followers as research participants would give voice to a marginalized population, being the least researched.

Any study, no matter how narrowly focused it may be, will presumably contribute to the body of knowledge in the field. The narrow thrust of this research on the viewpoints of followers only would prove relevant to an understanding of the phenomenon of ethical leadership. Not only would the narrow focus allow for a more

comprehensive study from this perspective, but because frontline employees have interactions with most stakeholders, the study would also enhance the robustness of the data gathered from them.

A delimitation of this study could also be found in the use of the transcendental phenomenological design of the qualitative inquiry. Another researcher could have used the quantitative or mixed method to study the same phenomenon of ethical leadership. Such a quantitative analysis could be conducted using the 10-point Ethical Leadership Scale developed by Brown et al. (2005) and validated by other reputable researchers (Xiaojun & Guy, 2014). The use of phenomenology enables researchers to glean recurrent themes from the different experiences of research participants. Such themes allow for a further understanding of the essences of the phenomenon of ethical leadership, thereby clarifying its meaning. Also, adopting the transcendental design over other phenomenological designs, like hermeneutics existentialism, and heuristics specifically addressed my particular position in the research process. Developing a phenomenological attitude or epoche allows researchers to focus on the experiences of research participants, sidelining any prior personal experiences (Snelgrove, 2014). Thus, using this method allowed me to concentrate on understanding the phenomenon from the experiences of participants while suspending any prior opinion about the phenomenon.

Limitations

Limitations are possible weaknesses in a study that the researcher cannot control which may affect the outcome of the study (Leedy & Ormrod, 2005). One possible limitation of this study is that ethical leadership was analyzed only in one public organization. Admittedly, private organizations are more numerous than public

establishments and studying the phenomenon in a private, multinational corporation may

lead to a deeper understanding of the phenomenon. The 1998 report of the Bureau of

Statistics of the International Labor Organization indicated that the private sector in

developed countries had 72% of the employed population, compared to 21% in the public

sector. A comparative analysis of private and public organizations, or even including

hybrid organizations, may be more appropriate as it would have led to a broader

understanding of recurring themes about the phenomenon of ethical leadership. However,

given the constraints of time and funding, using a public organization allowed for a

comprehensive knowledge of the phenomenon in a particular setting. Additionally, the

public organization utilized for this study provides programs that will improve the

employability of the unemployed population in the society, making the study of the

ethicality of leaders running such programs relevant. This analysis left the private sector,

hybrid organizations, and a comparative analysis of all the three sectors as possible areas

for future research.

A further limitation of this study is that I work in the same organization with the

research participants. This convenience sample may adversely affect the quality of data

collected (Patton, 2002). The additional use of criterion sampling means participants

would be rich sources of information, meet certain criteria, and have experienced the

same phenomenon, strengthening the quality and credibility of the data. The use of

snowball sampling may pose a limitation as referred participants may know each other.

To considerably alleviate this limitation, I identified three primary sources of participants

who do not know each other. Moreover, because I have experienced the same

phenomenon studied, research participants' objectivity and impartial descriptions of the

phenomenon may be impacted. Employing the bracketing strategy advocated by Moustakas (1994), through which I suspended all assumptions about the phenomenon, allowed me to see the phenomenon from a fresh and illuminating perspective that is descriptive of the experiences of the participants. Such epoche was enhanced by triangulation in the form of follow up questions with the same research participants to underscore credibility.

A further limitation is that this study may not have the potential to be replicated. Although transferability could be an aim of a qualitative study (Patel & Hamlin, 2012), replication could be problematic in this study. Because this research is about the lived experiences of research participants in a phenomenological study of the essence of ethical leadership, it may be difficult to replicate it in another study. Generalizability, and by implication transferability, constitute a potential source of limitation in any study (Simons, Leroy, Collewaert, & Masschelein, 2015). The experiences of research participants in other studies may be profoundly different from the ones that were analyzed in this study. Moreover, various sociocultural contexts, participants' station in life, and environmental conditions may affect the interpretive framework from which research participants perceive and describe their experiences. Nonetheless, endeavoring to elaborate systematically on the different steps and methodology used in this study will enhance transferability as other researchers can follow the same steps to attempt some forms of replication if desired.

Significance of the Study

Importance to Theory

This study contributes to knowledge in the field of management by filling an endemic gap in the literature. Most research studies on ethical leadership are conducted using leaders as participants. Because a possibility exists that leaders may embellish some of the attributes of ethical leadership to make themselves look good (Heres & Lasthuizen, 2012), researchers suggested that future research should explore the phenomenon of ethical leadership from the viewpoint of followers (Heres & Lasthuizen, 2012; Yang, 2014). This research fills this literature gap by using followers who are frontline employees as research participants. Doing so broadens understanding of the phenomenon by allowing its essences to be viewed from a different perspective.

Importance to Practice

Leaders cannot claim to be the exclusive repository of knowledge and innovations. Brilliant ideas and innovations have been traced to ordinary employees in organizations. Ethical leadership is better positioned to harness such innovative ideas, as employees will be more willing to disclose pertinent information to a leader who is overtly committed to protecting their dignity and wellbeing. Employees may be unwilling to show the same commitment and enthusiasm that will bring about innovation (Szczepanska-Woszczyna, 2014) to a leader who is not ethical and is disinterested in their welfare. This study on ethical leadership may reduce apathy among followers and increase their contributions toward the generation of innovative ideas that will ensure the organization remains competitive and relevant.

Current training in business schools lacks curriculum that is inclusive of an in depth knowledge of ethical leadership (Vevere, 2014). Most business school graduates can discuss different approaches to leadership ranging from trait, behavioral, situational, and relational, to new theories like transactional, transformational, servant, and spiritual leadership. Only a few have any knowledge of ethical leadership (Vevere, 2014). Leadership skills can be learned and acquired through relevant training (Chughtai, Byrne, & Flood, 2015; Dunn, Lafferty, & Alford, 2012; Shin, Sung, Choi, & Kim, 2015). This study underscores the relevance of ethical leadership as an outstanding leadership approach that needs to be learned and instilled in the burgeoning and experienced leaders.

Furthermore, this research on ethical leadership may help address the endemic and growing problem of the impersonal nature of leadership, focused only on corporate profit or goal attainment to the utter neglect of the social responsibility of the organization. Insensitivity has led to the disintegration of many organizations, manifested in the unbridled quest for leaders to create wealth for shareholders and achieve set goals at all costs, without giving any consideration to other stakeholders, especially employees of the organization. This study may contribute to the reversal of this trend and lead to the emergence of a new cohort of ethical leaders who will be interested in the wellbeing of employees as relevant stakeholders who bridge the gap between the organization and its customers.

This study on ethical leadership has the potential to alleviate dwindling customer satisfaction for the products and services of the organization. Frontline employees are the forum by which the services or products of the organization get to the customer. A disgruntled and dissatisfied employee will not provide the best service to the client

(Selvanathan, 2015). Leaders who are only concerned with the attainment of goals and do not care about the dignity or concerns of followers will find it difficult to get the full cooperation and support of followers toward delivering the best product or service to the customer. The general definition of leadership sways toward identifying the ability of certain individuals, commonly referred to as leaders, to influence others, generally referred to as followers (Drath, 2008). Leaders who rely on coercion face difficulty in influencing followers to give their best effort toward the realization of goals resulting in unpleasant effects on the services rendered by employees to customers. Employees who perceive leaders as being ethical and genuinely concerned about their wellbeing will work harder to deliver exemplary services to customers, by being readily tuned to the influence of the leader toward positive change and goal attainment.

Importance to Social Change

The overall importance of this study on ethical leadership on the society may reflect in corporate social responsibility (CSR), the growth of the Gross Domestic Product (GDP), and the growth in Gross National Happiness (GNH). A thorough understanding of the phenomenon of ethical leadership may ensure that leaders do not merely focus on corporate profit, but on social justice and environmental issues. Leaders cannot afford to ignore the social and ecological impacts of their businesses (Miska, Hilbe, & Mayer, 2014). Ethical leadership has the potential to enhance the overall GDP of society as followers will be more productive and innovative. Overall, promoting ethical leadership may lead to a marked improvement in the happiness of a substantial part of the population in the society because employees of diverse organizations constitute a significant part of society and their income, and personal dispositions directly

affect the wellbeing of other members of the family, and by extension, society. When transferred to the national political terrain, ethical leadership may enhance mutual respect, growth, and peace in society.

Summary

This inquiry may further knowledge on ethical leadership by isolating recurring themes about it in a phenomenological study. The use of followers as participants is a refreshing departure from known trends and will expand the frontiers of knowledge about the phenomenon studied. This research study is divided into five interlocking chapters. This introductory chapter provides a synopsis of the entire research study including how it was conducted, and what could reasonably be achieved. Chapter 2 presents a detailed, analytical, and comparative expose of current knowledge about the phenomenon studied, as exhibited in the extant literature. Because the outcome of a study hinges on the methodology used, Chapter 3 provides the methodology, elaborately presenting the suitability and sequence of the method, design, data collection, and analysis that were employed in this study. Chapter 4 cohesively reports the data collected and results obtained to outline the themes and essences of the phenomenon of ethical leadership, gleaned from the lived experiences of research participants. Conclusively, in Chapter 5, I provided a rigorous analysis of the outcomes, with implications for practice, contribution to knowledge, and identification of possible areas of opportunity for future research. The next chapter is an overview of the extant literature on the phenomenon of ethical leadership.

Chapter 2: Literature Review

The problem identified in this study is that, despite the focus of leaders on goal attainment without due consideration of the impact on relevant stakeholders, current understanding of the phenomenon of ethical leadership is adversely swayed by leaders. This problem is reflected in a gap in extant literature noted by Yang (2014), Yuhyung (2012), and Heres and Lasthuizen (2012) that the characteristics of ethical leadership are predominantly explored from the perspectives of leaders as research participants. Embarking on this proposed transcendental phenomenological study may help broaden knowledge of the phenomenon of ethical leadership, providing an understanding of the attributes of ethical leadership from the perspectives of followers.

The purpose of this transcendental phenomenological study was to explore the characteristics of ethical leadership as a lived experience from the viewpoints of followers in a public organization in New Jersey. Importantly, the scope of this study was limited to followers only, being the least researched, with the potential to broaden current knowledge on ethical leadership from the viewpoints of this neglected population. Followers constitute a significant stakeholder block in any organization. This exploratory study, like that conducted by Trevino et al. (2003) using executives, was carried out to underscore commonalities and recurrent themes among the perceptions of followers about the ethical and unethical behaviors of leaders. The information may enhance current knowledge about the characteristics of ethical leadership. The resulting knowledge of the attributes of ethical leadership from the perspectives of followers may contribute to the wellbeing of others in bringing about positive social change at different levels.

This literature review involves an expose of the meaning, content, ramifications, and implications of the idea of ethical leadership. This chapter provides an understanding of the historical background of the concept of ethical leadership, its definition, the different elements it entails, the distinguishing characteristics that separate it from other leadership approaches, and how it can be acquired. I reviewed implications for practice as they affect organizational change, the motivation of followers, the satisfaction of the needs of stakeholders, and organizational success, tied to ramifications for positive social change on individual, organizational, and societal planes. These analyses were followed by the identification of possible areas in which the study contributes to existing knowledge in the field with an argument for the suitability of the qualitative method in bringing the research study to fruition.

Literature Search Strategy

Literature Review Focus

A literature review critically and comparatively captures the extant literature on the body of knowledge in the particular area being researched. Researchers tie extant research to others' practical ideas regarding the topic or closely related subjects (Rumrill, Fitzgerald, & Merchant, 2010), providing the audience with what had been done to date on the subject and a hint of how the current research may contribute to available knowledge. A literature review also helps in grounding the researcher on relevant knowledge trends, leading to the identification of areas in which the proposed study will contribute to the wealth of knowledge in the area.

Literature Review Technique

Researchers use various techniques to conduct literature reviews. These include narrative, scoping, empirical, and meta-analysis methods. The narrative technique presents relevant research from a new perspective and allows the reader and researcher to understand the topic from different angles and viewpoints (Rumrill et al., 2010). The empirical approach entails representing past research in statistical and measurable terms that will aid description. Following the quantitative meta-analysis approach by which *effect sizes* or results of different research are pulled together (Kepes, McDaniel, Brannick, & Banks, 2013), meta-analyses aggregate numeric data to arrive at and substantiate a new position. Scoping techniques involve the use of differing, and sometimes informal content, to conduct reviews that widen the many knowledge bases of the topic.

I did the current literature review using the narrative approach, allowing the audience to see the issue from different perspectives that broaden knowledge on ethical leadership. This method also ensures these differing views are harnessed together in a manner that might not be possible in individual studies. Furthermore, the new perspective this narrative approach allows coincides succinctly with the transcendental phenomenological design of this study in which the use of epoche enables bracketing, in turn enabling the phenomenon of ethical leadership to be seen with a fresh outlook.

The narrative literature review can take different forms: integrative, theoretical, or methodological (Rumrill et al., 2010). In a theoretical analysis, the researcher focuses on various theories that relate to the study. This method could be useful in developing a theoretical basis for a concept that will enhance practice and policy formulation (Chorng-

Jee, 2010). The methodological review allows the researcher to skew the analysis in the direction of a comprehensive assessment of the different methodologies adopted in various studies. In proposal and dissertation writing, the use of integrative review is standard (Rumrill et al., 2010), leading to its adoption in this study. The integrative approach enables the researcher to give an in depth summary of different themes available in the extant literature about the topic being researched. Such ideas help in understanding the essences of the phenomenon of ethical leadership from the viewpoint of followers, as I did in this current study.

Search Engines, Library Databases, and Search Terms

I used the Walden University Library to search in the following databases: Business Source Complete, PsycINFO, ABI/Inform Complete, Academic Search Complete, Sage Premier, and ProQuest Central. I also used the Seton Hall University Library and Google Scholar database. Relevant search terms used to search in the different databases included *ethical leadership in conjunction with background, origin, definitions, culture, stakeholders, features, attributes, elements, acquisition, theory,* and *decision making*. Other search terms include *ethics, Plato on ethics, stakeholder's management, stakeholder theory, shareholder theory, CSR,* and *profit*.

Literature Review Source

The primary source of data for this literature review was peer reviewed articles from reputable and relevant academic journals. I used this type of source preponderantly because much information can be found in a single article. The contemporary nature of such studies not only underscores the relevance of the topic in current discourse but ensures the information made available is relevant to present sociocultural realities.

Books, dissertations, and conference papers supplement these journal articles. The review begins with an attempt to understand the emergence of ethical leadership as a historical concept of management.

Conceptual Framework

Stakeholder theory, social learning theory, and different models and concepts in ethics represent the conceptual framework of this study. The essence of stakeholder theory as it relates to leadership and organizational change is that the leader should be cognizant of how the actions and inactions of the organization directly or indirectly affect various stakeholders. "Stakeholder management, with its underlying business ethics component, focuses on the fair treatment, by the firm, of its various groups of stakeholders: especially of employees, customers, and consumers and stockholders" (Fassin, 2012, p. 83). Such stakeholders could be primary or secondary, internal or external, and silent or active. Identifying relevant interested parties and their unique needs and expectations would ensure the organization adequately provides for and meets or exceeds those needs or expectations. Stakeholder theory has enormous implications for the success of the organization as it will build trust and credibility that will enhance the performance of the organization financially and otherwise (Howitt & McManus, 2012). The pervading benefits of stakeholder theory to the organization and relevant stakeholders make its adoption as a management strategy popular and underscores its relevance as a conceptual framework for this study.

Stakeholder theory emerged in opposition to the long held view in management that the goal of the organization is to maximize wealth for shareholders. Corporations in the 17th century, constituted by acts of Parliament, propagated colonial authority (James,

Cosgrove, & Hulsart, 2012). The 19th and 20th centuries saw the emergence of new private companies that became increasingly powerful by controlling substantial parts of the wealth of society (Hawken, 2007). Queen (2015) noted that, in the view of stakeholder's theorists, the role of corporations historically is, and should continue to be the maximization of wealth for shareholders. However, Mansell (2013) argued that the duty of beneficence, proposed by the renowned philosopher Kant, by which organizations are obligated to cater to the needs of others, including employees and society, is consistent with shareholder theory. Both Mansell (2013) and Martin (2013) acknowledged Friedman's shareholder theory primacy, which underscores the goal of the corporation to create profit and wealth for shareholders. But Martin (2013) asserted that shareholder theory and stakeholder theory should not be deemed exclusive of each other, but can be complementary, depending on the context in which the moral agent is acting. Despite the position of the law that vested the right to own a corporation or organization in the shareholders, Zattoni (2011) pointed out that for the organization to survive and remain competitive, it is imperative that stakeholders who are critical to the operation and survival of the organization be allocated some degree of ownership. This model can be seen in modern corporations giving shares to employees and allocating current profit sharing to them. It can be hardly disputed that employees contribute markedly to the advancement of the organization.

Although Zattoni's (2011) argument can be tenable in businesses, its application in nonprofit and government services organization is contentious. Maccoby (1993) pointed out that other types of intrinsic, nonfinancial benefits are important to individuals, such as learning and the ability to solve problems. This position was based

on Harlow's (1958) experiment on well fed monkeys, in arguing against positive and

negative reinforcements advocated by Skinner (1966) as only applicable to extrinsic

motivation in the form of financial rewards or compensation (Maccoby, 1993). These

compensations can galvanize support for organizational goals. Because employees of

nonprofit or government organizations cannot benefit from external motivation in the

form of profit sharing or ownership rights, ethical leaders can provide intrinsic

motivations by being overly concerned about the wellbeing of other stakeholders,

especially employees. Leaders need to be concerned with the job satisfaction, wants, and

needs of employees and their active participation in the realization of organizational

objectives, with ramifications for leadership education and executive orientation (McNay,

2012). Employees, as necessary human capital in this regard, cannot be overlooked.

A theory attempts to integrate two or more concepts in a relationship. In

stakeholder theory, the notion of organizational success links to consideration of the

needs of stakeholders (Harrison, et al., 2015). A theory provides insight and deeper

understanding about a phenomenon (Maxwell, 2013). Stakeholder theory, in this

research, enables greater grasp of the essence of the phenomenon of ethical leadership by

attempting to understand it from the unique perspective of followers or employees, who,

by far, constitute major stakeholders in any organization.

Not only are followers' contributions pivotal to the emergence of competitive and

quality products and services of the organization, but they represent a source of contact of

the organization with other stakeholders, including customers and suppliers. Frisch and

Huppenbauer (2014) asserted that stakeholder theory is important in understanding

ethical leadership as it focuses not only on the relationship of the leader with followers

but broadens the scope to include other relevant stakeholders. Financial consideration may not be necessary for leaders' consideration of the impact of their organizations on society or the environment; rather, finances may be a function of individual or corporate values in being considerate of stakeholders (Miska et al., 2014). Although Bundy et al. (2013) proposed a theoretical model to help identify issues that are relevant to stakeholders, the need to test empirically the theoretical supposition linking ethical leadership with stakeholder interests was acknowledged. Empirical studies linking stakeholder theory with ethical leadership are often conducted from the viewpoints of leaders.

Stakeholder theory as a conceptual framework enabled me to see the phenomenon of ethical leadership from the distinct perspectives of employees in a manner that enriches current knowledge about the phenomenon. Much has been written about the phenomenon of ethical leadership described by leaders, but little is known about the phenomenon from the viewpoint of employees as stakeholders (Heres & Lasthuizen, 2012; Yang, 2014). "A useful theory illuminates what you see. It draws your attention to particular events or phenomena, and sheds light on relationships that might otherwise go unnoticed or misunderstood" (Maxwell, 2013, pp. 49–50). Although, Yardley, Brosnan, and Richardson (2013) proposed a symbiotic relationship between theory use and data collection by which each synchronously affects the other, stakeholder theory in this study fits into the utilization of theory in qualitative research, providing a focus or angle from which a study can be explored. Patton (2002) emphasized that the perspective from which a researcher approaches a study directly impinges on the outcome of the research. Using employees as stakeholders in this study is further enhanced by the adoption of the

transcendental phenomenological design, which enables me to bracket my current knowledge of the phenomenon of ethical leadership through epoche, and allows the phenomenon to be seen from an entirely new dimension.

The social learning theory is another conceptual lens through which this study was conducted, with a focus on followers as the targeted population. In propagating social learning theory, Bandura (1977) asserted that individuals learn vicariously in a social setting by emulating the behaviors of others that elicit rewards and avoiding those that bring punishment. Undertaking this study from this social learning perspective allowed followers to articulate their understanding of the characteristics of ethical leadership based on their lived experience of interacting with and observing leaders, and how such leaders shape their behaviors toward the attainment of organizational goals.

Concepts in ethics, like utilitarianism and the Aristotelian eudaimonistic model, further enriched the conceptual framework of this study. The Aristotelian eudaimonistic model emphasized the wellbeing and flourishing of the individual as an essential framework for leadership development (Levine & Boaks, 2014). "In eudaimonic philosophies, the principal focus is on activity reflecting virtue, excellence, the best within us, and the full development of our potentials" (Huta & Waterman, 2014, p. 1427). The emphasis of this model on the wellbeing of the individual is particularly pertinent to the conception of ethical leadership in this study as geared toward the welfare and dignity of followers.

The concept of utilitarianism, by which an action is deemed ethical to the extent to which it promotes the greatest good for the greatest number of people in the community, is attributable to Bentham and was popularized by Mill (Crisp, 2014: Gravel

& Moyes, 2013; Lakshmi, 2014). The relevance of the concept of utilitarianism to this study is anchored in the notion that ethical leadership is other focused by emphasizing the interest of the leader in ensuring the wellbeing and dignity of others. Like, utilitarianism, ethical leadership is focused on the greatest number of people and is supposed to cater to the needs of stakeholders, especially followers.

Literature Review

Background

A knowledge of the notion of ethical leadership will be enhanced by understanding its foundation in ethics. Ethics is a branch of philosophy focused on the normative behaviors of humans in society (Flanagan, Ancell, Martin, & Steenbergen, 2014; Omoregbe, 2000). No consensus emerged among moral philosophers as to what is right or wrong, as such decisions are often contextual and based on individual convictions (Lantos, 2014). Universal norms exist of moral behavior, despite noticeable differences in their practical application in different sociocultural realities (Omoregbe, 2000). Ethics, as a normative discipline, in contrast to the descriptive nature of empirical science, attempts to identify what *ought* to be right or wrong. The Sophists, in ancient times, conceived of such knowledge as relative, whereas Socrates believed in the universality of knowledge that can be grasped by human reasoning (Berman, 2014). The position of Socrates that once a human knows what is right, the person will not do wrong is contestable, given the attestable reality in the contemporary world to the contrary.

Stoic ethics identified happiness as the goal of human existence, which is only attainable through strict compliance with the laws of nature (Hill, 2015). Such deterministic conceptions of human action bring to question how culpability can be

judged once freedom of choice has been ruled out. Epicurean ethics asserted that the basis for considering an action right or wrong is based on the hedonistic perception of the extent to which such an action can induce long term pleasure (Edwards, 2014). St. Augustine identified perfect happiness as the goal of the human action, which is only obtainable through God's grace, reflected in the granting of divine cognition to know what is right, and divine will to do the right thing (Marder, 2011; Schmoeckel, 2013). This religious connotation of ethics leaves in abeyance the status of individuals who are not religiously inclined.

In the medieval period, diversity in the conception of ethics continued. In the tradition of the conception of ethics from a religious standpoint, like St. Augustine, Dun Scotus equated morality with the love of God, whereas William of Ockham derived morality as the law of God, which requires absolute compliance (Osborne, 2007). Deviating from this religious and authoritarian conception of ethics, St. Thomas Aquinas propounded a universal moral principle that advocated the pursuit of good and the avoidance of evil (Augros & Oleson, 2013). Machiavellian immoral ethics is grounded in the dictum that the end justifies the means (Houston, Queen, Cruz, Vlahov, & Gosnell, 2015). In line with Machiavellianism, in the protection of the state and assurance that the ruler holds on doggedly to power, anything goes, whether ethical or not, provided it leads to the attainment of the ultimate goal (McCormick, 2014). Levine and Boaks (2014), while admitting, in defense of Machiavellianism, that a leader could be effective without being ethical, concluded that the Aristotelian eudaimonistic model that supported human flourishing or wellbeing is a useful leadership framework. The adoption of the Machiavellian posture by many organizational leaders is part of the problem that

necessitated this study, as that model failed to allow for consideration of stakeholders' interests.

The modern era in philosophy continues the eclectic trend that pervaded the ancient and medieval periods in the analysis of ethics. Hobbes' conception of ethics is self-centered and geared toward the attainment of peace. Although, the distributive justice advocated by Hobbes as residing in the Leviathan or sovereign supports fairness and impartiality (Olsthoorn, 2013), it does not remove the concept that the exclusive repository of power in the sovereign in determining just distribution is susceptible to being seized by unscrupulous leaders for self-aggrandizement. Similarly, Hegel, popular for work on phenomenology, advocated absolute obedience to the state (Pradella, 2014) in a manner that is suggestive of totalitarianism. In the determinist tradition, Hume denied that humans have freedom of will and that morality is based on natural feeling. Rousseau, popular for social contract theory, by which all individuals surrender their rights and possessions to a sovereign, representing the general will (Bertram, 2012), conceived morality as innate in the individual using natural conscience or impulse to determine what is right or wrong. Such innateness of ethical orientation brings into question the supposition that ethical leadership can be taught or acquired. Although this cursory historical review of ethics is not exhaustive, it offers insight into the diversity inherent in it and the subsisting commonality traits that have survived in modern and contemporary interpretations.

Before ethical leadership was coined as a management concept, the relationship between ethics and leadership predated the modern era. In the ancient period, leaders continually were enjoined to act in ethical manners, leading to different conceptions of

the standards of ethics leaders are expected to maintain, as shown in the works of ancient philosophers like Plato, Aristotle, and Socrates. In the classical work, *The Republic*, Plato used the allegory of the cave to distinguish philosopher kings who were supposed to be leaders. Although the entire population was depicted as being in a cave, the philosopher king was able to get out of the cave, acquire knowledge, and use the enlightenment to come and help others who are still trapped in the cave. This viewpoint depicts the moral leader as a selfless individual committed to the survival of the society. The virtuous leader is brave, wise, of good temperament, and committed to social justice.

Although, Popper (1957) dubbed the Platonic conception of the philosopher king, who, based on superior knowledge of reality, demands unalloyed obedience from subjects, as tantamount to dictatorship, some attributes of the philosopher king are not far from those in modern day perceptions of ethical leadership. While the unquestioning obedience the philosopher king expected may be exploited by leaders with dictatorial tendencies, the same criticism of dictatorial possibility can be leveled against Alznauer (2012) in an interpretation of the Hegelian conception of world history or the state's absolute right as demanding unquestioning obedience from individuals toward the state. When transposed to the organizational context, such Hegelian ideas will encourage draconian top to bottom, hierarchical perpetuation in the workplace, which may stifle innovations and lead to discord and opposition from followers. Aristotle (350 BC/1991) also identified the ethical orientation of leadership as encapsulated in the framework of the ethos, logos, and pathos: emotion, logic, and character. This framework is not peculiar to leadership but applies to mundane writing and artworks. The essence of this framework will emerge in the enhancement of happiness. Interestingly, Ciulla (2005)

chose happiness as the ultimate goal of leadership over justice, equality, and liberty, while admitting that all of them should be the focus of a leader. Eisenbeiss and Brodbeck (2014) noted that issues of honesty, justice, concern for others, and responsibility remain important aspects of ethics that cut across historical eras, revealing a remarkable connection between ancient classical thought on ethics and leadership, and modern conceptions of ethical leadership.

No concerted view exists on the origin of ethical leadership as a management concept. Yang (2014) traced the emergence of ethical leadership to Brown et al. (2005), whereas others believed it dates further back to Enderle (1987). Tracing the historical root of ethical leadership to Brown et al. was corroborated by Eisenbeib and Brodbeck (2014), but went further to acknowledge that other researchers described the ethics required of a leader. Martin, Resick, Keating, and Dickson (2009) referenced Ciulla (1995), in alluding that a leader needs to be genuinely concerned about the dignity and rights of others to be considered ethical, as the genesis of ethical leadership. Notwithstanding the historical background adduced by any researcher, familiar to these analyses is that ethical leadership is a normative leadership behavior that highlights the concern of leaders about the wellbeing of others.

Over time, two traditions emerged in the conception of ethical leadership. In the normative tradition, represented by Ciulla (1995), the ethical leader should be concerned about the dignity and rights of others. The empirical-descriptive tradition is represented by Brown et al. (2005) and Eisenbeiss and Brodbeck (2014). The normative tradition emphasized what leaders are supposed to or ought to do, whereas the empirical-descriptive tradition focused on the perception of leaders by others. This study may be

contextualized in the empirical-descriptive tradition because the key to the study is understanding how subordinates perceive ethical leaders, thereby increasing understanding of the concept of ethical leadership. Nonetheless, the tentative definition of ethical leadership adopted in this study is reflective of the definition given by Ciulla (1995). The two noted traditions may not be exclusive; areas of correlation may be mutually beneficial to proponents of both traditions in a manner that will enhance understanding of ethical leadership as a management concept.

Definitions

As in most management concepts, ethical leadership is replete with various definitions and orientations. "Every concept is liable to be contested, as the kind of use of a concept varies according to situation and circumstance" (Miles, 2012, p. 285). Yang (2014) defined ethical leadership behaviorally as the perceived conduct of individuals that is deemed appropriate as reflected in their relationships with others. This definition, like most others, is open to being contextually, temporally, and culturally determined (Hunter, 2012). Similarly, Rowe (2014) averred that ethical leadership centers on the ability of leaders to do right. Because the appropriateness of an action is determined by personal judgment that may reflect sociocultural innuendos, the role of culture in such interpretation cannot be underestimated. In spite of the seeming relativity of what conduct may be considered ethical or appropriate in different contexts, the concept of universal standards of ethical behavior cannot be denied. Omoregbe (2000) asserted that "while the moral principles are in se universal, their concrete application is relative to varying situations, and this partly accounts for variations in moral practices of different cultures" (p. 15), underscoring the role of culture, not only in ethics but in leadership.

It is tendentious to assume that leadership is the same everywhere. Most definitions of leadership are skewed in favor of a group of people referred to as leaders who can exert influence or authority over another set of individuals commonly referred to as followers (Drath, 2008; Thomas & Rowland, 2014). Because management is about the harnessing of resources to attain organizational goals, and human resources control all other resources of an organization, the manner by which this vital resource is managed is critical to the success of the organization. Clearly, the role of leaders in bringing about the realization of organizational goals cannot be underrated.

Although leaders may perform similar functions in different contexts, such similarity should not be misconstrued as the universality of the notion of leadership. It is imperative to give credence to cultural consideration in the analysis and understanding of leadership, in contrast to universal conceptions of leadership (Muchiri & Kiambati, 2015; Raskovic, 2014). Culture profoundly affects individual and organizational behaviors (Reilly & Karounos, 2009). Hence, global leaders need to be cognizant of the peculiarity of the cultures in which they operate to be successful (Ekmeckci, Rosenbusch, Cataldo, & Byington, 2013). Nonetheless, to override the debilitating effect of the divisiveness that cultural variations may foster, leaders should strive to establish strong corporate cultures (Dadarlat & Dumitrascu, 2015; McLaurin, 2008). Individuals in organizations are consciously or unconsciously affected by corporate culture (Nwibere, 2013). This kind of strong organizational culture has also been found to be useful in withstanding crisis (Brumfield, 2012). These varying ramifications of the influence of culture must be considered to grasp adequately the definitions of ethical leadership (Rowe, 2014; Yang,

2014) in the identification of right or wrong actions or behaviors. Culture has a role to play in the perception of the ethicality of a leader.

Culture affects the conception of ethical leadership. Eisenbeiss and Brodbeck (2014) argued that the definition of ethical leadership as given by Brown et al. (2005) and expounded upon by Martin et al. (2009) is based on a U.S. understanding of the concept, anchoring it on acceptable norms of behavior and punishment of deviant behaviors. There is need for a definition that will recognize the possible influence of culture (Eisenbeiss & Brodbeck, 2014). Blythe (2014) asserted that "ethical behavior is therefore not an absolute; it relies on the views of the majority of people living within a cultural milieu, and can therefore change over time and certainly over distance" (p. 251). Cultural researchers found that individuals in different societies tend to exhibit peculiar behaviors and have distinctly accepted norms (Hofstede, 2001; Reilly & Karounos, 2009). Cultural variations may affect understandings and perceptions of ethical leadership. Two separate conceptions of ethical leadership are the compliance perspective, influenced by external stimuli of sanctions including laws and rules, and the value laden perspective internalized in the individual as a sort of moral compass may be learned from religious or societal values (Eisenbeiss & Brodbeck, 2014). It should be noted that these two variations should not be deemed exclusive, but can and have been used complementarily in management to enhance the ethical dispositions of leaders.

In a cross cultural comparative analysis of the concept of ethical leadership, although ethical leadership was seen in Germany as a product of the social environment, obtainable in organizations, in the United States it is more individually conceived (Martin et al., 2009). Thus, in the United States, a leader is held personally accountable for

actions that are ethical or otherwise, whereas the social context determines ethical leadership in Germany. This finding is an interesting deviation, given that both the United States and Germany are individualistically oriented (Martin et al., 2009), but the influence of culture is reflected in their two distinct conceptions and interpretations of ethical leadership.

Cultural diversity may affect the operations of global corporations. Strong organizational culture and external reprimands may not be sufficient to ward off bribery and corruption; rather, the organization may need to seek ethical leadership in individuals because their moral aptitudes may cascade to other individuals in the group (Lestrange & Yulia, 2013). Organizations should try to recruit individuals who are naturally tuned to being ethical; ethical leadership can be imparted through mentoring and emulation (Lestrange & Yulia, 2013). In analyzing the meaning of ethical leadership among six societies—China, Germany, Hong Kong, Ireland, Taiwan, and the United States, results indicated that character, concern for others, and eschewing power misuse are common elements of ethical leadership in all cultures (Resick et al., 2011). Whereas other elements may be important in some cultures but deemed inconsequential in others (Resick et al., 2011). The importance of this finding and the need to consider what is important in particular cultures about ethical leadership is discernible in honesty as an attribute of ethical leadership. Although bribery and corruption, as an antithesis of honesty, is strongly frowned upon in some cultures like the United States, it is tolerated and overlooked in other cultures like China and Nigeria. "Nigeria's endorsement of corrupt practices institutionally as well as culturally is one of the greatest problems to

governance and development in the country" (Nwagbara, 2012, p. 135). This cultural

relativism is a dilemma for a global ethical leader.

Differences in cultural interpretations of ethical leadership put the ethical leader

who operates in the global arena in a position that will necessitate juggling of what ought

to be with what is practical. In spite of the vicissitude of cultural nuances, strong ethical

culture can be built within and across organizations by leaders displaying enviable ethical

traits that will be emulated by subordinates (Schaubroeck et al., 2012). The disposition of

leaders influences the behaviors of followers (Schaubroeck et al., 2012). Strong ethical

culture will be helpful in upholding the ethical integrity of leaders and subordinates alike

in a global context where dissimilarities in cultures may impinge on ethical leadership

negatively or otherwise. Ethical leadership contributes markedly to the willingness of

individuals to be overly concerned with knowing and adhering to organizational ethics

codes (Beeri, Dayan, Vigoda-Gadot, & Werner, 2013).

Another variant in the definition of ethical leadership is that it is goal focused.

From this view, an ethical leader's concern is primarily about the wellbeing of others

(Levine & Boaks, 2014). Ethical leadership ensures leaders are conscious of the

implications of their actions for the society and the environment (Eisenbeiss & Brodbeck,

2014). This other focus means that the ethical leader is a socially conscious leader. In

pursuit of the only goal for which they were set up, according to stakeholder theorists—

the maximization of wealth for shareholders (Queen, 2015)—corporations continue to

embark on activities that are destructive to the environment (Du, 2015; Hawken, 2007)

and trample on issues of social justice with impunity (O'Faircheallaigh, 2015). For

sustainability, it is imperative that today's organizations devote attention and give priority

to questions that affect stakeholders (Bundy et al., 2013). The interest of shareholders can be protected without sacrificing those of stakeholders (Mansell, 2013).

The importance of focusing on the needs of stakeholders is heightened by enhancing the competitiveness of the organization (Verbeke & Tung, 2013). Conditions in modern society are no longer amenable to a univocal interpretation of corporate governance as applicable to the creation of wealth for shareholders only, without consideration for societal implications (Jones & Felps, 2013b). A new social contract that will integrate the profit goal of the organization with the protection of the environment and promotion of social justice needs to be established (Ferenbach & Pinney, 2012). It is important not to overgeneralize the duty of the organization toward stakeholders in society to include every stakeholder. Such generalization shifts the focus of the organization away from its primary objective. Moderating and catering to those stakeholders who will be directly affected by the operation of the organization may be a permissible midway. This focus will require the selfless and sacrificial commitment that can be found in ethical leaders.

Ethical leaders must be cognizant of the implications of their decisions, actions, or inactions on stakeholders. Leaders' ability to earn the trust of followers and relevant stakeholders is necessary for effective management (Laman, 2012). The preeminence of employees as stakeholders hinges on employees' production and delivery of the products and services of the organization and are the points of contact between management and most other stakeholders. Corporate psychopaths who lack empathy should be substituted by ethical leaders who will be genuinely concerned about stakeholders (Nwagbara,

2012). Nwagbara (2012) failed to elaborate on how ethical leadership will be inculcated in leaders or how leaders with such traits can be found.

While pointing out that the days of profit only focus of organizations are gone, ethical leaders can integrate individual egotistic goals with utilitarian values that cater to the needs of stakeholders (Burnes & By, 2012). Where a conflict exists between these two objectives, it is unclear which will be given priority. Nonetheless, Burnes and By (2012) offered a definition that skews ethical leadership in the direction of utilitarianism, which seems to be more practical than that given by Levine and Boaks (2014), which appears to be altruistic. Altruism, as an ethical, philosophical concept developed by Bentham, emphasizes the need to be concerned about others above any personal interest. Carried to its logical conclusion in the business context, the altruistic stance, in pandering to the needs of others, may jeopardize the survival of the organization. Integrating egoism and utilitarianism in the conception of ethical leadership will ensure that organizational and stakeholders' interests are adequately protected (Burnes & By, 2012).

The ethical leader should be cognizant of the different dimensions of stakeholders. Most definitions of ethical leadership are directed toward the normative behaviors of leaders toward employees, and there is a need to include other stakeholders of the organization (Frisch & Huppenbauer, 2014). This inclusiveness is understandable given that there are several stakeholders other than employees, whose interests are affected by ethical leadership. It was the closed core tendencies of Wall Street that dichotomized business facts from ethical values and led to its near collapse in 2008, causing advocacy of more inclusive open core organizations that integrate the views and needs of stakeholders into business decision making (Purnell & Freeman, 2012). Frisch

and Huppenbauer (2014) argued that ethical leaders need to identify relevant stakeholders, but failed to explain the modus operandi by which they will do so.

Ethical leaders, otherwise designated as transformative leaders, give preference to the wellbeing of all stakeholders (Caldwell et al., 2012), which may be an uphill task. Identifying relevant stakeholders is indispensable to an inclusive dialogue with them (Cuppen, 2012). It may be better to narrow stakeholders to manageable proportions. Leaders could enhance such identification and management of relevant stakeholders by adopting appropriate stakeholder strategies. Stakeholders range from primary to secondary, internal to external, and obvious to silent. Employees are relevant stakeholders of organizations because any impact of organizational decisions on them affect others including families and society with consequences for CSR (Duckworth, 2014). The focus of this study was on frontline employees as main stakeholders whose perceptions of ethical leadership could augment existing knowledge.

The definition of ethical leadership from the stakeholder perspective carries implication for CSR. Not only does the ethical leadership of CEOs influence the ethical behavior of followers, but affects the overall direction of organizational citizenship behavior as it affects social responsibility (Yuhyung, 2012). Proponents of critical management studies (CMS) are increasingly averse to the parochial profit making goals of business organizations that neglect the implications of their actions on the society in which they operate. CMS advocates are interested in the debilitating effects of the activities of the organization on the environment, social justice, and the economy, and not necessarily in the ineptitude of leaders (Adler, Forbes, & Willmott, 2007).

Although CMS is facing acceptability issues in the academic community, reflected in its minimal inclusion in educational curricula (Clegg, Dany, & Grey, 2011), its influence in enhancing CSR among organizations cannot be overlooked. Because CSR increases profitability for an organization (Bahr Thompson, 2013), the emphasis of ethical leadership on the wellbeing of others (Levine & Boaks, 2014), will move organizations toward more CSR initiatives. Adopting Levinas's ethics, ethical leadership involves a broad sense of responsibility for others with a compelling acknowledgment of the proximity of the community in which the organization operates (Wray-Bliss, 2013). Liability and consciousness of nearby community will reinforce the disposition of ethical leaders to embark on initiatives that will expand CSR projects that are beneficial to the immediate community.

In its normative definition of what leaders ought to do, ethical leadership has been conceived as motivational. The right behaviors of leaders cascade to subordinates and influence their ethical temperament. The perceptions of followers about the ethical orientation of leaders affect followers' individual behavior, as they assume ethical leaders expect accountability (Steinbauer et al., 2014). Along with corroboration of this motivational impact of ethical leadership on followers (Lu & Ling, 2014; Yuhyung, 2012), Xiaojun and Guy (2014) opined that the motivational aspect of ethical leadership will further remove pretentious attitudes on the part of followers, leading to increased commitment and productivity. Leaders cannot achieve organizational objectives themselves; they need the support and cooperation of followers. An ill-motivated followership will result in the failure of organizational goals. Ethical leadership needs to

overtly or covertly motivate followers, imbuing them with actions that will expedite organizational success by enhancing competitiveness.

Employees' perceptions of ethical leadership affect their individual motivation, helping them actualize their innovative ability (Yidong & Xinxin, 2013). Innovation is essential to the competitiveness and success of an organization. A stagnant organization that lacks creative ideas is likely to have stunted growth. Leaders do not possess sufficient knowledge to initiate all the creative ideas that will move the organization forward. Often, brilliant ideas for innovations come from followers. Failure to tap into this enormous reservoir of innovative ideas will waste human capital. Such motivation should not emanate only from pay increases or other forms of extrinsic inducements (Ruiz-Palomino et al., 2013; Yidong & Xinxin, 2013). Creative contributions by followers is more tuned to the intrinsic values derived from job satisfaction, encouraged by fairness discernible in ethical leadership (Ruiz-Palomino et al., 2013). The level of empathy and awareness of moral standards in the work environment must be raised for the organization to benefit from the seeming correlation between ethical leadership and the willingness of followers to be courteous and reach higher capacity in helping goal attainment (Kalshoven, den Hartog, & De Hoogh, 2013). "Managers should develop ethical leadership style by emphasizing morality in the workplace, respecting their followers' nature and dignity, empowering and enriching the job significance to encourage their followers to come up with new ideas and put them into practice" (Yidong & Xinxin, 2013, p. 452). Ethical leadership does not automatically equate to motivation. An organizational environment in which ethical leadership is encouraged will create a

conducive context in which individuals, possibly with other extenuating factors, will feel

motivated to contribute positively to organizational success and aid competitiveness.

Characteristics of Ethical Leadership

Ethical leadership has some discernible elements that can be identified. For a

leader to be deemed ethical, the leader must display one or more characteristics in

varying combinations. Particular features required are contingent on context and

situations (Resick, Hanges, Dickson, & Mitchelson, 2006), and the ability to display all

relevant attributes of ethical leadership may not be feasible or may be beyond the reach

of many leaders (Caldwell et al., 2012). Scholars do not agree on the necessary attributes.

Even when scholars seem to reach consensus, the attributes they name are different,

although some differences appear to be semantic. For instance, although most scholars

use the term ethical leadership, Caldwell et al. (2012) chose transformative leadership,

and marked differences emerged in some elements. An overview of these different

characteristics may provide a good foundation on which to build knowledge of the

phenomenon of ethical leadership.

Humility. Leaders tend to allow the egregiousness of power to give them an

uncanny sense of superiority. Ethical leaders must be humble in a manner that will endear

them to others, including followers (Caldwell et al., 2012). The ethical leader is not

interested in painting a picture of a hero, but quietly brings about change that is beneficial

to all (Patelli & Pedrini, 2015). Thus, the etiquette, mannerisms, and language tone of the

ethical leader are reflective of a humble disposition.

This humble nature should not degenerate into weakness, as leaders need to be

strong and assertive (Maruping, Venkatesh, Thatcher, & Patel, 2015). Without being

assertive, followers may undermine the authority of the ethical leader with impunity, especially when no adverse repercussions ensue. Sarwar (2013) test ethical leadership effectiveness at the ideal, maximal, and typical performance levels. Using Bandura's (1977) social learning theory, by which individuals learn from the consequences of others' behaviors, if followers see successful insubordination, some may vicariously imbibe such recalcitrant attitudes, yielding unpleasant effects on the operations of the organization. While being amenable and humble, the ethical leader should not leave anyone in doubt as to who is in control.

Stakeholders' wellbeing. Ethical leaders must cater to the welfare of stakeholders. Ethical leaders should display empathy, have compassion for others, respect others' dignity, maintain forbearance, amenability, and interest in the development and wellbeing of others (Resick et al., 2011). The ethical leader should be willing to show kindness and compassion to others; individuals eventually resist following leaders who seem to be using them for self-promotion without upholding their interests (Thomas & Rowland, 2014). Ethical leaders' "actions embody respect for others, honesty, accountability, trustworthiness, loyalty, fairness, integrity, and responsible citizenship" (Xiaojun & Guy, 2014, p. 7). Because different stakeholders have different needs, ethical leaders need to have mechanisms in place to identify stakeholders.

Ethical leaders can identify stakeholders through the use of an analytic hierarchy process, by which they can determine the importance and relevance of different stakeholders to the organization (Knezevic, Glogovac, Zivkovic, & Dukanac, 2015). Although Miles (2012) asserted that no uniform definition exists of stakeholder, stakeholders are likely those that impact or are affected, directly or indirectly, by the

actions or inactions of an organization or entity. Although different scenarios and

contexts determine the type of stakeholder identification and analysis required (Simmons,

Iles, & Yolles, 2005), stakeholders can be broadly categorized as primary and secondary

and can be internal like employees, or external like regulators, suppliers, or customers.

Traditional stakeholder identification or categorization is based on economic

considerations; however, a need persists to integrate economic considerations with social

identity considerations as equally important parameters necessary for effective

stakeholder identification (Crane & Ruebottom, 2011). The model of stakeholder

identification adopted by the organization should be encompassing enough to include all

those who can affect or are affected remotely or otherwise by the actions or inactions of

the organization. Considerations outside of economic indices include psychological,

emotional, natural, environmental, political, social, and other relevant parameters.

Consideration for the wellbeing of stakeholders is paramount to ethical leadership

while leaders retain the right to focus on organizational goals necessary for survival,

including profit maximization, competitiveness, and growth. There could be a midpoint

between those who advocate for the ownership of the corporation to be shared with

employees, the community, and society (Kelly, 2003; Turnbull, 2003; Zattoni, 2011) and

those who advocate exclusively for profit and growth (Martin, 2013). An ethical leader,

as a socially conscious leader, can ensure the objectives of the organization are triple-

pronged, simultaneously focusing on profit, social justice, and environmental protection.

While maintaining the legal position that ownership of the organization resides with

equity holders, the ethical leader will also ensure that the needs of stakeholders are met in

the pursuit of social justice and the protection of the environment. This triple bottom line

is the core of CSR. CSR is not tantamount to an abandonment of the profit-making role of the organization, but will help in enhancing profit while catering to the needs of the broader society (Kelly, 2009; Lovins, Lovins, & Hawken, 2007). The pursuit of CSR positively impacts profit margin (Schreck, van Aaken, & Donaldson, 2013; Shuqin, 2014), made effectual through the ethical leader's concern for the wellbeing of other stakeholders.

Honesty. An ethical leader must be deemed trustworthy and honest, as doubt or mistrust may undermine the integrity of the leader and undercut perceptions of ethicality. The leader must be principled and disciplined to be able to stand for the truth, no matter whose self-interest is at risk (Caldwell et al., 2012; Resick et al., 2011). Ethical leaders display honest and virtuous disposition that cuts across all cultures (Eisenbeiss & Brodbeck, 2014). In showing an exemplary character that is worthy of emulation, the ethical leader will find ready followers, willing to abide by directives needed to achieve set objectives (Ilkay & Wallace, 2012). Trust is essential for the effectiveness of leadership in different contexts (Hasel, 2013; Klaussner, 2012; Otken & Cenkci, 2012). For ethical leaders to adequately stimulate the support of followers toward the success of the organization, they should show discernible honesty that will, in turn, engender followers' trust.

Honesty may be perceived differently in various contexts and sociocultural realities. In a globalized business environment, cultural relativism may lead to ethical dilemmas. Not only does culture have a direct influence on leadership (Raskovic, 2014; Reilly & Karounos, 2009), what is perceived as unethical in one culture may be overlooked or even condoned in another culture. In a bicultural study, Ma (2010)

discovered that Chinese business partners are readily disposed to using unethical

practices in business deals because of an out group and in group dichotomy that does not

exist in Canadian culture and informs Canadians' aversion to unethical practices. The

ethical leader, in displaying honesty in such instances must tread carefully as to what is

perceived as ethical in the given culture. Leaders or managers must consciously attempt

to understand different cultural nuances that inform the moral context in which they

operate (Greblikaite & Daugeliene, 2010). Even though adaptability, ambiguity tolerance,

and flexibility are the hallmarks of a global leader (Javidan, Dorfman, De Luque, &

House, 2006), the ethical leader should strive to remain honesty in any context.

Global leaders encounter situations in which the norms of their home country are

vitiated by the standards in other countries (Hamilton, Knouse, & Hill, 2009; Resick et

al., 2006; Talaulicar, 2009). Value-based perspectives of the leader displayed in honesty

will be useful in withstanding bribery and corruption in any contexts and may permeate

the moral fabric of the organization to create a value-based organizational culture

(Lestrange & Yulia, 2013). Weak corporate culture emerges from the prevalence of

corruption (Vaiman, Sigurjonsson, & Davídsson, 2011). Adhering to the principle of

honesty should include regard for the sociocultural reality in which the leader operates,

with necessary sensitivity to the beliefs and cultural tendencies of others.

Relationship building. The ethical leader should be able to build rapport among

all and sundry. Such amiable interaction will enable the leader to be able to carry both

shareholders and different stakeholders along towards the attainment of organizational

goals. Kouzes and Pozner (2010) asserted that leadership is hinged on relationship

building. Such relationship could be at a personal and corporate level that emphasizes the

ability to connect with others on a personal level (Caldwell et al., 2012). In ethical

leadership, building interpersonal relationships involves showing respect, empathy,

concerns, and compassion for others' peculiar situations and shortcomings (Lee &

Cheng, 2011). The leader should not only exhibit ethical behaviors, but build such virtues

in others (Cramwinckel, Cremer, & Dijke, 2013). Without a respectful relationship with

others, making such envisaged impact will be difficult.

In building a cordial relationship with others, ethical leaders should be mindful of

favoritism. Individuals may feel more attracted to a particular set of people because they

seem to have some commonalities. Leaders may tend to show favoritism to this set of

people, appointing them to positions of authority based on their close affinity to leaders,

and not necessarily because of their capability or knowledge (Parhizgar, 2012). On the

macroeconomic level, favoritism in state-owned enterprises creates social and economic

problems (Xin & Brodsgaard, 2013). Putting incompetent individuals in key positions

based on favoritism may portend devastating consequences for the organization. In

building relationships with others, ethical leaders must be seen to be fair and eschew

negative favoritism. At times, bias may prove beneficial. For instance, leaders may be

drawn to and favor a particular individual because of noted knowledge, capability, and

commitment to work, which may prove beneficial to the organization. Hence, ethical

leaders must identify and address negative favoritism tendencies.

Accountability. Ethical leaders should display impeccable accountability,

holding responsibility for all actions or inactions as they affect various stakeholders. The

ethical leader should not budge under the weight of heavy scrutiny, but should anticipate

and welcome them. Lack of accountability indicates an environment where lack of trust is

prevalent (Cohen, 2013). A leader must not only be held accountable for compliance with laws and ethical standards but also hold others liable for their deeds (Resick et al., 2011). Ethical leadership at the top ensures accountants will not tamper with or manipulate figures and documents in financial reports (Arel, Beaudoin, & Cianci, 2012). In line with Bandura's social learning theory, the tone set at the top trickles down from managers through supervisors to employees (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). The cascading effect of accountability influences others in the organization, supporting the concept that ethical leadership is a learned behavior. Holding others accountable for their actions upholds integrity in the organization. When accountability is the norm and traverses the whole organization, the quality of services and products to customers, the wellbeing of employees, the profitability, innovativeness of the organization, and the development of the society will benefit.

The accountability of the ethical leader should not be taken for granted, but necessary checks, balances, and oversights need to be established to curb possible excesses. As the Dodd-Frank Act forbid boards of directors from directly conducting risk oversight, but put such control in the hands of a committee (Taylor Morris, Grippo, & Barsky, 2012), organizational committees can continuously monitor any aberrations. Such committees will serve as deterrents to overzealous and corrupt leaders, and will put all other employees in check.

Responsibility. Distinct from accountability, responsibility relates to the extent to which the leader can be entrusted with property and resources with the assurance that nothing will go amiss. Because managers harness resources to realize a set organizational objectives, ethical leaders must be responsible enough to be entrusted with the resources

of the organization, which may be of immense proportion (Caldwell et al., 2012). The responsibility inherent in ethical leadership can also be identified in the compliance posture of the individual as reflected in compliance with laws, set rules, and regulations (Eisenbeiss & Brodbeck, 2014). Responsibility in ethical leaders has tremendous implications for the effective management of the resources of the organization, including their allocation and use.

The elements of planning, organizing, directing, and controlling in management require intelligent decision making by the ethical leader. Leaders can access many decision making tools, including decision tree, cost benefit analysis, and blind spot analysis. Burgeoning leaders need to be adequately trained in ethics to be able to make the right decisions, especially in ethically complex situations (Dzuranin, Shortridge, & Smith, 2013). The ethical leader's success in decision making, especially in risk management, correlates with a consideration of the interests of other stakeholders in a selfless manner (Campbell, 2015). An ethical leader needs to be conscious of the implications of decisions for relevant stakeholders, and when necessary, seek their inputs in the decision making process. Being responsible also entails the ability and willingness to go beyond the regular call of duty, exhibiting maximal performance and exemplary achievements. Employees emulate ethical leaders as important role models (Liang-Chieh, 2014).

Ethical leaders should not only be willing to accept accolades for good deeds but take blame in adverse circumstances. Leaders who are self-aware try to identify and embrace their shortcomings in a manner that will engender change and progress in the organization (Showry & Manasa, 2014). Self-awareness, as an attribute ethical leadership

shares with authentic leadership, entails being conscious of personal limitations and acting by one's convictions (Lawton & Páez, 2015). Leaders should involve relevant stakeholders, especially followers, from inception so the change will be readily accepted and supported for successful implementation (Halkos & Bousinakis, 2012). Thus, even when aspects of the planned change fail, they will be easier to accept and fix. An ethical leader should be ready to admit responsibility rather than transferring blame to others. When a leader reveals inadequacy and is willing to take the accompanying humiliation, the leader is exhibiting responsible behavior that is courageous and dignified (Bulatova, 2014). Such open admission of failure strengthens the credibility of the ethical leader and further endears the leader to stakeholders, stimulating the needed support to counteract shortcomings and propel the organization in the direction of envisaged change.

Fairness. Leaders need the ability to be concerned about the wellbeing of others in an equitable manner, eschewing favoritism, and maintaining palpable integrity (Kalshoven, den Hartog, & De Hoogh, 2011a). Ethical leaders should be fair to all in rewarding ethical behaviors and punishing unethical acts without deviation (Cramwinckel et al., 2013). Ethical leaders assess the fairness of their decisions including probable future ethical implications (Piccolo et al., 2010). Also, the ethical leader ensures the wellbeing of all stakeholders (Caldwell et al., 2012) and distinguishes between stakeholders and shareholders, who are in the minority (Othman & Abdul Rahman, 2014). The ethical leader has to identify different interest groups and ascertain that their wellbeing is not sacrificed in the process of aspiring to attain organizational goals.

In identifying different stakeholders and dealing justly with their needs, the ethical leader should be a good listener and approachable as relevant parties may divulge

some pertinent issues. The ethical leader may not know all organizational issues and

problems unless employees point attention to them, sometimes with concomitant

solutions (Duanxu, Chenjing, Chaoyan, & Danqi, 2015). An unapproachable leader may

not be able to address all stakeholders equitably. Because different issues are important to

different stakeholders, knowledge of all these various issues may require setting up

relevant organizational feedback mechanisms. Communication tools will support the

realization of organizational objectives and prevent avoidable problems (Perrone, 2014),

perhaps requiring multiple feedback loops enhanced by mental models that identify

relationships appropriate to organizational needs (Senge, 2006). Feedback loops ensure

an organizational system is nimble enough to address changes that will ensure adaptation,

growth, and competitiveness (Meadows, 2008).

Transparency. Ethical leaders require the characteristic of openness. Information

should be promptly and openly communicated. Keeping issues or relevant information

secret may breed distrust. Trust has been found to be an essential element of successful

leadership (Chughtai et al., 2015; Zhu & Akhtar, 2014), and ethical inclination of leaders

affect trust (Bulatova, 2015). Effective leadership requires leaders to build trust by

exemplifying honesty and promoting emulation of such ethical integrity among

followers, thereby building sustainable and successful working relationships (Bulatova,

2015; Onorato & Zhu, 2014). Transparency and leading by example are essential

characteristics of ethical leaders (Nnablife, 2010). Ethical leaders use verbal and

nonverbal cues to communicate adequately the ethical standards required of employees

and customers (Lee & Cheng, 2011). Open communication not only enables employees

to understand clearly what is expected of them, allowing them to contribute meaningfully

in that regard but removes any doubt or anxiety about performance that lack of communication may engender (Kalshoven et al., 2011a). Often, orders from leaders may not necessarily coincide with the will and interest of followers. Additionally, organizational thrusts envisioned by leaders may not totally be clear to followers. In such situations, implicit trust, built on the leader's proven track record, will enhance authentic communication.

Communication in ethical leadership entails the stipulation of acceptable norms and punishments that deviation may bring (Brown & Trevino, 2014; Demirtas, 2015). Managers' failures can be attributed to lack of proper communication, leading to stakeholders' confusions about what is expected of them (Howitt & McManus, 2012). However, ethical standards may not be adequately communicated when they are not adequately codified, such as in organizations lacking established codes of conduct (Ilkay & Wallace, 2012). In such situations, ethical leaders may be forced to develop such code of ethics in the course of their work, thereby enhancing the potential for trials and errors that may be inimical to organizational success. Having a predetermined code of ethics may facilitate the job of the ethical leader, as the leader's and employees' conduct can be measured against such a system, promoting the ability to communicate ethical expectations to subordinates and enforce compliance (Plinio, Young, & Lavery, 2010). Communication is further enhanced as employees can see the ethical leader as the epitome of high moral standards by complying with set and expected values (Demirtas, 2015). The ethical leader should not only share information but should be forthright in giving relevant and cogent explanations of the rationale for a particular decision (Eisenbeiss & Brodbeck, 2014). The ethical leader should be receptive to diverse

opinions (Resick et al., 2011). Followers, in such instances, will be willing to divulge freely information, knowing it will not be used against them, thereby increasing mutual trust (Pastoriza & Ariño, 2013). Such openness to diverse opinions will enhance robust decision making and stimulate innovative ideas that might otherwise be stifled by the iconoclastic disposition of closed-minded and corrupt leaders.

Of equal importance to transparent communication is that the tone and mode of such communication affect efficiency. Tone matters in communication (Patelli & Pedrini, 2015; Saxton, 2015). Communicative tone with investors is so important that it can influence the economic fortune of the organization (Xuan, Siew Hong, & Yinglei, 2014). The same information can be put in two different sentences and have two separate connotations that will elicit cooperation or resentment. In the same vein, the same sentence can be said by two different people: one in a conciliatory tone that builds rapport and understanding; the other in a commanding or harsh tone that incites revolt. Leadership requires individuals who can thoroughly analyze complicated situations by involving relevant stakeholders in the management of organizational change while being emotionally competent (Metcalf & Benn, 2013). The ethical leader should learn and be tutored in the art of effective communication.

Effective communication reflects not only in the tone of communication but the mode of communication. Organizational change management requires fluidity of the change process matched by adaptive communication strategy (Christensen, 2014). Political savviness by which the ethical leader can understand and influence the work behaviors of others (Gill, Séguin, & Lapalme, 2015), will be ineffective without appropriate communication. Appropriateness of communication approach impacts

organizational performance (Cornelissen, Durand, Fiss, Lammers, & Vaara, 2015),

including the ability to know when to use formal and informal modes of communication

or a combination. Formal communication is a written or spoken form of communication

that follows a particular professional pattern in the dissemination of information and

could be in the form of emails, letters, memoranda, and official publications. Informal

communication includes discussions, phone calls, text messaging, social networking,

emails, and dialogue. "A company can achieve optimal effects with a rational

management of communication resources, according to different stakeholders'

importance to the company and their power" (Podnar & Jancic, 2006, p. 297). In

situations where legal culpability may be involved, the use of formal communication with

necessary documentation is important (Daniel, Ojo, & Augustina, 2012). Despite the

argument of Huebner, Varey, and Wood (2008) against cascading, unidirectional, top to

bottom forms of communication, emphasizing the use of sense making communication,

at times the use of cascading communication is indispensable, especially in emergency

and unexpected change situations (Gurabardhi, Gutteling, & Kuttschreuter, 2005).

Nonetheless, such communication, even when it is cascading or unidirectional can be

delivered in an efficient and congenial manner.

Empowerment. Given the human dimension of the ethical leader, sharing power

with others should not be problematic. Although empowerment is an important feature of

ethical leadership (Resick et al., 2006), ethical leaders are amenable to sharing power

with others (De Hoogh & den Hartog, 2008). Empowerment can be built into the

organizational culture by giving explicit directions, providing relevant skills building

training, delegating authority, avoiding unwarranted reversals of decisions by

subordinates, and avoiding power plays that impinge on delegated responsibilities (Schultz, 2014). Empowerment enables followers to take prompt action without feeling compelled to attain clearance from superiors. This kind of empowerment will prove indispensable in time of crisis or unplanned change (Areiqat & Zamil, 2011). Feelings of empowerment are important for followers to accept, support, and adapt to organizational change (Lizar, Mangundjaya, & Rachmawan, 2015). Empowerment imbues creativity in followers as they feel a sense of responsibility to perform (Zhang & Batol, 2010) and ensures leaders do not abuse power due to its overconcentration (Maner & Mead, 2010). Empowerment at the psychological level impacts employee satisfaction (Arogundade & Arogundade, 2015; Saif & Saleh, 2013). The psychological empowerment of employees is germane as a satisfied workforce may enhance productivity and profit in the organization. Given these advantages of empowerment, the ethical leader should strive to embrace it.

Empowerment should not, however, be equated with, or allowed to degenerate to the level of abdication of authority or laissez faire style of leadership. In laissez faire leadership, the leader provides little or no supervision. The laissez faire leader is neither interested in the growth of followers nor anything of concern to them (Washington, Sutton, & Sauser, 2014). Although the freedom intrinsic to laissez faire leadership can be useful in highly educated and technical environments, where followers can use such freedom to achieve innovations, "all individuals need motivation, encouragement, and direction in achieving the organization's goals and objectives" (Valdiserri & Wilson, 2010, p. 55). Laissez faire style leadership may be mixed with other styles in a coaching environment (Hasel, 2013), but firm and purposeful direction may stem anarchy in the

organization, especially where followers are not self-motivated. In avoiding the pitfalls of the authoritarian style of leadership with overdependence on the leader and lack of initiative from followers (Eken, Ozturgut, & Craven, 2014), the ethical leader should avoid being lured into the abdication of authority the laissez faire style represents. Midway between an authoritarian style of leadership and laissez faire style may be the democratic style as the most effective since its inclusiveness leads to greater efficiency (Hackman & Johnson, 2004; Malos, 2012). The appropriate leadership style to be adopted by the ethical leader should be contextual because different situations may require different leadership styles or approaches (Kasapoglu, 2014). For example, the use of democratic leadership style in a war zone may be deadly. Whichever style the ethical leader adopts, it needs to protect the wellbeing of stakeholders and empower them.

Collective focus. The ethical leader should be selfless and oriented toward collective goals. In a cross cultural study in Asia, the United States, and Europe, among the six themes of ethical leadership Resick et al. (2011) identified, focus on collective goals involved the proper evaluation of the immediate and future impacts of a decision on organizational and societal wellbeing. In an Aristotelian tradition, the leader transcends virtuousness to focus on how to make human beings flourish to the point of eudaimonia (Levine & Boaks, 2014). Similarly, the collective posture of the ethical leader is reflected in the willingness to sacrifice personal gains for the attainment of organizational or corporate goals (Eisenbeiss & Brodbeck, 2014). Such a posture enhances the wellbeing of employees, with attendant ramifications for corporate growth due to increased job satisfaction among workers (Avey et al., 2012). A dissatisfied workforce will be detrimental to the attainment of the goal of the organization.

In this focus on collectivism, the ethical leader is interested in enabling and creating the proper environment for other individuals in the organization and the society to actualize their best possible potential. Self-actualization is the pinnacle of the five hierarchies of needs in human development identified by Maslow (2000). To reach this stage of self-actualization and be effective, leaders need to be genuinely self-aware, identifying their strengths and weaknesses through feedback (Showry & Manasa, 2014). The self-actualized individual is no longer interested in the satisfaction of personal needs found at the physiological, safety, social, and esteem levels, but focuses on the development of others and the society (Maslow, 2000; O'Connor & Yballe, 2007). "Managers and organizations can use the theory of Maslow's hierarchy of needs as a framework to develop benefit packages that are meaningful to and resonate with their employees, thus increasing motivation, productivity and overall company revenues" (Sadri & Bowen, 2011, p. 48).The collective orientation of the ethical leader at the self-actualization stage will not only benefit the organization but will benefit society as a whole.

This attribute of collective orientation in ethical leadership makes the ethical leader classifiable as a socially conscious leader. The focus is no longer on personal aggrandizement or corporate profit making but is all encompassing to include profit, social justice, and environmental issues, identified as the triple bottom line. Corporations achieve sustainability by catering to the needs of other stakeholders and the environment in a manner that will be beneficial to the attainment of organizational goals and profit (Glavas & Mish, 2015), forming the basis of CSR and global corporate citizenship. CSR is "a term describing a company's obligations to be accountable to all of its stakeholders

in all its operations and activities" (World Bank, as cited in Doane, 2005, p. 217). While

championing the realization of organizational goals, ethical leaders must galvanize the

support of followers toward social responsibility (Lakshmi, 2014). The attention paid by

the ethical leader to joint development, as enshrined in CSR, "holds the promise of doing

good while contributing to the overall health of the organization" (ASQ, 2010, p. 3). The

pursuit of CSR will result in brand equity, making CSR beneficial to the individual, the

organization, and the society (Bahr Thompson, 2013). Ethical leadership involves the

management of a clever interplay between the economic goal of the organization and

societal benefits and development (Cunha, Rego, & Vaccaro, 2014). Such balancing

reflects in due attention paid to the triple bottom line without sacrificing one for the other

(Demirtas, 2015). This societal positioning aligns with the mission statement of Walden

University in defining positive social change as "a process of creating and applying ideas,

strategies, and actions to promote the worth, dignity, and development of individuals,

communities, organizations, institutions, cultures, and societies" (n.d.b). As positive

social change can manifest at different levels—personal, familial, group, organizational,

societal, cultural, or global—the collective orientation of ethical leadership enables the

leader to transcend the myopic interest of the individual to encompass consideration of

others, the organization, and society.

The altruistic ethical leader requires a deft balance between individual,

organizational, and societal needs. In the maximization of profit paradigm of shareholder

theory, the organization, and by implication the leader, can only focus on profit making

for the organization (Queen, 2015). Catering to the needs of other stakeholders and the

society should not be misconstrued as a burden, but is beneficial to the organization on a

macroeconomic level in the creation of a stable social environment in which the

organization can thrive (Shuqin, 2014). A significant benefit of ethical leadership is that

employees will be willingly aligned with the objectives of the organization, considering

that the leader is known to be concerned about their wellbeing (Pastoriza & Ariño, 2013).

Without sacrificing the interests of one for the other, ethical leaders should find means of

protecting the interests of relevant stakeholders.

Distinction from Other Leadership Approaches as a Theory or Appendage

Scholars hold different perspectives on ethical leadership. Some see it as a

theoretical construct, comparable to any leadership theory, like transformational or

transactional leadership theories. Some authors, like Brown et al. (2005) and De Hoogh

and den Hartog (2009), conceived of ethical leadership as a different style of leadership

or as a theory of leadership (Kalshoven et al., 2011). However, ethical leadership is

increasingly being treated as a distinct leadership style instead of construing it as an

appendage of other leadership styles (Fehr, Yam, & Dang, 2015), based on Bandura's

social learning theory, that leaders use punishment and reward to motivate followers.

From this viewpoint, leaders combine the transactional use of reward and punishment

with being a good role model to externalize an ethical attitude among followers.

Some social scientists use the word theory in a broad sense to qualify any known

or proposed concept (Frankfort-Nachmias & Nachmias, 2008). In a constricted

interpretation, the theory describes a vetted relationship between two or more concepts

(Frankfort-Nachmias & Nachmias, 2008; Maxwell, 2013). In the broad sense of theory,

ethical leadership can be categorized as a theory because it is a known and studied

concept or phenomenon. However, attempts to evaluate it as a theory in the strict sense

may become problematic, given that identifying relevant concepts and articulating a testable relationship between them in a manner that will qualify it as a logically deductive theory may be contestable.

Another perspective of ethical leadership is as an ethical dimension of leadership obtainable in other leadership styles, bordering on the extent to which the leader can be conceived as leaning toward altruism or egoism (Aronson, 2001). In such connotation, ethical leadership is an appendage of other leadership styles. For instance, ethical leadership traits can be used with either transactional or transformational leadership styles. In a quantitative study that involved over 2000 technology firms in the United States, transformational leaders were more attuned with ethical leadership than transactional or laissez faire leaders (Hood, 2003). Features attributable to ethical leadership are indicative of a servant leadership approach (Othman & Abdul Rahman, 2014). Attributes of servant leadership are integrity, honesty, vested in right doing, interest in the benefit of others, and societal wellbeing (VanMeter, Grisaffe, Chonko, & Roberts, 2013); similarities of these attributes to those of ethical leadership cannot be more apparent.

Different features of ethical leadership can be found in other leadership perspectives, styles, or theories. Caldwell et al. (2012) succinctly identified the various traits of ethical leadership that can be found in transformational, charismatic, servant, covenantal, and principle-centered leadership approaches. Like ethical leadership, the transformational leader is interested in synchronously satisfying the needs of the organization and the stakeholders, especially employees. This focus on stakeholders is similar to servant leadership in which the leader is interested in the wellbeing of

employees and the fulfillment of organizational objectives (Dierendonck & Patterson, 2015; Jaramillo, Bande, & Varela, 2015). In charismatic leadership, the ethical leadership trait of relationship building can be used to encourage people to actualize their best effort through empowerment and positively affect followers' organizational commitment (Feng-Hua, You-Shiun, & Wei-Shun, 2014). Honesty and continuous learning are the focus of covenantal leadership and adherence to moral principles is that of principle-centered leadership (Caldwell et al., 2012). Although these different leadership perspectives display one or more attributes of ethical leadership, none comprehensively incorporates all the features of ethical leadership. Even benevolent leadership, which can create a culture of organizational compassion leading to job satisfaction (Karakas & Sarigollu, 2013), cannot embrace all the characteristics of ethical leadership. This fact underscores the distinctiveness of ethical leadership and makes its continuous study relevant.

Another conception of ethical leadership relegates it to a *want* rather than a *need*. A *need* is required and necessary for survival; a *want* is an extra that one may do without and still survive. Liden, Wayne, Zhao, and Henderson (2008) viewed ethical leadership as a desired appendage to leadership, given its salutary influence on enhancing employees' performance, and not a required element of leadership. In the Machiavellian view of leadership, leaders may act unethically provided it serves the interest of the leader (Hutter, Füller, Hautz, Bilgram, & Matzler, 2015). Such a view is tantamount to asserting that the unethical behaviors of Wall Street leaders that led to the economic meltdown in the United States in 2008 are acceptable because such practices helped those leaders accumulate ill-gained wealth, despite the obvious dire implications for others in

the society. "In the aftermath of the financial crisis, Marshall et al. (2013) argued that individuals with Machiavellian tendencies, tended to cluster in global financial institutions in what they termed 'corporate psychopathy' characterized by their incapacity to feel moral guilt" (as cited in Elias, 2015, p. 23). In identifying areas for future research, Groves and LaRocca (2011) emphasized the imperative of continuous study into the ethicality of leadership, given that such research is a necessary antecedent or requirement to the efficacy of any form of leadership. Although debatably, ethical leadership may not be a theory of leadership per se, it should be a required feature of any leadership theory, to be so called.

Development or Acquisition

The manner by which the leader acquires the relevant attributes of ethical leadership is important. Organizations should establish training programs to inculcate ethical leadership skills in leaders (Chughtai et al., 2015). Such training should emphasize the importance of ethical leadership, role modeling, and consequences for unethical behaviors. In the assessment of Generation Y'ers or millennials, those born between 1981 and 2000, VanMeter et al. (2013) pointed out that the lack of elements of servant leadership can be reduced by an appropriate selection process or training. Because the ethical slant of servant leadership theory makes most of its features synonymous with those of ethical leadership, one can extrapolate that selection and training can also enhance ethical leadership. The implication is that ethical leadership or servant leadership may have developed in an individual from childhood, and, where it is lacking, can be acquired through relevant training. Kalshoven et al. (2011a) echoed a similar view in asserting that organizations should pay attention to the ethical behavior of

individuals in the selection and hiring process of leaders or provide the necessary training

and development to improve the ethical posture of existing leaders, offering ramifications

for how an organization is perceived in society. These views lend credence to the concept

that development of ethical leadership is incremental and dynamic. Training that traverse

through childhood, formal education, and work environments factor into the growth of

the ethical leader.

Role modeling is a real source for the acquisition of the characteristics of ethical

leadership. In a quantitative survey of 155 managers in an insurance company in the

United States, Brown and Trevino (2014) found that role modeling that impacted the

development of ethical leadership traits in the individual started from childhood,

persisting to the career level and terminating at the top management level. Parents, peers,

teachers, religious leaders and coaches contributed to the development of the moral

values of individuals during childhood, with parents being most influential. At the career

level, immediate supervisors seemed to be most instrumental in exerting moral influence

on individuals. Building on Bandura's social learning theory, Pastoriza and Ariño (2013)

and Frisch and Huppenbauer (2014) also confirmed that immediate supervisors as role

models affect the behaviors of subordinates. Despite findings by Mayer et al. (2009) that

the tone set by the top executive trickles down, affecting the moral compass of employees

at the lower level of the organization, Brown and Trevino (2014) did not find that senior

managers' behaviors bear on the ethicality of other leaders in the organization. Despite

these differences, strikingly, role modeling in the workplace is a source of acquiring

ethical leadership traits.

Some conceive of leadership generally, and by extension, ethical leadership, to be innate to the individual. Some psychologists believe that leadership skill is inborn in the individual (Silva, 2014). This viewpoint is debatable as experience vitiates it. Children are born with no particular skills and grow up to learn them through interactions with the society and environment. Nonetheless, the source of human knowledge has been debated over time. Some philosophers, like Descartes and St. Augustine, argued that human beings are born with some intrinsic innate ideas. Other empiricist philosophers, like Locke and Hume, rejected the notion of the innateness of ideas and postulated that at birth the mind was a blank *tabula rasa*, deriving knowledge from experience (Omoregbe, 2001). Every day human experience supports the position of empiricists. For instance, if a child born in Russia was taken at birth to live with adopting parents in France, the child would grow up as a French person, displaying attendant habits and behaviors that are culturally determined. Traits of ethical leadership can only be known to the individual through interaction with others and formal knowledge acquisition. Informal training from childhood, interaction with role models, and formal training in schools, colleges, and jobs are sources of acquisition of ethical leadership skills.

The importance of formal training in the acquisition of ethical leadership skills cannot be discounted. Formal training, in the form of leadership development programs, has been found to provide new groups of leaders, generate innovative ideas, and enhance the performance of leaders (Grider, Lofgren, & Weickel, 2014). Training affects leadership skills (Culpin, Eichenberg, Hayward, & Abraham, 2014). While the influence of informal training from childhood is important (Brown & Trevino, 2014), it does not remove the influence that formal training can have in building a stable structure on such a

foundation, or even, where necessary, correct any defect in the foundation of the building of an ethical leader. Despite the doubt expressed by Walumbwa and Schaubroeck (2009) about the possibility of developing ethical leadership traits in the individual, Waldman, Balthazard, and Peterson (2011) posited that because electric connections in the brain were not found to be static, but are pliable, due to their elastic nature, leadership skills can be developed in the individual.

At the individual level, although Alexander and Buckingham (2011) partially succumbed to the notion of the innateness of ethical leadership qualities, it was still asserted that ethical leadership skills can be learned and developed through formal moral education. Such training may be enhanced by using spiritual and value-oriented principles in teaching ethical leadership (VanHise, John Koeplin, & Whitty, 2013). Ethical training should be transformative with measurable outcomes included in yearly evaluations, to prevent it from becoming mere verbal rhetoric (Yazdani & Murad, 2015). Also, given the current focus on business ethics in organizations, ethical leadership training has the potential to increase the employment opportunity available to individuals (Turner King, 2013), increasing its attractiveness.

At the organizational level, investment in regular training programs in ethical leadership will yield dividends for the organization, reflected in a warm work environment that is congenial to growth (Taylor & Pattie, 2014). At the societal level, Luk (2012) proposed a model that emphasized ethical leadership training and ethical training of employees, because role modeling is an insufficient medium of cascading ethical behaviors. Roberts (2015) posited that leadership development training should not be limited to classroom teaching, but should be interactive and include reflections,

activities, and relevant experiences, based on action learning theory propounded by Revans (1982). Overall, formal and informal training in schools and work environments need to be encouraged to enhance the development of ethical leadership skills.

Implications for the Organization

      Stakeholder relationship. Ethical leaders' quests to cater to the needs of relevant stakeholders is likely to result in a remarkably healthy relationship between the organization and the stakeholders. This fostering of stakeholder relationship will mutually benefit the organization and the stakeholders. Although ethical leadership has implications for the job satisfaction of employees, organizational goals will be difficult to meet without a satisfied workforce (Yang, 2014). Careful selection process and training programs will underscore ethical leadership principles, enhancing the social responsibility of leaders (Groves & LaRocca, 2011). CSR spending may be a waste or beneficial to the organization depending on perspective (Hogan, Olson, & Sharma, 2014). With leaders who are proponents of CSR and focused on stakeholders, customer loyalty, and brand equity is enhanced (Hur, Kim, & Woo, 2014). Such leaders must be able to carry workers along and identify relevant stakeholders (Dobele, Westberg, Steel, & Flowers, 2014). Leaders who consider the inputs of stakeholders have recorded considerable success (Doh & Quigley, 2014). The reputation and success of the organization may be considerably impacted by the relationship built by the ethical leader with stakeholders.

      Decision making. Effective decision making affects the positive or negative direction of an organization. Piccolo et al. (2010) found that the ethical leader allows followers to participate and share in decision making leading to increased job

performance and commitment to organizational objectives. Whether rewards, intrinsic or extrinsic, are a motivational basis for making ethical decisions is debatable as rewards directly vitiate the selfless nature of the ethical leader who works for the wellbeing of others. As Maslow (2000) posited, eupsychian management is anchored in the good nature and selflessness of the self-actualized individual. At the pinnacle of the hierarchy of needs, the ethical leader is more tuned to making decisions that will uplift others and the society. The ethical leader will make such decisions altruistically, with profound impacts on others and the progress of the organization.

Making ethical decisions is essential for the realization of organizational objectives. The selfishness of corrupt leaders who are only interested in wealth for themselves led to the collapse of many organizations like Enron and the downturn in the U.S. economy in 2008. The general problem identified in this study necessitated the need for a further understanding of the phenomenon of ethical leadership as a lived experience, from followers' perspectives. As Brown and Trevino (2014) found, the selfishness of the Machiavellian leader is incongruent with ethical leadership. The finding by Den Hartog and Belschak (2012) that the adaptability of the Machiavellian individual makes it possible to be self-centered and at the same time selfless is susceptible to logical incoherency. This position of Den Hartog and Belschak, echoed in Graham, Ziegert, and Capitano (2015), asserted that it is the tone and mode of communication that affects employees' behavior and support for organizational decisions; not necessarily the form or style of leadership. The ultimate goal of the Machiavellian leader is the furtherance of personal aggrandizement, and that of the ethical leader is the betterment of others, including the organization and society.

Despite the pressure on leaders to act unethically during economic downturns (Hagel, 2012), to be constructive, organizations should invest in training to enable leaders to make ethical decisions (Cohen, 2013). Training in business ethics have to start in business schools to prevent recent financial and unethical fiascos that shook the world economy (Gu & Neesham, 2014). This ethical orientation requires consultation that will be enhanced when leaders pay attention to the relational aspect of decision making (Verbos & Miller, 2015). Decision making that is cognizant of the needs of stakeholders will advance the interests of the organization as employees will be committed and customers will be loyal.

Empowerment. Empowerment in ethical leadership has the potential to prove beneficial to the organization. Empowerment can lead to an increase in positive public perceptions of the organization as being transparent and safe to engage in business (Lail, MacGregor, Stuebs, & Thomasson, 2015). Empowerment removes indifference that some employees may feel toward the actualization of organizational goals as they gain a sense of psychological ownership (Lizar et al., 2015). Empowerment has implication for the individual development of followers, imbuing them with a feeling of responsibility to develop themselves through learning and training. Empowerment "stands for giving autonomy to followers to perform tasks, developing their talent and letting them engage in effective self-leadership" (Dierendonck & Patterson, 2015, p. 126). Those aspects of the operation or process of the organization that employees hitherto did not understand or did not learn about, as they were seen as the problems of leaders, may ignite employees' curiosity as they now feel a sense of responsibility to perform.

The behavior of the ethical leader increases the willingness of followers to participate proactively and positively in the activities of the organization (Demirtas, 2015). Empowering followers have direct implications for the successful implementation of organizational objectives (Brumm & Drury, 2013). However, leaders need to exercise discretion in empowering individuals, based on their capability to ensure responsibility (Cohen, 2013). Because management means harnessing resources and employees control other resources, being able to use all potentials of employees through empowerment may increase the competitive advantage of the organization.

Organizational change. The growth, competitiveness, and success of an organization is contingent on the leaders' ability to identify, initiate, respond, and adapt to change. Change is inevitable and as Heraclitus, the famed philosopher, asserted, the only thing that is constant is change. Because change management is the process of energizing others toward the realization of change from a present state to an envisaged state (Adeniji, Osibanjo, & Abiodun, 2013), ethical leaders should ensure the process of change is fair and just to all concerned (Grover, Nadisic, & Patient, 2012). Ethical leaders create an atmosphere of trust that is essential to the change process (Sharif & Scandura, 2014) and organizations need complex adaptation in responding to change, as there is no uniform approach (Poblador, 2014).

Applicable change models should reflect the realities of the organization and the society (Van de Ven & Sun, 2011). For instance, paternalistic leadership, albeit applicable in India in the implementation of change, due to high power distance and collectivist orientation, the low power distance in the United States makes its use

inapplicable (Pellegrini, Scandura, & Jayaraman, 2010). Such adaptation will be easy for the ethical leader because ethical leadership is amenable to most leadership approaches.

Initiating and successfully implementing change requires the support of followers. The ethical leader's rapport building capability and concern for stakeholders will be germane in garnering necessary support for change. Because the complexity of change involving humans is not amenable to a hierarchical approach (Waltuck, 2012), leaders need to be trained in systems thinking methods (Radwan, 2010). The interaction of the ethical leader with stakeholders and concern for their needs will be instrumental in such systems approaches. The interests and feelings of relevant parties impacted by the change will be thoroughly considered for successful change implementation (Quy Nguyen, Corley, & Kraatz, 2014). Involvement of followers in the change process from inception will lead to the acceptability of the initiated change and commitment to ensuring successful implementation (Halkos & Bousinakis, 2012). Even in dire situations that entail the cutting of salary, an ethical leader who is empathic and conscious of the effects of decisions on subordinates will still be able to garner support in the implementation of such an adverse decision (Dietz & Kleinlogel, 2014). Organizational change will be enhanced by effective communication (Kupritz & Cowell, 2010; Singh, 2013); a feature pivotal to ethical leadership. The commitment of the ethical leader to relevant stakeholders might make the use of all appropriate tools that will bring about desired change in the organization easy to adopt.

Organizational success. Cohesion is important in the smooth running of any organization. When employees are uncivil to each other, necessary cohesion and camaraderie will diminish, in turn, diminishing processes, products, and services. Relying

on Bandura's social learning theory, Taylor and Pattie (2014) concluded that ethical leaders reduce incidences of incivility in the organization, as followers tend to emulate the proper behaviors of ethical leaders. The importance of cohesion in ensuring organizational success is further accentuated by teamwork, essential in accomplishing organizational goals. Most works in the organization are performed at the team level, and the orientation of such groups is based on their ethical disposition, influenced by the leader (VanMeter et al., 2013). Teams headed by leaders deemed ethical will galvanize support and build the understanding needed to further desired change.

Considering that the resources of the organization are under the direct control of employees, their continued commitment is essential to ascertain that the organization can succeed in an extremely competitive business environment. The importance of ethical leadership in the organization cannot be underrated, especially given recent findings that the performance of the organization is considerably affected, be it indirectly, by the ethical inclination of leaders (Eisenbeiss et al., 2015; Shin et al., 2015). Although there may be credence to the argument of Jaros (2012) that lack of alternative employment opportunities may be detrimental to boosting employees' commitment to the organization, the conclusion that adequate material compensation will cement the bond between the individual and the organization is controversial. This view of the impetus of compensation has its roots in Skinner's operant conditioning, by which positive and negative reinforcements were seen as the only source of motivation for human behaviors. Although operant conditioning, reflected in the use of reward and punishment, may have an immediate benefit, it is destructive to relationships and harmony in the organization (Strickler, 2006). High or adequate pay, though significant, is not synonymous with

employee commitment. The human nature of the employee is complex with multiple needs that should not be reduced to such a simplistic solution (Morgan, 2006). Despite the position of Lawton and Páez (2015) that "the effectiveness of leaders is determined by organizational factors rather than ethical factors" (p. 647), the virtuous behavior of an ethical leader is a source of commitment to the organization (Pastoriza & Ariño, 2013). Ethical leadership impacts performance of employees at their job through motivation (Bouckenooghe, Zafar, & Raja, 2015). Ethical leadership enhances organizational success by helping foster commitment among employees toward the realization of corporate objectives.

Organizational success in today's stiff competition is contingent on the extent to which the organization can identify and use innovative ideas. Innovations that propelled many organizations into phenomenal success were attributed to employees. The degree to which the leader is perceived as being ethical bears directly on the creative work behaviors of individuals in the workplace (Yidong & Xinxin, 2013). Innovative work behavior has the potential to improve work processes, services, and products through the conscious efforts of individuals to generate and apply new ideas that will enhance organizational performance (Janssen, 2005). As ethical leaders show a genuine commitment to the personal wellbeing of employees, employees are motivated to actualize their best potential to improve the services and products of the organization. Clearly, ethical leadership is not the only factor contributing to innovation. For instance, available organizational resources can also influence change and a lack of resources will make it difficult for some innovative ideas to be brought to fruition, despite the good intentions of the ethical leader.

The success of an organization is measurable by the extent to which customers are satisfied. Employee engagement is critical to boosting customer satisfaction, thereby bolstering organizational success and profitability (Sharma & Kaur, 2014). Employees who find the unethical behaviors of their leaders repulsive are likely to disengage and become disinterested in increased customer satisfaction. The value orientation of leaders affects the values subordinates display in interacting with clients (Mullins & Syam, 2014). The level of customer satisfaction will increase if employees are adequately empowered, which in turn will impact the quality of services or products (Abbasi, Khan, & Rashid, 2011). Empowerment of followers, as a core characteristic of ethical leadership, will be reflected in quality services and products that will satisfy customers and keep them loyal.

Implications for the Individual

Feminism. Gender inequality is a problem not only for the organization but for society, and issues of feminism is one recurrent theme in CMS. In organizations, problem of inequality of pay, the glass ceiling, sexual harassment, and consideration for peculiar feminist needs are some endemic issues with which women have to contend. Former Chilean President, Bachelet (2012) pointed out that inequality in gender can no longer be relegated to the background but must be given prime attention to ensure the building of a vibrant and peaceful society. The problem of gender inequality has become so rife that even in the academic community, where individuals are supposed to be knowledgeable, tolerant, and accommodating, a presumption of incompetence persists, as do institutional policies that block the progress of women in the workplace (MacInnis, 2014). To end this quagmire requires ethical leaders who will empower individuals and treat women fairly

by adopting policies that bring women's issues to the forefront with equal pay and job opportunities. As salutary as these efforts may be, leaders need caution to ensure reverse feminism does not develop, such that too great an emphasis is placed on equality to the neglect of men in the workplace.

Apart from normal ways in which gender inequality affects women generally, and although statistically women represent about half of the human population, their representation in top leadership positions is low despite noticeable improvements. Female leaders are comparatively ethical and conservative (Ho, Li, Tam, & Zhang, 2015). Women start with equal pay at entry level (Tate & Yang, 2012). Even with the disparity between genders being bridged educationally and socially, the occupancy of women in leadership role is still below par (Schuh et al., 2014). Relying on evolutionary theory and a social-structural perspective, Schuh et al. (2014) concluded that the desire for power motivation is higher in men, accounting for their quest for and being placed in positions of leadership more than their female counterparts. Evolutionary theory attributes the ascendancy of power motivation in men to their sexual prowess to impress women (Eagly & Karau, 2002). Men's social-structural perspective would indicate that traditionally men are perceived as being forceful, domineering, and controlling, whereas women are pictured as having a communal nature and are considerate, tender, and loyal (Tooby & Cosmides, 1992). The social-structural perspective makes leadership roles more amenable to the qualities that men supposedly have, wherein men's intense sexually driven quest for power raises their power motivation. Although these viewpoints may carry some credence, the evolutionary theory fails to account for the sexual orientation of lesbians, who may have the same rationale as their male counterparts to strive for

positions of leadership to attract and impress prospective mates. A social-structural

perspective can be faulted because some men fit the description ascribed to women and

should then be deemed unsuitable for leadership positions. The equitable treatment of

individuals and concern for others that are important in ethical leadership may overcome

these shortcomings and ensure fair treatment of every individual, irrespective of gender.

It is tendentious to assume and canvass for unbridled equality of sexes without

giving credence to the times feminine issues require being treated differently to ensure

fairness. Although traditionally, traits like compassion are presumed peculiarly feminine

(Yu-Kang, 2014), little attention is paid to the notion that the role of women in the family

sometimes puts them at a disadvantage to compete for leadership positions with their

male counterparts. Women take time off from work to cater to newborns and elderly

family members and have had to settle for lower pay upon return to the workforce.

Peculiar hormonal imbalances during pregnancy have been identified as the cause of

mood swings during the antenatal period, and may preclude some females from aspiring

to a leadership position who would have if they had not been pregnant. Such mood

swings sometimes degenerate into serious depression, anxiety, and negative feelings

(Chua, Wang, & Chen, 2014). These negative feelings may become severe enough to

lead to premature delivery (Lukasse, Helbig, Benth, & Eberhard-Gran, 2014). Even after

child delivery, reentry into the workforce and balancing work–life schedules may be a

considerable challenge, leading to emotional instability (Spiteri & Xuereb, 2012). In an

attempt to mitigate such disadvantages, some corporations like Apple and Facebook are

encouraging aspiring young female executives to freeze their eggs. As ingenious as this

may seem in helping women compete, it is merely a cosmetic treatment that leads to a

postponement of difficulties. Leaders who treat all employees with decorum and fairness will not be caught in the web of the problems of feminism (Mehta & Sharma, 2015). The quest for fairness ingrained into the character of an ethical leader may be an antidote for addressing this seeming inequality of women.

Sexual harassment puts women at a further disadvantage in retaining and keeping a job, and aspiring to or attaining leadership positions. Sexual harassment in the workplace means behaviors of unwanted sexual advances that often hinge on superiority relations (McDonald, 2012). Thus, individuals in positions of authority use their elevated status to solicit sexual favors from subordinates in exchange for promotions, recognition, and rewards in the workplace. Given that sexual harassment is actionable and may become a legal liability to the organization, organizations should have clear rules and regulations in place to halt such actions (Tudor, 2012). Although, training of all concerned about relevant policies regarding sexual harassment may curb its incidence (Trotter & Zacur, 2012), ethical leadership may be a more practical means of dealing with sexual harassment. Not only will ethical leaders eschew such practices, but because followers tend to emulate the behaviors of ethical leaders (Frisch & Huppenbauer, 2014; Pastoriza & Ariño, 2013) the shunning of sexual harassment will permeate the entire organization.

Job satisfaction. The apparent concern of ethical leaders for others' wellbeing, especially employees, will ensure they are thorough in guaranteeing job satisfaction. In enunciating the elements needed to create a *gracious space* in spirit, others, environment, and social learning, Hughes (2012) emphasized that the physical setting and setup of the workplace creates an ambiance that enhances productivity and job satisfaction.

Notwithstanding the finding of Yang (2014) that ethical leadership does not have a direct impact on the wellbeing of employees, others found it positively impacts job satisfaction. For example, Chughtai et al. (2015) expressly found that ethical leaders can enhance the wellbeing of employees. Instead of focusing only on implications for profits or resources of the organization, the ethical leader may ensure the comfort of workers, to stimulate their satisfaction. In defining job satisfaction as the joy or happiness employees derive from doing their job, Celik et al. (2015) established that ethical leadership enhances the satisfaction of workers in a manner that increases their dedication to their jobs and the organization.

Pay and emolument packages are not synonymous with satisfaction with the job one does. A person may be highly remunerated, but still feel unhappy in doing the job, or vice versa. For instance, employees who are family members will take lower pay, deriving their satisfaction from their contributions to their family business (Block, Millán, Román, & Haibo, 2015). Hence, organizations should look beyond pay to identify other areas—feedback, vertical distribution of jobs, and relationship building— that will imbue a sense of satisfaction in employees (Williams, McDaniel, & Nguyen, 2006). Leaders should take into account cultural inclinations as Luna-Arocas and Tang (2015) found that Spanish professors are less concerned about their earnings compared to how others are paid; a factor that was found to be important to their U.S. counterparts. Ethical leaders' concerns about stakeholders' wellbeing and the building of relationships with others will help them identify different needs of employees that may augment job satisfaction.

Although job satisfaction transcends pay, pay represents a significant portion of what will impact job satisfaction. The contentment associated with pay, oftentimes, is not reducible to the amount or figure earned. Relying on discrepancy theory and equity theory of pay satisfaction, Ruiz-Palomino et al. (2013) posited that the extent to which the leader is perceived as being ethical, influences individual conviction of pay satisfaction. Equity theory compares individual pay with those of others, whereas discrepancy theory evaluates pay fairness based on what the individual thinks is fair for the job done. The influence of ethical leadership on pay satisfaction aligns with the perception of fairness embedded in ethical leadership. Hence, employees may feel satisfied with the pay received by anchoring it to the equitable disposition of the ethical leader.

Underscoring the importance of being able to attract and keep the best employees in the industry for organizational growth and development, the impact of job satisfaction on employee turnover cannot be discounted. Palanski, Avey, and Jiraporn (2014) found a direct correlation between ethical leadership and low turnover, due to increased job satisfaction. Because employees under the supervision of ethical leaders seem to be satisfied with their jobs, they have less inclination to search for another job, leading to a reduced turnover. Ethical leadership induces job satisfaction in an individual by spurring a psychological feeling of ownership (Avey et al., 2012). Such feelings of ownership are bound to elicit commitment, which may reduce turnover in the firm.

Motivation and development. Ethical leadership can motivate others to change their behaviors and dispositions. Identification of the sources of motivation for employees is paramount to the realization of organizational goals (Guillén, Ferrero, & Hoffman,

2015). The values the ethical leader espouses influence and modify the behaviors of

followers (Zhu et al., 2016), enabling followers to pay more attention to the overall

interest of the organization rather than their individual advancement (Den Hartog &

Belschak, 2012). Such followers are often willing to forgo their own conveniences, such

as accepting a reduction in salary, or taking planned time off from work in a period of

economic downturn, if they believe that such actions will further the interest of the

organization. This view is utilitarian in perspective as it means that the collective interest

or the greater good of the organization as a whole is given preeminence over individual

concerns. It also borrows from the attributes of ethical leadership by which the leader is

collectively focused; based on Bandura's social learning theory, the ethical leader can

influence the orientation of followers (Mayer et al., 2009).

Responsibility, another noted attribute of ethical leadership, can be a source of

motivation for followers. The ethicality of the leader motivates employees to assume

psychological ownership for activities in the organization, especially in times of change

when managers' capabilities may be overstretched due to the enormity of work required

to manage effectively the change process (Avey et al., 2012). The importance of the full

cooperation and participation of followers during times of change cannot be

overemphasized; their lack of support may lead to sabotage and derailment of envisaged

change.

The impact of ethical leadership in motivating others can also be discerned in role

modeling. Role modeling at childhood, workplace, and top management levels affects the

ethical orientation of a leader (Brown & Trevino, 2014). Thus, ethical leadership could be

a social learning process, building on experiences from childhood through adulthood,

especially in the workplace context. Xiaojun and Guy (2014) defined ethical leadership as the extent to which an overseer can be a role model for followers and give appropriate supervision. Brown and Trevino (2014) made a clear distinction between being an ethical person and being an ethical leader, as the former is obtainable through childhood role modeling and the latter can be acquired in the workplace. Thus, role modeling in childhood can induce honesty and treating others decently in the individual, whereas ethical leadership, which involves imparting ethical values to others and punishing any deviation, is acquirable through interactions with role models in the workplace. Such workplace role modeling motivates followers to act ethically and enhances the development of future ethical leaders (Brown & Trevino, 2014).

This finding is justified by deep reflection and corroborated by social learning theory (Brown & Trevino, 2014). For instance, Bandura (1977), in propagating social learning theory, asserted that individuals learn vicariously in a social setting by emulating behaviors in others that elicit rewards and shunning those that bring punishment. This position of Bandura is comparable to the finding of Skinner (1966) in using positive and negative reinforcements in operant conditioning to shape human behavior. Such role modeling can benefit from the integration of the best of both worlds in the conception of the organization as an internal market and human community (Cunha et al., 2014). The social learning account of Brown and Trevino (2014), reflected in role modeling, albeit defensible, failed to consider that formal education or training, in or outside the work environment, plays a pivotal role in the shaping of ethical leadership characteristics in the individual. Without taking this training tangent into consideration, the many scholarly

works that contributed to the development of ethical leadership, including that of Brown and Trevino (2014) and this study, will be an effort in futility.

Motivation and development of followers can also be enhanced by the feature of empowerment in ethical leadership. Empowerment can lead to an increase in the creativity potential of followers as they will feel a sense of responsibility to contribute positively to the growth and development of the organization (Zhang & Batol, 2010). In today's competitive environment, it is pertinent for organizations to "empower employees for optimum performance and job satisfaction" (Jain & Jain, 2014, p. 34), which may remove the indifference that some employees feel toward the actualization of organizational goals. This empowerment has implications for the individual development of followers as it imbues them with a sense of responsibility to develop themselves through learning and training.

Implications for Society

Societal development. Ethical leadership in the organization has implications for the development of the society. On the macroeconomic level, because ethical leadership has the potential to sustain and enhance the development of successful organizations with added altruistic societal focus (Yazdani & Murad, 2015), such success will reverberate in the economic growth of society in enhanced GDP. Society will also not be saddled with the responsibility of salvaging some organizations that are deemed to be too big to fail, as in the 2008 U.S. economic catastrophe. Ethical leadership does not only have applicability to the organization; it can be used effectively in running society and the interconnected, globalized economy (Lakshmi, 2014). This interconnectedness may lead

to a reduction of the poverty level, increased protection of the environment, social justice, and peaceful coexistence of societies.

Socially conscious leader and CSR. Ethical leadership is not merely about the organization but ensures the leader is socially aware of the ramifications of actions and inactions of the organization on the society. Most studies on ethical leadership only concern its effect on employees; rather, ethical leadership should involve other stakeholders, including society (Frisch & Huppenbauer, 2014). Individual members of society either have investments or have vested interest in organizations as stakeholders, requiring maintenance of their trust (Plinio et al., 2010), perhaps necessitating greater effort and resources to CSR issues. Investment in CSR activities is mutually beneficial to society, the organization (Blodgett, Hoitash, & Markelevich, 2014) and the environment (O'Riordan & Fairbrass, 2014). The planet's resources are continually depleted with a potential for scarcity (Müller & Pfleger, 2014). CSR initiatives, targeting the needs of individuals at the five levels identified by Maslow, will contribute to the enhancement of a balanced work–life among workers. Such CSR initiatives have implication for positive social change (Tongo, 2015).

The political fabric of society can benefit from ethical leadership. Not only organizations need ethical leadership; society can take advantage of a new breed of ethical leaders who will be cognizant of the impacts of their actions, inactions, and decisions on all stakeholders and the environment. "Ethical leadership is crucial in the construction of good governance practices" (Othman & Abdul Rahman, 2014, p. 370). Ethics in leadership will reduce the prevalence of politicians who are interested only in the personal benefits they can accrue from the use and misuse of power. Such socially

conscious disposition of political leadership, derivable from ethical leadership, will lead

to the growth of society, better environmental protection, and the entrenchment of social

justice. The ethical perception of the leader and concomitant ethical climate is imperative

for successful governance, as it portrays government as reputable and credible (Raile,

2013). Adoption of ethical leadership by political leaders has greater ramifications for

global peace and harmonious coexistence. Hindmoor and McConnell (2013) attempted to

explain the world financial crisis of 2008 as attributable to the focus of leaders on more

pressing issues and the avoidance of stress in the body politic. Such a crisis may have

been averted if politicians had adopted ethical leadership, protecting the interests of

others in society against the financial voracity of corporate leaders. In aligning with

ethical norms, global leaders need to be inclusive and show equal concern for the welfare

of others (Drydyk, 2014). Ethical leaders in the political arena, in their generous

disposition about being genuinely concerned about the wellbeing of others, may strive for

the eradication of poverty, global peace, and the avoidance of war.

  Positive social change and Gross National Happiness (GNH). Ethical leaders

have the potential to bring about positive social change. Presently, leaders are

increasingly disconnected from stakeholders and are more focused on the attainment of

personal and organizational goals, and the unbridled accumulation of wealth. Ethical

leaders' ability to identify and address stakeholders' issues will bring about positive

changes not only in organizations but in society (Lotila, 2010). The triple bottom line

issues of profit, social justice, and environmentalism will be jointly used as metrics of

performance by organizations (Slaper & Hall, 2011). The consensus among researchers is

"that leaders today should be wakeful and mindful of stakeholder needs and not merely

shareholder needs" (Marques, 2012, p. 104). These shifts in focus that will be supported by ethical leadership may help prevent a rehash of the kind of economic problems of the magnitude of the fall of Wall Street in the United States in 2008, which Verschoor, (2015) blamed on the unethical behaviors of organizational leaders.

Social change can be at the individual, organizational, and societal levels, with ramifications for GNH. Ethical leadership, in bringing about positive social change at the individual level, is a real source of happiness for the individual, as reflected in job satisfaction (Celik et al., 2015; Yang, 2014)). Such job satisfaction translates to optimal performance and competitiveness of the organization (Hughes, 2012). As different individuals who work in organizations have relational ties with others in society, like family and friends, their personal happiness has the potential to affect others in society, thereby creating positive social change and enhancing societal GNH. For instance, in a study of 193 employees and their families in a bank in China, Liao, Liu, Kwan, and Li (2015) showed that ethical leadership at work directly enhances the happiness and satisfaction of employees' domestic partners. Proponents of GNH hope it will shift focus away from profit reflected in GDP and emphasize the quality of life and family that bring happiness to the individual (Bates, 2009). Although GNH may not be the only scale of measurement in many societies, the possibility of it being used in conjunction with GDP offers promise. As job satisfaction was shown to be more than pay (Hughes, 2012; Williams et al., 2006), growth and change in society can be measurable outside of purely economic parameters to include metrics that evaluates other values that make people happy, like family.

Choice of Methodology

The use of the quantitative method of inquiry by researchers is commonplace despite the different methods and approaches used to investigate and understand the phenomenon of ethical leadership. The number of studies on ethical leadership increased dramatically, accentuated by the economic downturn in 2008. The quantitative method is mostly used to test the relationship of ethical leadership with one or more other concepts or outcomes. Taylor and Pattie (2014) examined the relationship of ethical leadership with incivility in the workplace; Lu and Lin (2014) with the behavior of followers; Neubert, Wu, and Roberts (2013) on its effect on performance; and Brown and Trevino (2014) on its relationship with motivation or role modeling. The most popular quantitative measurement tool is the 10-point Ethical Leadership Scale developed by Brown et al. (2005). Other notable quantitative ethical leadership analysis tools are the Ethical Leadership Behavior Scale by Tanner, Brügger, van Schie, and Lebherz (2010), and the Ethical Leadership at Work Questionnaire developed by Kalshoven et al. (2011b). The justification for the use of quantitative research in ethical leadership studies, though diverse, does not make it suitable for this research. The quantitative method is appropriate to discern relationships among variables, test a theory, and understand why certain factors affect or may lead to particular results. These were not the focus of this study; rather, the present study was directed toward an in depth understanding of ethical leadership as a phenomenon.

The qualitative method of inquiry is often used when a researcher wants to understand the meaning of a phenomenon or concept. The exploratory nature of the phenomenon of ethical leadership makes it amenable to the qualitative approach (Resick

et al., 2011). The qualitative approach will allow for the gathering of in depth information

on ethical leadership, especially in areas where a dirge of studies have been

systematically conducted on the phenomenon (Eisenbeiss & Brodbeck, 2014; Eisenhardt,

1989), as reflected in the shortage of studies on ethical leadership using followers as

research participants. Studies that aim at understanding people's experience of a

phenomenon, without being constrained by fixed classifications, are better performed

qualitatively (Patton, 2002, Yin, 2009). The qualitative study enables the researcher to

understand the lived experiences of a phenomenon (Miles et al., 2014), which is

particularly relevant in this study, designed to understand the meaning of ethical

leadership. By allowing for the contextualization of meaning (Maxwell, 2013), the

qualitative method enhanced a deeper understanding of the meaning of ethical leadership

as experienced in particular contexts. Thamhain (2014) observed that the complexity of

today's business environment warrants the use of mixed methods, which combine the

best in qualitative and quantitative methods. On the contrary, Owusu-Bempah (2014), in

canvassing for the utilization of the Q method, opined that limited resources,

cumbersomeness, time consumption, and its complicated nature make mixed methods

unattractive to researchers. These factors support the absence of mixed methods in this

study. The open ended nature of the research question of this study makes the qualitative

method most suitable to explore the research problem (Patton, 2002; Glaser & Strauss,

1967; Maxwell, 2013). Understanding the meaning of the phenomenon of ethical

leadership from the perspectives of followers, as a population less researched in the

understanding of this phenomenon, was better explored qualitatively.

Summary and Contribution of Study to Literature

The literature review indicated that ethical leadership, though a relatively new phenomenon, has had significant numbers of studies carried out in a short period. Its sudden popularity is understandable, given its antecedent in the unethical behaviors of leaders that culminated in the near collapse of Wall Street in 2008. Though discussions on ethics in leadership date back to the time of the great Greek philosophers, Plato and Aristotle, the popularity of ethical leadership as a management construct is attributable to Ciulla (1995) and Brown et al. (2005). Since then, researchers have attempted to understand its meaning from a stakeholder perspective, a cultural angle, a normative lens, and goal orientation. Without an agreed set of attributes, consistent characteristics of ethical leadership in most studies included humility, wellbeing, honesty, relationship building, accountability, fairness, transparency, empowerment, and collectivism. Despite contention about its conception as a theory or leadership style, ethical leadership is identified with characteristics that are worthwhile and to which leaders may aspire, through formal and informal training and role modeling. Cultivating and encouraging ethical leadership in the organization has marked implications for the individual, the organization, and society. The use of the qualitative methodology further strengthened basic comprehension of the phenomenon of ethical leadership.

Gap in the Literature

As the review of the extant literature revealed, many studies exist on ethical leadership; thus, it is pertinent to explain the need for this study. Despite considerable research on ethical leadership, most studies, especially qualitative studies like those by Eisenbeiss and Brodbeck (2014), Frisch and Huppenbauer (2014), and Resick et al.

(2011), were conducted using leaders as research participants. Leaders, as research participants, may embellish the meaning of ethical leadership in their favor, leading to a skewed understanding of the phenomenon (Heres & Lasthuizen, 2012). Excluding followers, who constitute a significant population that is directly affected by ethical leadership and should be allowed to express their understanding of it may limit available knowledge on the phenomenon. To redress this seeming gap, Yang (2014) and Heres and Lasthuizen (2012) advised that future research should specifically target followers as a research population that will broaden understanding of ethical. This study attempted to bridge this observed gap in the extant literature and contribute to a richer and broad understanding of the phenomenon of ethical leadership by focusing on employees as research participants. The use of the qualitative method and transcendental phenomenology aided in the understanding the phenomenon of ethical leadership as a lived experience.

Chapter 3: Research Method

The purpose of this transcendental phenomenological study was to explore the characteristics of ethical leadership as a lived experience from the viewpoints of followers in a public organization in New Jersey. Importantly, the scope of this study was limited to followers only, being the least researched among relevant stakeholders, with the potential to broaden current knowledge on ethical leadership from the viewpoints of this neglected population. Followers constitute a significant stakeholder block in any organization. This exploratory study, like that conducted by Trevino et al. (2003) using executives, was carried out to underscore commonalities and recurrent themes among the perceptions of followers about the ethical and unethical behaviors of leaders. The gleaned information may enhance current knowledge about the characteristics of ethical leadership. The resulting robustness in the knowledge of the attributes of ethical leadership from the perspectives of followers may contribute to the wellbeing of others in bringing about positive social change at different levels.

This chapter includes the research method and particular design used in this study and the basis for such selections. While clearly enunciating possible ethical issues and necessary remedies, I clearly describe the role of the researcher in the study. I justify the manner in which participants were selected and the modality for data collection. I elaborate on specific elements of the procedure for data collection to allow for possible duplication of the research by others. In defending strategies for the collection and analysis of data, I discuss issues of ethics, reliability, and trustworthiness.

Research Question

What are the lived experiences of frontline employees in a public organization regarding their expectations, understanding, and interpretations of the characteristics of ethical leadership?

Research Design

Research Method

The central phenomenon of this proposed study is ethical leadership, interpreted as the ability of the leader to be conscious of and uphold the wellbeing and dignity of others, especially stakeholders. Researchers of several studies conducted on ethical leadership used quantitative (Brown & Trevino, 2014; Lu & Lin, 2014) and qualitative methods (Eisenbeiss & Brodbeck, 2014; Resick et al., 2011). Most quantitative studies on ethical leadership assessed or determined its effect or relationship with other concepts. Neubert et al. (2013) used the quantitative method to evaluate the impact of ethical leadership on performance, whereas Taylor and Pattie (2014) used the quantitative method to measure the influence of ethical leadership on incivility in the workplace. Because this study was not about measuring relationships among variables, the quantitative method was inappropriate.

The qualitative method was more suitable for this study aimed at gleaning a thorough understanding of ethical leadership as a phenomenon. The use of the qualitative method for this study allowed for an in depth understanding of the phenomenon of ethical leadership (Eisenbeiss & Brodbeck, 2014; Eisenhardt, 1989; Yin, 2009). Attempting to understand the phenomenon from the perspective of different participants enhanced the identification of patterns and themes as they emerged (Moustakas, 1994), predominantly

from interviewing research participants in their natural setting. Such face to face

interviews, distinct from virtual interviews, also allowed for the observation of nonverbal

cues that may be pertinent to a further understanding of the phenomenon studied. The use

of more than one source of data collection in the qualitative method enhances the

robustness of the data collected (Maxwell, 2013). In this research, I used one source of

data collection, interviews, supplemented by observations, where relevant. The

exploratory nature of the phenomenon of ethical leadership makes it amenable to the

qualitative approach (Resick et al., 2011). The flexibility of the fact finding element of

the qualitative approach allows for identification of emerging ideas and patterns

(Maxwell, 2013), which was relevant to a thorough understanding of the phenomenon

studied. The emergent nature of the qualitative approach accommodated diverse views

that were synchronized for evolving themes. This process is distinct from the quantitative

method, where stringent guidelines may impede the identification of developing themes.

The philosophical assumption is necessary in the choice of the qualitative method

for this study. Typical philosophical assumptions that inform research approaches include

postpositivism, social constructivism, pragmatism, advocacy, and postmodernism. The

interpretive or philosophical framework that informed this study was social

constructivism in the sense that I aimed the study to increase understanding of events,

phenomena, or experiences in society. Social constructivism allows researchers to

understand a phenomenon from the viewpoint of participants (Saha, 2014). The social-

constructivist philosophical assumption relies on the use of broad and open ended

questions that elicit broad answers, expanding the scope and meaning of the phenomenon

being studied. The social-constructivist worldview acknowledges that people generate

meanings of a phenomenon from the social engagements of individuals in trying to understand the spatiotemporal reality in which they live (Saha, 2014). Such meanings intersperse with sociocultural settings and are subject to changes and modifications. "Reality is socially constructed and anthropocentric" (Gamage & Wickramasinghe, 2014, p. 94) and requires the use of the qualitative method to understand it. "The constructionist paradigm offers a far more suitable basis for understanding leadership and organization" (Hornstrup, 2014, p. 9). Unlike the rigidity of the postpositivist perspective, the flexibility that the social-constructivist worldview allows makes the qualitative method suitable for this study, aimed at understanding the phenomenon of ethical leadership from the experiences of participants.

The research question plays a pivotal role in the choice of methodology. Research studies that address *how* and *why* questions are better addressed using the qualitative method (Yao, 2014, Yin, 2009). Some questions are not amenable to numerical answers and can be dealt with in a broadly descriptive manner that a qualitative approach allows (Patton, 2002). People's emotions, actions, thought processes, and feelings are not explainable by statistical computations obtained by using the quantitative method (Trisca & Ciortuz, 2011). Given that the research question in this study was open ended, a qualitative approach was apt, in contradistinction to a quantitative approach that is agreeable to closed ended questions. Emphasizing that the primary distinction between quantitative and qualitative methods is the research question, Starr (2014) maintained that the open ended nature of research questions in the qualitative inquiry will yield robust information. The research question in this study was geared towards understanding the feelings, emotions, experiences, and opinions of research participants about the

characteristics of the phenomenon of ethical leadership. The descriptive and exploratory nature of the qualitative method was more suitable for capturing the essences of the phenomenon than the detached, statistical computation inherent in the quantitative approach.

The audience is important in the choice of a methodology. As a doctoral study, the intended audience of this study is the academic community. The popularity of the quantitative method in the academics cannot be contested. Nonetheless, the rigidity, numerical analysis, single source of data collection, and unidirectional logic in the quantitative approach made it unattractive for this study. The objectivity, generalizability, and reliability that the quantitative method has over the bias susceptibility and subjectivity in the qualitative approach should not be discounted. Admittedly, such advantages of the quantitative approach may explain its popularity in psychology and the social sciences. Freeman et al. (2015) pointed out that the fresh and plural approaches that the qualitative approach brings are useful in studies that give voice to the oppressed, studies providing an in depth understanding of societal issues, and studies that lead to the emergence of new and valuable insights. The use of the mixed method may be the best option, considering that it allows a combination of the best of quantitative and qualitative methods, but Owusu-Bempah (2014) cautioned that its use may be time consuming, complex, resource sapping, and unwieldy. This warning about mixed methods was a useful suggestion that was relevant to a doctoral study of this nature. Although I made attempts to mitigate bias and subjectivity, the qualitative method, with its exploratory nature, detailed description, emergent orientation, and complex reasoning logic, was

more adaptive in providing the in depth understanding of the phenomenon of ethical leadership.

Research Approach

Of the many approaches available in using the qualitative method, the phenomenological approach was utilized in this study. Approaches to the qualitative method include case study, grounded theory, narrative, phenomenology, and ethnography. Because this study was not about understanding a culture and its influence, ethnography was inappropriate (Patton, 2002; Van Manen, 1982). The use of grounded theory was also not relevant because the end goal of this study was not the generation of a theory that explains a process, event, or interactions. The narrative approach would be inappropriate because this study was not focused on biographically analyzing the life of a particular individual through the lenses of one or more participants who know the person of interest.

To a limited extent, a case study could have been a suitable approach to this study because of its in depth and descriptive nature in analyzing particular cases bounded in specific spatiotemporal dimensions. "Case study technique can aid managers and practitioners as they seek to make sense of work related issues and needs" (Turner & Danks, 2014, p. 29). However, since the researcher's opinion is imprinted on the findings, a case study is less desirable in this study because it may be used surreptitiously, contrary to the advice of Yin (2009), "to substantiate a preconceived position" (p. 72). Setting parameters for limiting a case study in a time frame, proper environment, and other relevant dynamics may be problematic. These limitations to the case study approach may impinge negatively on a thorough understanding of the

phenomenon of ethical leadership. Unlike case studies that address particular cases or situations, or ethnography, which is interested in specific culture, a phenomenological inquiry is not about particulars but is about a deep understanding of phenomena as intentionally revealed in consciousness (Van Manen, 1990). Thus, the phenomenological approach was the most suitable research design for a proper knowledge of the phenomenon of ethical leadership from the perspective of participants in this study.

Research Design Type

Transcendental phenomenology, attributable to Husserl (as cited in Zahavi, 2003), is a qualitative research design by which a detailed understanding of a given phenomenon is reachable through a description of the lived experiences of individuals who have experienced the said phenomenon. Held (2003) pointed out that "phenomenology as method is the attempt to provide evidence for evidence" (p. 10) by avoiding share intellectual general abstraction and basing meaning on concrete experience. The use of transcendental phenomenology to explore the meaning of ethical leadership ensured that the phenomenon was evidentially grounded in experience, devoid of pure a priori interpretation. From the lived experiences of individuals, one can identify different themes that can be arranged into different clusters by consciously removing repetition.

The view of the researcher cannot be excluded entirely from the findings, but is reducible to the barest minimum that will put the primary focus on the views of participants. As Van Manen (1990) asserted in describing the experiences of participants, the researcher still has to make some interpretations during analysis by serving as a mediator between contending meanings portrayed in the experiences of participants. Because this research was based on lived experiences, the findings about the

phenomenon would be more relatable. This method led to the identification of the essences or essential structure of the phenomenon studied (Moustakas, 1994).

The use of epoche, or bracketing, in transcendental phenomenology allows researchers to suspend any assumptions about the phenomenon being studied and focus on the experiences of the research participants (Moustakas, 1994) and is a valuable tool that enhances credibility and objectivity of research findings. This bracketing feature of transcendental phenomenology proved to be of immense usefulness in this study as I had some preconceived notions of the phenomenon. Using the transcendental design in phenomenology allowed the phenomenon to be perceived from a fresh, enlightening, and unique dimension (Moustakas, 1994). Concentrating on the lived experiences of participants by using epoche distinguishes transcendental phenomenology from other phenomenological designs like heuristics, where the perspective of the researcher is predominant.

Researcher's Role

Given the prominent role researchers play in qualitative inquiry, as the instrument through which research data are collected and analyzed, the status of the researcher and possible objectivity and ethical implications need to be known and addressed before collecting data. The research participants for this study on ethical leadership were my colleagues. Some of them had been working for the organization before I started about ten years ago, and some came after. But none of the participants had been employed for less than five years by the time the research was conducted. This scenario means the study participants could have had some form of interaction with me. This previous interaction has its benefit in facilitating rapport building during the research process.

Building a cordial relationship with research participants is critically crucial (Frankfort-Nachmias & Nachmias, 2008) and essential for eliciting the trust needed for unencumbered divulgence of pertinent information. Not only is the efficient cultivation and management of researcher/participants relationship indispensable to the outcome of the research, but it also affected the participants and me to varying degrees (Maxwell, 2013). Protecting research participants from any harm that participation may bring is critical.

Too much familiarity with the research participants may hinder a free flow of information as important issues may get trivialized. Brewis (2014) noted that friends, as research participants, may generate richer data as they tend to divulge more information than to unfamiliar researchers. But Patton (2002), while acknowledging the advantage of being an insider, advised that researchers need to be discerning enough to recognize the need to create distance from participants to enhance objectivity. To address this, I made a conscious effort to exclude the selection of participants who were working in the same unit with me. Also, close friends and family members in the organization were precluded from participating in the study. These measures ensured a considerable degree of formality in the interaction between the participants and me without sabotaging the cordiality needed for meaningful and productive participation.

To remove any form of power relationship that may impinge on the researcher–participant relationship, I consciously divulged my status to the participants as their contemporary to remove superiority complex. The superiority complex that may emanate from superior and employee relationship may be inimical to good information gathering,

with attendant risks that research findings may pose to participants, the researcher, and the organization (Wallace & Sheldon, 2015).

A potential source of ethical problems in this study is that research participants were drawn from the organization in which I work. To allay any ethical concerns in this regard, the names of the research site and participants were anonymized by using pseudonyms, as was done in the Dhar (2012) and Nordin (2013) studies. Bell and Waters (2014), with the hindsight of experience, pointed out that the ethical problem that may emanate from using research participants in the same organization may be assuaged or eliminated by paying proper attention to issues of anonymity and confidentiality from the onset. Despite the rules and regulations by research governing bodies, the onus of developing a conscience that is ethical and protects those who will be affected by the findings of the investigation is on the researcher, as dilemmas may be dynamic and need to be addressed situationally (Webster, Lewis, & Brown, 2014). Such ethical issues I addressed included securing informed consent from participants and the organization, ensuring consent is voluntary without undue pressure, and protecting participants by guaranteeing anonymization of names and confidentiality. These measures were supported by applicable validation strategies to enhance the quality of research findings.

Financial consideration is a perennial source of ethical dilemmas in research studies that may affect the credibility of results. This study was not funded by a research grant from any organization. However, the organization for which I worked, which was also the research site, reimbursed me for less than 20% of the amount I spent on tuition and fees for this doctoral program on a yearly basis. This reimbursement had no connection with the topic or focus of my research study, and would have been given

based on my employment with the organization, irrespective of my research topic. This clarification indicates that I experienced no palpable sense of pressure to write a favorable finding or otherwise for the organization. Moreover, bracketing in transcendental phenomenology used in this study ensured that the lived experiences of participants were presented as they were. To ensure no disruptions to the operations of the organization in conducting the study, interviews for data collection were scheduled for a period when the organization is officially closed for business.

The issue of giving research participants any financial incentive for participation in a study is controversial. Admittedly, recruiting and keeping research participants in particular populations like those with substance abuse may be problematic and may require sufficient monetary incentive to ensure participation (Festinger & Dugosh, 2012; Graziotti et al., 2012). The same cannot be said of participants who are relatively financially stable like those used in this study. Nonetheless, time is money to a lot of people. Despite the attempt of researchers to dissuade the use of cash as an incentive for other cashless forms of reciprocity that participants will appreciate, researchers still acknowledged that the use of money as an incentive cannot be wished away in research (Islam & Tanasiuk 2013; Patton, 2002). In contrast, when the purpose and rationale for research are properly articulated to research participants, especially in populations that are educated and financially comfortable, participation rate will not be threatened due to lack of financial consideration (Islam & Tanasiuk 2013). The educational attainment and comparable financial stability of the participants in this study predisposed them to be willing to participate in research on the grounds of altruism.

Pointedly, "the final responsibility for assessing the appropriateness of payment approaches in specific studies falls to institutional review board (IRBs)" (Crites, Harter, Furman, & Daly, 2013, p. 9). The approval number given by Walden University's IRB for this study is 06-17-16-0314136. The researcher has a duty to participants and IRB members to conduct a study that is considerate and responsible. The use of incentives in research raises issues of credibility and may unduly influence the outcome of the study in a manner that will make the results questionable. In some situations, especially in addressing vulnerable populations, incentives may be excessive to the point of being perceived as a gratuitous influence or unnecessary pressure (Matheson, Forrester, Brazil, Doherty, & Affleck, 2012). For these reasons, there was no offer of financial consideration of any kind to research participants in this study. However, a thank you note after the interview, expressing appreciation for participants' time and effort, was in order.

Methodology

Selection of Participants

The population for this research consisted of frontline or customer facing employees in a public organization. A population is a group whose individual members meet the same criterion or criteria that are common to all members of the group. For example, doctoral students in management at Walden University is a population that has one characteristic in common: doctoral studies in management. This population not only excludes all other students at Walden University who are not doctoral students, but also excludes all other doctoral students who are not studying management. A population has defined elements that fit prescribed criteria suitable for inclusion in a study (Burns &

Grove, 2003; Chein, as cited in Frankfort-Nachmias & Nachmias, 2008). The intent of

this study was to understand the phenomenon of ethical leadership from the perspectives

of followers.

The population, representing followers, comprised of customer facing employees

of a public agency in New Jersey. This population excluded managers, supervisors, and

all other employees who were not customer facing. These frontline employees are the

channel through whom the services of the organization get to the client. Participants in a

phenomenological study must have experienced the same phenomenon (Moustakas,

1994). The frontline employees used as research participants in this study had

experienced the phenomenon of ethical leadership, in some form, in the same setting. The

choice of frontline employees is supported by the assertion of Fehr et al. (2015) that "for

leaders to be considered as ethical, followers must confer moral relevance on their

actions" (p. 199). Considering the contextualization of this study in the conceptual

framework of stakeholder theory, these frontline employees are not only stakeholders

themselves, but form a vital point of connection between different stakeholders, including

government, managers, customers, taxpayers, contractors, and suppliers.

Sampling strategy. Given that incorporating all the members of a given

population in a study may be chaotic or impossible, the use of a sample of the population

is essential. This sample is a manageable number in proportion to the population and

represents the population in a probabilistic or nonprobabilistic manner. Probability

sampling is highly representative of the population by indicating the probability by which

any unit of the population will be included in the sample, and it is peculiarly used in the

quantitative study. Although, as Frankfort-Nachmias and Nachmias (2008) pointed out,

nonprobability sampling is not as rigorously representative, and it reduces the

generalizability of finding (Lucas, 2014), it is still a sample representation of the

population and gives the researcher the flexibility to pick samples that are rich sources of

information. Nonprobability sampling, as reflected in purposeful sampling, is the

sampling strategy of choice in qualitative inquiry. Patton (2002) noted that the use of

purposeful sampling in qualitative studies is in sync with the quest, in using a qualitative

approach, to seek for a profound understanding of phenomena by purposefully selecting

samples that are potent sources of information. Purposeful sampling strategy was used in

this qualitative study.

Purposeful sampling has variations that require researcher knowledge and skill to

choose the one that is most fitting to the study being conducted. The most popular

purposeful sampling strategies are maximum variation sampling, intensity sampling,

snowball sampling, criterion sampling, homogenous sampling, critical case sampling,

deviant case sampling, convenience sampling, stratified purposeful sampling, and

emergent sampling. Based on the research site and because research participants were

working in the same organization with me, I used more than one sampling strategy. The

assumption that convenience sampling will save money and time (Goliath, Farrington, &

Saunders, 2014) is counteracted by the notion that it will open the study to issues of

credibility and lack of rich sources of information (Patton, 2002). To avoid such pitfalls,

although elements of convenience sampling can be identified in this study, I used other

reliable sampling strategies concurrently and progressively, as a mixed purposeful

sampling strategy, to enhance credibility and the richness of the data collected.

Snowball sampling was used at the initial sampling stage to identify specific participants who were rich sources of information. "Snowball sampling entails researchers identifying a single person or group of participants within a targeted population who are then used to recruit additional potential study participants" (Wheeler, Shanine, Leon, & Whitman, 2014, p. 1). Three primary research participants, who, having been apprised of the intent of the research, each individually, without knowledge of the others, developed lists of individuals who were considered to be sources of relevant information. The concern of McCreesh, Tarsh, Seeley, Katongole, and White (2013) that snowball sampling may lack adequate informed consent by the participants, leading to possible bias, may be legitimate. Such bias was removed by ensuring that all participants, both primary and secondary, were given consent forms detailing the study and enabling them to make an informed decision regarding participation. Despite this observation of McCreesh et al., Meyer, Hsiao, Viglione, Mihura, and Abraham (2013) noted that the use of snowball sampling will increase the robustness of the information gathered from research participants. The use of snowball sampling in this transcendental phenomenological study enhanced the identification of individuals who experienced the phenomenon of ethical leadership as a lived experience.

The lists collected through snowball sampling were analyzed further for similarities and subjected to the criterion sampling strategy to ensure that participants eventually selected met certain parameters. The recurrence of the same names on all three lists was indicative that such participants were highly likely to have in depth information about the topic of the research. Applying a criterion sampling technique ensured research participants were not haphazardly put together, but a rigorous methodology was used to

ensure all were beneficial as rich sources of information for the phenomenon studied.

These criteria included the fact that all the participants had a minimum of five years of

working experience with the same organization, were frontline employees, had the same

job designation, and had a minimum of a four year college degree. The use of a criterion

sampling strategy ensured that sample participants meet defined criteria (Agbim,

Oriarewo, & Zever, 2014; Matjeke, Viljoen, & Blaauw, 2012; Patton, 2002), positively

impacting the quality of the data collected from research participants.
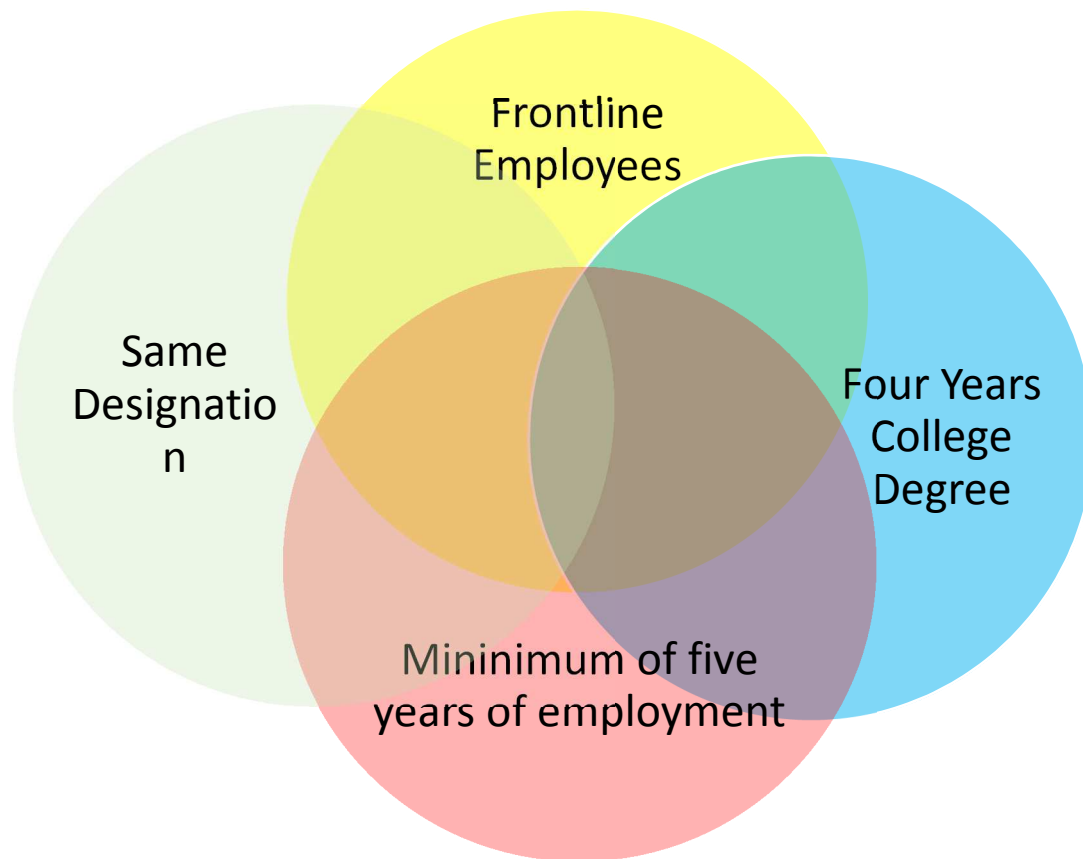

Figure 1. The relevant criteria that participants must satisfy to enhance the robustness of data collected.

The multiple levels of sampling strategies used in this study increased credibility,

triangulation, and cogency. The various sampling strategies have advantages and

disadvantages. The use of multiple sampling strategies reduced insufficiencies and improve quality and acceptability. Patton (2002) recognized that researchers may find it beneficial to use multiple sampling strategies to obtain data that are rich in pertinent information. While supporting the position that the use of multiple sampling strategies enhances the richness of information gathered in research, Harwood et al. (2012) found that researchers gain flexibility in study participant recruitment. The use various types of sampling methods in this study have implications for triangulation. Patton (2002) identified four types of triangulation in qualitative research—triangulation of methods, triangulation of frameworks, sources triangulation, and triangulation by different analysts. The use of multiple sampling strategies can be a form of triangulation as it may reduce bias and eliminate disadvantages associated with the utilization of a single sampling technique. In theoretical triangulation, the use of multiple theories enhances the robustness of analysis and increases the plausibility of the acceptance of the findings in a study as credible (Burau & Andersen, 2014). Othman and Abdul Rahman (2014) also asserted that the use of various sources of data collection increases credibility and validity. Similarly, the multiple types of sampling strategies adopted in this study enhanced the credibility of the research.

```
Sampling Strategies
├── Criterion Sampling
├── Snowball Sampling
└── Convenience Sampling
```
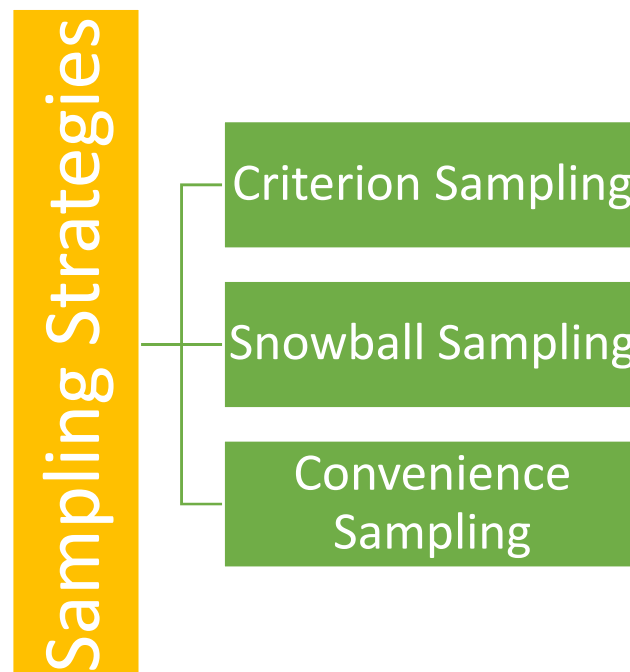
Figure 2. Multiple sampling strategies augment credibility, triangulation, and quality of data.

Sample size. The sample size for this study was 20. Unlike in the quantitative method, which requires a rigorous analysis of the sample size according to preset criteria, the sample size in the qualitative method is the prerogative of the researcher. The idea of using the qualitative method was to ensure that the sample size was not so large as to undermine the comprehensive collection of data, but sufficient enough to achieve saturation. Although some measure of arbitrariness can be discerned in the choice of sample size in many qualitative studies (Onwuegbuzie & Leech, 2007), Morse (1995) emphasized the importance of saturation in data collection as represented in the adequacy of sample size. No agreed size numbers existed for different research designs among qualitative methodologists leaving the qualitative researcher to show justification for the sample size.

The arguments for a sample size of 20 in this study was multilayered. Marshall, Cardon, Poddar, and Fontenot (2013) identified three ways for qualitative researchers to justify the sample size: reliance on renowned methodologists, sample size of prior comparable studies on the same problem or subject, and statistical computation of saturation of sample size. In a phenomenological study, like that of Sadruddin (2013) on sexual harassment in the workplace, a large sample size of 200 may be useful for identifying variations and differences in experiences. Patton (2002) cautioned that a relatively smaller number of participants will be helpful in exploring a phenomenon in an in depth manner as with the small sample size of 20 in this study. Also, Moustakas (1994), in exemplifying sample size in a phenomenological study, pointed out that Trumbull (1993) used 12 to 15 participants. As acceptable as small numbers of participants is in qualitative studies generally, it is still pertinent to pay attention to size, as deduction drawn from a sample size of 30 may seem more credible than that from a sample of 12 although both are small samples (McQuarrie & McIntyre, 2014). Hence, I used 20 participants in this study.

Recent related studies in management and leadership using the phenomenological method employed varying sample sizes. Carlin and Duffy (2013) relied on five participants to examine the role of leadership in a hospital. In exploring the perceptions of employees about the importance for leaders to provide support at the organizational level to employees, with concomitant implication for organizational success, Dhar (2012) recruited 36 participants from three different organizations to conduct a hermeneutic phenomenological study. In considering an organizational change in conjunction with the role of leadership, Nixon (2014) explored the phenomenon from the perspectives of

followers in organizations using 20 research participants in a phenomenological design. In another phenomenological study, Jones (2015) used 20 participants to explore the issue of ethical standards in organizations. Differences in the sample sizes used in these recent studies confirmed the position that sample size is the prerogative of the researcher and is informed by different parameters including time, resources, validity, intent of the study, and accessibility (Maxwell, 2013; Patton, 2002). The use of 20 participants for this study is within the range of participants used in current related studies.

Although the choice of 20 participants for this study is slightly higher than the range renowned methodologists suggested, it increased the potential for data saturation. Saturation can be described as a phase of the interviewing process in which the researcher determines no further need for more interviews, as additional interviews may not generate any new data (Palacios-Ceña et al., 2013). Lincoln and Guba (1985) described saturation as "the point of redundancy" (p. 202) in data collection. However, Patton (2002) cautioned against taking saturation to the point of indeterminacy and recommended researchers make a judgment from the inception regarding how many participants will be needed for a study. Although a sample size of 20–25 was proposed for this study, the number of participants used was 20 to enhance richness and achieve saturation in the data collected.

The sample size of 20 participants fulfilled the requirement of the Walden University Management School, reflected on the management annotated dissertation template for a qualitative study, in which the minimum number of research participants in a phenomenological study should be 20 (Walden University, n.d.a). Marshall et al. (2013) advised that, in the determination of sample size, researchers should consider the unique

requirements of the journal or organization that will assess and publish the study, based on their historical antecedents and cultural values. The sample size of 20 was based on Walden University's recommendation, methodologists' suggestions, saturation considerations, and comparable recent phenomenological studies.

Data Collection Instrument(s)

      Interview. The data collected in this phenomenological study was mainly through open-ended questions in face to face interviews. "The main feature of an interview is to facilitate the interviewees to share their perspectives, stories and experience regarding a particular social phenomenon" (Wahyuni, 2012, p. 73), like the phenomenon of ethical leadership in this study. Put differently, Keightley, Pickering, and Allett (2012) defined interviewing as "a two-way exchange in which questions are asked and answered, experiences shared, attitudes outlined, and perspectives on particular topics set out and explained" (p. 508). The use of f2f interviews in data collection enhances the quality of the data collected (Wright & Ogbuehi, 2014). The use of f2f interviews allowed nonverbal cues that were crucial for the generation of probing and follow up questions to be observed. In this regard, f2f interviews not only underscored the emergent nature of the qualitative approach but enhanced triangulation. Such triangulation increased validity as observations were used to support or refute the data generated during the interview process. "The skilled interviewer is thus also a skilled observer, able to read nonverbal messages" (Patton, 2002, p. 27). Some of the follow up questions asked took the form of virtual interviews through emails, text messages, and telephone calls. The use of virtual interview media for follow up questions allowed for reflexivity that was germane to validity. "Reflection helps to bring the unconscious into consciousness" (Ortlipp, as cited

in Lamb, 2013, p. 85). The participants and I were able to reflect on issues before responding, removing the pressure associated with f2f interviews and leading to fuller and richer data.

The f2f interview, being the primary channel for data collection in this study, needs to be further analyzed for variations. The three notable types of f2f interviews are the conversational interview, interview guide approach, and standardized open-ended interview approach. The conversational interview model lacked structure and was not used as a primary source for this study. Conversational interviews may be relevant in ethnography where questions can be tailored spontaneously to specific participants. The interview guide approach gives a broad outline of what areas to cover, saving time and resources while still giving the researcher the flexibility to ask spontaneous questions as needed. In this study, the standard, open-ended interview variation was primarily used to ensure that no extreme change occurs in the questions posed to each respondent. The questions were clearly delineated from inception and presented to each participant in a fair manner that removed bias. Nonetheless, these variations should not be categorized as "mutually exclusive" (Patton, 2002, p. 347). To further the emergent nature of the qualitative method and to remove unnecessary rigidity, some other interview variations were used, as deemed relevant.

Open-ended questions. The instrument for data collection was based on open-ended research questions I developed based on a thorough analysis of the extant literature on ethical leadership. This method allowed for the identification of areas where possible themes identified in this study corroborate, vitiate, or add new insights to existing literature. Open-ended questions elicit responses that are broad and thorough. Unlike

closed-ended questions that can be answered with a yes or no answer and computed into

numerical solutions, the open-ended question removes any form of predetermination and

allows participants to contribute their perspective to the inquiry freely. "The purpose of

gathering responses to open-ended questions is to enable the researcher to understand and

capture the points of view of other people without predetermining those points of view

through prior selection of questionnaire categories" (Patton, 2002, p. 21). Thus, the

research question listed at the beginning of this chapter starts with the word *What*. The

use of open-ended questions contributed immensely to the evolving nature of the

qualitative method. The small numbers of open-ended interview questions gave research

participants adequate time to express their opinions and feelings about the phenomenon

of ethical leadership thoroughly.

Researcher as the instrument. Ultimately, as the investigator, I was the

instrument of data collection in this qualitative study. The research question, interview

protocol, interviews, and data that were gathered from participants were prepared,

administered, recorded, collated, and analyzed by me, underscoring the importance of the

role of the researcher as the research instrument in a qualitative study (Janesick, 2011).

This role of being the research instrument comes with the added responsibility of a clear

perception of credibility on the part of the researcher. The extent to which a researcher is

deemed credible directly impacts the quality and validity of the data collected and

analyzed.

Given the subjective nature of the role of the researcher as the research

instrument, I worked consciously to reduce subjectivity, which brought some degree of

objectivity and enhanced credibility. In this study, my credibility as the researcher was reinforced by the use of epoche or bracketing in phenomenology.

> The Epoche is a way of looking and being, an unfettered stance. … The Epoche is to be transparent to ourselves, to allow whatever is before us in consciousness to disclose itself so that we may see with new eyes in a naïve and completely open manner. (Moustakas, 1994, p. 86)

Epoche involves being able to see and understand a phenomenon in a new way based on others' experiences. As Patton (2002) described it, this *Being-In* reflected in epoche is distinct from *Being-For*, in which the researcher takes a side and supports the participants, or *Being-With*, in which the researcher offers perspectives that may be contrary to those of research participants. The epoche approach requires patience, attention to detail, sustained dedication, being receptive, consistent concentration, reflection, and openness. These are attributes that my quiet and gentle disposition predisposed me to, and where lacking, was readily absorbed through practice and constant observation and critiquing of interviews.

Procedures for Recruitment, Participation, and Data Collection

The research data was collected from individual research participants in 20 separate meetings. The interviews were conducted on the premises of the organization in which the research participants work. The meetings took place in a private room to underscore privacy and confidentiality. The door to the room, though closed during interviews, remained unlocked to allow easy exit of participants or me, if need be. Using the location of the organization for interviews further highlighted the importance of the context of experience in a phenomenological study. It is insufficient to know merely the

experience of the participants about the phenomenon; it is equally important that the context or how the phenomenon is experienced be thoroughly explored. Moustakas (1994) pointed out that the context in which a phenomenon is encountered impacts the composite structural description, which is "a way of understanding how the co-researchers (participants) as a group experience what they experience" (p. 142). The research site is a public organization delivering services to different categories of people in society. As a public organization, the role of political interplay and influences cannot be overlooked in decision making and processes. These may have implications for the ethical dispositions of leaders under extenuating circumstances.

I was the sole source of data collection in this study. In qualitative studies, the researcher remains the instrument through whom data is collected (Janesick, 2011). Be it in observation, interviews, or document reviews, as different forms of data collection, the qualitative researcher is the source of data collection. The interview is the most prevalent form of data collection in qualitative inquiry (Frels & Onwuegbuzie, 2013). In conducting interviews, the qualitative researcher asks open-ended questions that will generate rich and robust data from research participants about the phenomenon being studied. Given that the source of data collection is the researcher, it is important that issues of subjectivity be addressed. Subjectivity is particularly relevant because I work in the same organization as the research participants. Being an insider has the advantage of creating necessary rapport that an outsider may find difficult to manage in the interviewing process (Drew, 2014). Nonetheless, to minimize issues of credibility, I used validity strategies like robust descriptions of data, member checking, triangulation, and bias declaration.

Each interview of the 20 participants was conducted every working day over a period of about one month. I made allowance for the possibility of cancellation by participants or me due to unforeseen contingencies that may necessitate rescheduling. Although, in longitudinal qualitative interviews that are meant to track changes, there may be a need for significant time in between interviews to assess and record changes (Hermanowicz, 2013), this phenomenological study did not require such time lapse. The phenomenon studied had already been experienced, and the participants had sufficient knowledge to give their opinion in a single interview. Excluding weekends ensured no undue infringement on the personal time of research participants and gave me time to reflect on answers, resulting in the development of more probing questions. On weekends, I also coded the data collected. The frequency of interviews could lead researchers to lose energy and concentration. However, the excitement, anticipation, and training that went into proposal development were adequate preparation to ensure I remained focused and alert during the strings of interviews. The frequency kept information alive for comparative and synchronous analysis of data.

Each interview lasted approximately one hour. The allowance of one hour duration for each interview enhanced the in depth nature of this qualitative study. The time frame allowed participants to give comprehensive information that was richly germane to understanding the phenomenon of ethical leadership. A shorter period could put participants under unnecessary time pressure that could stifle the expression of their lived experiences about the phenomenon studied. The one hour period also gave me adequate time to ask all interview questions, probing, and follow up questions. However, giving a longer period than the one hour used may lead to a drop in participation rate as

participants may have other equally or more compelling needs for their time. A reasonable period was especially important to participants, considering that the interviews were conducted immediately after work hours. A longer duration has the potential of cutting too deeply into their personal and family time. Such a longer period may allow for deviation from cogent points to discussions of irrelevancies. Although far longer time may be necessary for reflection and remembrance in self-interview (Keightley et al., 2012), this f2f interview did not require such an extended time to be conducted.

Data collected in these interviews was recorded and stored electronically. Digital electronic recorders were used to record interviews. The use of tape recorders to record interviews, where feasible, is vital in qualitative interviewing (Janesick, 2011; Patton, 2002), given the enormity of the data that can be generated in a qualitative interview and the need to have rich, descriptive data, saturated with relevant direct quotations. Participants were notified, before the interview, that the interview will be recorded for ease of transcription and recording purposes. Such notification included an explicit statement of confidentiality and anonymization of names. As advised by Janesick (2011), a spare digital recorder was on hand in case a backup, forced by a malfunction, was needed. I did not use video recording in this interviewing process to minimize concern for privacy. The use of video recording might make some participants uncomfortable, whereas others might pay more attention to how they appeared in the video than freely expressing their opinion about their lived experiences regarding the phenomenon of ethical leadership. The use of digital recorders aided professional transcription and was useful for coding, either by hand or using a computer-aided software. Note taking

complemented electronic recordings. Notes were used to pinpoint salient facts and describe observations of nonverbal cues that were relevant to the furthering of an understanding of the phenomenon of interest. Note taking was aided by the utilization of an interview protocol for standardization, recording of participant information, and arrangement of interview questions.

Follow up in this study addressed issues of contingency and relevant post-interview matters. Whereas 20–25 participants were scheduled to participate in this study, unrelated problems and unforeseen situations might warrant cancellations by a few. In anticipation of such a possibility and to ensure that such an occurrence did not adversely affect the outcome of the research, five additional participants were recruited on a stand-by basis to fill any such gap. Janesick (2011) emphasized the imperative for researchers to be adequately prepared with alternatives in case any participants withdraw from the study. I informed each interview participant that I might need to contact them after the interview to clarify issues that came up during transcription. Such follow up questions were in the form of virtual interviewing through email, telephone calls, and text messaging. Adopting these forms of communications not only saved time but they also allowed for reflection and enhanced the quality of data collected. Participants who were interested were given copies of their individual transcripts. Summary of individual transcript was given to each participant for member checking. As a final exit from participation in the study, a thank you note was sent to each participant as a mark of appreciation.

Stringent efforts were made to ensure the data generated in the interviews reflected the research questions. Specific interview questions contained in the interview

protocol were worded differently from the research question to ensure comprehensive research data were gathered. Nonetheless, interview questions were developed such that they were relevant to generating the types of data that were the focus of the research question. The primary type of interview questions used in this study was standardized open-ended interview questions. Such questions ensured uniformity in the questions asked each participant, as the questions were clearly stated in the interview protocol. However, as encouraged by Patton (2002), I also used other approaches to enhance flexibility and the emergent nature of a qualitative study. The interview guide approach and the conversational approach were used to varying degrees and minimally to increase the quantity and quality of data collected.

Data Analysis

Coding is essential in a qualitative study for data analysis. Coding is used to sort the voluminous data gathered in a qualitative study in a manner that will lead to the identification of patterns, themes, and relevant distinctions. Such patterns and themes will form the basis of the findings inferred from the phenomenon studied. "Coding the data makes it easier to search the data, to make comparisons and to identify any patterns that require further investigation" (Gibbs, 2011, para 1). Coding could be in the form of hand coding or the use of a computer-aided software. With various computer-aided software programs like NVivo, HyperRESEARCH, Maxqda, and Atlas ti at the disposal of researchers, using traditional hand coding may seem wasteful of a researcher's time.

In this study, I used hand coding and computer-aided software. Hand coding ensured I was aware and familiar with the details of the data collected in this phenomenological study. Also, because a large proportion of data collected in qualitative

studies involves the expression of feelings and emotions, which may be missed by computer-aided software programs, hand coding will be pertinent in catching such salient points in data analysis, synchronized with a memo, journal entries, and observations. This process aided in the identification of relevant themes. Patton (2002) cautioned against the overreliance of qualitative researchers on computer-aided software, as the responsibility for unique and original analysis lies with the researcher. Supplementing hand coding with computer-aided software not only enhanced data quality but was a source of triangulation. Patterns and themes detected through hand coding, when identified by a software program corroborated findings and accentuated validity.

Out of the different computer-aided software programs available to the qualitative researcher, I chose to use NVivo in this study. Data analyzed in Atlas ti can be easily exported to quantitative data analysis software, making it more amenable to the mixed method than to this phenomenological study. The added functionality in HyperRESEARCH to code videos and audios, aside from texts, will be more useful in qualitative studies where an observation protocol is the primary source of data collection. The hypothesis tester in HyperRESEARCH will prove helpful in grounded theory and some case studies where theory generation is relevant. In this phenomenological study on the characteristics of ethical leadership, the ease of use of NVivo, due to its streamlined look, was beneficial, given my comparatively limited experience as a burgeoning qualitative researcher. Kuo-Pin and Graham (2012) noted that NVivo is useful for the enhanced coding of data that will lead to the identification of relevant patterns and themes. Besides, NVivo proved helpful in the identification of different categories, clusters, and themes (Hutchinson, Nite, & Bouchet, 2015) that are pertinent to data

analysis in a qualitative study. Also, the popularity of NVivo among qualitative researchers stems from its large reservoir for storing data, making the retrieval and analysis of data accessible.

The seven-step phenomenological analysis advocated by Moustakas (1994), and used by Cagliuso (2014) and Carter and Baghurst (2014), was the procedure for data analysis in this study. First, through epoche, I set aside previous assumptions about the phenomenon of ethical leadership. Then, using phenomenological reduction, I bracketed the phenomenon in its pure form as a different notion. The data collected from each participant were then *horizontalized* by giving each the same importance. After identifying relevant clusters and themes (Marques, 2013), "the researcher then identifies the invariant themes within the data in order to perform an 'imaginative variation' on each theme" (Patton, 2002, p. 486). The textural analysis provided a rich description of the phenomenon as experienced by the participants. I also provided structural analysis involving an explanation of how context influenced the experience of participants. It is important "to arrive at a textural-structural synthesis of meanings and essences of the phenomenon or experience being studied" (Moustakas, 1994, p. 36). This integration is the culmination of a transcendental phenomenological study.

I further enhanced this form of analysis, encouraged by Moustakas (1994), by using the two-cycle analysis championed by Miles et al. (2014): "First Cycle coding is a way to initially summarize segments of data. Pattern coding, as a Second Cycle method, is a way of grouping those summaries into a smaller number of categories, themes, or constructs" (Miles et al., 2014, p. 86). Similarly, in a phenomenological study aimed at understanding work experiences for mentally unstable individuals, Blank, Harries, and

Reynolds (2013) used descriptive coding at the initial stage, followed by analytical

coding at the second phase. Pattern coding at this second level was improved by using

jotting, journal, and analytic *memoing* to capture additional and highly relevant

information about the collected data.

Internal validity, as it hinges on the credibility of the researcher, involves the use

of discrepant or negative cases. I sought discrepant cases that contradicted or disproved

the findings of this study. The fewer such discrepant cases found enhances the credibility

of the research findings and strengthens internal validity. Discrepant case analysis can

lead to a refinement of themes and codes in a manner that will make results more relevant

and acceptable (Hauer et al., 2012). Researchers who are unable to find any

disconfirming data should not be erroneously misconstrued as assuming the findings are

necessarily correct (Miles et al., 2014). Even when considerable numbers of discrepant

cases are identified, findings can be logically explained to show how current findings,

though contradicted by discrepant cases, have clear distinctions that make the study

relevant academically and managerially. My seeking such disconfirming data was

indicative of my credibility as a researcher, buoying qualitative validation criteria posited

by Lincoln and Guba (1985), which include credibility, transferability, dependability, and

confirmability.

Issues of Trustworthiness

Credibility

Credibility, otherwise known as internal validity, involves measures adopted by

the researcher to assure the audience of the veracity of the findings of the study, enabling

the reader to adjudge the work as trustworthy. Strategies that can enhance credibility in a

research study include discrepant-case analysis, triangulation, external auditor, member checking, in depth description, stating researcher bias, peer review, and extended fieldwork. Notwithstanding the questionable claim of Garside (2014) that qualitative researchers do not have agreed on standards to measure quality, internal validity strategies increase the prospect of a qualitative study being able to withstand constant attacks from contrary viewpoints (Prowse & Camfield, 2013). In this study, a few relevant and cost-effective strategies were used.

Peer review by fellow doctoral students was used to identify any omission or unnecessary additions. Discrepant or negative case analysis was used to determine studies with results that were contrary to the findings of the current study and highlighted the relevance of the research. Given that I worked in the same environment as the research participants and had my preconceived notion of the phenomenon of ethical leadership reviewed, I stated possible bias beforehand to distinguish it from the findings of the research. The researcher should disclose certain personal information that will be pertinent to the credibility of the study (Patton, 2002). Rigorous and extended fieldwork, displayed in multiple interviews, coupled with a detailed and rich description, allowed the data collected to articulate precisely the phenomenon. Although I did not use external auditing in analyzing data, due to cost and time issues, a limited form of external verification in the form of proofreading, editing, and reviewing were used to improve the readability of the manuscript. Minimal forms of triangulation can be discerned in the use of f2f interviews that allowed for some observations of nonverbal cues; juxtaposing hand coding with a computer-assisted software program for analysis; combining the Miles et al. (2014) two-cycle data analysis with the Moustakas (1994) seven-steps analysis.

Transferability

Transferability in qualitative study addresses the extent to which research findings can be extended to similar environments. In contradistinction to quantitative study where external validity manifests in the form of generalization, external validity in qualitative studies is significant in transferability, which underscores the possibility of research findings being adapted to other relevant contexts (Marais, 2012). Unlike in multiple case studies where the generation of a theory is feasible, and by extension, generalization (Mariotto, Pinto Zanni, & De Moraes, 2014), or in grounded theory, this phenomenological study was not meant to generate theory. Nonetheless, attempts were made to enhance transferability by ensuring detailed descriptions of the method, data analysis, and findings. Transferability involved the provision of detailed descriptions of the research setting and all assumptions in a manner that will make it feasible for another researcher to make an informed determination of the ability to replicate the study in other research environments.

Dependability

The consistency and potential for repeatability of the findings of the research highlight its dependability. The dependability of this study hinged on keeping a thorough audit trail, including the safe keeping of notes, interview recordings, transcripts, and various stages of data analysis. Keeping such an audit trail ensured that if there is a need for any independent body or person to review the research process for dependability, pertinent information and data would be readily available. An audit trail of the raw data collected during this study will be kept safely for a minimum of five years, by the requirements of Walden University, and over the three years required by federal

regulation. The audit trail was enriched by the use of the computer-aided software program, NVivo. "The ability to save evolving versions of the research project within NVivo provided crucial assistance in documenting the ongoing development of the analysis and interpretation of empirical data" (Sinkovics & Alfoldi, 2012, pp. 236–237). Also, an audit trail will highlight possible changes that might have occurred during the data collection and analysis processes (Bell-Laroche, MacLean, Thibault, & Wolfe, 2014) and the extent to which such changes could have impacted the findings of the study.

Confirmability

Another validity measure in a qualitative study is confirmability, which is a way of increasing objectivity and reducing bias. Confirmability requires potentials or possibilities that others, aside from the researcher, will be able to verify or support the authenticity of the research findings. Admittedly, given the role of the researcher as the instrument for data collection in a qualitative study, the possibility of considerable subjectivity cannot be overruled. Researchers can reduce such bias by introducing elements that will enhance the confirmability of the data collected and the results of the study. The importance of confirmability is present when potential readers and researchers feel comfortable using the findings of a research project as the basis for future studies (Mullins, Crowe, & Wymer, 2015).

One main criterion that was used to enhance confirmability in this study was in the use of negative or discrepant cases. Negative cases involved the identification of studies that contradicted the findings of this study. Such negative cases were deftly juxtaposed with other research findings that supported this study in a manner that strengthened confirmability and reduced bias.

I further enhanced confirmability by allowing others to look at the outcomes. "Asking others for feedback on your conclusions is a valuable way to identify your biases and assumptions and to check for flaws in your logic or methods" (Maxwell, 2013, p. 127). Member checking also allowed research participants to confirm or contradict the interpretation given to transcribed data. Use of member checking enhances the authenticity of reported data (Peake Andrasik et al., 2014). Feedback was further reinforced by the repeated checking of the authenticity of data by the interactive and triangulating use of hand coding and computer-aided software coding.

Ethical Procedures

A formal request was made to use the organization and participants in the organization for this research study. Plankey-Videla (2012) emphasized the imperative for a researcher to get approval from the top echelon of the organization to use an organization as a research site. This request was tentatively approved in 2014 by management with a provision that the research participants will be clearly made aware that the organization has no direct involvement or interest in the study. Participants should not expect any form of remuneration or compensation from the organization for their participation. When there was a change of organizational gatekeeper in 2015, the new director was apprised of prior developments about the research and gave affirmative approval that was contingent on the protection of research participants. "Harm to participants can come in many varieties: from blows to self-esteem, or 'looking bad' to others, to threats to one's interests, position, or advancement in the organization" (Miles et al., 2014, p. 61). To ensure that no harm comes to the organization or the study participants, findings from this research will be published excluding the names of the

organization and all research participants. Pseudonyms will substitute such names or be redacted to enhance confidentiality.

Patton (2002) distinguished between anonymity and confidentiality by asserting that, in the former, the researcher has no knowledge of the identity of the participants, whereas, in the latter, the researcher knows the identity of the participants but has sworn to keep such identity secret. Absolute anonymity is clearly not applicable to these f2f interviews. However, as approved by the IRB, names and other identifiers were not used at any phase of data collection and storage, as participants were given pseudonyms to protect their privacy. Also, research participants were strongly advised to desist from mentioning the name of any individual in the answers they gave and to substitute any such names with pseudonyms to further protect members of the organization.

The informed consent form, approved by IRB, clearly stated the objective of this research and attendant benefit to the research site and participants. This disclosure was in consonance with the Belmont guideline of guaranteeing justice, beneficence, and respect for research participants (Endicott, 2010). The importance of informed consent, no matter how problematic in some instances, cannot be discounted in a qualitative study (Bengry-Howell & Griffin, 2012). Participants were informed in writing of the purpose and ramifications of this research study which enabled them to make informed decisions to participate, being of sound mind and devoid of any intimidation (Miles et al., 2014).

Considering that some elements of snowball sampling were used in this study, the three primary contact individuals who supplied the names of possible participants were not privy to the identity of the final participants selected for the research. Each main contact person provided about 30 names individually, making a total of about 90 names

of which only 20 participants were picked for the study. This process ensured an adequate pool of stand-by participants who can participate in the event of the withdrawal of any participant, due to any unforeseen contingency. Such a process further emphasized confidentiality and kept the identity of the research participants anonymous to the primary contact participants. Conducting the interview behind closed doors enhanced privacy and ensured a free flow of ideas or opinions without fear of others overhearing. The door to the interview room remained unlocked throughout, should the participant decide to leave and for safety reasons.

The data collected during the interview process was securely stored during analysis and will continue to be after findings have been reported and published. Although the anonymity of research participants in this qualitative study was not promised, given the use of f2f interviews, the data collected was adequately anonymized. Anonymization "refers to the stripping of names, or other personal identifiers, such as place, names, job titles, organizations, and so on, from interview transcripts or other research data" (Moore, 2012, p. 332). The redacted and anonymized data will be securely held to prevent them from becoming public. This raw data will be kept for a minimum of five years, as required by Walden University's IRB regulations, and in compliance with the minimum of three years required by government stipulation. It is imperative for institutions to develop stringent criteria that will enhance the integrity of research conducted under their auspices (Titus, 2014). Furthermore, anonymization was further enhanced with IRB approval of the notion that names of research participants need not be mentioned in any data before, during, or after the interview process, despite the use of f2f interview protocol.

I put in place certain measures to address any ethical issues that may arise because I work at the research site, and the participants are my colleagues. I excluded individuals who work in the same unit as me to reduce undue familiarity. The ethical concern that could have arisen due to power differential was not applicable, as research participants were my contemporaries when interviews were conducted. Had this power situation changed before the data gathering process, culminating in me being promoted to a supervisory or management position, individuals who were directly under my supervision will be excluded to eliminate unsavory influence. The advice of Miles et al. (2014) that the issue of data ownership and storage should be addressed with participants at preliminary stages was adhered to. Confidentiality, privacy, and anonymization were emphasized before, during, and after the data collection process to prevent any unpleasant implications for research participants and the research site.

Summary

A methodology is critical to the success of a research study. Research questions, philosophical assumptions, and audience were among considerations for the selection of the qualitative method for this study. The orientation of this study toward an understanding of the feelings, emotions, and lived experiences of research participants about the characteristics of ethical leadership made the transcendental phenomenological approach appropriate. Because I worked in the same organization as the research participants had possible implications for my role as the researcher and instrument of data collection. Informed consent, privacy, confidentiality, and anonymization reduced potential ethical concerns. Convenience sampling, snowball sampling, and criterion sampling were triangulated as a purposeful sampling strategy to enhance the quality of

data collected. I collected data using an interview protocol with open-ended questions for robustness and richness.

Triangulation was heightened with the dual use of hand coding and computer-aided software for data analysis. I concurrently applied the seven-step phenomenological analysis method recommended by Moustakas (1994) and the two-step analysis posited by Miles et al. (2014) to strengthen the quality of findings. Issues of credibility, dependability, confirmability, and transferability were addressed to underscore trustworthiness. Ethical concerns were anticipated and efficiently mitigated to strengthen the overall quality and acceptability of the findings of this phenomenological inquiry on the characteristics of ethical leadership. These measures benefited the collection and analysis of data, provided in the next chapter.

Chapter 4: Results

The purpose of this transcendental phenomenological study was to explore the characteristics of ethical leadership as a lived experience from the viewpoints of followers in a public organization in New Jersey. The central research question that encapsulated this study was: What are the lived experiences of frontline employees in a public organization regarding their expectations, understanding, and interpretations of the characteristics of ethical leadership? This chapter includes a description of the context and modalities for the collection of data. Embarking on such rich narrative allows for replication, as potential future researchers of similar study may benefit from the information provided. Dubois and Gadde (2014) emphasized the imperative for the researcher to elaborate on the methodology used. Such methodological elaboration will be enhanced by an in depth presentation of the data gathering, analysis, and result presentation processes explicated in this chapter. Hence, I present the data collection context, demographics of participants, procedure of data collection, data analysis, issues of trustworthiness, the results of the study, and a summary in this chapter.

Research Setting

The study was conducted in a public organization in New Jersey. This public organization is engaged in offering various services to customers that are in between jobs or have problems getting and keeping a job, with the goal of enhancing their employability. In preparing clients to enter or reenter the workforce and become productive citizens, the organization gives necessary material, psychological, educational, health and related support and guidance. This shared context of providing services to the

needs of customers of this public agency formed the kernel of the shared experience of research participants in this transcendental phenomenological study.

In a phenomenological study, research participants should exhibit the same characteristics and shared experiences (Pirie, 2016). All the participants in this study are customer-facing employees with the same title, a minimum of 5 years' experience, and a minimum of a 4-year college degree (see Figure 1). Most importantly, all are followers in the organization with no overt or covert leadership role. The shared setting and experience of being followers in the same organization ensured they are a rich source of data, enabling understanding of the phenomenon of ethical leadership, erstwhile studied from the viewpoints of leaders. It is important to note that, during the conduct of this study, no major event in the organization could have affected the experiences of the participants in a manner that may have implication for the outcome of this research.

Demographics

The study participants in this transcendental phenomenological study were all followers in the same organization with no discernible leadership role. The importance of this followership feature of the participants is that they all had similar experiences in the same organization. Thus, participants were able to articulate their different experiences specifically on what the characteristics of ethical leadership should be, based on their experiences, observations, and expectations. That none of the participants was in any leadership role ensured that the opinions and views of followers regarding the phenomenon of ethical leadership could be heard. Such views were hitherto subsumed by the overarching views of leaders. Phenomenology gives voice to the oppressed (Freeman et al., 2015). This different approach of using followers as research participants has the

potential to enrich available knowledge on the phenomenon. Leaders employed in prior studies might have exaggerated the attributes of ethical leadership in a manner that favored the leaders (Heres & Lasthuizen, 2012). Exploring the characteristics of ethical leadership from the perspectives of followers may lead to a balanced view on the phenomenon.

That all participants in this study had more than 5 years' experience with the organization enhanced the overall quality of the data collected from them. With 75% of participants having over 11 years of employment with the organization, their elongated shared experience robustly impacted the data gathered. The in depth experience the participants brought to the study was further heightened because three of them retired in weeks of participating in the study.

Age delineations suggest a mature crop of participants with profound insights not only on the experiences gained in the organization, but with reflexivity on how such experiences tally with other germane life experiences. Participants' educational attainments further bolstered these insights. Most participants had bachelor's degrees in varying disciplines. Based on their education, participants could comprehend the purpose of the study and be able to readily give informed opinions about the phenomenon studied. Ethnically, 14 of the 20 participants were African Americans. Half were women (see Table 1). This diversity in gender and ethnicity contributed to the vigor of the data collected.

Table 1

Demographic Information

Classification	Number of participants
Gender	
Male	10
Female	10
Age range	
31–40	2
41–50	6
51–50	5
61–70	5
> 70	2
Education	
Bachelor's degree	13
Master's degree	6
Doctorate degree	1
Years with the organization	
5–10	5
11–15	9
16–20	6
Ethnicity	
Caucasian	4
Hispanic/Latino	2
African American	14

Data Collection

Data for this study were generated from 20 participants in 20 separate face to face (f2f) interviews. Overall, I collected data from 22 participants, but two had to be eliminated because they did not meet one of the criteria for eligibility. All participants whose data were used in this study were customer facing, frontline employees of a public organization with a minimum of 4 years in college and 5 years of tenure with the organization (see Figure 1). These criteria, because they were all followers without a leadership role ensured considerable homogeneity among research participants, which impacted their lived experience about the phenomenon studied. "Phenomenological approaches to research have at their core a commitment to exploring the life world of individuals, and the meanings that their experiences hold for them" (Blank et al., 2013, p. 300). The phenomenon of ethical leadership embeds in the daily work life of study participants, and the commonality of shared experience enhances their comprehension and interpretation of the phenomenon.

Data accrued in f2f interviews using standard, open-ended, interview format, which ensured fairness in the questions presented to participants. Questions in the interview protocol (see Appendix A) were supplemented by rigorous probing questions, leading to sturdiness in the generated data. I conducted interviews with all participants in an enclosed area to ensure privacy and confidentiality. The enclosure was such that the participant or I was able to leave at will, if need be. I interviewed 19 participants in an office on the premises of the organization in which they work, as indicated in the methodology section. Due to the family–work balance of one participant, I conducted the interview outside the premises. In spite of this deviation from the plan, I paid equal

attention to privacy and confidentiality. Excluding this participant because of inability to stay after work hours in the office for the interview would have reduced the participant selection logic to strictly convenience sampling. The ability to accommodate the atypical requirement of this participant, who satisfied all the criteria for inclusion, supported the use of multiple sampling strategies, especially criterion sampling, for this study (see Figure 2).

Interview with each participant lasted between 20 minutes to about 1 hour. Only one interview was about 20 minutes because the participant gave concise but cogent answers. Majority of the interviews lasted about 1 hour each. As a follow up, I sent each participant a summary of their answers to the interview questions. Participants performed member checking and validated the data collected. Member checking establishes the veracity of the analysis of the data collected as representative of the views and meanings of participants (Hays, Wood, Dahl, & Kirk-Jenkins, 2016; Nobahar, Ahmadi, Alhani, & Khoshknab, 2015). I recorded each interview with two electronic, digital audio recording units such that in the event of a mishap with one of the units, data would not be lost.

Data Analysis

To facilitate data analysis, a professional transcriptionist who had been sworn to confidentiality transcribed each recorded interview (see Appendix D). Following the advice of Rodham, Fox, and Doran (2015), I did not rely solely on the transcripts, but listened to the recorded interviews to enhance my familiarity with the content of the data. Doing so allowed me to catch and correct some mistakes in transcription that could have adversely impacted the meaning and interpretation of the data. I used hand coding and computer-aided software to code the data. Combining hand coding with computer-aided

software considerably reduces the probability of missing any relevant data. This combination also served as a form of triangulation, as codes generated from one method were corroborated by the other method. I also used memoranda and journals to aid in the coding and analysis process. To maintain anonymity, I randomly assigned participants lettered pseudonyms ranging from A to Y. After interviewing 20 participants, data saturation was attained as there was no new information that any additional participant will add.

I used two different forms of analysis to arrive at themes in this study: (a) the two-cycle analysis propounded by Miles et al. (2014) and (b) the seven-step phenomenological analysis established by Moustakas (1994). In using the two-cycle analysis, I started with a first-cycle coding that resulted in the identification of different codes or themes as they emerged from the data. The second-cycle method led to the emergence of recurring patterns from which the results of the study developed. For instance, one of the themes identified as morality in the second cycle was initially split into sexual morality and religious morality in the first round, and I dropped best practice management in the second cycle.

I further subjected the data to the steps for phenomenological analysis developed by Moustakas (1994) in a modification of the Stevick–Colaizzi–Keen method. Following these steps, I was able, first, to set aside my opinion about the phenomenon through bracketing, and eventually arrive at the invariant themes that formed the composite essences of the characteristics of ethical leadership as shared experience by the participants. The steps for phenomenological analysis included phenomenological reduction or bracketing, horizontalization, clustering, imaginative variation, textural

analysis, structural analysis, and textural-structural synthesis (Patton, 2002). According to

Moustakas (1994), in phenomenological analysis "the individual textural-structural

descriptions develop a composite description of the meanings and essences of the

experience, representing the group as a whole" (p. 121). These steps, as explained in the

methodology section, allowed me to synthesize the individual textural and the structural

components of the data into a group experience.

Overall, in both analyses, I initially noted 14 themes as the characteristics of

ethical leadership from the perspectives of followers. These included (a) humility, (b)

impartiality, (c) transparency, (d) morality, (e) exemplarity, (f) honesty, (g) collective

focus, (h) empowerment, (i) relationship building, (j) accountability, (k) responsibility, (l)

democratic decision making, (m) knowledge, and (n) stakeholders' wellbeing. Some of

these themes coincided with the characteristics of ethical leadership presented in the

literature review in that they support current knowledge on the subject of ethical

leadership. Themes like democratic decision making, knowledge, exemplarity, and

morality are new. Although these characteristics may be subsumed under different

categories in extant literature, they were made distinct in this study as important

perspectives from which followers view the characteristics of ethical leadership.

I further analyzed the 14 themes identified and elevated some of them to the level

of group experience, following the advice of Moustakas (1994). Because there were 20

coresearchers, as Moustakas referenced study participants, only themes supported by the

individual textural-structural views of a minimum of 10 coresearchers were adopted as

final themes in this study. Using this 50% ratio to represent the views supported by the

majority of coresearchers in the study ensured the themes finally accepted demonstrate

the composite group experience. Following this logic, I identified 10 final themes,

discussed in the results section of this chapter, as the characteristics of ethical leadership

from the perspectives of followers as stakeholders in an organization (see Table 2). The

composite group experience represented in the themes is a synthesis of individual textural

and structural explanations given by the coresearchers about the phenomenon of ethical

leadership.

Table 2

Final Themes

Themes structure	Group composite meaning
Transparency/communication	Information about developments in the organization should be made available to followers and leaders should be willing to accept relevant feedback and input.
Stakeholders wellbeing	The ethical leader is expected to be genuinely concerned about the wellbeing of stakeholders, especially subordinates.
Impartiality/fairness	Leaders should eschew partiality in all its ramifications.
Exemplarity	The ethical leader is expected to be exemplary, leading by example.
Knowledge/competence	Not only should the leader have formal training and expertise, displaying dexterity and ability in handling positional duties is equally important.
Democratic decision making	The ethical leader should not be autocratic but should involve others in the decision making process.
Honesty	The ethical leader has to be truthful and forthright.
Relationship building	The ethical leader should build and foster congenial working relationships among people in the organization and different stakeholders.
Responsibility	The ethical leader should display capability of being responsible for taking care of the resources of the organization, including employees, and steering the organization or group in the path of goal attainment.
Humility/respect	The ethical leader should be humble and respect the individuality and values of others.

Evidence of Trustworthiness

Credibility

With its quantitative connotation being internal validity, credibility refers to the degree to which the audience will accept the findings of the study as plausible (Hays et al., 2016). Approval by the IRB of Walden University and adherence to its terms set the foundation for the credibility of this study. To further credibility, I gave a detailed and in depth description of the research process and results. I used reflexivity and bracketing to monitor any personal bias, given that I worked in the same organization as participants. Although I conducted only one interview with each participant, I sent a summary of the data collected from each participant to them to facilitate member checking. Discrepant case analysis and nonconforming data were used to dispute and heighten the relevance of findings.

Using hand coding and computer-aided software coding, two forms of analysis suggested by Miles et al. (2014) and Moustakas (1994), underscored relative triangulation. For instance, the use of hand coding and computer-aided software coding allowed me to use the analysis from one to ascertain the veracity of the other, thereby eliminating any avoidable human error. I also benefitted from independent expert opinion, in the form of peer debriefing (Der Pan, Deng, Shio-ling, Jye-Ru Karen, & Yu Jen, 2016), which supported credibility.

Transferability

Transferability was enhanced by the detailed descriptions I gave about the process and findings from this study. Elaborate reporting of sampling strategy, methodology, data

collection, data analysis, results, and a hint of triangulation were helpful in this regard.

All these may enable others to replicate the study in similar contexts.

Dependability

Audit trail of all data will be kept securely for 5 years to facilitate dependability in

the event of any audit. The 5-year threshold is a Walden University stipulation, longer

than the 3 years required by the government. The detailed description of the process of

data collection and analysis I gave in this study will allow it to be compared with other

future studies for consistency, which is the hallmark of dependability.

Confirmability

Considering that bias is a continuous source of concern in a qualitative study, the

use of bracketing, recommended by Moutakas (1994), was instructive in reducing its

occurrence in this study. The reflexivity immanent in phenomenological analysis allowed

me to continuously monitor and remove any form of bias in data analysis, especially

given my peculiar circumstance of using my colleagues as research participants.

Feedback, through peer review, was also helpful. In spite of Morse's (2015) advocacy

against member checking, I used member checking in this study to alleviate bias, as

participants were able to confirm summarized analysis as representative of their

individual description of their lived experience of the phenomenon of ethical leadership.

Results

The central research question of this study was: What are the lived experiences of

frontline employees in a public organization regarding their expectations, understanding,

and interpretations of the characteristics of ethical leadership? Following Moustakas

(1994), the group experience of the coresearchers about their knowledge of the

characteristics of ethical leadership emerged from the synthesis of the textural and structural descriptions of each of them. Of 537 important statements I analyzed, 10 themes emerged as characteristics of ethical leadership in this study, based on the 50% coresearchers benchmark I set. Only themes supported by the synthesis of the textural-structural descriptions of at least 10 coresearchers were identified as the final themes (see Table 3).

Table 3

Final Themes With Supporting Participants

Themes	Total supporting participants ($N = 20$)
Transparency/communication	19
Stakeholders' wellbeing	18
Impartiality/fairness	18
Exemplarity	17
Knowledge/competence	16
Democratic decision making	14
Honesty	14
Relationship building	14
Responsibility	11
Humility/respect	10

Theme 1: Transparency/Communication

Open communication, or transparency, is the most important characteristics an ethical leader should possess, with 95% of participants ($n = 19$) supporting this position. The importance of building an organizational culture that will promote transparency in an ethical environment builds on its effect on employees' involvement and commitment toward the attainment of organizational goals (Niculescu, 2015). This theme of

transparency falls within the conceptual framework of stakeholder theory, eudaimonia, and utilitarianism. Below are some of the views expressed by participants.

> I expect an ethical leader to discuss with his team, discuss with the team seek their opinion, value their contributions, carry them along, let them be involved, let them know that they are valued. That is when a change can actually take place, and they will be a big success. (Participant D)

> The biggest thing a leader with ethics should do is have an open line of communication where whatever changes that are going to be made, people are informed of these changes. … If you do not have an open line of communication nobody will be on the same page, all it does is create a lot of chaos. So, basically, I feel that will be the biggest issue in implementing change and make sure the lines of communication are open. An open line of communication where you can reciprocate and bounce ideas off of each other. (Participant E)

> Having information readily available, also having, I guess having an open door policy making the stakeholders have the feeling that they can request information and get information freely. Or that they can come in and talk or have some type of dialogue with the leadership. (Participant P)

Not only is communication important, the tone of the communication and the manner in which it is presented matters for effectiveness as expressed below.

> People who just know that they have an authority and they just use that to intimidate people or talk to people any kind of way. Because you can get people to do a lot of things, it's the way, the message can be the same, but it's the way that you deliver it that determines how people respond to it. (Participant G)

First, you have to understand the languages. When I say you have to understand

the languages, is no English or any other languages. I say the way that the people

talk and communicate. You have to use the same levels of communication in

order to transmit the messages. (Participant Y)

Like Lail et al. (2015) emphasized the importance of resilient tone in

communication, Participant M cautioned the leader to be consistent in the tone of

communication used.

The goal of it is, to me you stay the same as for your tone of voice. You stay the

same, tone voice. I think when leaders come down, and they say let's get chitty

chatty, let's get friendly. Let's get; it takes away the authority. (Participant M)

Theme 2: Stakeholders' Wellbeing

The ethical leader is expected to be genuinely concerned about the wellbeing of

stakeholders, especially subordinates. Ethical leaders' concern about stakeholders'

wellbeing has been found to affect the performance of employees (Bouckenooghe et al.,

2015). This theme of stakeholder's wellbeing, in the conceptual framework of

stakeholder theory and eudaimonia, was supported by 90% of participants ($n = 18$) as

exemplified in the excerpts below.

People don't know how much, don't care how much you know until they know

how much you care. So, I think if a leader can excel in those characteristics, then

they will certainly win the heart of the person that they are leading. (Participant

N)

I think a good leader should see others, should see his employees as human beings

first, they should not see them as a means to an end, they should see them as

human beings. And when you see your employees as human beings first, I think

that is when you can achieve the goal or the value of the organization. But if you

place productivity before your employees, that like you see, you want

productivity first, then you're not going to achieve the organizational goal. So, I

see, and I think an ethical leader should see his employees as human beings.

Should treat them fairly, should treat them the way he himself wants to be treated.

(Participant D)

Okay, I think by meeting the needs of the people. Once you've met someone's

need, then you're kind of held in high regards in their eyes. If you can't meet

someone where they're, then it's kind of like what have you done for that person.

(Participant X)

Despite the assertion of Lawton and Paez (2015) that "the effectiveness of leaders

is determined by organizational factors rather than ethical factors" (p. 647), participants

in this study held that the attention paid by the ethical leader to the wellbeing of

stakeholders has implication because "you know you have someone that has your back.

So, that is going to make you work harder" (Participant S). In corroborating this position,

Participant R pointed out that "it obviously affects the people that work for them because

they have their trust because they have been treated fairly and justly." Catering to

stakeholders' wellbeing need not be lopsided, as it is possible for the ethical leader to

"understand and think about what's good for the company and what's good for the people

that work for you" (Participant O).

Theme 3: Impartiality/Fairness

The characteristic of impartiality or fairness in ethical leadership was considered as important as stakeholders' wellbeing with 90% of participants (*n* = 18) expressing support for it. This theme coincides with current findings in management in which the imperative for fairness in organizations and ethical leadership cannot be overemphasized (Long, 2016; Pucic, 2015). Eudaimonia, social learning theory, and utilitarianism are the conceptual frameworks relevant to this theme of fairness. Quotations from participants explicitly demonstrate their views about impartiality or fairness as characteristics an ethical leader should exhibit.

I believe a leader may have different styles, but as far as the ethics they remain a constant, that they treat people as individuals, that they make sure that the orders that they give are fair, and in no way, they ask anyone working for them to do anything immoral. … That they be fair to all and as equal as they can to all in the sense that they are not showing favoritism, and that they aren't allowing resentment to build in that situation. (Participant V)

Somebody who is fair, just open to suggestion, considers, doesn't have a closed mind, considers other possibilities, considers other people's suggestions. But obviously I know a fair leader, an ethical leader obviously has to make decisions not just based on one person but based on everybody and based on what is good for the organization. (Participant R)

The issue of partiality in promotion seemed to be of concern to many participants, and they would rather see the ethical leader display fairness in this regard. Participant J lamented about "persons in positions as supervisors for example without knowledge of

what they do, without any type of real educational background … but they had the

position, because it's not what you know, it's who you know." Participant F expressed a

similar view that "certain managers were just given [positions] because they are

politically connected, a lot of in New Jersey are political. You can't put people in

position just because they are in politics." Participant E cautioned that one should not

expect the ethical leader to be superhuman or perfect. "I don't expect them to be perfect

because we are all human beings but I expect them to be hard but be fair and objective

the most important thing is to be objective." In disagreement with the trend of partiality

in promotion expressed, Participants W and Q, who had put in over 16 years of service

and are in the 61–69 and 70+ age brackets, respectively, expressed optimism based on the

progress they had witnessed about fairness in promotion generally.

> Well before I came [here], I worked 23 years in a corporate office … and at the
>
> time my experience with that, there were not that many people of color that were
>
> in charge of anything. So, I grew up in that era, and when I came here to see the
>
> changes that were made with the people that I started here with and you see them
>
> go up the ladder things like that, that was a good thing to me, that was a good
>
> experience to see that they were moving forward. (Participant W)
>
> It seems to me that we as a society has moved beyond a lot of the petty issues that
>
> affect the relationships. The working relationship within leader and worker setup.
>
> I'm actually, I feel good about that, I think we've come to a level where there is
>
> no problem with this. For example, I've had many leaders that years ago would
>
> not be in the position that they are now and I'm actually happy that they are able
>
> to do that. I'm quite comfortable with that; I think it speaks well to the society. Of

course, there are still a lot of hills out there that we see highlighted in the news

every day, but I think we're making fairly good progress on that as a society.

(Participant Q)

Theme 4: Exemplarity

The ethical leader is expected to be exemplary, leading by example. This

exemplarity theme is in deviation from current trends on the phenomenon of ethical

leadership. Admittedly, being exemplary may be a subtheme of the characteristics of

ethical leadership obtained by Lawton and Paez (2015). Participants in this study

considered leading by example to be particularly important, emerging as an independent

characteristic with 85% ($n = 17$) support. This theme of being exemplary can be

contextualized in social learning theory.

> Ethically leading may affect an organization and based on my observation and
>
> experience here, when those or when the management, the directors, supervisors,
>
> managers when they carry themselves to a standard, that standard that they carry
>
> themselves transcends to everyone who works under them. It's like pouring water
>
> from above; the water drops down. … So, I think an ethical leader should be a
>
> good role model; he should do the talk and walk the walk. Not only the talk and
>
> you do something, you make a policy, and you're doing something else, no you
>
> should be both ways. (Participant A)
>
> So, if there is somebody that you believe in, and you believe in the one the
>
> integrity of that person and what the person stands for, I think it really is a
>
> motivator in terms of helping you want to not only succeed yourself but help to
>
> see yourself as part of one of many and part of a team that's going to help drive

that organization. … I would follow that person off the bridge because I feel that he is doing what he feels is right and he is a motivator, he is the one who will inspire. A person who exhibits those types of values and characteristics I think have the ability to get the most out of those people who are working for them. (Participant K)

Again the leader can motivate me by setting the standards, by being an example. The leader can motivate me by initiating the change, by being a role model, by giving us the pattern. If the leader shows the pattern, all right, and be a model and shows us the pattern because principles flow out of a pattern. (Participant N)

The characteristics, I will have to say this, you have to lead by example, basically, make sure that what you say is what you do, you don't say something different and then act in a different opposite way. So, lead by example and stay true to your word. … Again it's an example of a role model. If the leader performs well in that capacity, it is a motivational factor to the workers. It's going to result in a job, better job done and more satisfaction on the customer level. So, it's straight through kind of succession, good leadership—motivated workers—job is done properly—satisfied customers. (Participant P)

But the most important thing a leader is is that they are the role models. Unethical leaders will breed unethical workers, and usually, have high turnover. Ethical leaders will have the respect of their people, and have them much more willing to follow, the objectives accomplished. … A leader who is running his organization based on ethics, based on hard work, based on earning your pay, and understanding what will make a leader working at their best, will be certainly a

reason for that worker to have a great belief in the company they work for, and

wish to stay and grow with it. (Participant V)

Leaders should be conscious of their position as role models as subordinates may

tend to emulate them with a considerable effect on the organization. An impressive

majority of participants shared the view that the ethical leader should be a moral

exemplar, worthy of emulation. This theme on the exemplarity role of the ethical leader is

supported by Zhu et al. (2016) in confirming its influence in shaping the moral

dispositions of followers. Participant U noted that "performance trickles down, it comes

from the top down, how they perform and act towards people."

Theme 5: Knowledge/Competence

Of 20 research participants, 16 believed the ethical leader should be

knowledgeable or competent. Being knowledgeable or competent is another new

characteristic of ethical leadership that was not clearly delineated in the current literature

reviewed in Chapter 2. The contextual framework that applies to this theme is social

learning theory. Below are some excerpts from participants about this theme.

I also believe a leader, ethical leader must also try to be knowledgeable as much

as you can. You must have, you must be learner too I believe. An ethical leader is

a learner, is willing to listen. Another, you must be able to grasp concepts. So, that

you can, again be able to, not only verbalize it, but also to act it out. (Participant

N)

I expect them to be knowledgeable of whatever entity that they work, whatever

bureau. That they should start from the bottom, and if they were that way, let's

say there is a strike and people may leave and you need to step in, you should

know every position under you, you should not have to guess, it should be like second nature, because you worked from the bottom and worked your way up. … So, again you have to know, it's knowledge, it's all based. In order for a person, an ethical leader to do their job correctly, and have everyone benefit, whether it's financial, whether it's education, whatever, to have any kind of great outcome, a leader has to be knowledgeable all the way round. When it comes from hiring, implementing different programs, to make sure the money is not being wasted. So without knowledge of any of those particular, they won't succeed. (Participant F)

Yes, it's definitely not ethical for a leader to even take the position without having proper ability to achieve the aims of that position. That goes on actually quite a bit, people put in leadership positions just can't handle it. Of course, we all want more money, it's with respect to your ability. If you do not have the ability you just shouldn't be in the position, plain and simple. (Participant Q)

As you grow older, you mellow, and you'll understand that a lot of things happen due to ignorance. Not understanding the situation, not appropriately dealing with the situation. So, he was ethically incorrect and abusive. Whereas, I think with more knowledge, more understanding that could have been avoided. (Participant L)

Hibbert and Cunliffe (2015) opined that the focus should not be on pure academic knowledge but should be adequately complemented by actions on the part of leaders. In contrast to the view of Participant K that "having the highest, the most qualified and highly trained people as part of the organization really breed success," other participants

believed that competence does not necessarily hinge on academic knowledge, as they
expressed:

> Or the people with, they say people with higher education, well there is a lot of
> people with higher education. But some with high education, their ethical abilities
> or knowledge is not really there. Those probably have been working for years and
> years may have learned something. But I think the part that is really sad is the
> unwillingness from any group to learn from each other. (Participant M)
>
> Experience, there is a lot of lack of experience. A lot of people in this place are
> promoted based on political contact rather than experience. The other thing that
> they do is they do testing, and for position, testing has nothing to do with the
> position. Because a lot of people yeah they pass the test, they get the position but
> they have no idea what the position entails. So, what you've got is a poor, you've
> got a poor system which is not coherent and everybody is disjointed. (Participant
> U)

Theme 6: Democratic Decision Making

The ethical leader should not be autocratic but should involve others in the
decision making process. This theme of democratic decision making is distinct in this
study in contradistinction to the review of prior studies where it might have been
embedded under another category. With support from 70% of participants ($n = 14$), this
theme is classifiable under the conceptual framework of utilitarianism, eudaimonia, and
stakeholder theory. The views expressed here exemplified the position of participants
regarding the need for an ethical leader to involve others in decision making.

An organization is like running, is like part of the government, it's like running a country, you cannot just go you say this is what I want. You cannot make all the powers in you. You got to have people to whom you can disclose things, and then you say what do we do on this; you got to be democratic, you have to do it in a democratic way. … Before you make a decision you are going to consult some people so you can get the advantage, you get the disadvantage then now when you come you take those two aspects and then you compare them and see which is good which is not good. The one that weighs more which you believe that it's going to help up is going to help the organization to grow better then you stick with that. (Participant A)

I expect them not just come in and like, "Hey, I'm the boss, and I'm taking over." They should meet with all the other top people in a company and say, "Hey, what is your input, what do you guys think about this? These are what my ideas are, but I want to know how do you feel about it? I want to see what you have to add to it." (Participant X)

I expect them to come forward and be truthful about it, with the changes they've decided on or at least at some point get the people together. Let them hear, tell them what your ideas are and take some, sometimes take some advice from other people, don't just implement it, and say this is how it's going to be done I don't want to hear anything about it. That to me is not the proper way that I would like to see it done. (Participant W)

Theme 7: Honesty

Another important characteristic of ethical leadership identified by participants in this study is honesty. The ethical leader has to be truthful and forthright. This theme of honesty, in the social learning theory framework, found support in 70% of participants' comments ($n = 14$). Excerpts here endorse this position.

If you have somebody who is doing the wrong things, pocketing money whatever they are doing, using things, money for the wrong thing, they are not doing what they are supposed to do or not taking care of the clients, staff, or what have you, you're going to have a problem. (Participant G)

This is an issue of trust, and the magic word is to trust in all those mentioned cases. If the employee trust that the employer is doing a good job of keeping this business running well and offering that employee a future with this, there is a satisfaction level that will enhance the development of good ethical behavior and also an enhancement of what they get completed and how well they complete it. (Participant V)

Participant L summed the cascading effect of honesty in the organization by observing that "honesty is the most important. Because if a leader can't be honest in his judgment, then his workers can't learn to be, it's not going to work." Also, Participant J noted that "as a leader, you will take the right decision if you're honest." In essence, "I would expect ethical leaders to be honest, forthright." (Participant Q). Bischak and Woiceshyn (2016) cautioned that such honesty should not be to others alone, but should be self-focused on the leader also.

Theme 8: Relationship Building

An ethical leader should build and foster working and harmonious relationships among people in the organization and various stakeholders. The component of relationship building identified in this study is in consonance with current studies. Falling in the conceptual framework of stakeholder theory and eudaimonia, 70% of participants ($n = 14$) sustained this theme of relationship building. Some views expressed by the participants are recorded here.

With the humanistic, they will make sure that the individual gets involved in doing it and wants to do it, and there the ethics play a wonderful role because they fully understand why this that they are being asked to do. … A lot depends on as to whether you have esprit de corps. If you have been able to bring that about within the organization, they are thirsty with carrying out ethical orders. Especially when they have some sense of what that will bring about. (Participant V)

I've seen leaders that have no contact with the people that work below them or maybe runs below them. I don't think that would make for an ethical or a fair and just leader. I mean like I think somebody really has to know what's going on in the trenches. (Participant R)

A leader must also know, have chemistry, and develop chemistry with their employee. When that happens, then you will get over a 100% from the employee. That doesn't mean you tolerate the employee when they are not doing their job. Being grateful, being thankful, being appreciative it's okay to say thanks guys, I appreciate it. I appreciate your help, or I appreciate you working too much or, I

appreciate you helping out with this paperwork. … So, I think that's important, and a lot of time that's missed. So what you get is more of the negative, and then people get burned out when they are doing something day in and day out and then they don't feel appreciated by leaders, their supervisors or the staff. (Participant N)

Theme 9: Responsibility

The ethical leader must display the capability of being responsible for taking care of the resources of the organization, including employees, and steering the organization in the path of goal attainment. Out of the 20 participants in this study, 11 found this theme of responsibility relevant as a characteristic of ethical leadership. The conceptual frameworks that apply to this theme are stakeholder theory, eudaimonia, and utilitarianism. Some of participants' opinions regarding this issue are captured beneath.

I think a leader should have that vision. We need to improve; we need to start always looking for stuff to make the agency better, and work towards that, not to stay in status quo. If you don't grow, you don't go anywhere; that's why a lot of big companies are disappearing because they don't have that vision. (Participant J)

Let's say, the leader has strengths, then he needs to focus on those strengths to make the organization run smoothly. Whatever weakness he has, he has to manage it by bringing in the people to make up for that. So, that will keep the organization running smoothly. At the same time, in contrast to that, if the leader does not bring the skillsets to manage his weaknesses, then those weaknesses can sabotage his success. The leader must also not be over confident because when

you become over confident, then you abuse the freedom that you have. Because with leadership comes responsibility, so, with freedom comes responsibility. … So, I think if you make a mistake it is okay to let people know there was a mistake because we all, we're all humans. (Participant N)

People that they are supervising should see them as responsible persons that they would feel confident in doing things for them. They should be a person who would do this, knows how to keep confidentiality because the person that they supervise have some type of issues or problems that affect the job and they should be able to keep them confidential. (Participant G)

Findings from this study regarding the responsibility of the ethical leader to be willing to admit to mistakes agrees with the position of Showry and Manasa (2014) that leadership should not only accept accolades and reach achievements; ethical leaders must take responsibility for admitting shortcomings to move the organization forward.

Theme 10: Humility/Respect

The ethical leader should be humble and respect the individuality and values of others. This topic of humility was identified by 10 of the 20 participants as a characteristic of ethical leadership. The conceptual frameworks that underpin this issue are social learning theory and eudaimonia. Supporting excerpts are cited here.

Some they've got to tone it down stop acting like you're more than the folks because you are the same. We work together, so that means to act like you work with somebody and don't try to be like you're so much more important when you're really not. Because if it wasn't for the people that work with you, trusted

you and gave you ideas and things like that, you wouldn't be where you were. (Participant W)

Boasting. Because when you boast you make the person feel like a failure who are not boasting. Boasting is almost designed to hurt people. … I believe a leader must listen to the employee, must hear the employee out, that's important. … That will also show the employee that you are reachable; you are within reach. (Participant N)

He got to be somebody who commands respect; he got to be somebody who gives respect too. Commanding respect is getting respect and in course giving the respect back to the people who are working under you or who you're supervising. That's one of the major things I think because no one makes him or herself a leader but people make leaders. (Participant A)

Participant S summarized the position of humility and respect as a social learning process that starts from family to adulthood by pointing out that "if we could just learn how to respect I think that's a really big word; respect. With respect, it branches out to all these other things, ethics, love, friendship everything." This view is akin to the role modeling position of Brown and Trevino (2014), based on Bandura (1977) social learning theory, about the acquisition of ethical traits from childhood, through school, and terminating in the work environment.

Although the mode of acquisition of ethical leadership in individuals was not a direct focus of this study, it is interesting to note that 11 out of the 20 participants found it important to express their views about it. Nine of these participants believed formal

training in ethical behaviors and standards is the manner by which moral leadership characteristics can be inculcated in individuals.

> If I had to advise a director or a supervisor … ethical training to me would be a good thing. Because sometimes we get so comfortable and when you get so comfortable in a certain situation you think you know it all. So, I think it should be like something that should be done, it maybe every quarter of the year, just to kind of remind people of what it is about ethics. (Participant A)

Of the 11 participants who veered into the mode of acquisition of ethical leadership, four asserted that formal training and developmental growth could be used concurrently to develop ethical leadership in the individual.

> However, I think being a leader does come with training and follow up, and certain skills that some people possess and some people don't, but they do need to be trained. I think those are some of the things that make an effective, good leader. (Participant O)

None of the 11 participants indicated that only developmental growth, in exclusion of any formal training, could be the source of acquisition of ethical leadership.

Summary

The theme of transparency or communication emerged as the most important characteristics an ethical leader must possess. This was followed sequentially by stakeholders' wellbeing, impartiality/fairness, exemplarity, knowledge/competence, democratic decision making, honesty, relationship building, responsibility, and humility/respect. Because I work in the same organization as the study participants, I can relate personally to the findings of this study. The use of transcendental phenomenology

allowed me to see these themes from a fresh perspective, as reported. Exemplarity, knowledge/competence, and democratic decision making are new themes that emerged, compared to the characteristics of ethical leadership reviewed in Chapter 2. All the other themes in this study agree with the characteristics of ethical leadership in the extant literature reviewed. As will be evaluated in Chapter 5, not only did the current study support contemporary knowledge in the field of management, it also helped in identifying nascent areas that may prove beneficial to the understanding of the phenomenon of ethical leadership.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this study was to understand the characteristics of ethical

leadership from the lived experiences of followers in a public organization. The use of

the qualitative method through transcendental phenomenology allowed me, as the

primary researcher, to set aside my preconceptions about the phenomenon of ethical

leadership and be able to see and present it in a new perspective that is representative of

the views of the participants or coresearchers. Conducting this research allowed the

phenomenon of ethical leadership to be understood from the perspectives of followers,

instead of leaders who had consistently been used in past studies, as observed by Heres

and Lasthuizen (2012) and Yang (2014).

Ten themes emerged from this study as the characteristics expected of an ethical

leader by followers. These include (a) transparency/communication, (b) stakeholders'

wellbeing, (c) impartiality/fairness, (d) exemplarity, (e) knowledge/competence, (f)

democratic decision making, (g) honesty, (h) relationship building, (i) responsibility, and

(j) humility/respect. Aside from the themes of exemplarity, knowledge/competence, and

democratic decision making as distinct characteristics identified by participants in this

study; other components mentioned are in agreement with prior studies reviewed in

Chapter 2. Some features of ethical leadership, like empowerment, accountability, and

collective focus discussed in the extant literature reviewed, did not make it to the level of

final themes in this study.

Interpretation of Findings

This study exhibits considerable conformity with current research on the

characteristics of ethical leadership. Seven of the final themes in this study support prior

studies as aspects of ethical leadership. These are transparency/communication, stakeholders' wellbeing, impartiality/fairness, honesty, relationship building, responsibility, and humility/respect. Because seven of the 10 characteristics identified in previous studies reviewed in Chapter 2 are also applicable to this study indicates considerable consistency in the phenomenon of ethical leadership. This uniformity is not surprising, given that ethics, as the substratum of ethical leadership, has a perennial connotation that transcends sociocultural or spatial-temporal reality. Ethics, as the moral code of conduct in human interpersonal relationships, remains constant (Filip, Saheba, Wick, & Radfar, 2016) despite changes discernible in society over time and in different cultures. It is this perceived difference over time and in different cultures that caused Blythe (2014) to assert the lack of universality of ethical behaviors. Despite slightly noticeable variations in application and interpretation in various cultures and social realities (Scherer, 2015; Tamir et al., 2016), the standard of ethics, as a norm of human behavior, remains the same (Omoregbe, 2000).

With the phenomenon of ethical leadership deriving its foundation from ethics, it is logical that some of the characteristics attributable to ethical leadership will have some semblance of consistency. For instance, honesty as a characteristic will remain the same in the Far East or in North America. Nonetheless, bribery, as derivatively antithetical to honesty, may be vehemently abhorred in the United States, but, as Ma (2010) and Nwagbara (2012) noted respectively, it is passively condoned or tolerated in China and Nigeria.

An impressive majority of the final themes that emerged in this study are the same as the characteristics of ethical leadership identified in previous studies, confirming

existing knowledge about the phenomenon. Some reasons researchers conduct studies in different disciplines is to confirm or refute existing knowledge and generate new insights. Knowledge can be furthered by trying to understand what happened in quantitative studies, the reason why or how it happened in qualitative research, or a mixture of both in mixed methods (Buckley, 2015). That seven of the characteristics of ethical leadership identified by participants in this study were the same as those obtained in previous studies, supports the credence of the phenomenon of ethical leadership. The coalescence of the seven characteristics identified in this study with those of earlier research may be indicative that, in contrast to the opinion of Yang (2014), not much difference exists between the views of leaders queried in prior studies and followers queried in this study.

The theme of empowerment was not included in the final themes in this study. This finding disconfirms prior studies like those of Schultz (2014) and Resick et al. (2006) in which empowerment was a cardinal characteristics of ethical leadership. Exclusion of empowerment supports the contention of Heres and Lathuzien (2012) and Yang (2014) that leaders queried in most prior research may have a notion of ethical leadership that may be slightly different from those of followers, as shown in this study. Empowerment references the extent to which the leader is willing to accede to share some form of authority with followers (Dierendonck & Patterson, 2015). Empowerment has the potential to boost the self-worth of employees, increasing efficacy, and enhancing job satisfaction with possible implications for services rendered to customers (Yen, Yeh, & Lin, 2016). One would have expected that, given that the coresearchers in this study are all followers without any leadership position, empowerment would be a theme that would resonate with them.

Only nine of the 20 participants found the theme of empowerment to be a characteristic an ethical leader should have. Hawass (2015) observed that one of the reasons followers may not be receptive to the idea of empowerment from an ethical leader might be that it saddles them with a good deal of responsibility, realizing that the power they exercise may directly impact the organizational outcome. Another reason may be that the ability of employees to use such power may require in depth knowledge of corporate status and performance, which may create stress for the empowered followers concerning the future security of their jobs (Hawass, 2015). The number of participants who found the theme of empowerment relevant to ethical leadership is indicative of its relative significance, if not compelling enough to be part of the final themes.

The same argument of relative importance may not apply to the characteristics of collective focus and accountability. With only six and three participants, respectively, supporting these features, these represent a marked point of divergence in the current study from previous studies. This difference in finding validates the position of Heres and Lathuzien (2012) that leaders queried in prior research may embellish the phenomenon of ethical leadership to make themselves look good. It may also be that leaders employed in previous studies may genuinely, but erroneously, assume that certain characteristics should be important to most people in the organization. It is further possible that leaders naturally conceived these characteristics from the perspectives that are important to them, without realizing that some of the features may not be necessarily relevant to other stakeholders in the organization. The results from this study may enrich available knowledge on the phenomenon of ethical leadership through the presentation of a different, but unique, perspective of followers.

This study extends knowledge about the phenomenon of ethical leadership by identifying three new characteristics of ethical leadership. These are being exemplary, democratic decision making, and knowledge/competence. Through identification of these characteristics of ethical leadership as final themes in this study, participants may help direct attention to these aspects as critical perspectives to followers, as distinct from what leaders find significant. Some of these characteristics may not be entirely new to ethical leadership discourse, as they may be subsumed under other categories. For instance, with regards to democratic decision making, Kalshoven et al. (2011) and Piccolo et al. (2010) noted that ethical leadership entails allowing contributions to decision making from subordinates, thereby enhancing the quality and the acceptability of such decisions. Distinguishing democratic decision making, knowledge/competence, and exemplarity as final themes in this study may help to attract needed attention to them.

This finding considerably bridged the gap in literature identified by Heres and Lathuzien (2012) and Yang (2014) that a need exists to explore the phenomenon of ethical leadership from the viewpoints of followers for a more robust comprehension of the phenomenon. Organizational leaders may now be able to appreciate, understand, and exhibit these characteristics that are peculiarly relevant to followers. The importance of such understanding will be made more pertinent when one realizes that followers constitute the majority of the workforce in any organization. Leaders need the support, contributions, and commitment of followers to be able to achieve organizational goals and ensure the organization remains competitive (García-Buades, Martínez-Tur, Ortiz-Bonnín, & Peiró, 2016; Mangundjaya, 2015). Such support, commitment, and contributions will remain elusive if leaders fail to meet the expectations of followers.

Meeting the expectations of followers will be enhanced considerably if leaders exhibit the characteristics of exemplarity, democratic decision making, and knowledge/competence that are found in this study to be peculiarly important to employees.

The characteristics identified in this study need to be properly contextualized for relevancy during application. Different organizational contexts may warrant the need for the modification of some of these characteristics. Although open communication or transparency and honesty may be characteristics an ethical leader should possess, the need for confidentiality must be considered and respected. Democratic decision making in a military setting and during the time of unplanned change or crisis may be subjugated to the reality of urgency that requires an immediate and peremptory decision. The fact that formal knowledge may enhance ethical leadership should not be allowed to impede the practicality of acquired job experience and relational, moral skills.

In the expectation and the emulation of the leader as a moral exemplar, a need for caution persists in expecting unattainable perfection that is incognizant of the frailty of the human character. Impartiality as a goal cannot, and should not, be an absolute as organizational realities and human interactions may warrant deviations. Such exceptions, when necessary, should not be allowed to degenerate to the level of becoming the norm. Humility of the ethical leader need not be allowed to lead to abdication of power that will embolden subordinates to trample on established authority. In catering to the wellbeing of stakeholders, the ethical leader should be mindful not to sacrifice the attainment of organizational goals in the process.

The conceptual frameworks for this study include stakeholder theory, eudaimonia, utilitarianism, and social learning theory. Three characteristics of ethical leadership

identified in this study are in the conceptual framework of social learning theory

exclusively. These are exemplarity, knowledge/competence, and honesty. Bandura (1977)

social learning theory rests on the notion that individuals learn vicariously from others

based on the implications or outcome of an action on others (Duanxu et al., 2015; ten

Brummelhuis, Johns, Lyons, & ter Hoeven, 2016). The ethical leader may have an impact

on the behavior of employees (DeConinck, 2015; Thaler & Helmig, 2016) by being a

moral exemplar and exhibiting honesty. Being knowledgeable and displaying adroitness

on the part of an ethical leader may inspire employees to aspire to do the same, based on

social learning theory. Employees may possess formal knowledge and competence before

joining the organization. To such an employee or follower, ethical leadership may

energize them toward further progression of knowledge and competence.

With four characteristics traversing three conceptual frameworks, and three

characteristics overlapping two conceptual frameworks, the features of ethical leadership

identified in this study seem to be interwoven. For instance, democratic decision making

can be contextualized in the conceptual framework of stakeholder theory, eudaimonia,

and utilitarianism. Yazdani and Murad (2015) traced the basis of ethicality in an

organization to Aristotle's eudaimonia as the golden rule in the wellbeing of individuals

and different modern day conceptions of utilitarianism. Catering to the interest of the

majority as obtainable in utilitarianism (Lee & Gino, 2015) will be crucial to the ethical

leader in democratic decision making, like identifying and responding to the needs of

different stakeholders in agreement with stakeholder theorists (Harrison et al., 2015).

Humility/respect intersecting at the conceptual frameworks of social learning theory and

eudaimonia means the ethical leader can be emulated by followers and the leader will care about the wellbeing of followers.

Limitations

A limitation of this study is that follower–participants in this study constituted a fraction of organizational stakeholders. Stakeholders may include employees, shareholders, government, the public, and customers (Yu & Choi, 2016). Another limitation is that I selected a public organization as the research setting for this study. In analyzing quality paradigms in the service industry in India, Krishnan (2016) noted that the private sector is more buoyant and better adapted to dealing with quality issues than the public sector. This observation, coupled with the notion that private organizations outnumber public organizations, accentuates the use of a public organization in this study as a compelling limitation.

Because I work in the same organization as study participants is problematic in the sense of being a limitation and exhibiting the problems associated with convenience sampling. Farrokhi and Mahmoudi-Hamidabad (2012) opined that the issue of outliers in convenience sampling as samples that are not supposed to be in the data, is more of a quantitative issue than a qualitative one. However, convenience sampling is prone to bias and may not be generalizable (Morse, 2015; Robinson, 2014). As in most qualitative studies, another limitation of this study is replication. The extent to which this study can be replicated, given possible variation in context and experience, is debatable though plausible.

Recommendations

The results of this study will be beneficial to the academic community, aiding in the growth and diversification of existing knowledge on the phenomenon of ethical leadership. The academic community includes researchers, teachers, scholars, and students in institutions of higher learning. Instructors engaged in contracted organizational training will find the results of this study relevant. Corporate leaders may consider study findings beneficial as they will be better positioned to understand and appreciate the expectations of followers and act accordingly. Once accepted and approved by the dissertation committee, this study will be published online in ProQuest. This online publication will make the results of this study available to anyone with access to the ProQuest database. I plan to submit a compressed version of this study to a few peer reviewed journals for further dissemination. Presentations at conferences, a possible organizational consultancy in ethical training, and teaching in institutions of higher learning are some of the other means by which I intend to propagate the results of this study.

Recommendations are necessary to identify areas in which future research may be needed, based on the outcome and possible limitations of this study. In this study, I was able to reduce the gap in literature identified by Heres and Lathuzien (2012) and Yang (2014) that ethical leadership was predominantly studied using leaders as research participants. Because many studies conducted on ethical leadership query leaders as participants, a need persists for future researchers to continue the initiative in this study by exploring the phenomenon of ethical leadership from the perspectives of followers. Doing so will enhance the robustness of existing knowledge on the phenomenon of

ethical leadership and keep it in scholarly discourse to underscore its importance.

Eisenbeiss et al. (2015) emphasized that ethical leadership directly impacts organizational

success. Hence, a need persists for continuous study on ethical leadership to keep it in the

purview of academic discourse and organizational application.

Future researchers should focus on using followers as study participants in the

understanding of the characteristics of ethical leadership for possible replication.

Moustakas (1994) pointed out that

The essences of any experience are never totally exhausted. The fundamental

textural-structural synthesis represents the essences at a particular time and place

from the vantage point of an individual researcher following an exhaustive

imaginative and reflective study of the phenomenon. (p. 100)

Following the advice of Yin (2009), I gave a detailed description of the methodology and

process of data collection in this study so that future researchers can apply this method in

other settings, where applicable. The possibility of replication increases the spectrum of

available knowledge on a given phenomenon.

Followers are not the only stakeholders in the organization who believe ethical

leadership should be relevant. Aside from employees as followers, stakeholders may

include customers, government, the press, shareholders, and the public, depending on

organizational interest and focus. Considering the diversity of organizational

stakeholders, who impacts or is affected by the actions or inactions of the organization, it

may be pertinent for prospective studies to consider the characteristics of ethical

leadership from the lenses of other stakeholders. Following the suggestion of Sharif and

Scandura (2014), future research may benefit from existing literature through a

comparative analysis of the viewpoints of different stakeholders on the phenomenon of ethical leadership, as was conducted by Ho and Lin (2016).

No monolithic view exists on the characteristics of ethical leadership. Cultural diversity may affect the understanding, interpretation, and application of the characteristics of ethical leadership. Differences in cultural orientations influence the manner by which individuals understand and address ethical issues (Fok, Payne, & Corey, 2016). A need may exist for further research that will help underscore the importance of the impact of culture on the phenomenon of ethical leadership. The relevance of understanding the cultural underpinnings of ethical leadership will be better appreciated in the context of today's globalized business environments and will prove indispensable in global leadership.

Findings from this exploratory qualitative study may further be assessed quantitatively in future studies to enhance the possibility of generalization. Using the quantitative method to evaluate the results of a qualitative study may reduce the limitation inherent in one approach (Venkatesh, Brown, & Sullivan, 2016). With 70% of the characteristics of ethical leadership identified by followers as participants in this study coinciding with those identified in the extant literature using mostly leaders, additional quantitative research may lead to the isolation of elements of constancy in the phenomenon of ethical leadership. The isolation of such consistency and the possibility of comparative generalization may help bring stability to the comprehension of the phenomenon of ethical leadership that may otherwise be torn asunder by cultural relativism. It may be argued that a mixed method approach could integrate qualitative and quantitative methods. The use of independent quantitative research to evaluate the

findings from this study would remove the issue of sufficient expertise in mixed method noted by Povee and Roberts (2015).

Implications

Research is not conducted in a vacuum or for purely egoistic academic satisfaction. The essence of a study is to impact society toward positive and needed change. Researchers need to desist from focusing on the myopic impact of their studies on the internal operations of the organization only and canvass for the broadening of perspectives on the implications of research to cover the entire society positively (Stephan, Patterson, Kelly, & Mair, 2016). Admirable as this is, the society does not exist in a void. Attaining positive change that will affect society as a whole requires a progression from the individual to the organizational, and eventually the societal level.

At the individual level of positive social change, this study has the potential to increase job satisfaction among employees. As noted by study participants, an ethical leader who exhibits most of the characteristics pointed out will be concerned about the wellbeing and flourishing of employees, and this will make employees satisfied with performing their duties. The positive impact of ethical leadership on job satisfaction was confirmed by Okan and Akyuz (2015) and Celik et al. (2015). A satisfied employee will commit to the organization and possibly be willing to work harder than is usual (Tu & Lu, 2016), where necessary. Ethical leadership reduces the rate of employee turnover and enhances commitment to organizational goals (Demirtas & Akdogan, 2015).

Individual employees may be better positioned to use their innovative capability in the ambiance of ethical leadership. The pervasive lackadaisical attitude that employees may have under an unethical leader may be considerably reduced due to the trust and

reciprocal relationship employees have with an ethical leader. Because ethical leaders encourage employees to voice their opinions unencumbered, employees may generate innovative ideas (Chen & Hou, 2016). Employees may no longer see the problem of the organization as the issue of the leader, but may be willing to develop innovative ideas that will solve problems and catapult the organization to new dimensions. When employees see their creative ideas blossom into successful application in the provision of world class products and services, a possibility exists to kindle a subjective feeling of accomplishment that will resonate in individual happiness. Employees' happiness has the potential to reduce turnover (Granados, 2016).

Individual relationships between followers and leaders may improve due to ethical leadership. Ethical leadership enhances the interactions between leaders and followers, leading to improved performance (Niemeyer & De Souza Costa Neves Cavazotte, 2016). Such improvement in performance may affect the quality of products and services rendered to individual customers. In a retail context, Schwepker and Ingram (2016) asserted that ethical leadership enhances the commitment of employees to provide improved services to customers. The satisfaction of clients, individually and collectively, may impact the success of the organization.

The extent to which a leader is successful may depend on the level of cooperation received from followers. Leaders need followers to be able to accomplish set goals. With healthy relationship engendered by ethical leadership between leaders and employees, the success of an organizational leader may be better assured. Leaders, individually, want to be successful. Such individual success on the part of leaders may remain nebulous without the cooperation of followers. Using a leader–member exchange scale, Bulatova

(2015) emphasized the importance of trust elicited by ethical leadership necessary for the support of followers. The trust immanent in the perception of a leader as ethical is becoming increasingly important in a global business environment where leaders must address and need the cooperation of followers in global virtual teams.

This study may have implications for positive social change in the organizational dimension. The success of the organization regarding goal attainment, profitability, the harnessing of resources, innovation, and competitiveness require the ethical capability of leaders. The successful operation of an organization depends on ethical leadership (Eisenbeiss et al., 2015). Organizations need to continually change to remain competitive and relevant in the face of constantly changing social reality in this modern age of technology. Subordinates may be better attuned to accept and support the implementation of change when the leader is perceived to be ethical. Even when changes are constant and cumbersome, employees are likely to be supportive because of ethical leadership (Babalola, Stouten, & Euwema, 2016). Ethical leadership may enhance the possibility of overall stakeholders' satisfaction.

At the societal level, ethical leaders who are not egotistic but focused on the wellbeing of others may increase CSR initiatives in the society. Agudo-Valiente, Garces-Ayerbe, and Salvador-Figueras (2015) cautioned that organizations should set up communication mechanisms with stakeholders in society to identify their needs, thereby ensuring that such CSR efforts are effective. Concern for interested parties may raise the level of happiness in society. Ng (2015) argued, based on the theory of evolution in biology, that happiness cannot be construed in relative terms, but should be universalized with a regular basis of measurement. Such standardization of happiness measurement

may be reflected in the call to measure societal growth using the GNH scale rather than the GDP (Dixon, 2006; Prasad Sharma, 2014). Interest in happiness research has skyrocketed with almost no publication in 1960 to over 2,000 in 2010 (Veenhoven, 2015). It is not only GNH that may be impacted; the trust the moral leader engenders may lead to commitment and innovation in organizations, resulting in growth in societal GDP.

Ethical leadership may help stem the endemic corruption in society that nearly led to the economic recession recorded in the United States in 2008 with its ripple effects that jolted the world economy. The unethical practices of leaders that were partly blamed for the 2008 economic disintegration (Verschoor, 2015) could have been averted with ethical leadership.The different characteristics of ethical leadership, including honesty, respect, relationship building, transparency, and concern for the wellbeing of others may have implications for societal growth. Ethical leaders in the political arena may foster understanding and respect among world leaders. Leaders with upright orientation have the potential to impact today's world positively and the probability to ensure future generations will inherit a more prosperous and peaceful world (Bernard-Stevens, 2016).

This study has implications for practice that may be beneficial at the organizational, academic, and societal levels. Corporate leaders need to be constantly conscious of the effects of their actions and behaviors on subordinates as this may impact the general ethical climate in the organization. Subordinates tend to emulate the actions of leaders and leaders need to be moral exemplars and not merely ethical instructors (Bonner, Greenbaum, & Mayer, 2016). The relationship building and communication characteristics of the ethical leader may improve through the establishment of a formal feedback mechanism in the organization. Feedback should incorporate the views of

followers, especially those that are customer-facing. This feedback mechanism could involve avowed commitment to open door policy to stimulate two way communications between leaders and subordinates. Feedback should be frequent and include peers, managers, customers, and the organization (Kurra & Barnett, 2016). Overreliance on electronics media like emails and text messages may make feedback impersonal. The use of a feedback drop box that will promote confidentiality may be helpful as some individuals may prefer anonymity. Feedback could also prove effective in managing best practices that may prove instrumental toward the attainment of goals. It is not sufficient to simply gather feedbacks perfunctorily; it is necessary and important to implement those that may be beneficial towards the realization of organizational goals.

Impartiality or fairness, especially in promotion, appointments, and hiring, was an essential characteristic of ethical leadership identified in this study. The expectation of absolute impartiality, devoid of favoritism of any kind, may be farfetched and unrealistic. Despite the argument of Bramoulle and Goyal (2016) that favoritism breeds incompetence, Cadsby, Du, and Song (2016) found that individuals often show favoritism to people who are close to them, even when such an act does not directly benefit them. This anticipation is complicated in public organizations where political appointments and favors are rife. Although the occurrence of favoritism in private organizations may be less, it cannot be entirely eliminated. For the ethical leader to remain mostly impartial while acknowledging social realities, I propose a model of an 80–20% ratio rule to fairness. Ethical leaders should ensure that minimally 80% of appointments, promotions, and hiring are scrupulously based on merit, while maximally only 20% is reserved to accommodate any extenuating social reality that may border on any form of favoritism.

Adopting this rule may increase competency in the organization while boosting the confidence of employees that they have a significant opportunity for advancement through skills, experience, qualification, and commitment.

One mode of acquisition of ethical leadership characteristics that participants in this study noted is through developmental growth. Informal training in ethical leadership starts at the family level and pinnacles in the work environment. Based on social learning theory, Brown and Trevino (2014) identified role modeling as an important source of imbibing the characteristics of ethical leadership ranging from the family level to the workplace context, terminating at the executive cadre. Given the importance that Frisch and Huppenbauer (2014) ascribed to the influence that supervisors have in shaping the behaviors of employees, it may be beneficial for organizations to consider the establishment of buddy-mentoring programs. The buddy-mentoring program should involve the identification of subordinates who are interested in or have the potential to become future leaders and matching them with current ethical leaders who can advise them as they progress.

The buddy-mentoring program may ensure that the organization fully uses the human resources potential at its disposal, while ascertaining that subordinates in this program benefit from the wealth of experience of seasoned leaders. Such rapport between current ethical leaders and potential leaders will allow subordinates to emulate the characteristics of ethical leadership in current leaders and may lead to building an organizational culture in which ethical behavior thrives. Niculescu (2015) submitted that leaders should endeavor to build an organizational culture that is based on ethicality. Caution should be taken that this buddy-mentoring program ensures that future leaders

are attached to current ones who align with the former's aspirations and goals in the organization. Also, individuals who are close friends should not link to prevent the undermining of the seriousness of the program.

The implication for practice at the academic level may revolve around ethical leadership training in tertiary institutions. Another mode of acquisition of ethical leadership characteristics that participants pointed out in this study is formal training with implications for enhancing the knowledge and competence characteristics of the ethical leader. Based on the downfall of Enron, Mangan, Kelemen, and Moffat (2016) suggested an innovative form of teaching ethical leadership in graduate management class by allowing students to create and present drama that accentuates ethical dilemmas compounded by internationalization. Perhaps, using such technique may enable students to appreciate better the intricacies of being an ethical leader; information they may retain and find applicable in a later work environment.

Whichever methodology is adopted, most important is for colleges to understand the imperative to teach the fundamentals and complexities of ethical leadership in schools. Such ethical teachings should not be limited to business or management schools. Ethical leadership training should be made compulsory for all university or college students. Graduates from the liberal arts or pure and applied sciences have risen to become heads of large global corporations without having had any formal business or management training. Former CEO of General Electric, Jack Welch, known for phenomenally growing the value of the company to almost 4,000% during his term, earned degrees, up to doctoral level, in chemical engineering.

The teaching of ethical leadership blanketing institutions of higher learning may lead to the breeding of a new crop of future leaders with deep orientation and conviction in ethicality. The importance of ethical leadership training in colleges and universities will be better appreciated when institutions realize that leaders of most organizations are college graduates in diverse disciplines. This realization becomes more daunting when further reflection reveals that leaders of major global corporations, which presumably control more than half of the world's economic resources collectively, have college or university degrees from different areas of specializations.

Almost all these top leaders or CEOs reached the pinnacle of their careers laying the foundations for their leadership skills from the knowledge acquired at the tertiary level of education and honing such skills through progressive promotions at the work level. The pervasiveness of ethical leadership training at the postsecondary level may also have implications for the preponderance of studies on the phenomenon of ethical leadership. The downturn in the world economy in 2008 due to the unethical behaviors of corporate leaders spurred renewed interest in ethical leadership (Pucic, 2015; Tu & Lu, 2016). In the same way, scholars will find it attractive to conduct more research on ethical leadership because of its inclusion in the curriculum of all students of tertiary education.

This formal training in ethical leadership should not be limited to the school environment but can expand to include periodic ethical training in the organization. Such intermittent moral training will serve as a constant reminder of its organizational relevance while underscoring its applicability to leaders and followers alike. Training

needs to be reflexive, allowing for the deft integration of practice with theory (Hibbert & Cunliffe, 2015), leading to a reduction in unnecessary abstraction and disengagement.

Because culture impacts the perception of ethical leadership, society has a role to play in shaping a culture that is ethically centered. Culture is not static and is refined over time, based on the experiences and realities in different societies. The basis of the society are individuals and families as societal units. What is acceptable or tolerated as ethical in one culture may be vehemently opposed in another culture (Fok et al., 2016: Yanyan & Sisi, 2015). Just as it is possible to build an organizational culture based on ethical values (Wu et al., 2015), society as a whole can and should consciously, over time and with determination, shape the culture to reflect moral orientation. Because culture can be defined as the distinctive beliefs and values accepted as norms in society over time (Hopkins & Scott, 2016), ethical values can become embedded in particular cultures. Such societal moral culture can build by ensuring behavioral norms and aberrations are grounded in ethical connotations. When society frowns at unethical behaviors, it will be easy to eschew such at individual and family levels. Doing so will make it easy for parents to lay the foundation of ethical leadership in individuals. Brown and Trevino (2014), based on Bandura's (1977) social learning theory, asserted that parents are the most influential in role modeling at the childhood level.

Conclusion

This study contributes to current research on the phenomenon of ethical leadership by presenting the views of followers about the characteristics of ethical leadership, in contrast to past studies in which leaders were used as research participants. Characteristics like exemplarity, knowledge/competence, and democratic decision

making, which were muffled in the extant literature reviewed, were relevant to followers as participants in this study. Similarities between some of the characteristics of ethical leadership identified by leaders as participants in the existing literature and those identified by followers in this study underscore the uniformity inherent in the phenomenon. These characteristics include transparency/communication, stakeholders' wellbeing, impartiality/fairness, honesty, relationship building, responsibility, and humility/respect.

Understanding the expectations of followers from an ethical leader may raise the level of commitments of employees to the attainment of organizational goals, increase innovative ideas, and enhance customer satisfaction. CSR, happiness, and economic growth may be some of the benefits of ethical leadership to society. Laying a sound foundation for the development of ethical leadership should start from the family as a unit of society. Tertiary institutions of learning should endeavor to instill the characteristics of ethical leadership in all students by including it in their core curriculum. Organizations can build on the efforts of society and postsecondary institutions through selective hiring, mentoring program, and recurrent ethical training.

References

Abbasi, M. M., Khan, M. M., & Rashid, K. (2011). Employee empowerment, service quality and customer satisfaction in Pakistani banks. *The IUP Journal of Bank Management, 10*(4), 47–60. Retrieved from http://www.iupindia.in

Adeniji, A. A., Osibanjo, O. A., & Abiodun, A. J. (2013). Organizational change and human resource management interventions: An investigation of the Nigerian banking industry. *Serbian Journal of Management, 8,* 139–153. doi:10.5937/sjm8 -3712

Adler, P. S., Forbes, L. C., & Willmott, H. (2007). Critical management studies. *The Academy of Management Annals, 1,* 119–179. doi:10.1080/078559808

Agbim, K. C., Oriarewo, G. O., & Zever, T. A. (2014). Moderating effects of individual entrepreneur and enterprise characteristics on the relationship between business environmental scanning behavior and entrepreneurial performance. *Journal of Business Studies Quarterly, 6*(1), 248–268. Retrieved from http://jbsq.org

Agudo-Valiente, J. M., Garces-Ayerbe, C., & Salvador-Figueras, M. (2015). Corporate social performance and stakeholder dialogue management. *Corporate Social Responsibility and Environmental Management, 22,* 13–31. doi:10.1002/csr.1324

Akrivou, K., & Bradbury-Huang, H. (2015). Educating integrated catalysts: Transforming business schools toward ethics and sustainability. *Academy of Management Learning & Education, 14,* 222–240. doi:10.5465/amle.2012.0343

Alexander, J. M., & Buckingham, J. (2011). Common good leadership in business management: An ethical model from the Indian tradition. *Business Ethics, 20,* 317–327. doi:10.1111/j.1467-8608.2011.01632.x

Alznauer, M. (2012). Ethics and history in Hegel's practical philosophy. *The Review of Metaphysics, 65,* 581–611. Retrieved from http://www.reviewofmetaphysics.org

American Society for Quality & Manpower Professional. (2010). *Social responsibility and the quality professional: The implications of ISO 26000* [White paper]. Retrieved from http://corporateresponsibilityassociation.org/files/MP_WP _ISO26000_Final_020811_0.pdf

Areiqat, A. Y. M., & Zamil, A. M. (2011). The role of empowerment in crisis management in business organizations. *Asian Journal of Business Management, 3,* 188–195. Retrieved from http://www.ajbms.org

Arel, B., Beaudoin, C., & Cianci, A. (2012). The impact of ethical leadership, the internal audit function, and moral intensity on a financial reporting decision. *Journal of Business Ethics, 109,* 351–366. doi:10.1007/s10551-011-1133-1

Aristotle. (1991). *Rhetoric* (G. A. Kennedy, Trans.). London, England: Oxford University Press. (Original work published 350 BC)

Aristotle. (2013). *Aristotle' politics* (C. Lord, trans.). Chicago, IL: The University of Chicago Press. (Original work published 350 BC)

Arogundade, O. T., & Arogundade, A. B. (2015). Psychological empowerment in the workplace: Implications for employees' career satisfaction. *North American Journal of Psychology, 17,* 27–36. doi:10.2307/256865

Aronson, E. (2001). Integrating leadership styles and ethical perspectives. *Canadian Journal of Administrative Sciences, 18,* 244–256. doi:10.1111/j.1936-4490.2001 .tb00260.x

Augros, M., & Oleson, C. (2013). St. Thomas and the naturalistic fallacy. *National Catholic Bioethics Quarterly, 13,* 637–662. doi:10.5840/ncbq20131348

Avey, J. B., Wernsing, T. S., & Palanski, M. E. (2012). Exploring the process of ethical leadership: The mediating role of employee voice and psychological ownership. *Journal of Business Ethics, 107,* 21–34. doi:10.1007/s10551-012-1298-2

Babalola, M., Stouten, J., & Euwema, M. (2016). Frequent change and turnover intention: The moderating role of ethical leadership. *Journal of Business Ethics*, *134,* 311–322. doi:10.1007/s10551-014-2433-z

Bachelet, M. (2012). Gender: Still some way to go. *OECD Observer*. Retrieved from http://oecdobserver.org/news/fullstory.php/aid/3776/Gender:_Still_some_way_to _go.html

Baesu, C., & Bejinaru, R. (2013). Leadership approaches regarding the organizational change. *USV Annals of Economics & Public Administration*, *13*(2), 146-152. Retrieved from http://www.seap.usv.ro

Bahr Thompson, A. (2013). A new model for brand leadership and loyalty. *Journal of Brand Strategy*, *2*(3), 259–269. Retrieved from https://www.onesixtyfourth.com /report/new-model-brand-leadership-loyalty/

Bandura, A. (1977). *Social learning theory*. Upper Saddle River, NJ: Prentice Hall.

Bates, W. (2009). Gross national happiness. *Asian-Pacific Economic Literature, 23*(2), 1–16. doi:10.1111/j.1467-8411.2009.01235.x

Beeri, I., Dayan, R., Vigoda-Gadot, E., & Werner, S. (2013). Advancing ethics in public

   organizations: The impact of an ethics program on employees' perceptions and

   behaviors in a regional council. *Journal of Business Ethics, 112,* 59–78. doi:10

   .1007/s10551-012-1232-7

Bell, J., & Waters, S. (2014). *Doing your research project: A guide for first-time*

   researchers. Maidenhead, England: McGraw-Hill Education.

Bell-Laroche, D., MacLean, J., Thibault, L., & Wolfe, R. (2014). Leader perceptions of

   management by values within Canadian national sport organizations. *Journal of*

   Sport Management, 28, 68–80. doi:10.1123/jsm.2012-0304

Bengry-Howell, A., & Griffin, C. (2012). Negotiating access in ethnographic research

   with 'hard to reach' young people: Establishing common ground or a process of

   methodological grooming? *International Journal of Social Research*

   Methodology, 15, 403–416. doi:10.1080/13645579.2011.600115

Berman, S. (2014). Prudence and morality: Socrates versus moral philosophers. *South*

   African Journal of Philosophy, 33, 381–394. doi:10.1080/02580136.2014.967591

Bernard-Stevens, D. (2016). The need for global leadership. *Industrial and Commercial*

   Training, 48, 177–180. doi:10.1108/ICT-10-2015-0069

Bertram, C. (2012). Rousseau's legacy in two conceptions of the general will:

   Democratic and transcendent. *Review of Politics, 74,* 403–419. doi:10.1017

   /S0034670512000514

Binns, J. G. (2008). The ethics of relational leading: Gender matters. *Gender, Work &*

   Organization, 15, 600–620. doi:10.1111/j.1468-0432.2008.00418.x

Bischak, D. P., & Woiceshyn, J. (2016). Leadership virtues exposed. *Journal of Leadership & Organizational Studies, 23,* 248–259. doi:10.1177/1548051815617629

Blank, A., Harries, P., & Reynolds, F. (2013). The meaning and experience of work in the context of severe and enduring mental health problems: An interpretative phenomenological analysis. *Work, 45,* 299–304. doi:10.3233/WOR-121519

Block, J. H., Millán, J. M., Román, C., & Haibo, Z. (2015). Job satisfaction and wages of family employees. *Entrepreneurship: Theory and Practice, 39,* 183–207. doi:10.1111/etap.12035

Blodgett, M. S., Hoitash, R., & Markelevich, A. (2014). Sustaining the financial value of global CSR: Reconciling corporate and stakeholder interests in a less regulated environment. *Business and Society Review, 119,* 95–124. doi:10.1111/basr.12026

Blythe, J. (2014). The philosophy of ethics and the corporate conscience. *Social Business*, *4,* 245–253. doi:10.1362/204440814X14103454934258

Bonner, J., Greenbaum, R., & Mayer, D. (2016). My boss is morally disengaged: The role of ethical leadership in explaining the interactive effect of supervisor and employee moral disengagement on employee behaviors. *Journal of Business Ethics, 137,* 731–742. doi:10.1007/s10551-014-2366-6

Bouckenooghe, D., Zafar, A., & Raja, U. (2015). How ethical leadership shapes employees' job performance: The mediating roles of goal congruence and psychological capital. *Journal of Business Ethics, 129,* 251–264. doi:10.1007/s10551-014-2162-3

Bramoulle, Y., & Goyal, S. (2016). Favoritism. *Journal of Development Economics, 122,* 16–27. doi:10.1016/j.jdeveco.2016.04.006

Brewis, J. (2014). The ethics of researching friends: On convenience sampling in qualitative management and organization studies. *British Journal of Management, 25,* 849–862. doi: 10.1111/1467-8551.12064

Bridoux, F., & Stoelhorst, J. W. (2014). Microfoundations for stakeholder theory: Managing stakeholders with heterogeneous motives. *Strategic Management Journal, 35,* 107–125. doi:10.1002/smj.2089

Brown, M. E., & Trevino, L. K. (2006). Ethical leadership: A review and future directions. *The Leadership Quarterly, 17,* 595–616. doi:10.1016/j.leaqua.2006.10 .004

Brown, M. E., & Trevino, L. (2014). Do role models matter? An investigation of role modeling as an antecedent of perceived ethical leadership. *Journal of Business Ethics*, *122*(4), 587-598. doi: 10.1007/s10551-013-1769-0

Brown, M. E., Trevino, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes, 97*(2), 117–134. doi:10.1016/j.obhdp .2005.03.002

Brumfield, K. (2012). Succeeding in crisis leadership. *Financial Executive.* Retrieved from http://daily.financialexecutives.org/succeeding-crisis-leadership/

Brumm, C. A., & Drury, S. (2013). Leadership that empowers: How strategic planning relates to followership. *Engineering Management Journal, 25*(4), 17–32. doi:10 .1080/10429247.2013.11431992

Buckley, A. P. (2015). Using sequential mixed methods in enterprise policy evaluation: A

    pragmatic design choice? *Electronic Journal of Business Research Methods, 13,*

    16–26. Retrieved from http://www.ejbrm.com

Bulatova, J. (2014). Shame as a leadership virtue: Theoretical and practical grounds.

    Journal of Business Management, 8, 45–51. Retrieved from

    http://www.theijbm.com

Bulatova, J. (2015). The role of leadership in creation of organizational trust. *Journal of*

    Business Management, 9, 28–33. Retrieved from http://www.theijbm.com

Bundy, J., Shropshire, C., & Buchholtz, A. K. (2013). Strategic cognition and issue

    salience: Toward an explanation of firm responsiveness to stakeholder concerns.

    Academy of Management Review, 38, 352–376. doi:10.5465/amr.2011.0179

Burau, V., & Andersen, L. B. (2014). Professions and professionals: Capturing the

    changing role of expertise through theoretical triangulation. *American Journal of*

    Economics and Sociology, 73, 264–293. doi:10.1111/ajes.12062

Burnes, B., & By, R. (2012). Leadership and change: The case for greater ethical clarity.

    Journal of Business Ethics, 108, 239–252. doi:10.1007/s10551-011-1088-2

Burns, N., & Grove, S. K. (2003). *Understanding nursing research* (3rd ed.). Maryland

    Heights, MO: Saunders.

Cadsby, C. B., Du, N., & Song, F. (2016). In-group favoritism and moral decision-

    making. *Journal of Economic Behavior & Organization, 128,* 59–71. doi:10

    .1016/j.jebo.2016.05.008

Cagliuso, N. V., Sr. (2014). Stakeholders' experiences with US hospital emergency

    preparedness -- Part 2. *Journal of Business Continuity & Emergency Planning, 8,*

    263–279. Retrieved from http://www.henrystewartpublications.com

Caldwell, C., Dixon, R., Floyd, L., Chaudoin, J., Post, J., & Cheokas, G. (2012).

    Transformative leadership: Achieving unparalleled excellence. *Journal of*

    Business Ethics, 109, 175–187. doi:10.1007/s10551-011-1116-2

Campbell, K. (2015). Can effective risk management signal virtue-based leadership?

    Journal of Business Ethics, 129, 115–130. doi:10.1007/s10551-014-2129-4

Carlin, A., & Duffy, K. (2013). Newly qualified staff's perceptions of senior charge nurse

    roles. *Nursing Management, 20*(7), 24–30. doi:10.7748/nm2013.11.20.7.24.e1142

Carter, D., & Baghurst, T. (2014). The influence of servant leadership on restaurant

    employee engagement. *Journal of Business Ethics, 124,* 453–464. doi:10.1007

    /s10551-013-1882-0

Celik, S., Dedeoglu, B. B., & Inanir, A. (2015). Relationship between ethical leadership,

    organizational commitment and job satisfaction at hotel Organizations. *Ege*

    Academic Review, 15(1), 53–63. Retrieved from http://econpapers.repec.org

Chan, Z. C. (2013). A qualitative study on non-verbal sensitivity in nursing students.

    Journal of Clinical Nursing, 22, 1941–1950. doi:10.1111/j.1365-2702.2012

    .04324.x

Chen, A. S-Y., & Hou, Y-H. (2016). The effects of ethical leadership, voice behavior and

    climates for innovation on creativity: A moderated mediation examination. *The*

    Leadership Quarterly, 27, 1–13. doi:10.1016/j.leaqua.2015.10.007

Chorng-Jee, G. (2010). Theoretical perspectives of science teacher education [Abstract].

    Asia-Pacific Forum on Science Learning & Teaching, *11*(1), 1–14. Retrieved

    from https://www.ied.edu

Christensen, M. (2014). Communication as a strategic tool in change processes. *Journal*

    of Business Communication, 51, 359–385. doi:10.1177/2329488414525442

Chua, T.-E., Wang, J., & Chen, H. (2014). Antenatal depression in a high-risk pregnancy.

    ASEAN Journal of Psychiatry, 15(1), 86–89. Retrieved from http://www

    .aseanjournalofpsychiatry.org

Chughtai, A., Byrne, M., & Flood, B. (2015). Linking ethical leadership to employee

    well-being: The role of trust in supervisor. *Journal of Business Ethics, 128,* 653–

    663. doi:10.1007/s10551-014-2126-7

Church, A. H. (2014). What do we know about developing leadership potential? *OD*

    Practitioner, 46(3), 52–61. Retrieved from http://www.odnetwork.org

Ciulla, J. B. (1995). Leadership ethics: Mapping the territory. *Business Ethics Quarterly,*

    5, 5–24. Retrieved from http://sbeonline.org

Ciulla, J. B. (2005). The state of leadership ethics and the work that lies before us.

    Business Ethics, 14, 323–335. doi:10.1111/j.1467-8608.2005.00414.x

Clarke, C., & Bassell, M. (2013). The financial debacle necessitates a systematic

    approach to achieving ethical behavior in the corporate workplace. *Journal of*

    Business Systems, Governance & Ethics, 8(1), 22–33. doi:10.15209/jbsge.v8i1

    .327

Clegg, S., Dany, F., & Grey, C. (2011). Introduction to the special issue critical

management studies and managerial education: New contexts? New agenda?

M@n@gement, 14, 272–279. doi:10.3917/mana.145.0272

Cohen, S. (2013). Promoting ethical judgment in an organizational context. *Journal of

Business Ethics, 117,* 513–523. doi:10.1007/s10551-012-1535-8

Confucius (1915). *The ethics of Confucius: The sayings of the master and his disciples

upon the conduct of the superior man* (M. M. Dawson, trans.). New York, NY:

The Knickerbocker Press.

Cornelissen, J. P., Durand, R., Fiss, P. C., Lammers, J. C., & Vaara, E. (2015). Putting

communication front and center in institutional theory and analysis. *Academy of

Management Review, 40,* 10–27. doi:10.5465/amr.2014.0381

Coughlan, R. (2005). Codes, values and justifications in the ethical decision-making

process. *Journal of Business Ethics, 59,* 45–53. doi:10.1007/s10551-005-3409-9

Cramwinckel, F., Cremer, D., & Dijke, M. (2013). Dirty hands make dirty leaders?! The

effects of touching dirty objects on rewarding unethical subordinates as a function

of a leader's self-interest. *Journal of Business Ethics, 115,* 93–100. doi:10.1007

/s10551-012-1385-4

Crane, A., & Ruebottom, T. (2011). Stakeholder theory and social identity: Rethinking

stakeholder identification. *Journal of Business Ethics, 102,* 77–87. doi:10.1007

/s10551-011-1191

Crisp, R. (2014). Taking stock of utilitarianism. *Utilitas, 26,* 231–249. doi:10.1017

/S0953820814000090

Crites, J. S., Harter, T. D., Furman, L. M., & Daly, B. J. (2013). Payment to participants in pediatric research: Variation in IRB members' attitudes. *IRB: Ethics & Human Research, 35*(5), 9–13. Retrieved from http://www.thehastingscenter.org

Culpin, V., Eichenberg, T., Hayward, I., & Abraham, P. (2014). Learning, intention to transfer and transfer in executive education. *International Journal of Training and Development, 18,* 132–147. doi:10.1111/ijtd.12033

Cunha, M., Rego, A., & Vaccaro, A. (2014). Organizations as human communities and internal markets: Searching for duality. *Journal of Business Ethics, 120,* 441–455. doi:10.1007/s10551-013-1998-2

Cuppen, E. (2012). Diversity and constructive conflict in stakeholder dialogue: Considerations for design and methods. *Policy Sciences, 45,* 23–46. doi:10.1007 /s11077-011-9141-7

Dadarlat, A., & Dumitrascu, D. (2015). The role and importance of human capital in contemporary organizations. *Review of Management & Economic Engineering, 14*(1), 78-86. Retrieved from http://www.rmee.org

Daniel, D. I., Ojo, O., & Augustina, O. (2012). An examination of tenancy agreement as a shield in property management in Nigeria. *International Journal of Business Administration, 3*(4), 54–66. doi:10.5430/ijba.v3n4p54

Darcy, K. T. (2010). Ethical leadership: The past, present and future. *International Journal of Disclosure and Governance, 7,* 198–212. doi:10.1057/jdg.2010.12

DeConinck, J. B. (2015). Outcomes of ethical leadership among salespeople. *Journal of Business Research, 68,* 1086–1093. doi:10.1016/j.jbusres.2014.10.011

De Hoogh, A. H. B., & den Hartog, D. N. (2008). Ethical and despotic leadership, relationships with leader's social responsibility, top management team effectiveness and subordinates' optimism: A multi-method study. *The Leadership Quarterly, 19,* 297–311. doi:10.1016/j.leaqua.2008.03.002

De Hoogh, A. H. B., & den Hartog, D. N. (2009) Ethical leadership: The positive and responsible use of power. In D. Tjsovold, & B. Van Knippenberg (Eds.), *Power and interdependence in organizations* (pp. 49–58). Cambridge, England: Cambridge University Press.

Demirtas, O. (2015). Ethical leadership influence at organizations: Evidence from the field. *Journal of Business Ethics, 126,* 273–284. doi:10.1007/s10551-013-1950-5

Demirtas, O., & Akdogan, A. (2015). The effect of ethical leadership behavior on ethical climate, turnover intention, and affective commitment. *Journal of Business Ethics, 130,* 59–67. doi:10.1007/s10551-014-2196-6

Den Hartog, D. N., & Belschak, F. D. (2012). Work engagement and Machiavellianism in the ethical leadership process. *Journal of Business Ethics, 107,* 35–47. doi:10 .1007/s10551-012-1296-4

Der Pan, P. J., Deng, L. F., Shio-ling, T., Jye-Ru Karen, J., & Yu Jen, W. (2016). Qualitative study of a solution-focused training program for Taiwanese military instructors. *Psychological Reports, 118,* 626–648. doi:10.1177 /0033294116639807

Dettmers, J. (2014). Job definitions and service behavior. An investigation among technical service employees. *Management Revue, 25*(4), 248-262. Retrieved from http://www.management-revue.org/

Dhar, R. L. (2012). Employees' perception of organizational support: A qualitative investigation in the Indian information technology (IT) industry. *Work, 43,* 211–222. doi:10.3233/WOR-2012-1426

Díaz de Rada, V. (2014). Analysis of incidents in face-to-face surveys: Improvements in fieldwork. *Revista Española De Investigaciones Sociologicas, 145,* 43–72. doi:10 .5477/cis/reis.145.43

Dierendonck, D., & Patterson, K. (2015). Compassionate love as a cornerstone of servant leadership: An integration of previous theorizing and research. *Journal of Business Ethics, 128,* 119–131. doi:10.1007/s10551-014-2085-z

Dietz, J., & Kleinlogel, E. (2014). Wage cuts and managers' empathy: How a positive emotion can contribute to positive organizational ethics in difficult times. *Journal of Business Ethics, 119,* 461–472. doi:10.1007/s10551-013-1836-6

Dilling, P. A. (2011). Stakeholder perception of corporate social responsibility. *International Journal of Management and Marketing Research, 4*(2), 23–34. Retrieved from https://www.researchgate.net/profile/Petra_Dilling/publication /228222061_Stakeholder_Perception_of_Corporate_Social_Responsibility/links /0deec51cc7d2e27bdd000000.pdf

Dixon, F. (2006). Gross national happiness: Measuring what matters. *Reflections, 7*(3), 15–24. Retrieved from https://reflectionsjournal.net

Doane, D. (2005). Beyond corporate social responsibility: Minnows, mammoths and markets. *Futures, 37,* 215–229. doi:10.1016/j.futures.2004.03.028

Dobele, A. R., Westberg, K., Steel, M., & Flowers, K. (2014). An examination of corporate social responsibility implementation and stakeholder engagement: A case study in the Australian mining industry. *Business Strategy and the Environment, 23,* 145–159. doi:10.1002/bse.1775

Doh, J. P., & Quigley, N. R. (2014). Responsible leadership and stakeholder management: Influence pathways and organizational outcomes. *Academy of Management Perspectives, 28*(3), 255–274. doi:10.5465/amp.2014.0013

Donaldson, T. (2015). Where the facts end: Richard De George and the rise of business ethics. *Journal of Business Ethics, 127,* 783–787. doi:10.1007/s10551-014-2187-7

Drath, W. H. (2008). Issues & observations: Leadership beyond leaders and followers. *Leadership in Action, 28*(5), 20–24. doi:10.1002/lia.1265

Drew, H. (2014). Overcoming barriers: Qualitative interviews with German elites. *Electronic Journal of Business Research Methods, 12,* 77–86. Retrieved from http://www.ejbrm.com

Drydyk, J. (2014). Foundational issues: How must global ethics be global? *Journal of Global Ethics*, *10*(1), 16–25. doi:10.1080/17449626.2014.896576

Du, X. (2015). Is corporate philanthropy used as environmental misconduct dressing? Evidence from Chinese family-owned firms. *Journal of Business Ethics, 129,* 341–361. doi:10.1007/s10551-014-2163-2

Duanxu, W., Chenjing, G., Chaoyan, W., & Danqi, W. (2015). Ethical leadership and employee voice: Employee self-efficacy and self-impact as mediators. *Psychological Reports, 116,* 751–767. doi:10.2466/01.07.PR0.116k29w9

Dubois, A., & Gadde, L. (2014). "Systematic combining"—A decade later. *Journal of Business Research, 67,* 1277–1284. doi:10.1016/j.jbusres.2013.03.036

Duckworth, H. (2014). The employee stakeholder. *The Journal for Quality and Participation, 37*(1), 19–20. Retrieved from http://asq.org

Dunn, T. E., Lafferty, C., & Alford, K. (2012). Global leadership: A new framework for a changing world. *SAM Advanced Management Journal, 77*(2), 4–14. Retrieved from https://idp.aalto.fi

Dzuranin, A., Shortridge, R., & Smith, P. (2013). Building ethical leaders: A way to integrate and assess ethics education. *Journal of Business Ethics, 115,* 101–114. doi:10.1007/s10551-012-1371-x

Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review, 109,* 573–598. doi:10.1037/0033-295X.109.3.573

Edelenbos, J., & Klijn, E. H. (2006). Managing stakeholder involvement in decision making: A comparative analysis of six interactive processes in the Netherlands. *Journal of Public Administration Research and Theory, 16,* 417–446. doi:10.1093/jopart/mui049

Edwards, J. (2014). Honestum is as Honestum does: Reid, Hume - and Mandeville? *Journal of Scottish Philosophy, 12,* 121–143. doi:10.3366/jsp.2014.0065

Eisenbeiss, S., & Brodbeck, F. (2014). Ethical and unethical Leadership: A cross-cultural and cross-sectoral analysis. *Journal of Business Ethics, 122,* 343–359. doi:10.1007/s10551-013-1740-0

Eisenbeiss, S., Knippenberg, D., & Fahrbach, C. (2015). Doing well by doing good?
Analyzing the relationship between CEO ethical leadership and firm performance.
Journal of Business Ethics, 128, 635–651. doi:10.1007/s10551-014-2124-9

Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of
Management Review, 14,* 532–550. doi:10.5465/AMR.1989.4308385

Eken, İ., Ozturgut, O., & Craven, A. E. (2014). Leadership styles and cultural
intelligence. *Journal of Leadership, Accountability and Ethics, 11*(3), 154–165.
Retrieved from http://www.na-businesspress.com

Ekmekci, O., Casey, A., Rosenbusch, K., Cataldo, C., & Byington, L. (2013). Re-
examining the influence of societal culture on organizational identity. *Journal of
International Business and Cultural Studies*, *7,* 98–116. Retrieved from http://
www.aabri.com

Elias, R. Z. (2015). The effects of Machiavellianism and cultural dimensions on business
students' general distrust of corporations. *Journal of Business Studies Quarterly,
6*(4), 21–30. Retrieved from http://jbsq.org/

Enderle, G. (1987). Some perspectives of managerial ethical leadership. *Journal of
Business Ethics, 6,* 657–663. doi:10.1007/BF00705782

Endicott, L (2010). *Institutional review board (IRB): Frequently asked questions* [Online
tutorial]. Retrieved from https://crq.adobeconnect.com/irb/

Faber, M., & Kruger, H. S. (2013). Nutrition research in rural communities: Application
of ethical principles. *Maternal & Child Nutrition, 9,* 435–451. doi:10.1111/j.1740
-8709.2012.00414.x

Farrokhi, F., & Mahmoudi-Hamidabad, A. (2012). Rethinking convenience sampling: Defining quality criteria. *Theory and Practice in Language Studies, 2,* 784–792. doi:10.4304/tpls.2.4.784-792

Fassin, Y. (2012). Stakeholder management, reciprocity and stakeholder responsibility. *Journal of Business Ethics, 109,* 83–96. doi:10.1007/s10551-012-1381-8

Fehr, R., Yam, K. C., & Dang, C. (2015). Moralized leadership: The construction and consequences of ethical leader perceptions. *Academy of Management Review, 40,* 182–209. doi:10.5465/amr.2013.0358

Feng-Hua, Y., You-Shiun, T., & Wei-Shun, L. (2014). Examining the mechanisms linking behavioral integrity and affective commitment: The mediating role of charismatic leadership. *International Journal of Organizational Innovation, 6*(3), 153–173. Retrieved from http://www.ijoi-online.org

Ferenbach, C., & Pinney, C. (2012). Toward a 21st century social contract. *Journal of Applied Corporate Finance, 24*(2), 8–13. doi:10.1111/j.1745-6622.2012.00372.x

Ferrero, I., Hoffman, W. M., & McNulty, R. E. (2014). Must Milton Friedman embrace stakeholder theory? *Business and Society Review, 119,* 37–59. doi:10.1111/basr .12024

Festinger, D. S., & Dugosh, K. L. (2012). Paying substance abusers in research studies: Where does the money go? *American Journal of Drug and Alcohol Abuse, 38,* 43–48. doi:10.3109/00952990.2011.563337

Filip, I., Saheba, N., Wick, B., & Radfar, A. (2016). Morality and ethical theories in the context of human behavior. *Ethics & Medicine: An International Journal of Bioethics*, *32,* 83–87. Retrieved from https://www.ethicsandmedicine.com/

Flanagan, O., Ancell, A., Martin, S., & Steenbergen, G. (2014). Empiricism and normative ethics: What do the biology and the psychology of morality have to do with ethics? *Behaviour, 151,* 209–228. doi:10.1163/1568539X-00003142

Fok, L., Payne, D., & Corey, C. (2016). Cultural values, utilitarian orientation, and ethical decision making: A comparison of U.S. and Puerto Rican professionals. *Journal of Business Ethics, 134,* 263–279. doi:10.1007/s10551-014-2426-y

Frankfort-Nachmias, C., & Nachmias, D. (2008). *Research methods in the social sciences* (7th ed.). New York, NY: Worth.

Freeman, E., & Stewart, L. (2006). Developing ethical leadership. *Business Roundtable Institute for Corporate Ethics.* Retrieved from http://businessroundtable.org

Freeman, M., Gergen, K., & Josselson, R. (2015). The promises of qualitative inquiry. *The American Psychologist, 70,* 1–9. doi:10.1037/a0038597

Frels, R. K., & Onwuegbuzie, A. J. (2013). Administering quantitative instruments with qualitative interviews: A mixed research approach. *Journal of Counseling & Development, 91,* 184–194. doi:10.1002/j.1556-6676.2013.00085.x

Frisch, C., & Huppenbauer, M. (2014). New insights into ethical leadership: A qualitative investigation of the experiences of executive ethical leaders. *Journal of Business Ethics, 123,* 23–43. doi:10.1007/s10551-013-1797-9

Gamage, H. R., & Wickramasinghe, A. (2014). Researching peculiarity of entrepreneurs: From positivism to social constructivism. *Journal of Entrepreneurship Education, 17,* 91–100. Retrieved from http://www.alliedacademies.org

García-Buades, E., Martínez-Tur, V., Ortiz-Bonnín, S., & Peiró, J. M. (2016). Engaged teams deliver better service performance in innovation climates. *European Journal of Work & Organizational Psychology, 25,* 597–612. doi:10.1080 /1359432X.2016.1171752

Garriga, E. (2014). Beyond stakeholder utility function: Stakeholder capability in the value creation process. *Journal of Business Ethics, 120,* 489–507. doi:10.1007 /s10551-013-2001-y

Garside, R. (2014). Should we appraise the quality of qualitative research reports for systematic reviews, and if so, how? *Innovation: The European Journal of Social Sciences, 27,* 67–79. doi:10.1080/13511610.2013.777270

Gibbs, G. R. (2011). *How to do simple manual coding of text* [Online video]. *Online QDA.* Retrieved from http://onlineqda.hud.ac.uk/movies/Lect_on_QDA_3/index .php

Gill, A., Séguin, M., & Lapalme, M. (2015). When politics meets ethics: How political skill helps ethical leaders foster organizational citizenship behaviors. *Journal of Managerial Issues, 26,* 204–218. Retrieved from http://jomi.web.id

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research.* Chicago, IL: Aldine.

Glavas, A., & Mish, J. (2015). Resources and capabilities of triple bottom line firms: Going over old or breaking new ground? *Journal of Business Ethics, 127,* 623–642. doi:10.1007/s10551-014-2067-1

Goliath, J. E., Farrington, S. M., & Saunders, S. B. (2014). Establishing student

 perceptions of an entrepreneur using word associations. *Acta Commercii, 14*(2),

 1–9. doi:10.4102/ac.v14i2.239

Graham, K., Ziegert, J., & Capitano, J. (2015). The effect of leadership style, framing,

 and promotion regulatory focus on unethical pro-organizational behavior. *Journal*

 of Business Ethics, 126, 423–436. doi:10.1007/s10551-013-1952-3

Granados, A. (2016). How to increase CPAs' happiness on the job. *Journal of*

 Accountancy, 221(6), 22–25. Retrieved from http://www.journalofaccountancy

 .com

Gravel, N., & Moyes, P. (2013). Utilitarianism or welfarism: Does it make a difference?

 Social Choice & Welfare, 40, 529–551. doi:10.1007/s00355-011-0617-3

Graziotti, A. L., Hammond, J., Messinger, D. S., Bann, C. M., Miller-Loncar, C.,

 Twomey, J. E., … Alexander, B. (2012). Maintaining participation and

 momentum in longitudinal research involving high-risk families. *Journal of*

 Nursing Scholarship, 44, 120–126. doi:10.1111/j.1547-5069.2012.01439.x

Greblikaite, J., & Daugeliene, R. (2010). The growing need of cross-cultural management

 and ethics in business. *European Integration Studies, 4,* 148–152. Retrieved from

 http://www.eis.ktu.lt

Grider, J. S., Lofgren, R., & Weickel, R. (2014). The impact of an executive leadership

 development program. *Physician Leadership Journal, 1*(1), 66–71. Retrieved

 from http://www.physicianleaders.org

Grove, H., & Cook, T. (2013). Lehman Brothers and Bear Stearns: Any financial and corporate governance differences? *Amity Global Business Review, 8,* 112–130. Retrieved from http://www.amity.edu

Grover, S. L., Nadisic, T., & Patient, D. L. (2012). Bringing together different perspectives on ethical leadership. *Journal of Change Management, 12,* 377–381. doi:10.1080/14697017.2012.728742

Groves, K., & LaRocca, M. (2011). An empirical study of leader ethical values, transformational and transactional leadership, and follower attitudes toward corporate social responsibility. *Journal of Business Ethics, 103,* 511–528. doi 10.1007/s10551-011-0877-y

Gu, J., & Neesham, C. (2014). Moral identity as leverage point in teaching business ethics. *Journal of Business Ethics, 124,* 527–536. doi:10.1007/s10551-013-2028-0

Guillén, M., Ferrero, I., & Hoffman, W. (2015). The neglected ethical and spiritual motivations in the workplace. *Journal of Business Ethics, 128,* 803–816. doi: 10.1007/s10551-013-1985-7

Gurabardhi, Z., Gutteling, J., & Kuttschreuter, M. (2005). An empirical analysis of communication flow, strategy and stakeholders' participation in the risk communication literature 1988–2000. *Journal of Risk Research, 8,* 499–511. doi: 10.1080/13669870500064192

Hackman, M. Z., & Johnson, C. E. (2004). *Leadership: A communication perspective.* Long Grove, IL: Waveland Press.

Hagel, J. (2012). Bridging the ethical divide: Survey finds firms lagging. *Journal of Accountancy, 214*(1), 22–23. Retrieved from http://www.journalofaccountancy .com

Halkos, G. E., & Bousinakis, D. (2012). Importance and influence of organizational changes on companies and their employees. *Journal of Advanced Research in Management, 3,* 90–103. Retrieved from http://www.asers.eu

Hamilton, J., Knouse, S., & Hill, V. (2009). Google in China: A manager-friendly heuristic model for resolving cross-cultural ethical conflicts. *Journal of Business Ethics, 88,* 143–157. doi:10.1007/s10551-008-9840-y

Harlow, F. H. (1958). The nature of love. *American Psychologist, 13*, 673-685. Retrieved from http://psychclassics.yorku.ca/Harlow/love.htm#f1

Harper, S. (2012). The leader coach: A model of multi-style leadership. *Journal of Practical Consulting, 4*(1), 22–31. Retrieved from http://www.regent.edu

Harrison, J. S., Freeman, R. E., & Sá de Abreu, M. C. (2015). Stakeholder theory as an ethical approach to effective management: Applying the theory to multiple contexts. *Revista Brasileira De Gestão De Negócios, 17,* 858–869. doi:10.7819 /rbgn.v17i55.2647

Harrison, J. S., & Wicks, A. C. (2013). Stakeholder theory, value, and firm performance. *Business Ethics Quarterly, 23,* 97–124. doi:10.5840/beq20132314

Harwood, E. M., Horvath, K. J., Courtenay-Quirk, C., Fisher, H., Kachur, R., McFarlane, M., … O'Leary, A. (2012). Sampling hidden populations: Lessons learned from a telephone-based study of persons recently diagnosed with HIV (PRDH). *International Journal of Social Research Methodology, 15,* 31–40. doi:10.1080 /02650533.2011.573302

Hasel, M. C. (2013). A question of context: The influence of trust on leadership effectiveness during crisis. *M@N@Gement, 16,* 264–293. doi:10.3917/mana.163 .0264

Hauer, K. E., Hirsh, D., Ma, I., Hansen, L., Ogur, B., Poncelet, A. N., & ... O'Brien, B. C. (2012). The role of role: learning in longitudinal integrated and traditional block clerkships. *Medical Education, 46,* 698–710. doi:10.1111/j.1365-2923.2012 .04285.x

Hawass, H. H. (2015). Ethical leadership and job insecurity. *International Journal of Commerce and Management, 25,* 557–581. doi:10.1108/IJCoMA-02-2013-0015

Hawken, P. (2007). *Blessed unrest: How the largest social movement in history is restoring grace, justice and beauty to the world.* New York, NY: Penguin.

Hays, D. G., Wood, C., Dahl, H., & Kirk-Jenkins, A. (2016). Methodological rigor in Journal of Counseling & Development qualitative research articles: A 15-year review. *Journal of Counseling & Development, 94,* 172–183. doi:10.1002/jcad .12074

Hegel, G. W. F. (1977). *Phenomenology of spirit* (A. V. Miller, Trans.). Oxford, England: Oxford University Press.

Heidegger, M. (1962). *Being and time* (J. Macquarrie & E. Robison, Trans.). New York, NY: Harper.

Held, K. (2003). Husserl's phenomenological method. In D. Welton (Ed.), *The new Husserl: A critical reader* (pp. 3–31). Bloomington: Indiana University Press.

Heres, L., & Lasthuizen, K. (2012). What's the difference? Ethical leadership in public, hybrid and private sector organizations. *Journal of Change Management, 12,* 441–466. doi:10.1080/14697017.2012.728768

Hermanowicz, J. (2013). The longitudinal qualitative interview. *Qualitative Sociology, 36,* 189–208. doi:10.1007/s11133-013-9247-7

Hibbert, P., & Cunliffe, A. (2015). Responsible management: Engaging moral reflexive practice through threshold concepts. *Journal of Business Ethics, 127,* 177–188. doi:10.1007/s10551-013-1993-7

Hill, L. (2015). Classical stoicism and the birth of a global ethics: Cosmopolitan duties in a world of local loyalties. *Social Alternatives, 34*(1), 14–18. Retrieved from http://socialalternatives.com

Hindmoor, A., & McConnell, A. (2013). Why didn't they see it coming? Warning signs, acceptable risks and the global financial crisis. *Political Studies, 61,* 543–560. doi:10.1111/j.1467-9248.2012.00986.x

Ho, S., Li, A., Tam, K., & Zhang, F. (2015). CEO gender, ethical leadership, and accounting conservatism. *Journal of Business Ethics, 127,* 351–370. doi:10.1007/s10551-013-2044-0

Ho, Y., & Lin, C. (2016). The moral judgment relationship between leaders and

followers: A comparative study across the Taiwan strait. *Journal of Business*

Ethics, 134, 299–310. doi:10.1007/s10551-014-2431-1

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions,*

and organizations across nations. Thousand Oaks, CA: Sage.

Hogan, K., Olson, G. T., & Sharma, R. (2014). The role of corporate philanthropy on

ratings of corporate social responsibility and shareholder returns. *Journal of*

Leadership, Accountability and Ethics, 11(3), 108–125. Retrieved from

http://www.na-businesspress.com

Hood, N. J. (2003). The relationship of leadership style and CEO values to ethical

practices in organizations. *Journal of Business Ethics, 43,* 263–273. doi:10.1023

/A:1023085713600

Hopkins, W. E., & Scott, S. G. (2016). Values-based leadership effectiveness in

culturally diverse workplaces. *Cross Cultural & Strategic Management, 23,* 363–

385. doi:10.1108/CCSM-11-2014-0125

Hornstrup, C. (2014). Change leadership as a social construction. *AI Practitioner, 16*(2),

9–20. doi:10.12781/978-1-907549-19-9-2

Houston, J. M., Queen, J. S., Cruz, N., Vlahov, R., & Gosnell, M. (2015). Personality

traits and winning: Competitiveness, hypercompetitiveness, and

Machiavellianism. *North American Journal of Psychology, 17,* 105–112.

Retrieved from http://najp.us

Howitt, M., & McManus, J. (2012). Stakeholder management: An instrument for decision making. *Management Services, 56*(3), 29–34. Retrieved from http://www.ims-productivity.com

Huebner, H., Varey, R., & Wood, L. (2008). The significance of communicating in enacting decisions. *Journal of Communication Management, 12,* 204–223. doi:10 .1108/13632540810899407

Hughes, P. (2012). Transforming the work environment with Gracious Space. *Employment Relations Today, 38*(4), 19–25. doi:10.1002/ert.20361

Hume, D. (1889). *The natural history of religion.* London: A and H Bradlaugh Bonner.

Hunter, S. (2012). (Un)ethical leadership and identity: What did we learn and where do we go from here? *Journal of Business Ethics, 107,* 79–87. doi: 10.1007/s10551 -012-1301-y

Hur, W., Kim, H., & Woo, J. (2014). How CSR leads to corporate brand equity: Mediating mechanisms of corporate brand credibility and reputation. *Journal of Business Ethics, 125,* 75–86. doi:10.1007/s10551-013-1910-0

Huta, V., & Waterman, A. (2014). Eudaimonia and its distinction from hedonia: Developing a classification and terminology for understanding conceptual and operational definitions. *Journal of Happiness Studies, 15,* 1425–1456. doi:10 .1007/s10902-013-9485-0

Hutchinson, M., Nite, C., & Bouchet, A. (2015). Escalation of commitment in United States collegiate athletic departments: An investigation of social and structural determinants of commitment. *Journal of Sport Management, 29,* 57–75. doi:10 .1123/JSM.2013-0315

Hutter, K., Füller, J., Hautz, J., Bilgram, V., & Matzler, K. (2015). Machiavellianism or morality: Which behavior pays off in online innovation contests? *Journal of Management Information Systems, 32*(3), 197–-228. doi:10.1080/07421222.2015.1099181

Ilkay, J., & Wallace, S. (2012). Ethical leadership in school lunch program meal offerings. *Journal of Business Studies Quarterly, 4*(2), 170–176. Retrieved from http://jbsq.org

Islam, S., & Tanasiuk, E. (2013). Differential response on pre- and post-disclosed committed inducements in a face to face interview. *Journal of Business and Behavioral Sciences, 25*(1), 69–80. Retrieved from http://asbbs.org

Jain, S., & Jain, R. (2014). Employee empowerment in Indian banks: An empirical study. *Journal of the Institute of Public Enterprise*, *37*(3/4), 32–49. Retrieved from http://www.ipeindia.org

James, K., Cosgrove, G., & Hulsart, R. (2012). Corporations are people, too: The maturation process of the American corporate form. *Review of Management Innovation & Creativity*, *5*(16), 16-30. Retrieved from http://www.intellectbase.org/RMIC.php

Janesick, V. J. (2011). *Stretching exercises for qualitative researcher* (3rd ed.)*.* Thousand Oaks, CA: Sage.

Janssen, O. (2005). The joint impact of perceived influence and supervisor supportiveness on employee innovative behavior. *Journal of Occupational and Organizational Psychology, 78,* 573–579. doi:10.1348/096317905X25823

Jaramillo, F., Bande, B., & Varela, J. (2015). Servant leadership and ethics: a dyadic examination of supervisor behaviors and salesperson perceptions. *Journal of Personal Selling & Sales Management, 35,* 108–124. doi:10.1080/08853134.2015 .1010539

Jaros, S. J. (2012). Evaluating the *Few Alternatives* dimension of continuance commitment: A comment on Johnson, Chang, and Yang (2010). *Journal of Leadership, Accountability and Ethics, 9*(4), 63–71. Retrieved from http://www .na-businesspress.com

Javidan, M., Dorfman, M., De Luque, M. S., & House, R. J. (2006). In the eye of the beholder: Cross-cultural lessons in leadership from Project Globe. *Academy of Management Perspectives, 20*(1), 67–90. doi:10.5465/AMP.2006.19873410

Jones, K. B. (2015). *Ethical insights of early 21st-century corporate leaders* (Unpublished doctoral dissertation). Walden University, Minneapolis, MN.

Jones, T. M., & Felps, W. (2013a). Stakeholder happiness enhancement: A neo-utilitarian objective for the modern corporation. *Business Ethics Quarterly, 23,* 349–379. doi: 10.5840/beq201323325

Jones, T. M., & Felps, W. (2013b). Shareholder wealth maximization and social welfare: A utilitarian critique. *Business Ethics Quarterly, 23,* 207–238. doi:10.5840 /beq201323215

Joosten, A., Dijke, M., Hiel, A., & Cremer, D. (2014). Being 'in control' may make you lose control: The role of self-regulation in unethical leadership behavior. *Journal of Business Ethics, 121,* 1–14. doi:10.1007/s10551-013-1686-2

Kalshoven, K., den Hartog, D., & De Hoogh, A. (2011a). Ethical leader behavior and big five factors of personality. *Journal of Business Ethics, 100,* 349–366. doi:10.1007/s10551-010-0685-9

Kalshoven, K., den Hartog, D. N., & De Hoogh, A. H. B. (2011b). Ethical Leadership at Work Questionnaire (ELW): Development and validation of a multidimensional measure. *The Leadership Quarterly, 22,* 51–69 doi:10.1016/j.leaqua.2010.12.007

Kalshoven, K., den Hartog, D. N., & De Hoogh, A. H. (2013). Ethical leadership and follower helping and courtesy: Moral awareness and empathic concern as moderators. *Applied Psychology, 62,* 211–235. doi:10.1111/j.1464-0597.2011.00483.x

Kant, I. (2012). *The critique of practical reason.* New York, NY: Start. (Original work published 1788)

Karakas, F., & Sarigollu, E. (2013). The role of leadership in creating virtuous and compassionate organizations: Narratives of benevolent leadership in an Anatolian tiger. *Journal of Business Ethics, 113,* 663–678. doi:10.1007/s10551-013-1691-5

Kasapoglu, E. (2014). Leadership styles in architectural design offices in Turkey. *Journal of Construction Engineering and Management*, *140*(2), -1. doi:10.1061/(ASCE)CO.1943-7862.0000799

Keightley, E., Pickering, M., & Allett, N. (2012). The self-interview: A new method in social science research. *International Journal of Social Research Methodology, 15,* 507–521. doi:10.1080/13645579.2011.632155

Kelly, M. (2003). Introduction. In *The divine right of capital* (pp. 1–19). San Francisco, CA: Berrett-Koehler. Retrieved from http://www.corporation2020.org /corporation2020/documents/Resources/Kelly.pdf

Kelly, M. (2009). *Not just for profit*. Retrieved from http://www.strategy-business.com /media/file/enews-02-26-09.pdf

Kepes, S., McDaniel, M., Brannick, M., & Banks, G. (2013). Meta-analytic reviews in the organizational sciences: Two meta-analytic schools on the way to MARS (the Meta-analytic Reporting Standards). *Journal of Business and Psychology, 28,* 123–143. doi:10.1007/s10869-013-9300-2

King, M. (2008). Robert Audi, Practical reasoning and ethical decision [Book review]. *Ethics, 118,* 717–721. doi:10.1086/590540

Klaussner, S. (2012). Trust and leadership: Toward an interactive perspective. *Journal of Change Management, 12,* 417–439. doi:10.1080/14697017.2012.728766

Knezevic, D., Glogovac, M., Zivkovic, N., & Dukanac, M. (2015). Assessment of the stakeholders' importance using AHP method—Modeling and application. *Management, 74,* 13–24. doi:10.7595/management.fon.2015.0008

Kouzes, J. M., & Pozner, B. Z. (2010). *The leadership challenge: How to keep getting extraordinary things done in organizations* (4th ed.). San Francisco, CA: Pfeiffer.

Krishnan, A. (2016). Implementation of quality initiatives in Indian public and private sector organizations. *International Journal of Quality & Reliability Management*, *33,* 246–266. doi:10.1108/IJQRM-06-2013-0097

Kroeger, A., & Weber, C. (2014). Developing a conceptual framework for comparing

social value creation. *Academy of Management Review, 39,* 513–540. doi:10.5465

/amr.2012.0344

Kuo-Pin, C., & Graham, G. (2012). E-business strategy in supply chain collaboration: An

empirical study of B2B e-commerce project in Taiwan. *International Journal of*

Electronic Business Management, 10, 101–112. Retrieved from http://ijebm-

ojs.ie.nthu.edu

Kupritz, V. W., & Cowell, E. (2010). Productive management communication: Online

and face-to-face. *Journal of Business Communication, 48,* 54–82. doi:10.1177

/0021943610385656

Kurra, G., & Barnett, J. (2016). The future of feedback: Frequent, candid, and entirely

more effective. *Workforce Solutions Review*, *7*(4), 8–12. Retrieved from

http://www.ihrimpublications.com

Lail, B., MacGregor, J., Stuebs, M., & Thomasson, T. (2015). The influence of regulatory

approach on tone at the top. *Journal of Business Ethics, 126,* 25–37. doi:10.1007

/s10551-013-1992-8

Lakshmi, B. (2014). Leadership ethics in today's world: Key issues and perspectives.

ASCI Journal of Management, 44(1), 66–72. Retrieved from http://www.asci.org

.in

Laman, S. (2012). Ethics from the top. *Journal for Quality and Participation, 35*(2), 39–

40. Retrieved from http://asq.org

Lamb, D. (2013). Promoting the case for using a research journal to document and reflect on the research experience. *Electronic Journal of Business Research Methods, 11,* 84–92. Retrieved from http://www.ejbrm.com

Lantos, J. D. (2014). What we talk about when we talk about ethics. *The Hastings Center Report, 44,* S40–44. doi:10.1002/hast.269

Lao Tzu. (2009). *Tao te ching: A book about the way and the power of the way* (U. K. Le Guin, Trans.). Boston, MA: Shambhala.

Lategan, L. K. (2012). The building of a responsible research community: The role of ethics. *Journal of Research Administration, 43*(1), 85–97. Retrieved from http://srainternational.org

Latson, A. (2014). The real impact of leadership. *Professional Safety, 59*(9), 26. Retrieved from http://www.asse.org

Lawton, A., & Páez, I. (2015). Developing a framework for ethical leadership. *Journal of Business Ethics, 130,* 639–649. doi:10.1007/s10551-014-2244-2

Lee, J. J., & Gino, F. (2015). Poker-faced morality: Concealing emotions leads to utilitarian decision making. *Organizational Behavior and Human Decision Processes, 126,* 49–64. doi:10.1016/j.obhdp.2014.10.006

Lee, S. T., & Cheng, I. (2011). Characteristics and dimensions of ethical leadership in public relations. *Journal of Public Relations Research, 23,* 46–74. doi:10.1080/1062726X.2010.504790

Leedy, P. D., & Ormrod, J. E. (2005). *Practical research: Planning and design* (8th ed.). Upper Saddle River, NJ: Prentice Hall.

Lestrange, J. J., & Yulia, T. (2013). Can global organizations use values-based leadership to combat bribery and corruption? *Journal of Leadership, Accountability and Ethics, 10*(4), 41–56. Retrieved from http://www.na-businesspress.com

Levine, M. P., & Boaks, J. (2014). What does ethics have to do with leadership? *Journal of Business Ethics, 124,* 225–242. doi:10.1007/s10551-013-1807-y

Liang-Chieh, W. (2014). Improving employee job performance through ethical leadership and *Guanxi*: The moderation effects of supervisor-subordinate Guanxi differentiation. *Asia Pacific Management Review, 19,* 321–345. doi:10.6126 /APMR.2014.19.3.06

Liao, Y., Liu, X., Kwan, H., & Li, J. (2015). Work-family effects of ethical leadership. *Journal of Business Ethics, 128,* 535–545. doi:10.1007/s10551-014-2119-6

Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multilevel assessment. *The Leadership Quarterly, 19,* 161–177. doi:10.1016/j.leaqua.2008.01.006

Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. New York, NY: Sage.

Lizar, A. A., Mangundjaya, W. H., & Rachmawan, A. (2015). The role of psychological capital and psychological empowerment on individual readiness for change. *Journal of Developing Areas, 49*(5), 343–352. doi:10.1353/jda.2015.0063

Long, C. (2016). Mapping the main roads to fairness: Examining the managerial context of fairness promotion. *Journal of Business Ethics, 137,* 757–783. doi:10.1007 /s10551-015-2749-3

Lotila, P. (2010). Corporate responsiveness to social pressure: An interaction-based model. *Journal of Business Ethics, 94,* 395–409. doi:10.1007/s10551-009-0272-0

Lovins, A. B., Lovins, L. H., & Hawken, P. (2007). A road map for natural capitalism. *Harvard Business Review, 85*(7/8), 172–183. Retrieved from https://hbr.org

Lu, C., & Lin, C. (2014). The effects of ethical leadership and ethical climate on employee ethical behavior in the international port context. *Journal of Business Ethics, 124,* 209–223. doi:10.1007/s10551-013-1868-y

Lucas, S. (2014). Beyond the existence proof: ontological conditions, epistemological implications, and in-depth interview research. *Quality & Quantity, 48,* 387–408. doi:10.1007/s11135-012-9775-3

Luk, S. Y. (2012). Questions of ethics in public sector management: The case study of Hong Kong. *Public Personnel Management, 41,* 361–378. doi:10.1177 /009102601204100207

Lukasse, M., Helbig, A., Benth, J. S., & Eberhard-Gran, M. (2014). Antenatal maternal emotional distress and duration of pregnancy. *PloS ONE, 9,* 1–8. doi:10.1371 /journal.pone.0101682

Luna-Arocas, R., & Tang, T. (2015). Are you satisfied with your pay when you compare? It depends on your love of money, pay comparison standards, and culture. *Journal of Business Ethics, 128,* 279–289. doi:10.1007/s10551-014-2100-4

Ma, Z. (2010). The sins in business negotiations: Explore the cross-cultural differences in business ethics between Canada and China. *Journal of Business Ethics, 91,* 123–135. doi:10.1007/s10551-010-0571-5

Maccoby, M. (1993). Managers must unlearn the psychology of control. *Research Technology Management,* 36(1), 49–52. Retrieved from http://www.iriweb.org

Maclaran, P., Miller, C., Parsons, E, & Surman, E. (2009). Praxis or performance: Does

critical marketing have a gender blind-spot? *Journal of Marketing Management,*

25, 713–728. doi:10.1362/026725709X471587

MacInnis, L. (2014). A third wave approach to analyzing presumed incompetent.

Berkeley Journal of Gender, Law & Justice, *29*(2), 406-416. Retrieved from

http://genderlawjustice.berkeley.edu

Malos, R. (2012). Leadership styles. *Annals of Eftimie Murgu University Resita, Fascicle

II, Economic Studies*, 421–426. Retrieved from http://www.analefseauem.ro

Maner, J. K., & Mead, N. L. (2010). The essential tension between leadership and power:

When leaders sacrifice group goals for the sake of self-interest. *Journal of

Personality and Social Psychology, 99,* 482–497. doi:10.1037/a0018559

Mangan, A., Kelemen, M., & Moffat, S. (2016). Animating the classroom: Pedagogical

responses to internationalization. *Management Learning, 47,* 285–304. doi:10

.1177/1350507615598908

Mangundjaya, W. H. (2015). People or trust in building commitment to change? *Journal

of Developing Areas, 49,* 67–78. Retrieved from http://muse.jhu.edu

Mansell, S. (2013). Shareholder theory and Kant's 'Duty of Beneficence.' *Journal of

Business Ethics, 117,* 583–599. doi:10.1007/s10551-012-1542-9

Marais, H. (2012). A multi-methodological framework for the design and evaluation of

complex research projects and reports in business and management studies.

Electronic Journal of Business Research Methods, 10, 64–76. Retrieved from

http://www.ejbrm.com

Marder, M. (2011). Phenomenology of distraction, or attention in the fissuring of time

and space. *Research in Phenomenology, 41,* 396–419. doi:10.1163

/156916411X594468

Mariotto, F. L., Pinto Zanni, P., & De Moraes, G. M. (2014). What is the use of a single-

case study in management research? *Revista De Administração De Empresas*, *54,*

358–369. doi:10.1590/S0034-759020140402

Marques, J. (2012). Achievements that matter: Perspectives of awakened leaders. *Journal

of Management Policy and Practice, 13*(5), 103–115. Retrieved from http://

jmppnet.com

Marques, J. (2013). Understanding the strength of gentleness: Soft-skilled leadership on

the rise. *Journal of Business Ethics, 116,* 163–171. doi:10.1007/s10551-012-1471

-7

Marshall, B., Cardon, P., Poddar, A., & Fontenot, R. (2013). Does sample size matter in

qualitative research? A review of qualitative interview in IS research. *The Journal

of Computer Information Systems, 54*(1), 11–22. doi:10.1080/08874417.2013

.11645667

Martin, D. (2013). The contained-rivalry requirement and a 'triple feature' program for

business ethics. *Journal of Business Ethics, 115,* 167–182. doi: 10.1007/s10551

-012-1369-4

Martin, G. S., Resick, C. J., Keating, M. A., & Dickson, M. W. (2009). Ethical leadership

across cultures: a comparative analysis of German and US perspectives. *Business

Ethics, 18,* 127–144. doi:10.1111/j.1467-8608.2009.01553.x

Maruping, L. M., Venkatesh, V., Thatcher, S. M., & Patel, P. C. (2015). Folding under
pressure or rising to the occasion? Perceived time pressure and the moderating
role of team temporal leadership. *Academy of Management Journal, 58,* 1313–
1333. doi:105465/amj20120468

Maslow, A. H. (2000). *The Maslow business reader.* New York, NY: John Wiley &
Sons.

Matheson, F. I., Forrester, P., Brazil, A., Doherty, S., & Affleck, L. (2012). Incentives for
research participation: Policy and practice from Canadian Corrections. *American
Journal of Public Health, 102,* 1438–1442. doi:10.2105/AJPH.2012.300685

Matjeke, A., Viljoen, J. M., & Blaauw, P. F. (2012). The effect of labor market regulation
on domestic workers in Orchards and Soshanguve, Pretoria. *South African
Journal of Human Resource Management, 10,* 1–11. doi:10.4102/sajhrm.v10i1
.330

Maxwell, J. A. (2013). *Applied Social Research Methods Series: Vol. 41. Qualitative
research design: An interactive approach* (3rd ed.). Thousand Oaks, CA: Sage.

Mayer, D. M., Kuenzi, M., Greenbaum, R., Bardes, M., & Salvador, R. (2009). How low
does ethical leadership flow? Test of a trickle-down model. *Organizational
Behavior and Human Decision Processes, 108*(1), 1–13. doi:10.1016/j.obhdp
.2008.04.002

McCormick, J. P. (2014). Machiavelli's The Prince at 500: The fate of politics in the
modern world. *Social Research, 81,* xxii–xxxi. doi:10.1353/sor.2014.0002

McCreesh, N., Tarsh, M. N., Seeley, J., Katongole, J., & White, R. G. (2013).

    Community understanding of respondent-driven sampling in a medical research

    setting in Uganda: Importance for the use of RDS for public health research.

    International Journal of Social Research Methodology, 16, 269–284. doi:10

    .1080/13645579.2012.661204

McDonald, P. (2012). Workplace sexual harassment 30 years on: A review of the

    literature. *International Journal of Management Reviews, 14,* 1–17. doi:10.1111/j

    .1468-2370.2011.00300.x

McLaren, P. G. (2013). I don't need leadership: An exploration of the societal discourse

    of leadership. *Journal of Leadership Studies*, *7*(2), 35-41. doi:10.1002/jls.21288

McLaurin, J. R. (2008). Leader-effectiveness across cultural boundaries: An

    organizational culture perspective. *Journal of Organizational Culture,*

    Communications and Conflict, 12(1), 49–69. Retrieved from http://www

    .alliedacademies.org

McLeod, J. (2001). *Qualitative research in counselling and psychotherapy.* London,

    England: Sage.

McNay, W. R. (2012). A re-interpretation of leadership aligns human capital and

    business objectives. *Journal of Executive Education, 11*(1), 79–95. Retrieved

    from http://digitalcommons.kennesaw.edu

McQuarrie, E. F., & McIntyre, S. H. (2014). What can you project from small sample

    qualitative research? *Marketing Insights, 26*(2), 34–39. Retrieved from https://

    www.ama.org

Meadows, D. (2008). *Thinking in systems*. White River Junction, VT: Chelsea Green.

Mehta, P., & Sharma, K. (2015). Leadership: Determinant of women empowerment. *SCMS Journal of Indian Management, 11*(2), 5–10. Retrieved from http://www .scmsgroup.org

Meivert, O., & Klevensparr, J. (2014). *Improvement of picking operations and development of work balancing model.* Retrieved from http://urn.kb.se/resolve ?urn=urn:nbn:se:hj:diva=24082

Metcalf, L., & Benn, S. (2013). Leadership for sustainability: An evolution of leadership ability. *Journal of Business Ethics, 112,* 369–384. doi:10.1007/s10551-012-1278 -6

Meyer, G. J., Hsiao, W., Viglione, D. J., Mihura, J. L., & Abraham, L. M. (2013). Rorschach scores in applied clinical practice: A survey of perceived validity by experienced clinicians. *Journal of Personality Assessment, 95,* 351–365. doi:10 .1080/00223891.2013.770399

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: Sage.

Miles, S. (2012). Stakeholder: Essentially contested or just confused? *Journal of Business Ethics, 108,* 285–298. doi:10.1007/s10551-011-1090-8

Miska, C., Hilbe, C., & Mayer, S. (2014). Reconciling different views on responsible leadership: A rationality-based approach. *Journal of Business Ethics, 125,* 349–360. doi:10.1007/s10551-013-1923-8

Mitchell, B. E. (2016). The Struggle for Human Dignity in a Consumer-Oriented Culture. *Anglican Theological Review*, *98*(1), 111-123. Retrieved from http://www.anglicantheologicalreview.org/

Moan, K., & Hetland, H. (2012). Are leadership preferences universally endorsed or

    culturally contingent? *Scandinavian Journal of Organizational Psychology, 4*(1),

    5–22. Retrieved from www.sjwop.com

Moore, N. (2012). The politics and ethics of naming: questioning anonymization in

    (archival) research. *International Journal of Social Research Methodology, 15,*

    331–340. doi:10.1080/13645579.2012.688330

Morgan, G. (2006). *Images of organization.* Thousand Oaks, CA: Sage.

Morse, J. M. (1995). The significance of saturation. *Qualitative Health Research, 5,* 147–

    149. doi:10.1177/104973239500500201

Morse, J. M. (2015). Critical analysis of strategies for determining rigor in qualitative

    inquiry. *Qualitative Health Research, 25,* 1212–1222. doi:10.1177

    /1049732315588501

Moustakas, C. (1994). *Phenomenological research methods.* Thousand Oaks, CA: Sage.

Muchiri, M., & Kiambati, K. (2015). Relating leadership processes, societal culture and

    knowledge management: A theoretical model. *Journal of Global Business Issues,*

    9(1), 29–38. Retrieved from http://www.jgbi.org

Müller, A., & Pfleger, R. (2014). Business transformation towards sustainability.

    Business Research, 7, 313–350. doi:10.1007/s40685-014-0011-y

Mullins, M., Crowe, E. A., & Wymer, C. (2015). A question of trust: Publication bias and

    student views of psychological literature. *North American Journal of Psychology,*

    17, 59–76. Retrieved from http://najp.us

Mullins, R., & Syam, N. (2014). Manager–salesperson congruence in customer orientation and job outcomes: The bright and dark sides of leadership in aligning values. *Journal of Personal Selling & Sales Management, 34,* 188–205. doi:10 .1080/08853134.2014.890905

Neubert, M. J., Wu, C, & Roberts, J. A. (2013). The influence of ethical leadership and regulatory focus on employee outcomes. *Business Ethics Quarterly, 23,* 269–296. doi:10.5840/beq201323217

Ng, Y. (2015). Some conceptual and methodological issues on happiness: Lessons from evolutionary biology. *Singapore Economic Review, 60*(4), 1. doi:10.1142 /S0217590815400019

Niculescu, D. (2015). Key features in knowledge-driven companies. *Management Dynamics in the Knowledge Economy, 3,* 45–60. Retrieved from http:// sfxhosted.exlibrisgroup.com

Niemeyer, J. L., & De Souza Costa Neves Cavazotte, F. (2016). Ethical leadership, leader-follower relationship and performance: A study in a telecommunications company. *Revista De Administração Mackenzie, 17*(2), 67–92. doi:10.1590/1678 -69712016/administracao.v17n2p67-92

Nixon, M. M. (2014). The phenomena of change: A qualitative study. *Journal of Business and Behavioral Sciences, 26*(2), 39–57. Retrieved from http://asbbs.org

Nnablife, N. K. E. (2010). Defining and enforcing ethical leadership in Nigeria. *African Journal of Economic and Management Studies, 1,* 25–41. Retrieved from http:// www.emeraldgrouppublishing.com

Nobahar, M., Ahmadi, F., Alhani, F., & Khoshknab, M. F. (2015). Work or retirement: Exploration of the experiences of Iranian retired nurses. *Work, 51,* 807–816. doi: 10.3233/WOR-141943

Nordin, E. J. (2013). *Exploring effective communication for organizational change* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No. 3564580)

Northrup, J. C., & Shumway, S. (2014). Gamer widow: A phenomenological study of spouses of online video game addicts. *American Journal of Family Therapy, 42,* 269–281. doi:10.1080/01926187.2013.847705

Nwagbara, U. (2012). En/countering corrupt leadership and poor corporate governance in the Nigerian banking sector: Towards a model of ethical leadership. *Indian Journal of Corporate Governance, 5,* 133–148. doi:10.1177/0974686220120204

Nwibere, B. M. (2013). The influence of corporate culture on managerial leadership styles: The Nigerian experience. *International Journal of Business and Public Administration, 10,* 166–187. Retrieved from http://www.iabpad.com

O'Connor, D., & Yballe, L. (2007). Maslow revisited: Constructing a road map of human nature. *Journal of Management Education, 31,* 738–756. doi:10.1177 /1052562907307639.

O'Faircheallaigh, C. (2015). Social equity and large mining projects: Voluntary industry initiatives, public regulation and community development agreements. *Journal of Business Ethics, 132,* 91–103. doi:10.1007/s10551-014-2308-3

Okan, T., & Akyuz, A. M. (2015). Exploring the relationship between ethical leadership

and job satisfaction with the mediating role of the level of loyalty to supervisor.

Business & Economics Research Journal, 6(4), 155–177. Retrieved from

http://www.berjournal.com

Olsthoorn, J. (2013). Hobbes's account of distributive justice as equity. *British Journal*

for the History of Philosophy, 21, 13–33. doi:10.1080/09608788.2012.689749

Omoregbe, J. I. (2000). *Ethics: A systematic and historical study*. Lagos, Nigeria: Joja

Educational Research.

Omoregbe, J. I. (2001). *Knowing philosophy: A general introduction*. Lagos, Nigeria:

Joja Educational Research.

Onorato, M., & Zhu, J. (2014). An empirical study on the relationships between authentic

leadership and organizational trust by industry segment. *SAM Advanced*

Management Journal, 79(1), 26–39. Retrieved from https://idp.aalto.fi

Onwuegbuzie, A. J., & Leech, N. L. (2007). A call for qualitative power analyses.

Quality & Quantity, 41, 105–121. doi:10.1007/s11135-005-1098-1

O'Riordan, L., & Fairbrass, J. (2014). Managing CSR stakeholder engagement: A new

conceptual framework. *Journal of Business Ethics, 125,* 121–145. doi:10.1007

/s10551-013-1913-x

Osborne, T. M., Jr. (2007). The separation of the interior and exterior acts in Scotus and

Ockham. *Mediaeval Studies, 69,* 111–139. Retrieved from http://www.pims.ca

Othman, Z., & Abdul Rahman, R. (2014). Attributes of ethical leadership in leading good

governance. *International Journal of Business & Society, 15,* 359–372. Retrieved

from http://www.ijbs.unimas.my

Otken, A., & Cenkci, T. (2012). The impact of paternalistic leadership on ethical climate: The moderating role of trust in leader. *Journal of Business Ethics, 108,* 525–536. doi:10.1007/s10551-011-1108-2

Owusu-Bempah, J. (2014). How can we best interpret effective leadership? The case for Q method. *Journal of Business Studies Quarterly, 5*(3), 47–58. Retrieved from http://jbsq.org

Palacios-Ceña, D., Losa-Iglesias, M. E., Cachón-Pérez, J. M., Gómez-Pérez, D., Gómez-Calero, C., & Fernández-De-Las-Peñas, C. (2013). Is the mealtime experience in nursing homes understood? A qualitative study. *Geriatrics & Gerontology International, 13,* 482–489. doi:10.1111/j.1447-0594.2012.00925.x

Palanski, M., Avey, J., & Jiraporn, N. (2014). The effects of ethical leadership and abusive supervision on job search behaviors in the turnover process. *Journal of Business Ethics, 121,* 135–146. doi:10.1007/s10551-013-1690-6

Parhizgar, K. D. (2012). Comparative analysis of real kakistocratic and kleptocratic leadership styles. *Review of Management Innovation & Creativity, 5*(14), 50–68. Retrieved from http://www.intellectbase.org

Pastoriza, D., & Ariño, M. (2013). Does the ethical leadership of supervisors generate internal social capital? *Journal of Business Ethics, 118,* 1–12. doi:10.1007 /s10551-012-1536-7

Patel, T., & Hamlin, R. G. (2012). Deducing a taxonomy of perceived managerial and leadership effectiveness: A comparative study of effective and ineffective managerial behavior across three EU countries. *Human Resource Development International, 15,* 571–587. doi:10.1080/13678868.2012.726539

Patelli, L., & Pedrini, M. (2015). Is tone at the top associated with financial reporting aggressiveness? *Journal of Business Ethics, 126,* 3–19. doi:10.1007/s10551-013 -1994-6.

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.).Thousand Oaks, CA: Sage.

Peake Andrasik, M., Chandler, C., Powell, B., Humes, D., Wakefield, S., Kripke, K., & Eckstein, D. (2014). Bridging the divide: HIV prevention research and Black men who have sex with men. *American Journal of Public Health, 104,* 708–714. doi: 10.2105/AJPH.2013.301653

Pellegrini, E. K., Scandura, T. A., & Jayaraman, V. (2010). Cross-cultural generalizability of paternalistic leadership: An expansion of leader member exchange theory. *Group & Organization Management, 35,* 391–420. doi:10.1177 /1059601110378456

Perrone, C. M. (2014). The language of collaboration. *Journal of Health Care Compliance, 16*(1), 21–64. Retrieved from http://www.healthcarecompliance.us

Piccolo, R. F., Greenbaum, R., den Hartog, D. D., & Folger, R. (2010). The relationship between ethical leadership and core job characteristics. *Journal of Organizational Behavior, 31,* 259–278. doi:10.1002/job.627

Pirie, W. J. (2016). Key determinants of organizational silence for non-standard workers. *Management Decision, 54,* 1522–1538. doi:10.1108/MD-11-2015-0490

Plankey-Videla, N. (2012). Informed consent as process: Problematizing informed consent in organizational ethnographies. *Qualitative Sociology, 35,* 1–21. doi: 10.1007/s11133-011-9212-2

Plato. (1951). *The republic of Plato.* Oxford, England: Oxford University Press. (Original work published in 380 BC)

Plato, & Aristophanes. (1984). *Four texts on Socrates* (T. G. West & G. S. West, Trans.). Ithaca, NY: Cornell University Press.

Plinio, A. J., Young, J. M., & Lavery, L. M. (2010). The state of ethics in our society: A clear call for action. *International Journal of Disclosure and Governance, 7,* 172–197. doi:10.1057/jdg.2010.11

Poblador, N. S. (2014). The strategy dilemma: Why big business moves seldom pan out as planned. *DLSU Business & Economic Review, 23*(2), 136–144. Retrieved from http://www.dlsu.edu

Podnar, K., & Jancic, Z. (2006). Towards a categorization of stakeholder groups: An empirical verification of a three-level model. *Journal of Marketing Communications, 12,* 297–308. doi:10.1080/13527260600720376

Popper, K. (1957). *The open society and its enemies.* London, England: Routledge & Kegan Paul.

Povee, K., & Roberts, L. D. (2015). Attitudes toward mixed methods research in psychology: The best of both worlds? *International Journal of Social Research Methodology, 18,* 41–57. doi:10.1080/13645579.2013.872399

Pradella, L. (2014). Hegel, imperialism, and universal history. *Science & Society, 78,* 426–453. doi:10.1521/siso.2014.78.4.426

Prasad Sharma, P. (2014). Microfinance: The catalyst of GNH index. *Parikalpana: KIIT Journal of Management, 10*(2), 73–86. Retrieved from http://ksom.ac.in

Prowse, M., & Camfield, L. (2013). Improving the quality of development assistance:
What role for qualitative methods in randomized experiments? *Progress in Development Studies, 13,* 51–61. doi:10.1177/146499341201300104

Pucic, J. (2015). Do as I say (and do): Ethical leadership through the eyes of lower ranks.
Journal of Business Ethics, 129, 655–671. doi:10.1007/s10551-014-2190-z

Purnell, L. & Freeman, R. (2012). Stakeholder theory, fact/value dichotomy, and the
normative core: How Wall Street stops the ethics conversation. *Journal of Business Ethics, 109,* 109–116. doi:10.1007/s10551-012-1383-6

Queen, P. (2015). Enlightened shareholder maximization: Is this strategy achievable?
Journal of Business Ethics, 127, 683–694. doi:10.1007/s10551-014-2070-6

Quy Nguyen, H., Corley, K. G., & Kraatz, M. S. (2014). From support to mutiny:
Shifting legitimacy judgements and emotional reactions impacting the implementation of radical change. *Academy of Management Journal, 57,* 1650–1680. doi:10.5465/amj.2012.0074

Radwan, S. (2010). Taking a whole system approach to adopting policy governance.
Board Leadership, 108, 6–7. doi:10.1002/bl.2001

Raile, E. D. (2013). Building ethical capital: Perceptions of ethical climate in the public
sector. *Public Administration Review, 73,* 253–262. doi:10.1111/j.1540-6210 .2012.02649.x

Raskovic, M. (2014). Measuring culture effect size differences in Slovenian and
Portuguese leadership practices: Cross-cultural leadership universality or contingency? *South East European Journal of Economics & Business, 8*(2), 7–15. doi:10.2478/jeb-2013-0004

Ravitch, S. M., & Riggan, M. (2012). *Reason and rigor: How conceptual frameworks guide research.* Thousand Oaks, CA: Sage.

Redpath, L. (2012). Confronting the bias against on-line learning in management education. *Academy of Management Learning & Education, 11,* 125–140. doi:10 .5465/amle.2010.0044

Reilly, A. H., & Karounos, T. J. (2009). Exploring the link between emotional intelligence and cross-cultural leadership effectiveness. *Journal of International Business and Cultural Studies, 1,* 1–13. Retrieved from http://www.globethics.net

Resick, C. J., Hanges, P. J., Dickson, M. W., & Mitchelson, J. K. (2006). A cross-cultural examination of the endorsement of ethical leadership. *Journal of Business Ethics, 63*, 345-359. doi:10.1007/s10551-005-3242-1

Resick, C., Martin, G., Keating, M., Dickson, M., Kwan, H., & Peng, C. (2011). What ethical leadership means to me: Asian, American, and European perspectives. *Journal of Business Ethics, 101,* 435–457. doi:10.1007/s10551-010-0730-8

Revans, R. W. (1982). The origin and growth of action learning. Brickley, UK: Chartwell-Bratt.

Roberts, C. (2015). Leadership development: education, emancipation, expectations, and ethics. *Organization Development Journal, 33*(1), 59–70. Retrieved from http:// www.isodc.org

Robinson, O. C. (2014). Sampling in interview-based qualitative research: A theoretical and practical Guide. *Qualitative Research in Psychology, 11,* 25–41. doi:10.1080 /14780887.2013.801543

Rodham, K., Fox, F., & Doran, N. (2015). Exploring analytical trustworthiness and the process of reaching consensus in interpretative phenomenological analysis: lost in transcription. *International Journal of Social Research Methodology, 18,* 59–71. doi:10.1080/13645579.2013.852368

Rowe, W. (2014). Some antecedents and consequences of ethical leadership: An examination using the Kings of Judah From 931 BC to 586 BC. *Journal of Business Ethics, 123,* 557–572. doi:10.1007/s10551-013-2010-x

Ruiz-Palomino, P., Sáez-Martínez, F., & Martínez-Cañas, R. (2013). Understanding pay satisfaction: Effects of supervisor ethical leadership on job motivating potential influence. *Journal of Business Ethics, 118,* 31–43. doi:10.1007/s10551-012-1549 -2

Rumrill, P. D., Fitzgerald, S. M., & Merchant, W. R. (2010). Using scoping literature reviews as a means of understanding and interpreting existing literature. *Work, 35,* 399–404. doi:10.3233/wor-2010-0998

Russell, B. (1983). *Problems of philosophy.* Oxford, England: Oxford University Press. (Original work published 1912)

Sadri, G., & Bowen, R. C. (2011). Meeting employee requirements: Maslow's hierarchy of needs is still a reliable guide to motivating staff. *Industrial Engineer, 43*(10), 44–48. Retrieved from http://www.iienet2.org

Sadruddin, M. M. (2013). Sexual harassment at workplace in Pakistan- Issues and remedies about the global issue at managerial sector. *Journal of Managerial Sciences*, *7*(1), 113–125. Retrieved from http://www.qurtuba.edu.pk/jms/default _files/JMS/7_1/JMS_January_June2013_113-125.pdf

Saha, S. K. (2014). Social change research: The relationship between appreciative inquiry and social construction. *AI Practitioner, 16*(3), 41–46. doi:10.12781/978-1 -907549-20-5-6

Saif, N. I., & Saleh, A. S. (2013). Psychological empowerment and job satisfaction in Jordanian hospitals. *International Journal of Humanities and Social Science, 3*(16), 250–257. Retrieved from http://www.qurtuba.edu

Sarwar, C. (2013). Future of ethically effective leadership. *Journal of Business Ethics, 113,* 81–89. doi:10.1007/s10551-012-1283-9

Saxton, G. (2015). Discussant comment on 'Is tone at the top associated with financial reporting aggressiveness?' by Lorenzo Patelli, Matteo Pedrini. *Journal of Business Ethics, 126,* 21–24. doi:10.1007/s10551-013-2040-4

Schaubroeck, J. M., Hannah, Avolio, B. J., Kozlowski, S. W., Lord, R. G., Trevinno, L. K., … Peng, A. C. (2012). Embedding ethical leadership within and across organizational levels. *Academy of Management Journal, 55,* 1053–1078. doi: 10.5465/amj.2011.0064

Scherer, A. G. (2015). Can hypernorms be justified? Insights from a discourse–Ethical perspective. *Business Ethics Quarterly, 25,* 489–516. doi:10.1017/beq.2015.36

Schmoeckel, M. (2013). Nemesis: A historical glimpse into the Christian reasons for punishment. *Legal History Review, 81*(1/2), 159–197. doi:10.1163/15718190 -1307A0009

Schreck, P., van Aaken, D., & Donaldson, T. (2013). Positive economics and the normativistic fallacy: Bridging the two sides of CSR. *Business Ethics Quarterly, 23,* 297–329. doi:10.5840/beq201323218

Schuh, S., Hernandez Bark, A., Van Quaquebeke, N., Hossiep, R., Frieg, P., & Dick, R. (2014). Gender differences in leadership role occupancy: The mediating role of power motivation. *Journal of Business Ethics, 120,* 363–379. 3 doi:10.1007 /s10551-013-1663-9

Schultz, J. R. (2014). Creating a culture of empowerment fosters the flexibility to change. *Global Business & Organizational Excellence, 34*(1), 41–50. doi:10.1002/joe .21583

Schwepker, C. H., & Ingram, T. N. (2016). Ethical leadership in the salesforce: Effects on salesperson customer orientation, commitment to customer value and job stress. *Journal of Business & Industrial Marketing, 31,* 914–927. doi:10.1108 /JBIM-07-2015-0136

Seifert, J. (2014). Ontological categories: On their distinction from transcendentals, modes of being, and logical categories. *Anuario Filosofico, 47,* 315–356. Retrieved from http://www.unav.es

Selart, M., & Johansen, S. (2011). Ethical decision making in organizations: The role of leadership stress. *Journal of Business Ethics, 99,* 129–143. doi:10.1007/s10551 -010-0649-0

Selvanathan, M. (2015). The effects of employees' attitude on excellent work quality among Malaysian government employees towards customers' satisfaction. *Global Management Journal, 7*(1/2), 14–26. Retrieved from http://globalmj.eu

Senge, P. (2006). *The fifth discipline: The art & practice of the learning organization.* New York, NY: Doubleday.

Sharif, M., & Scandura, T. (2014). Do perceptions of ethical conduct matter during organizational change? Ethical leadership and employee involvement. *Journal of Business Ethics, 124,* 185–196. doi:10.1007/s10551-013-1869-x

Sharma, S. K., & Kaur, S. (2014). An introspection of employee engagement: A quantitative content analysis approach. *IUP Journal of Organizational Behavior, 13*(2), 38–57. Retrieved from http://www.wiley.com

Shin, Y., Sung, S., Choi, J., & Kim, M. (2015). Top management ethical leadership and firm performance: Mediating role of ethical and procedural justice climate. *Journal of Business Ethics, 129,* 43–57. doi:10.1007/s10551-014-2144-5

Showry, M., & Manasa, K. L. (2014). Self-awareness - Key to effective leadership. *IUP Journal of Soft Skills, 8*(1), 15–26. Retrieved from http://www.iupindia.in

Shuqin, W. (2014). On the relationship between CSR and profit. *Journal of International Business Ethics, 7*(1), 51–57. Retrieved from http://www.cibe.org

Sigurjonsson, T., Arnardottir, A., Vaiman, V., & Rikhardsson, P. (2015). Managers' views on ethics education in business schools: An empirical study. *Journal of Business Ethics, 130,* 1–13. doi:10.1007/s10551-014-2202-z

Silva, A. (2014). What do we really know about leadership? *Journal of Business Studies Quarterly, 5*(4), 1–4. Retrieved from http://jbsq.org

Simmons, J., Iles, P., & Yolles, M. (2005). Identifying those on board 'the moving train': Towards a stakeholder-focused methodology for organizational decision making. *Systems Research and Behavioral Science, 22,* 41–53. doi:10.1002/sres.600

Simon, M. K. (2011). *Dissertation and scholarly research: Recipes for success.* Seattle, WA: Dissertation Success.

Simons, T., Leroy, H., Collewaert, V., & Masschelein, S. (2015). How leader alignment of words and deeds affects followers: A meta-analysis of behavioral integrity research. *Journal of Business Ethics, 132,* 831–844. doi:10.1007/s10551-014 -2332-3

Singh, A. (2013). A study of McKinsey's 7S framework in achieving organizational excellence. *Organization Development Journal, 31*(3), 39–50. Retrieved from http://www.isodc.org

Sinkovics, R., & Alfoldi, E. (2012). Progressive focusing and trustworthiness in qualitative research. *Management International Review, 52,* 817–845. doi:10 .1007/s11575-012-0140-5

Sison, A. G., Ferrero, I., & Guitián, G. (2016). Human dignity and the dignity of Work: Insights from Catholic social teaching. *Business Ethics Quarterly*, *26*(4), 503-528. doi:10.1017/beq.2016.18

Skinner, B. F. (1966). What is the experimental analysis of behavior? *Journal of Experimental Analysis of Behavior, 9*(3), 213-218. doi:10.1901/jeab.1966.9-213

Slaper, T. F., & Hall, T. J. (2011). The triple bottom line: What is it and how does it work? *Indiana Business Review, 86*(1), 4–8. Retrieved from http://www.ibrc .indiana.edu

Snelgrove, S. R. (2014). Conducting qualitative longitudinal research using interpretative phenomenological analysis. *Nurse Researcher, 22*(1), 20–25. Retrieved from http://journals.rcni.com

Spiteri, G., & Xuereb, R. B. (2012). Going back to work after childbirth: women's lived experiences. *Journal of Reproductive and Infant Psychology, 30,* 201–216. doi:10 .1080/02646838.2012.693153

Starr, M. A. (2014). Qualitative and mixed-methods research in Economics: Surprising growth, promising future. *Journal of Economic Surveys, 28,* 238–264. doi:10 .1111/joes.12004

Steinbauer, R., Renn, R., Taylor, R., & Njoroge, P. (2014). Ethical leadership and followers' moral judgment: The role of follower's perceived accountability and self-leadership. *Journal of Business Ethics, 120*(3), 381-392. doi: 10.1007/s10551-013-1662-x.

Stephan, U., Patterson, M., Kelly, C., & Mair, J. (2016). Organizations driving positive social change. *Journal of Management, 42,* 1250–1281. doi:10.1177 /0149206316633268

Strand, R. (2008). The stakeholder dashboard. *Greener Management International, 54,* 23–26. Retrieved from http://www.greenleaf-publishing.com

Strickler, J. (2006). What really motivates people? *The Journal for Quality and Participation, 29*(1), 26–30. Retrieved from http://asq.org

Szczepanska-Woszczyna, K. (2014). Innovation processes in the social space of the organization. *Regional Formation and Development Studies, 14,* 220–229. doi:10.15181/rfds.v14i3.878

Talaulicar, T. (2009). Barriers against globalizing corporate ethics: an analysis of legal disputes on implementing U.S. codes of ethics in Germany. *Journal of Business Ethics, 84,* 349–360. doi:10.1007/s10551-009-0199-5

Tamir, M., Cieciuch, J., Torres, C., Dzokoto, V., Schwartz, S. H., Riediger, M., & ... Vishkin, A. (2016). Desired emotions across cultures: A value-based account. *Journal of Personality and Social Psychology, 111,* 67–82. doi:10.1037 /pspp0000072

Tanner, C., Brügger, A., van Schie, S., & Lebherz, C. (2010). Actions speak louder than words. *The Journal of Psychology, 218,* 225–233. doi:10.1027/0044-3409 /a000032

Tate, G., & Yang, L. (2012). Female leadership and gender equity: Evidence from plant closure. *Journal of Financial Economics, 117,* 77–97. doi:10.1016/j.jfineco.2014 .01.004

Taylor, S. G., & Pattie, M. W. (2014). When does ethical leadership affect workplace incivility? The moderating role of follower personality. *Business Ethics Quarterly, 24,* 595–616. doi:10.5840/beq201492618

Taylor Morris, J., Grippo, F., & Barsky, N. (2012). A new era of accountability? *Strategic Finance, 93*(11), 42–45. Retrieved from http://www.imanet.org

ten Brummelhuis, L. L., Johns, G., Lyons, B. J., & ter Hoeven, C. L. (2016). Why and when do employees imitate the absenteeism of co-workers? *Organizational Behavior and Human Decision Processes, 134,* 16–30. doi:10.1016/j.obhdp.2016 .04.001

Thaler, J., & Helmig, B. (2016). Do codes of conduct and ethical leadership influence public employees' attitudes and behaviors?: An experimental analysis. *Public Management Review, 18,* 1365–1399. doi:10.1080/14719037.2015.1103890

Thamhain, H. J. (2014). Assessing the effectiveness of quantitative and qualitative Methods for R&D project Proposal Evaluations. *Engineering Management Journal, 26*(3), 3–12. doi:10.1080/10429247.2014.11432015

Thomas, M., & Rowland, C. (2014). Leadership, pragmatism and grace: A review. *Journal of Business Ethics, 123,* 99–111. doi:10.1007/s10551-013-1802-3

Titus, S. L. (2014). Evaluating U.S. medical schools' efforts to educate faculty researchers on research integrity and research misconduct policies and procedures. *Accountability in Research: Policies and Quality Assurance, 21,* 9–25. doi:10.1080/08989621.2013.822264

Tongo, C. (2015). Social responsibility, quality of work life and motivation to contribute in the Nigerian society. *Journal of Business Ethics, 126,* 219–233. doi:10.1007/s10551-013-1940-7

Tooby, J., & Cosmides, L. (1992). The psychological foundations of culture. In J. H. Barkow, L. Cosmides, & J. Tooby (Eds.), *The adapted mind: Evolutionary psychology and the generation of culture* (pp. 19–136). New York, NY: Oxford University Press.

Trevino, L. K., Brown, M., & Hartman, L. P. (2003). A qualitative investigation of perceived executive ethical leadership: Perceptions from inside and outside the executive suite. *Human Relations, 55,* 5–37. doi:10.1177/0018726703056001448

Trisca, G., & Ciortuz, A. (2011). The ontology of facticity in social sciences. The principles and method of existential phenomenology. *Annals of Eftimie Murgu University Resita, Fascicle II, Economic Studies,* 427–436. Retrieved from http://www.analefseauem.ro

Trotter, R., & Zacur, S. R. (2012). Investigating sexual harassment complaints: An

    update for managers and employers. *SAM Advanced Management Journal, 77*(1),

    28–37. Retrieved from https://idp.aalto.fi

Tu, Y., & Lu, X. (2016). Do ethical leaders give followers the confidence to go the extra

    mile? The moderating role of intrinsic motivation. *Journal of Business Ethics,*

    135, 129–144. doi:10.1007/s10551-014-2463-6

Tudor, T. (2012). Creating sexual harassment policies and procedures for the

    international workplace. *Franklin Business & Law Journal, 2012*(4), 81–94.

    Retrieved from http://www.franklinpublishing.net

Turnbull, S. (2003). The case for introducing the stakeholder corporation. *SSRN*

    Electronic Journal. doi:10.2139/ssrn.436400

Turner, J. R., & Danks, S. (2014). Case study research: A valuable learning tool for

    performance improvement professionals. *Performance Improvement, 53*(4), 24–

    31. doi:10.1002/pfi.21406

Turner King, M. (2013). The problem behind the problem: Creating economic wellbeing

    for young men of color. *International Journal of Business and Public*

    Administration, 10, 98–113. Retrieved from http://www.iabpad.com

Ukil, M. I. (2016). The impact of employee empowerment on employee satisfaction and

    service quality: Empirical evidence from financial enterprises in Bangladesh.

    Business: Theory & Practice, 17, 178–189. doi:10.3846/btp.2016.651

Vaiman, V., Sigurjonsson, T., & Davídsson, P. (2011). Weak business culture as an

    antecedent of economic crisis: The case of Iceland. *Journal of Business Ethics,*

    98, 259–272. doi:10.1007/s10551-010-0546-6

Valdiserri, G. A., & Wilson, J. L. (2010). The study of leadership in small business organizations: Impact on profitability and organizational success. *The Entrepreneurial Executive, 2010*(15), 47–71. Retrieved from http://www .alliedacademies.org

VanderPal, G. (2014). Global leadership, IQ and global quotient. *Journal of Management Policy and Practice, 15*(5), 120–134. Retrieved from http://jmppnet.com

Van de Ven, A. H., & Sun, K. (2011). Breakdowns in implementing models of organization change. *Academy of Management Perspectives, 25*(3), 58–74. doi:10 .5465/AMP.2011.63886530

VanHise, J., John Koeplin, S. J., & Whitty, M. D. (2013). Honesty and ethics in business: The task of educators Jesuit business education as a model. *Business Renaissance Quarterly, 8*(1), 1–16. Retrieved from http://www.brqjournal.com

Van Manen, M. (1982). Phenomenological pedagogy. *Curriculum Inquiry, 12,* 283–299. doi:10.1080/03626784.1982.11075844

Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy.* London, Canada: The Althouse Press.

VanMeter, R., Grisaffe, D., Chonko, L., & Roberts, J. (2013). Generation Y's ethical ideology and its potential workplace implications. *Journal of Business Ethics, 117,* 93–109. doi:10.1007/s10551-012-1505-1

Veenhoven, R. (2015). Social conditions for human happiness: A review of research. *International Journal of Psychology, 50,* 379–391. doi:10.1002/ijop.12161

Venkatesh, V., Brown, S. A., & Sullivan, Y. W. (2016). Guidelines for conducting mixed-methods research: An extension and illustration. *Journal of the Association for Information Systems, 17,* 435–495. Retrieved from http://aisel.aisnet.org

Verbeke, A., & Tung, V. (2013). The future of stakeholder management theory: A temporal perspective. *Journal of Business Ethics, 112,* 529–543. doi:10.1007 /s10551-012-1276-8.

Verbos, A., & Miller, J. (2015). When harm is at stake: Ethical value orientation, managerial decisions, and relational outcomes. *Journal of Business Ethics, 127,* 149–163. doi:10.1007/s10551-013-1981-y

Verschoor, C. C. (2015). Whistleblowers take big risks. *Strategic Finance, 97*(8), 17–18. Retrieved from http://www.imanet.org

Vevere, V. (2014). Ethical leadership: Student perceptions of exercising ethical influence in organization. *European Integration Studies, 8,* 159–167. doi:10.5755/j01.eis.0 .8.6987

Wahyuni, D. (2012). The research design maze: Understanding paradigms, cases, methods and methodologies. *Journal of Applied Management Accounting Research, 10*(1), 69–80. Retrieved from http://www.emeraldinsight.com

Wahyuni, R., Jogiyanto, H., Achmad, D., & Hargo, U. (2012). Exploratory study on alignment between IT and business strategies. *Gadjah Mada International Journal of Business, 14,* 139–162. doi:10.22146/gamaijb.5441

Walden University (n.d.a). *PhD management annotated dissertation template (Qualitative).* Retrieved from http://academicguides.waldenu.edu/ld.php ?content_id=7986555

Walden University (n.d.b). *What is positive social change?* Retrieved from https://class

    .waldenu.edu/bbcswebdav/institution/USW1/201470_05/PH_MGMT/MGMT

    _8600/Week%201/Resources/Resources/embedded/What_is_positive_social

    _change.doc

Waldman, D. A., Balthazard, P. A., & Peterson, S. J. (2011). Leadership and

    neuroscience: Can we revolutionize the way that inspirational leaders are

    identified and developed? *Academy of Management Perspectives, 25*(1), 60–74.

    doi:10.5465/AMP.2011.59198450

Wallace, M., & Sheldon, N. (2015). Business research ethics: Participant observer

    perspectives. *Journal of Business Ethics, 128,* 267–277. doi:10.1007/s10551-014

    -2102-2

Waltuck, B. A. (2012). Complexity-based change management. *Journal for Quality and*

    Participation, 35(3), 13–16. Retrieved from http://asq.org

Walumbwa, F. O., & Schaubroeck, J. (2009). Leader personality traits and employee

    voice behavior: Mediating roles of ethical leadership and work group

    psychological safety. *Journal of Applied Psychology, 94,* 1275–1286. doi:10

    .1037/a0015848

Washington, R. R., Sutton, C. D., & Sauser, J. I. (2014). How distinct is servant

    leadership theory? Empirical comparisons with competing theories. *Journal of*

    Leadership, Accountability and Ethics, 11(1), 11–25. Retrieved from http://www

    .na-businesspress.com

Webster, S., Lewis, J., & Brown, A. (2014). Ethical considerations in qualitative

    research. In J. Ritchie, J. Lewis, C. M. Nicholls, & R. Ormston (Eds.). *Qualitative*

    research practice: A guide for social science students and researchers (pp. 77–

    110). Thousand Oaks, CA: Sage.

Werpehowski, W. (2007). Practical wisdom and the integrity of Christian life. *Journal of*

    the Society of Christian Ethics, 27(2), 55–72. Retrieved from https://scethics.org

Wheeler, A. R., Shanine, K. K., Leon, M. R., & Whitman, M. V. (2014). Student-

    recruited samples in organizational research: A review, analysis, and guidelines

    for future research. *Journal of Occupational and Organizational Psychology, 87,*

    1–26. doi:10.1111/joop.12042

Williams, M. L., McDaniel, M. A., & Nguyen, N. T. (2006). A metaanalysis of the

    antecedents and consequences of pay level satisfaction. *Journal of Applied*

    Psychology, 91, 392–413. doi:10.1037/0021-9010.91.2.392

Wray-Bliss, E. (2013). A crisis of leadership: Towards an anti-sovereign of organization.

    Business Ethics, 22, 86–101. doi:10.1111/beer.12010

Wright, B., & Ogbuehi, A. O. (2014). Surveying adolescents: The impact of data

    collection methodology on response quality. *Electronic Journal of Business*

    Research Methods, 12, 41–53. Retrieved from http://www.ejbrm.com

Wu, L., Kwan, H., Yim, F., Chiu, R., & He, X. (2015). CEO ethical leadership and

    corporate social responsibility: A moderated mediation model. *Journal of*

    Business Ethics, 130, 819≠831. doi:10.1007/s10551-014-2108-9

Xiaojun, L., & Guy, M. E. (2014). How emotional labor and ethical leadership affect job engagement for Chinese public servants. *Public Personnel Management, 43*(1), 3-24. doi: 10.1177/0091026013512278.

Xin, L., & Brodsgaard, K. E. (2013). SOE reform in China: Past, present and future. *Copenhagen Journal of Asian Studies*, *31*(2), 54-78. Retrieved from http://ej.lib.cbs.dk

Xuan, H., Siew Hong, T., & Yinglei, Z. (2014). Tone management. *Accounting Review*, *89*(3), 1083-1113. doi: 10.2308/accr-50684

Yang, C. (2014). Does ethical leadership lead to happy workers? A study on the impact of ethical leadership, subjective well-being, and life happiness in the Chinese culture. *Journal of Business Ethics*, *123*(3), 513-525. doi: 10.1007/s10551-013-1852-6

Yanyan, Z., & Sisi, L. (2015). Two measures for cross-cultural research on morality: Comparison and revision. *Psychological Reports*, *117*(1), 144-166. doi: 10.2466/08.07.PR0.117c15z5

Yao, C. (2014). The impact of cultural dimensions on Chinese expatriates' career capital. *International Journal of Human Resource Management*, *25*(5), 609-630. doi:10.1080/09585192.2013.792862

Yardley, S., Brosnan, C., & Richardson, J. (2013). Sharing methodology: A worked example of theoretical integration with qualitative data to clarify practical understanding of learning and generate new theoretical development†. *Medical Teacher*, *35*(3), e1011-e1019. doi:10.3109/0142159X.2012.733045

Yazdani, N., & Murad, H. (2015). Toward an ethical theory of organizing. *Journal of Business Ethics*, *127*(2), 399-417. doi: 10.1007/s10551-014-2049-3

Yen, C., Yeh, C., & Lin, S. (2016). Psychological empowerment and service orientation: A study of front-line employees in the food and beverage industry. *Journal of Foodservice Business Research*, *19*(3), 298-314. doi: 10.1080/15378020.2016.1178047

Yidong, T., & Xinxin, L. (2013). How ethical leadership influence employees' innovative work behavior: A perspective of intrinsic motivation. *Journal of Business Ethics*, *116*(2), 441-455. doi: 10.1007/s10551-012-1455-7

Yin, R. K. (2009). *Case study research: Design and methods (4ᵗʰ ed.).* Thousand Oaks, CA: Sage Publications, Inc.

Yu, Y., & Choi, Y. (2016). Stakeholder pressure and CSR adoption: The mediating role of organizational culture for Chinese companies. *Social Science Journal*, *53*(2), 226-235. doi: 10.1016/j.soscij.2014.07.006

Yuhyung, S. (2012). CEO ethical leadership, ethical climate, climate strength, and collective organizational citizenship behavior. *Journal of Business Ethics, 108*(3), 299-312. doi: 10.1007/s10551-011-1091-7.

Yu-Kang, L. (2014). Gender stereotypes as a double-edged sword in political advertising. *International Journal of Advertising*, *33*(2), 203-234. doi: 10.2501/IJA-33-2-203-234

Zahavi, D. (2003). *Husserl's Phenomenology*. Stanford, CA: Stanford University Press.

Zattoni, A. (2011). Who should control a corporation? Toward a contingency stakeholder model for allocating ownership rights. *Journal of Business Ethics*, *103*(2), 255-274. doi: 10.1007/s10551-011-0864-3

Zhang, X., & Bartol, K. M. (2010). Linking empowering leadership and employee creativity: The influence of psychological empowerment, intrinsic motivation, and creative process engagement. *Academy of Management Journal, 53*(1), 107-128. doi: 10.5465/AMJ.2010.48037118

Zhu, Y., & Akhtar, S. (2014). How transformational leadership influences follower helping behavior: The role of trust and prosocial motivation. *Journal of Organizational Behavior*, *35*(3), 373-392. doi: 10.1002/job.1884

Zhu, Y., Sun, L., & Leung, A. (2014). Corporate social responsibility, firm reputation, and firm performance: The role of ethical leadership. *Asia Pacific Journal of Management, 31*(4), 925-947. 23p. doi: 10.1007/s10490-013-9369-1

Zhu, W., Trevino, L. K., & Zheng, X. (2016). Ethical leaders and their followers: The transmission of moral identity and moral attentiveness. *Business Ethics Quarterly*, *26*(1), 95-115. doi: 10.1017/beq.2016.11

Appendix A

Interview Protocol

Title of Study: Stakeholders' Perceptions of Ethical leadership: Implications for

Organizational Success.

Date: _____ **Time:** _____

Location: A Public Organization in New Jersey

Interviewer: Adejobi Odeneye

Interviewee: _____

Interviewee Pseudonym: _____

Interview Questions

1. Bearing in mind that a leader could be anyone in position of authority ranging
   from supervisors, managers, to executives and based on your experience, what are
   the characteristics that you expect from an ethical leader and explain why?

2. From your experience, what are the behaviors that are not appropriate for an
   ethical leader?

3. What do you expect from an ethical leader during the initiation and
   implementation of change within the organization?

4. How is ethical leadership a source of motivation to you and others within the
   organization towards the realization of organizational goals?

5. Based on your experience, observation, and expectations, how do you think
   ethical leadership may affect organizational success?

6. From your perception, how will ethical leadership enhance the satisfaction of employees, customers, government, the public, and other relevant stakeholders of the organization that affect or are affected by the actions or inactions of the organization?

7. Aside from what we had discussed so far, are there other issues that you will like to discuss regarding the idea of ethical leadership within the organization or society?

Reminders: Thank participant

Assurance of confidentiality/anonymization

Review follow-ups

Appendix B

Letter of Cooperation

Date

Dear Adejobi Odeneye,

Based on your proposal and the purpose of your study to understand the characteristics of ethical leadership from the viewpoints and expectations of frontline employees, I give permission for you to conduct the study entitled *Stakeholders' Perceptions of Ethical leadership: Implications for Organizational Success* within ███████████████████ ███████████████████████████. As part of this study, I authorize you to conduct interviews within the premises of our organization. Individuals' participation will be voluntary and at their own discretion. Participants should be made to understand that the organization is not responsible for any remuneration for time spent in participating in the study.

We understand that our organization's responsibility include the provision of a room to conduct the interviews after office hours for approximately one hour each working day for about a month or two as needed. We reserve the right to withdraw from the study at any time if our circumstance change.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies. I expect, as proposed, that the names of the organization and all the research participants will be anonymized in the study to maintain privacy.

I understand that the data collected will remain entirely confidential and may not be provided to anyone outside of the student's supervising faculty/staff without permission from the Walden University IRB.

Sincerely,

████████████████
Division Director
973-███████████
███████████████████

Appendix C

Confidentiality Agreement

Name of Signer:

During the course of my activity in collecting data for this research *"Stakeholders' Perceptions of Ethical Leadership: Implications for Organizational Success"* I will have access to information, which is confidential and should not be disclosed. I acknowledge that the information must remain confidential, and that improper disclosure of confidential information can be damaging to the participant.

By signing this Confidentiality Agreement I acknowledge and agree that:
1. I will not disclose or discuss any confidential information with others, including friends or family.
2. I will not in any way divulge, copy, release, sell, loan, alter, or destroy any confidential information except as properly authorized.
3. I will not discuss confidential information where others can overhear the conversation. I understand that it is not acceptable to discuss confidential information even if the participant's name is not used.
4. I will not make any unauthorized transmissions, inquiries, modification or purging of confidential information.
5. I agree that my obligations under this agreement will continue after termination of the job that I will perform.
6. I understand that violation of this agreement will have legal implications.
7. I will only access or use systems or devises I'm officially authorized to access and I will not demonstrate the operation or function of systems or devices to unauthorized individuals.

Signing this document, I acknowledge that I have read the agreement and I agree to comply with all the terms and conditions stated above.

Signature: **Date:**

Appendix D

Participant's Demographic Information

Name:

_____

Gender:
_____ Male
_____ Female

Job Title:

_____

Ethnicity:
_____ Caucasian
_____ African American
_____ Hispanic
_____ Asian
_____ American Indian or Alaskan Native
_____ Pacific Islander

Education:
_____ No College Degree
_____ Associate Degree
_____ Bachelor's Degree
_____ Master's Degree
_____ Doctoral Degree

Age Range:
_____21–30
_____31–40
_____41–50
_____51–60
_____61–69
_____70+

Years with the Organization:
____Less than 5 years
____5 to 10 years
____11 to 15 years
____16 to 20 years
____over 20 years

Current Position:
___ Follower (i.e. non-leadership position)
___ Leader (i.e. supervisor, manager, executive, director)

Current Role:
____ Customer-facing
____ Non-customer-facing