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THE IMPACT OF AUTHENTIC LEADERSHIP BEHAVIOR ON EMPLOYEE ENGAGEMENT AND ORGANIZATIONAL ETHICAL CULTURE IN NIGERIA

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THE IMPACT OF AUTHENTIC LEADERSHIP BEHAVIOR ON EMPLOYEE
ENGAGEMENT AND ORGANIZATIONAL ETHICAL CULTURE IN NIGERIA

by

ADAYEHI B. PETER

A dissertation submitted in partial fulfillment
of requirements for the degree of
Doctor of Philosophy
Department of Human Resource Development and Technology

Greg. G. Wang, Ph.D., Committee Chair

College of Business and Technology

The University of Texas at Tyler
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The University of Texas at Tyler
Tyler, Texas

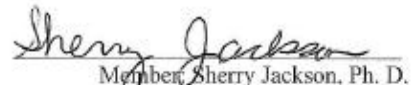
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Dedication

I dedicate this dissertation to my late father and my amazing daughter Jayden. Sir without your support and belief in my potential, I would never achieve this accomplishment – Continue to rest in the bosom of our Lord. My love Jayden, I lay this path before you that you may walk upon, unto greater works for God and humanity – I love you.

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I also want to express my appreciation to the three Nigerian organizations for their participation which enabled me to carry out my research and to every respondent who provided information for this study. Most importantly, many thanks go to my wonderful family: my mother, my sister, my brothers, and all other extended family members. Without their belief in my potential, along with their full support, I could not be who I am today. Thank you for being such an incredible blessing to me.

Benjamin

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Abstract

THE IMPACT OF AUTHENTIC LEADERSHIP BEHAVIOR ON EMPLOYEE ENGAGEMENT AND ORGANIZATIONAL ETHICAL CULTURE IN NIGERIA

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Authenticity in leadership is an old phenomenon that has recently sparked a new research interest in management and the human resource development (HRD) literature (Peus, Wesche, Streicher, Braun, & Frey, 2012). An upswing in highly publicized corporate scandals, management malfeasance, and broader societal challenges facing public and private organizations has contributed to the recent attention placed on authenticity and authentic leadership (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). Authentic leadership behavior allows leaders and organizations meet the raised expectations of fairness, morality, and social responsibility held by employees and organizational stakeholders (Kiersch, 2012).

The primary purpose of this study was to explore how authentic leadership behavior influences employee engagement (Luthans & Avolio, 2003) and ethical

culture (Brown & Trevino, 2006) in Nigerian organizations. Data from 457 respondents in three Nigerian organizations was analyzed using Structural Equation Modeling to test four hypotheses that explored the relationships between authentic leadership, employee engagement, and ethical culture. All hypotheses were supported, indicating support for the hypothesized model in this study and demonstrating the positive association between authentic leadership, employee engagement, and ethical culture. This study offered several implications for both research and practice and made significant recommendations for future research.

Chapter 1

Introduction

"Just as the issue of power in organizations raises questions of moral right to participation, leadership processes cannot escape questions about ultimate goals and outcomes. Although power over others is inevitable in organizational life, it always carries with it the specter of abuse. In the wake of scandals about insider trading and corporate violations, courses in business ethics are on the rise. The role of leaders as transmitters and upholders of organizational values is increasingly being stressed. Whether all this activity results in more ethical, responsive, and humane leadership remains to be seen" (Hollander, 2012, p. 127).

In this chapter, I first present the background of the research literature on the concepts of authentic leadership, employee engagement, and ethical culture. I then discuss the associated organizational phenomenon in the context of Nigerian organizations for this study. I further highlighted the gaps in the literature and identified research questions that guided this study. Finally, the chapter overviews the research design and articulates the significance of the study.

The Background of the Problem

Organizations exist to create an enduring presence by making profit in the marketplace or to create social good in the community despite many challenges it might face in the process of doing so (Kickul & Lyons, 2012; Barnett & Salomon, 2012). Effective leadership has shown to be the critical attribute of any successful enterprise (Hambrick, 2007), and is essential for implementing strategies that engage employees and ensure organizational success (Vlachos, Panagopoulos, & Rapp, 2013). To be successful in today's globalized business environment that is

filled with uncertainty and constant change, a distinct and all-encompassing type of leadership is required (Karakas & Sarogollu, 2011). However, an optimal style of leadership remains unclear (Peus et al., 2012) and the concept of leadership remains elusive and highly contested (Grint, 2005). Consequently, there is clamoring for the creation of a unified understanding of the idea of leadership (Clegg, Clarke, & Ibarra, 2001). In the meantime, numerous leadership failures and scandals have occurred in both public and private organizations that has exacerbated the call for a better understanding of leadership; notable failures include Enron, Bernie Madoff, Goldman Sachs, Lehman Brothers, Countrywide Financial, Fannie Mae, Siemens AG, and WorldCom, to name a few (Myers Jr., 2015).

In a 2009 national study of confidence in leadership conducted by the Center for Public Leadership, Rosenthal, Moore, Montoya, and Maruskin (2009) asked respondents to list the essential characteristics that make them trust and have confidence in leaders. Respondents named acting in concordance with commonly held values, being in touch with people's needs and concerns, and working for the greater good as the most important characteristics. The leadership characteristics rated as most important by the respondents in the survey above closely resemble the concept of authentic leadership conceived by George (2003) and later advanced by Avolio, Luthans, and Walumba (2004).

Authentic leaders refer to those who “act in accordance with deep personal values and convictions, build credibility and win respect and trust of followers” (Avolio et al., 2004, p.806) and genuinely desire to serve others through their leadership (George, 2003). Authentic leadership is thus defined as a pattern of

behavior that promotes and is inspired by both positive psychological capacities and a positive ethical climate to foster more self-awareness, internalized moral, balanced information processing, and transparency in the relations between the leader and the employees (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008).

Authentic leadership in the workplace occurs when leaders enact their true selves and are manifest in behaviors such as being honest with oneself (e.g., admitting personal mistakes), being sincere with others (e.g., telling others the hard truth), and behaving in a way that reflects one's personal values (Walumbwa et al., 2008). Authenticity in leadership describes leaders with great capacity that effectively process information about themselves including their values, beliefs, goals, and feelings (Chan, Hannah, & Gardner, 2005). Authentic leaders have the ability to adjust their behavior in accordance with their own self, a clear personal identity, and ability to harmonize their preferences with the demands of society (Chan et al., 2005). Authentic leadership is characterized as being true to one's self with genuine actions (Novicevic, Harvey, Ronald, & Brown-Radford, 2006) and has been conceptualized as the "root construct" for other positive leadership behaviors (Avolio & Gardner, 2005, p. 316), and differentiated from other forms of leadership (Bjarnason & LaSala, 2011).

A significant body of literature links leadership behavior to positive organizational outcomes (Boehm, Dwertmann, Bruch, & Shamir, 2015). Authentic leadership has been shown to enhance the general leadership capabilities of individuals (Avolio & Gardner, 2005), related to improved employee engagement

(Avolio & Gardner, 2005; Hassan & Ahmed, 2011), and positively correlated to ethical culture (Morris, 2014; Schein, 2004). Today, non-traditional attributes like employee engagement and ethical culture measure the long-term performance and viability of organizations (Bustillo, 2012). Thus, it is important to develop studies that explore the relationships between authentic leadership and various positive organizational outcomes like employee engagement and ethical culture, and to conduct these studies in diverse cultural settings as a mean to get deeper understanding of these concepts. Thus, the premise of this study.

Employee engagement has a direct effect on organizational performance and is a vital factor of organizational life globally (Menguc, Auh, Fisher, & Haddad, 2013). Remus (2007) noted that employee engagement had desired outcomes for both employees and organizations. At the individual level, employee engagement can reduce burnout and lower the levels of stress leading to greater work-life balance (Sanchez & McCauley, 2006; Schaufeli & Bakker, 2004). At the organizational level, employee engagement can reduce turnover intentions and actual turnover, increase productivity, improve customer satisfaction, sales growth, and shareholder return (Truss, Soane, Edwards, Wisdom, Croll, & Burnett, 2006; Ahlowalia, Tiwary, & Jha, 2014). However, Viljevac, Cooper-Thomas, and Saks (2012) posited that significant disagreement as to the nomological framework and definition of employee engagement persists due to the newness of the concept.

The preceding paragraphs show how perplexing the understanding of employee engagement is, particularly as it relates to other variables, and makes the operationalization of the construct all the more difficult in practice (Shuck, Ghosh,

Zigarmi, & Nimon, 2013). Thus, it highlights the importance of developing studies that may lead to a deeper understanding of the concept of employee engagement and designing strategies for encouraging people to become highly engaged at work (Rurkkhum, 2010). Organizational antecedents like authentic leadership and ethical culture have been noted to affect employee engagement positively. Valentine and Bateman (2011) empirically demonstrated a relationship between organizational ethical culture and employee response. Therefore, exploring how these variables relate is crucial and valuable to HRD theory and practice.

Ethical organizational culture is significant in promoting organizational performance (Pucetaite, Lämsä, & Novelskaite, 2010). Organization ethical cultures are those aspects of organizational culture and behaviors that encourage the organization to operate in a sustainable way (Riivari et al., 2012; Kaptein, 2008). Mulki, Jaramillo, and Locander (2008) contend that organizations are constantly battered with ethical dilemmas. Sims and Brinkmann (2003) observed that numerous organizational corruptions and collapses have occurred due to the lack of enough attention on the issue of ethics in corporate culture. Despite the importance of ethical culture, there is little understanding of how it works in practice (Alvesson, 2002). This compels the need to understand and develop studies that explore and promote ethical culture within organizations as a means to address the ethical and moral challenges organizations frequently face (Johnson & Reiman, 2007).

There is compelling evidence that reveal a direct and vital link between the moral characters of corporate leaders and the degree of ethical business cultures

within organizations (Ardichvili & Joudle, 2009). Leaders and managers through "tone at the top" are responsible for creating and embedding ethical culture in their organizations (Morris, 2009). Authentic leadership behaviors play a crucial role in creating and developing ethical culture in organizations (Ardichvili et al., 2011). Al Hassan, Saher, Zahid, Gull, Aslam, and Aslam (2013) observed that authentic leaders acting as moral agents take charge of endorsing moral, ethical standards on their followers, therefore creating ethical culture within their organizations (Schminke, Ambrose, & Neubaum, 2005; Gardner et al., 2005). This further justifies the need for a study that explores the direct and indirect relationships between authentic leadership, employee engagement and ethical culture in organizations.

Few studies demonstrating the effectiveness of HRD practices outside Western countries (Okpara & Wynn, 2007), and recently China with its unique cultural dynamics (Wang, Wang, Ruona, & Rojewski, 2005) have been conducted. Developing countries like Nigeria are noted for high levels of significant change in many areas of business and society, thus, presenting a unique context for human resource research (Koonmee, Singhapakdi, Virakul, & Lee, 2010). Remarkably, some Nigerian studies show the applications of a few traditional HRD practices: recruitment, selection, and performance appraisal. However, challenges of economic conditions, political instability, bad leadership, excessive turnover, issues of tribalism, corruption, government regulations, and resistance to change are several distinctive challenges HRD professionals in these developing countries like Nigeria, experience (Ghebregiorgis & Karsten, 2007; Okpara & Wynn, 2007).

The Federal Republic of Nigerian

With a Gross Domestic Product (GDP) of \$500 billion, Nigeria is Africa's leading economy and human resource hub with an estimated labor force of 51.53 million (Ogunnubi & Isike, 2015). It plays a major regional, continental, and leading role in the globe (Akpotor & Nwolise, 1999). It is the ninth most populous country in the world and the most populous country in Africa with an estimated 180 million people. Nigeria is considered one of the most attractive business environments in the world, a fact demonstrated by its strong trade relationships with the United States of America, United Kingdom, China, Russia, France, Japan, and Germany, these being the major economies in the world (Folarin, 2015). It is a middle income, mixed economy, and emerging market with expanding financial, service, technology and entertainment sectors. Nigeria contributes nearly 50 percent of the gross domestic product of the entire West African region. Its economy is largely dependent on the oil and gas industry, and it is currently the eighth largest exporter of oil worldwide (Ogunnubi & Isike, 2015).

Despite the abundance of natural and human resources, over 54.7 percent of the populations (approximately 90 million people) live below the poverty line, contributing to an average life expectancy of 52 years (Evan & Olumide-Aluko, 2010). Weak and ineffective leadership in Nigeria has been cited as the major factor responsible for its poor economic development (Ochola, 2007; Everest-Philips, 2012). Recently Nigeria has positioned to transition into a knowledge-based economy (Rasheed & Sagagi, 2015). Notwithstanding, empirical studies on important HRD phenomenon in the nation have been insufficient and inadequate

(Emuwa, 2013). This justifies the need to conduct HRD studies in Nigeria, given its global relevance and its appropriateness to investigate how the combination of authentic leadership and ethical culture could be used to improve the common and ineffective leadership styles adopted since the inception of the country.

Statement of problem

An increasing number of scholars are addressing the concept of authentic leadership (Northouse, 2010; Walumbwa et al., 2008). Scholarly interest in this new perspective of leadership stems from the positive effect of authentic leadership on employee and organizational performance (Hmieleski, Cole, & Baron, 2012; Walumbwa et al., 2008; Walumbwa et al., 2010; Walumbwa et al., 2011). This interest has also been influenced by the recent increases in corrupt management practices, scandals in organizations, and overall management malfeasance (Cooper, Scandura, & Schriesheim, 2005; Wherry, 2012).

Authentic leadership behavior has shown to positively impact employee engagement (Mayer Kuenzi, Greenbaum, Bardes, & Salvador, 2009) and organizational ethical culture (Schminke et al., 2005). Authentic leaders strengthen the feelings of self-efficacy, competence, and confidence of their followers, as well as the identification with the leader and the organization, which results in higher levels of engagement (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Hassan & Ahmed, 2011; Dirks & Ferrin, 2002). Similarly, authentic leaders serve as role models and positively influence ethical culture in their organizations through their follower's ethical morality and character (Gardner et al., 2005; Morris, 2014; Saher, Zahid, Gull, Aslam, & Aslam, 2013). Ethical

culture has also shown to be significant in improving employee engagement and promoting organizational performance (Young & Daniel, 2003; Pucetaite, Lämsä, & Novelskaite, 2010; Toor & Ofori, 2009; Baker, Hunt, & Andrews, 2006). The above review makes it possible to theorize a relationship between authentic leadership, employee engagement, and ethical culture in organizations.

Positive organizational scholarship calls for empirical research that focuses on authentic leadership and its effect on positive organizational outcomes (Gardner, Cogliser, Davis, & Dickens, 2011). Fascinatingly, a scan of published research on various scholarly databases, journals, articles, repositories, and research writings revealed no study examining the evidently important relationships between authentic leaders, employee engagement, and ethical culture, despite the potential linkage gleaned from the literature. In other words, the outcomes and impact of authentic leadership, such as its impact on organizational performance through employee engagement and organizational culture has not received adequate scholarly attention (Jensen & Luthans, 2006; Ilies et al., 2005; Avolio et al., 2004). This evident research gap highlights the need for empirical studies that explore the interactions and relationships between the three important HRD concepts as pursued in his study.

The concept of employee engagement has received significant attention in the popular business practice, just as there has been steady growth in the body of empirical research noting its desirable outcomes for both employees and organizations (Shuck & Reio, 2011; Shuck & Wollard, 2010; Markos & Sridevi, 2010). Proponents of employee engagement claim a strong positive relationship

between engagement and organizational outcomes like retention, productivity, profitability, and customer loyalty and satisfaction (Witemeyer, 2013; Witemeyer, Ellen, & Straub, 2013). Despite numerous academic and practitioner publications on employee engagement, no consistently accepted conceptualizations of the construct or its sub-dimensions exist, and there is continuous deliberation regarding whether the employee engagement construct is a new idea or a re-hashing of old ideas (Witemeyer, 2013). Similarly, there has been a vigorous debate on how to best measure employee engagement (Macey & Schneider, 2008; Cowardin-Lee & Soyalp, 2011; Yoerger, Crowe, & Allen, 2015). This study attempts to solve this research debate with international evidence from Nigeria.

Research on ethical culture has long noted its positive benefits for employees and members of organizations (Colquitt, LePine, Piccolo, Zapata, & Rich, 2012). A large body of work focused specifically on ethical processes and culture at work has shown that employees who work in such environment display a greater degree of engagement, organizational commitment, and are more cooperative at work (Masterson, Lewis, Goldman, & Taylor, 2000). However, to date, no research has explored ethical culture as a possible mediator of the relationship between authentic leadership and employee engagement, despite the positive correlation between these important organizational variables (Toor & Ofori, 2009). This underlines the need to examine this previously unexplored mediating effect of ethical culture to shed light on the strength of the unique relationships between authentic leadership and employee engagement.

Purpose of the Study

The study was to examine the potential direct or indirect relationship between authentic leadership, employee engagement, and ethical culture in Nigerian organizations. The study also explored ethical culture as a mediator of the relationship between authentic leadership and employee engagement. Besides, the secondary purpose of this study is in response to Wang and Sun (2013) who demonstrated that studies conducted in other cultural contexts contribute to the international HRD body of knowledge and helps in HRD theory building. This study explored three essential HRD concepts: authentic leadership, ethical culture, and employee engagement in Nigeria, a cultural context that is different from the Western cultures where the development of these constructs initially occurred.

Theoretical Framework

This study was informed by two theoretical frameworks that provide support for hypothesizing a relationship between authentic leadership and the proposed outcomes of employee engagement and ethical culture: social exchange theory (Blau, 1964) and self-determination theory (Deci & Ryan, 2000).

The Social Exchange Theory

Blau's (1964) social exchange theory (SET) anchors on the principle that individuals enter into relationships in which they can maximize benefits and minimize costs. SET stipulates that certain workplace antecedents such as authentic leadership and ethical culture can lead to employee improved attitudes, behavior, and extra effort through a process contained in SET called the norm of reciprocity (Cropanzano, Byrne, Bobocel, & Rupp, 2001). Saks (2006) noted that SET is a

strong theoretical rationale for explaining how employee engagement is influenced through organizational antecedents like leadership (Saks, 2006) and particularly by authentic leadership behavior (Dirks & Ferrin, 2002). Similarly, SET indicates that when authentic leadership behavior (Hassan & Ahmed, 2011) dominates an organizational setting, it could lead to improved ethical culture (Toor & Ofori, 2009) by improving the morality and ethicality of employee and the whole organization. Thus, SET explicates how these three variables could be interrelated as gleaned from literature.

The Self-determination Theory

The self-determination theory (SDT) is an all-purpose theory of human motivation that has been expertly applied to predict human behavior in various life domains (Vansteenkiste, Niemec, & Soenens, 2010). SDT contends that individuals are motivated by fulfilling their needs for autonomy, competence, and relatedness (Deci & Ryan, 1985). SDT could be used as the overarching framework that helps explicate the effects of authentic leadership on employee engagement and ethical culture. Baard, Deci, and Ryan (2004) noted that employees who experience greater basic psychological need satisfaction are more engaged in their work, experienced greater well-being, and have higher performance ratings. Authentic leadership has been shown to facilitate employee autonomous motivation (Leroy, Anseel, Gardner, & Sels, 2015) which relates to the satisfaction of basic psychological needs for autonomy, competence, and relatedness (Gagné & Deci, 2014) as proposed by SDT. Authentic leadership champions the needs of autonomy and competence of employees (Guntert, 2015), which could lead to the employee engagement.

Similarly, SDT can be used to explain the relationship between authentic leadership and ethical culture. Authentic leaders are known for building trust, leading their subordinates with respect, honestly presenting their real selves, and following correct values and beliefs (Schaufeli et al., 2008), which help in creating ethical culture within organizations. Finally, SDT may help explain the relationship between employee engagement and ethical culture on the basis of the fundamental assumption that human beings are active, growth oriented organisms (Deci & Ryan, 2002). Humans are "naturally inclined toward assimilation of their psychic elements into a unified sense of self and integration of themselves into larger social structure" (Deci & Ryan, 2002, p. 60). When organizations provide ethical culture for their employees, the employees may become motivated and therefore, inclined to become more engaged at work and fully integrated and committed to the organization.

Research Question and Overview of Pilot Study

This study was designed to investigate the relationship between authentic leadership, employee engagement, and ethical culture in the Nigerian context. The principal research question this study explored was: How does authentic leadership behavior influence directly or indirectly employee engagement and ethical culture in Nigerian organizations?

In research, specifically quantitative studies certain measurement scales are used to collect data for analysis. These scales are usually created and validated for specific populations and locations. Scales used in this study were initially created and validated in the United States of America, which has a significant contextual

and cultural difference to Nigeria, the location of this current study. A pilot study was deemed necessary to ensure that meaning and intent of the measurement scales stayed the same in the Nigerian when this study surveys were taken. Results of a pilot study conducted confirmed the validity of the measurement scales in the Nigerian context.

Significance of Study

The essence of HRD research, theory, and practice is to create and sustain organizational effectiveness through employee contributions and HR systems in the workplace (Kataria, Garg, & Rastogi, 2013). Numerous HRD studies have explored authentic leadership, employee engagement, and ethical culture separately or the combined effect of two of the variables together. However, no empirical research has examined the combined effect of these three essential variables together; authentic leadership (Avolio & Gardner, 2005), employee engagement (Piersol, 2007), and ethical culture (Toor & Ofori, 2009). This study is among the first to examine these important variables together in conjunction to examining the mediating effect of ethical culture on the relationship between authentic leadership and employee engagement in organizations. Therefore, this study contributes empirical evidence on these variables and also to the literature and purpose of HRD research and practice.

Despite a proliferation in the study of various HRD variables such as leadership (Northouse, 2001), ethical culture (Jondle, Ardichvili, & Mitchell, 2013), and employee engagement (Kular, Gatenby, Rees, Soane, & Truss, 2008), only a limited amount of these studies have occurred in Nigerian organizations

notwithstanding the many opportunities for such research (Emuwa, 2013). A lack of enabling environment (Ssebuwufu, Ludwick, & Beland, 2012), overdependence on government for funding and direction (Rasheed & Sagagi, 2015), lack of applied research (Obanor & Kwasi-Effor, 2013), and weakness in communication (Todeva, 2013) have been cited as some of the reasons for the limited number of research studies in Nigeria. Therefore, conducting research in the Nigerian context is significant because it contributes to organizational science and HRD development in Nigeria. This is also significant for International HRD research and practice because this study provides a unique understanding of HRD research and practices from a developing country's perspective (Okpara & Wynn, 2007).

Although the concepts of authentic leadership (Johnson & Reiman, 2007) and employee engagement (Rurkkhum, 2010) have been increasingly examined from both academic and practical perspectives, their conceptual frameworks and definition are still unclear and ambiguous. Concerning authentic leadership, the majority of literature have described its premise (Gardner et al., 2005), stated the need for broader theoretical frameworks (Avolio et al., 2004), or presented it conceptually (Eagly, 2005; Ladkin & Taylor, 2010; Shamir & Eilam, 2005). However, to date, few empirical studies have been conducted on authentic leadership, particularly on its relationship with positive organizational outcomes (Khan, 2010; Gardner, Coglisier, Davis, & Dickens, 2011). A significance of this study is the contribution of empirical evidence on the concept of authentic leadership and its effect on employee engagement and ethical culture. This study provides a better understanding of the concept of authentic leaders and its

relationship with employee engagement and ethical culture (Bolden & Kirk, 2009) with international evidence from Nigeria organizations.

Employee engagement is a highly important topic because numerous studies have shown it to be positively related to positive job attitudes, reduced burnout, and higher levels of performance at the individual, unit, and organizational levels (Alarcon, Lyons, & Tartaglia 2010; Harter, Schmidt, & Hays, 2002). Also, engagement has shown to be connected to the feeling of responsibility for and committing to higher levels of job performance both for required aspects of work as well as discretionary effort (Shuck, Reio, & Rocco, 2011). However, employee engagement has been criticized as an "aggregate of other established constructs" (Thomas, 2007, p. 1), such as organizational commitment and job involvement, or just one of the passing fads (Shuck & Wollard, 2010). This study helps to clarify and provide empirical evidence on the concept of employee engagement with international evidence from Nigeria.

There is persist demand for examination into ethical culture and practices in organizations due to the seemingly unending ethical failure and leadership scandals that have transpired and continue to transpire in public and private organizations (Jondle, Ardichvili, & Mitchell, 2012). The importance placed on the phenomenon of ethics and its effects on organizational performance and effectiveness can be seen from the plethora of articles and publication written on the topic (Valentine & Barnett, 2007; Verbos, Gerard, Forshey, Harding, & Miller, 2007). Nigerian organizations present a suitable opportunity for inquiry into the challenges of ethics in organizations because some Nigerian organizations have been accused of

significant ethical issues like bribery, corruption and facilitation payments, discrimination, harassment and bullying (Webley, Basran, Hayward, & Harris, 2011). This study may add significant empirical evidence on the impact of ethics on organization success with evidence from Nigeria. Another significance of this study is the revelation on how authentic leadership behaviour (Hannah et al., 2011) could be used to improve performance in the current turbulent work environment (Truong, Paradies, & Priest, 2014) via ethical culture (Toor & Ofori, 2009) and employee engagement (Rurkkhum, 2010).

Continuing on the issue of ethical culture, there has been significant confusion in the understanding of ethical culture due to the underdevelopment of the construct (Treviño & Youngblood, 1990) and the difficulty in evaluating and measuring the ethical culture of organizations (Kaptein, 2008; Treviño et al., 1998). A major significance of this study is that it will be the second study to validate one of the two major measuring instruments that have typically been used to measure ethical culture: Corporate Ethical Virtues scale - CEV (Kaptein, 2008) and The Ethical Business Culture Survey - EBCS (Ardichvili et al., 2009). This is the only other known study to empirically test the validity of the EBCS beyond the initial validation conducted by the measurement scale originators (Ardichvili et al., 2009). Findings from this study will confirm and validate the scale reliability of the EBCS with evidence from Nigerian organizations (Ardichvili et al., 2009; Kaptein, 2008), which will help in advancing HRD research and organizational science.

Eckert, Simon, and Campbell (2010) noted that Nigerian and African organizations are underperforming because of a lack of structured support for

developing leadership potential and organizational outcomes. Authentic leadership has been said to be the bedrock of all positive forms of leadership and has been shown to be beyond other forms of leadership. Literature revealed that very few studies on authentic leadership had been conducted in Nigeria because the majority of Nigerian leadership studies have focused other leadership styles: traditional leadership, military leadership, religious leadership (Agbiji & Swart, 2013), transformational and transactional leadership (Odetunde, 2005). This study will inform Nigerian organizations on the nature and benefits of authentic leadership behavior. The study also takes a step further by showing Nigerian organizational leaders how to model authentic leadership behaviors as a means of improving business results and strengthening their prospects for sustainable growth and prosperity. This study provides strategies on how Nigerian leaders can become authentic, how they can improve employee engagement and ethical culture in Nigerian organizations, which is significant for Nigeria, Africa, and the world as a whole given Nigerian place in the global community of nations.

A final significance of this study is on the debate of the transferability of western management practices to other cultures. Various scholars have advocated for the adaptation of Western management practices (Ochola, 2007) in Nigeria, while some have questioned and challenged this strategy and highlighted the need to understand the influence societal cultural factors has on cross-cultural transference of knowledge and theory (Hofstede & Hofstede, 2005; Kuadu, 2010). In their study of the impact of Confucian cultural values on Western management principles in China, Wang et al. (2005) opined that business strategies for

organizations operating in China or similar cultural environment should be based upon principles derived from these specific values, beliefs, worldviews and social relationships and interactions. This study contributes significantly to the HRD body of knowledge and in HRD theory building (Wang & Sun, 2013) especially for relatively new concepts like authentic leadership (Johnson & Reiman, 2007), employee engagement (Rurkkhum, 2010), and ethical culture (Chadegani & Jari, 2016) by undertaking this study in Nigeria with its significantly different cultural context.

Limitations and Assumptions of the study

Limitations

Although this study hold promises for HRD research and practice, several potential limitations are expected despite the rigorous and conscientious effort by the researcher.

The first limitation of this study arises from the use of previously developed and validated instruments designed for use in the United States of America. This study was conducted in Nigeria where significant contextual differences exist between the United States of America and Nigeria. The second limitation is in the use of self-reported data. The use of self-reported data is predisposed to common method variance - CMV (Karatepe & Olugbade, 2009). A final limitation is the cross-sectional nature of the study, which may prevent any causal inferences (Mari Huhtala et al., 2011).

Assumptions

One assumption held in this study is the possibility of a response rate lower than what is required for multivariate statistical analysis given the lack of desire to participate in surveys associated with Nigerian studies. At the end of the survey period should the researcher receive less than 200 data point, the survey period will be extended to ensure that the required minimum threshold for SEM of 200 or more data points (Kline, 2011) is achieved. If a low response rate persists, the researcher will proceed with the study because recently Harrington, Clark, and Miller (2013) found that sample size requirements for SEM could be as low as 30. This is further buttressed by another study, which found that sample size ranging from 50 – 75 is acceptable for SEM (Sideridis, Simos, Papanicolaou, & Fletcher, 2014). The researcher would be careful to note the lack of generalization and inferences of results and findings from the study should responses remain low.

Definition of Terms

Three key terms used in this study are defined in the following section:

Authentic leadership - Authentic leaders refers to leaders who “act in accordance with deep personal values and convictions, build credibility and win respect and trust of followers” (Avolio et al., 2004, p.806) and genuinely desire to serve others through their leadership (George 2003).

Employee engagement - Employee engagement is a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption (Schaufeli & Bakker, 2004).

Organizational ethical culture - Organizational ethical culture is a type of organizational culture based on an alignment between formal structures, processes and policies, consistent ethical behavior of top leadership, and informal recognition of heroes, stories, rituals, and language that inspire organizational members to behave in a manner accorded with high ethical standards that have been set by executive leadership (Ardihvili et al., 2009, p. 449).

Organization of Dissertation

This dissertation is divided into five chapters. Chapter 1 above presented the background of the research literature on the concepts of authentic leadership, employee engagement, and ethical culture. The context of Nigeria organizations and its aptness for the study were discussed. Furthermore, it highlighted research gaps in the literature and identified the research questions that guided this study. Next, the chapter overviews the research design and articulates the significance of the study. Finally, the chapter concludes with a definition of terms used throughout the document. In Chapter 2, I review the literature relevant to the research question posed. The review describes the literature concerning authentic leadership, employee engagement, and ethical culture in organizations, Also, given the international context of this dissertation, the chapter covers international studies on the concepts related to this study and the challenges of using western created measuring instruments in developing countries like Nigeria. The chapter concludes with the presentation of a conceptual model.

Chapter 3 begins with presenting hypotheses generated from the literature review in chapter 2, followed by discussing pilot study for this research to ensure the usability of the survey instrument in the Nigerian context. I then describe the research design, population, sampling frame, measurement instruments, and the method of statistical analysis. Chapter 4 reports assessments of reliability and validity, analysis of the measurement model, analysis of the structural model, evaluation of alternative models, and the results of the analysis. Chapter 5 presents findings, implications for research and practice, limitations, suggestions for future research and final thoughts on the dissertation research.

Summary of the Chapter

Chapter 1 provided the background to the problem, a statement of the problem and the purpose of this study. It presented conceptual underpinnings for the study and an overview of the pilot study conducted. The significance of the study and its limitations were presented. The chapter concluded with a definition of terms that are used throughout this document and an outline of the dissertation.

Chapter 2

Review of Literature

"Leadership without perspective and point of view isn't leadership and of course, it must be your own perspective, your own point of view. You cannot borrow a point of view any more than you can borrow someone else's eyes. It must be authentic, and if it is, it will be original, because you are original." (Bennis, 2009).

This chapter renders a review of the literature on the three primary constructs explored in this study: authentic leadership, employee engagement, and ethical culture. Reviews of existing theoretical and empirical studies on the construct were exhibited and the theoretical frameworks underpinning this study were discussed. Given the international context of this study, the chapter also overviewed studies conducted in international settings and the current state of activities within Nigerian organizations. The chapter concludes with a summary of the items covered in the chapter.

Introduction

After witnessing numerous leadership failures and scandals bedevil business organizations, scholars began to inquire into why the myriad of leadership theories and models failed to stem the tide of leadership breakdowns. These scandals ranged from leaders and managers cheating on their spouses, their stockholders, to cheating on their companies (Wernsing & Peterson, 2008). These scandals have led to an erosion of trust in leaders (Bolman & Deal, 2006). To mitigate further leadership

crisis, an explosion of research on ethical leadership and a call for the understanding of what constitute true leadership became rampant (Northouse, 2010). Furthermore, scholars observing the behaviors and actions of certain leaders noted that there were leaders who were effective but did not conform to the common and prevalent leadership styles (Brown & Trevino, 2006; Walumbwa et al., 2008). The preceding situations highlighted the need for the advancement of a new leadership theory that could forestall further leadership failure, and at the same time explain the additional variance seen in leadership effectiveness; consequently leading to the development of the authentic leadership theory (Luthans & Avolio, 2003).

Bhindi, Riley, Smith, and Hansen (2008) describe authentic leadership as a type of leadership where the leader eludes to a higher moral and ethical purpose for the betterment of not only their followers but also themselves. Authenticity in leadership describes leaders with great capacity to effectively process information about themselves (their values, beliefs, goals, and feelings), an ability to adjust their behavior in leadership in accordance with their own self, a clear personal identity, and an ability to harmonize their preferences with the interests of society (Chan et al., 2005). Avolio et al. (2004) define authentic leaders as “those who are deeply cognizant of how they think and behave and are perceived by others as being conscious of their own and others’ values/moral perspectives, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character” (p. 4).

The essence of authenticity is to know yourself, to accept yourself and to maintain yourself such as you are (Harter, 2003). Authenticity reflects the unobstructed operations of one's true or core self in one's daily enterprise (Kernis, 2003) and it has been posited to be the most positive form of leadership (Avolio et al., 2004). To understand the concept of authentic leadership better, a historical review of the phenomenon of leadership and its transformation over the years is critical, thus presented below.

A Brief History of Leadership Research

The demand for leaders and leadership is a perennial subject that traces its beginnings to the Old Testament, ancient China, and 16th-century Italy (Safferstone, 2005). However, only in the twentieth century did a proliferation in leadership literature occur (Peus et al., 2012). Leadership research has received substantial attention from practitioners and scholars in the past 20 years (Smith, Montagno, & Kuzmenko, 2004). Research has shown that as the focus of leaders changed over time, it also influenced and shaped the development and progression of leadership practice and theory (Stone & Patterson, 2005). This long history of leadership research finally culminated with the development of the authentic leadership theory as the foundation of all positive and effective leadership styles (Kernis, 2003).

Advancements in the leadership domain is evident in the progressive studies that have occurred on the subject over the years: Trait theories (Cowley, 1931), behavioral theories (Stogdill, 1948; Mann, 1959; Blake & Mouton, 1964), contingency theories (Hersey & Blanchard, 1977), transactional and

transformational theories (Burns, 1978; Avolio, Sosik, Jung, & Berson, 2003; Bass, 1985), Servant leadership (Greenleaf, 1977) and recently authentic leadership (George 2003; Avolio, Luthans, & Walumba, 2004).

Although the study of leadership has been intense and diverse (Northouse, 2001) and numerous theoretical and empirical models have been generated over the past several decades (Jacobsen & House, 2001). Yet, no clarity or agreement exists as to what distinguishes leaders from non-leaders, effective leaders from ineffective leaders, or a unified definition of leadership (Goolamally & Ahmad, 2014). While a general agreement on what constitute leadership is highly unlikely (Grint, 2005), scholars have noted enough similarities in the definitions and theories of leadership. This made Wren (1995) conclude that leadership is basically an effort of influence and the power to induce compliance.

Leadership has also been considered as a process whereby individual influences a group of individuals to achieve a common goal (Northouse, 2010). According to Gill (2006), effective leadership involves influencing, motivating and inspiring people. He further suggests that leadership involves tapping the psychological processes that arouse, direct, and help maintain people's voluntary behavior towards a goal (Gill, 2006). Uhl-Bien (2006) defines leadership as "a social influence process by which emergent coordination (i.e. evolving social order) and change (i.e. new values, attitudes, approaches, behaviors, and ideologies.) are constructed and produced" (p. 668).

A radical view on leadership was expressed by Gemill and Oakley (1992). They described leadership as "an alienating social myth" (p.12) that is used to

maintain status relationships and legitimize the unequal division of power and resources. Bolden and Kirk (2009) adduced that this perspective implies that the search for the essence of leadership is misguided. While accounts of leadership may abound, they are more likely to be the product of wider social and psychological processes than confirmation of the existence of leadership per se (Bolden & Kirk, 2009). Alvesson and Sveningsson (2003) proposed that “thinking about leadership needs to take the possibility of the non-existence of leadership as a distinct phenomenon seriously” (p. 359). The chief concern of research from this perspective is on how workers can liberate themselves from restraints of control and dependency and how alternative narratives can be advanced (Bolden & Kirk, 2009).

Related Leadership Theories

To understand the uniqueness of authentic leadership, it is pertinent to compare and contrast it from other major leadership styles, theories and models. Leadership styles are the pattern of behaviors that individuals use to influence others (Segil, Goldsmith, & Belasco, 2003). For a long time, most leadership research has focused primarily on transformational leadership, transactional leadership, Laissez-faire Leadership (Bono & Judge, 2004) and recently servant leadership (Greenleaf (1969). Since this full-range model was introduced, most leadership research has used this framework to investigate various leadership phenomena (Bono & Judge, 2004) and it has been suggested that this approach seems to cover the range of all possible leadership styles (Bass, 1990; Bass & Avolio, 1994). However, many other important leadership concepts and theories

have contributed to the leadership research. The following highlights some of these theories.

Trait theory. Research in this area focuses on understanding specific traits that differentiate leaders from non-leaders and followers (Jago, 1982). This is the foundation of the “great man” theories (Northouse, 2013) that dominated leadership studies of the early 20th century. Trait theory focuses on the inherent qualities and characteristics of great leaders. A major criticism of this theory was that there was no consistent set of traits that differentiate leaders from followers, and that a person with leadership traits may be a leader in one situation but not in another (Kirkpatrick & Locke, 1991). Stoghill (1948, 1974) was among scholars who questioned the veracity of trait theory of leadership. Thomas (2001) suggested that the failure of proponents of trait theory was that they had been unsuccessful in providing a single trait, combination of traits, or distinguishing characteristics associated with effective leadership. Nor have they offered clear distinctions between leaders and non-leaders, thus failed to account for situational variance in leadership behavior (Zaccaro, 2007).

Behavioral theory. Behavioral theory is contingent on the supposition that different situations require different behaviors of individuals (Steers, Porter, & Bigley, 1996). Behavioral theory looks at a leader’s effectiveness based on what the leader does in a particular situation rather than the leader’s individual characteristics. In this case, the actions and behaviors of a person define the leader and their leadership (Steers, Porter, & Bigley, 1996). It suggests that the responses of different leaders to similar situations produce differing results. An

exemplification was presented in the Blake and Mouton's (1964) managerial grid. This grid has four leadership styles along two dimensions: concern for people and concern for production. Bryman (1992) criticized the grid by identifying some variability in the correlations between behaviors and organizational outcomes; the results showed that the relationships were either inconclusive or, in some instances, contradictory. Another criticism of the grid was the assertion that it was an oversimplification of the behavioral dimensions of leaders (Fraser, 2014). However, some scholars still believe that these behavioral dimensions are quite complex in actuality (Nahavandi, 2000).

Contingency theory. This is a leader-match theory that attempts to match leadership behavior to appropriate situations (Steers et al., 1996). The word contingency suggests that a leader's effectiveness depends on how well the leader's style fits or matches the context of the leadership situation (Feidler & Chemers, 1974). Contingency theory is supported and grounded in considerable research and has a long-standing history as an effective approach to explaining leadership action (Strube & Garcia, 1981). A weakness of contingency theory is that it assumes leader stability and views leadership as a static process rather than a dynamic ever-changing process (Vroom & Jago, 1995). Particularly, it does not address variability in leadership behavior and its effects on follower motivation and satisfaction. It also fails to sufficiently explain what should happen when a mismatch between the leader and the workplace context occurs (Vroom & Jago, 1995).

Prominent Leadership Styles

There are four prominent leadership styles that have been generally used and accepted to account for all ranges of leadership in the management and HRD domains (Bass & Avolio, 1994). They are transformational leadership, transactional leadership, Laissez-faire Leadership, and servant leadership.

Transformational leadership. These leaders “stimulate the followers’ efforts to be innovative and creative by questioning assumptions, reframing problems, and addressing old situations in new ways” (Bass & Avolio, 1994, p. 3). This leadership style is present when the following five characters are observable: attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Attributed charisma indicates that the leader possesses tremendous energy, a high level of self-confidence, and a strong conviction in their beliefs and ideals. They also display a high demand for power, assertiveness, and the ability to make followers feel more confident, thereby promoting positive change in their behavior (Bass, 1985). Idealized influence (behavior) is the situation whereby the leader demonstrates conviction, emphasizes trust, takes stands on difficult issues, presents their most important values, emphasizes the importance of purpose, commitment, and ethical consequences of decisions, and viewed as a role model by followers (Bass & Avolio, 1995). Inspirational Motivation is present when the leader articulates an appealing vision of the future, has the potential to inspire others to meet new challenges and opportunities with positive attitudes, talks optimistically and with enthusiasm, and provides encouragement and meaning for what needs to be done (Bass & Avolio, 1995). Intellectual Stimulation is the

situation where the leader creates an atmosphere that persuades followers to evaluate their attitudes and values, as well as the way they approach technical problems and human relations problems (Avolio, Waldman, & Yammarino, 1991). Individualized consideration is demonstrated by the leader when he/she recognizes followers as individuals; considers their individual needs, abilities, and ambitions; listens attentively; furthers followers' development; advises, trains, and mentors, rather than treating all followers as though they have the same needs and ambitions (Avolio, Waldman, & Yammarino, 1991).

Transactional leadership. This style of leadership is on the opposite end of transformational leadership on the leadership continuum. Burns (1978) defined transactional leadership as an exchange process in which leaders recognize followers' needs and then define appropriate exchange processes to meet both the needs of the followers and leaders expectations. This leadership style is based on the social exchange process where the leader clarifies what the followers need to do as their part of a transaction to receive a reward or avoidance of punishment that is contingent on the fulfillment of the transaction (Bass, 1985). There are two dimensions of transactional leadership: The first dimension is based on contingent reward, while the second dimension relies on management-by-exception that is active or passive (Bass & Avolio, 1990). Contingent reward behavior involves clarification of expectations and tasks required to obtain rewards, as well as the use of incentives to influence follower's motivation (Bass 1985). Management-by-exception behavior is the degree to which leaders enforce rules to avoid mistakes

and take corrective action based on results of leader-follower transactions (Judge & Piccolo, 2004).

Laissez-faire Leadership. This leadership style implies non-management, avoidance or absence of leadership. Here, the leader leaves responsibility for the work to followers and avoids setting goals and clarifying expectations, organizing priorities, taking a stand on issues; making decisions and becoming involved only when important matters arise (Spinelli, 2006). Laissez-faire leadership is sometimes also called the absence of leadership (Spinelli, 2006). Laissez-faire leaders, instead of making a decision tend to avoid involvement in decision-making, abdicate responsibility, and avoid using their authority (Khan, Ramzan, Ahamed, & Nawaz, 2011). This is considered the most passive and the least effective form of leadership behavior (Antonakis, Avolio, & Sivasubramaniam, 2003).

Servant Leadership. Advanced by Greenleaf (1969), the servant leader's primary objective is to serve and meet the needs of others, which optimally should be the principal motivation for his leadership (Russell & Stone, 2002). McMinn (2001) attributed a unique ability to servant leaders because they can develop people and help them to strive and flourish. Another significant characteristic of servant leaders is their unmistakable ability to render vision, gain credibility and trust from followers, and influence others (Farling, Stone, & Winston, 1999).

Importance of Leadership to Organizations

Inquiry into the nature and benefits of leadership in organizational science remains unabated (Barling, Christie, & Hopton, 2011). This is because of the strong impact leadership can make on organizational and individual outcomes

(Avolio, Reichard, Hannah, Walumbwa, & Chan, 2009). In a meta-analysis on the predictive validity of various leadership characteristics and styles, DeRue, Nahrgang, Wellman, and Humphrey (2011) found that leadership behaviors accounted for an average of 20% of the variance in group performance, 51% in follower job satisfaction, and 47% in follower judgments of leader effectiveness. Similarly, substantial empirical evidence supports the positive relationships between leadership and organizational performance (Carmelli, Schaubroeck, & Tishler, 2011), employee's organizational commitment (Walumbwa et al., 2008), employee's health and well-being (Theorell, Bernin, Nyberg, Oxenstierna, Romanowska, & Westerlund, 2010), and organizational citizenship behaviors (Walumbwa, Hartnell, & Oke, 2010).

To further demonstrate the need for effective leadership, Avolio et al. (2009) conducted some experimental and quasi-experimental studies and reported that leadership had a causal impact on the attitudes, affect, and behaviors of employees. Results indicated that on average, there was a moderate to large effect for leadership interventions, and good leadership doubles the likelihood of achieving positive outcomes regarding employee's attitudes, affect, and behavior (Avolio et al., 2009). These studies show strong indications of the impact of leadership on employee and organizational goals. This calls for further research into exploring the ideal leadership type, leading to the advancement of the authentic leadership concept (Avolio et al., 2009).

Authentic Leadership

Authentic Leadership theory is rooted in philosophy, psychology, and social psychology (Kernis, 2003; Ryan & Deci, 2001; Ryan & Deci, 2003). The philosophical concept of authenticity was first conceived by the classical Greek philosophers as know thyself, and thy true-self (Penger, 2006) or being yourself (Harter, 2003). The essence of authenticity is to know yourself, to accept and maintain yourself such as you are (Harter, 2003). Authentic leadership is a process that draws from both positive psychological capacities and a highly developed organizational context that results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development” (Luthan & Avolio, 2003). Broadly, authenticity reflects the unobstructed operation of one’s true or cores self in one’s daily enterprise (Kernis, 2003). Authentic leaders are said to be true to themselves (Harter, 2002) and can express themselves and act in ways that are consistent with their inner thoughts and feelings. One unique characteristic of authentic leaders noted by Luthans and Avolio (2003) is their consistent transparency in all their dealings over a period of time. Such transparency is also evident in the authentic leaders’ dealings with their followers because followers can easily see the intention behind the actions (Luthans & Avolio, 2003).

Authentic leaders do not show pretense in their intentions and actions because their actions are based on truth and what is right (Owusu-Bempah, Addison, & Fairweather, 2011). Shamir and Eilam (2005) describe them as originals because they do not fake their actions and intentions and they lead with

the heart, while other authors (Luthans & Avolio, 2003; Novicevic et al., 2006) prefer to call them genuine, which can be seen in their open and transparent operations (Shamir & Eilam, 2005). For instance, in making decisions, authentic leaders do not necessarily go with what is most popular, rather they systematically evaluate all alternatives and take those decisions that are just and fair without harming the parties involved or giving one an undue advantage over the other (May et al., 2003).

Shamir and Eilam (2005) noted that authentic leaders do not fake their interest in other people's welfare and wellbeing. Similarly, Mitchie and Gooty (2005) observed that authentic leaders genuinely show interest in the viewpoints and aspirations of others, which is a reflection of genuinely being concerned for other people's wellbeing. Kernis (2003) claims that the genuineness expressed by authentic leaders is possible because they have genuine self-esteem, which drives them to behave genuinely regardless of whether or not they are socially accepted. Authentic leaders also encourage their followers to behave and act openly and transparently, therefore creating an open organizational climate (Henderson & Hoy, 1983) in which people are real to each other in interactions (Kernis, 2003).

Components of Authentic Leadership

It is universally agreed that for any leader to display authentic leadership behavior, some commonly accepted antecedents have to be presented (Ilies, 2005). Ilies defined the authentic leadership construct as a four-factor model, which include self-awareness, balanced (unbiased) processing, self-regulation (internalized moral perspective), and relational transparency. The four-factor model

has been validated, and cross validated severally by other scholars and has been found to hold true in both individualistic and collectivist cultures (Gardner et al., 2005; Shamir & Eilam, 2005; Walumbwa et al., 2008; Walumbwa, Luthans, Avey, & Oke, 2009).

Self-awareness. This refers to one's awareness of, and trust in, one's own personal characteristics, values, motives, feelings, and cognitions (Zamahani, Ghorbani & Rezaei, 2011). Self-awareness includes knowledge of one's inherent contradictory self-aspects and the role of these contradictions in influencing one's thoughts, feelings, actions, and behaviors (Ilies, Morgeson, & Nahrgang, 2005). Self-awareness has been described as an emerging process by which leaders come to understand their unique capabilities, knowledge, and experience (Avolio & Gardner, 2005) and is mainly linked with self-reflection as a key mechanism through which leaders achieve clarity with regard to their central values and mental models (Gardner et al., 2005).

Balanced processing. This is closely related to self-awareness. It is anticipated that while engaging in the self-reflective process of gaining self-awareness, either through internal introspection or external evaluations, authentic leaders do not misrepresent, exaggerate or ignore information that has been collected (Kernis, 2003). Authentic leaders pay equal attention to both positive and negative narratives about themselves and their leadership style (Gardner et al., 2005). Balanced processing has been described as the heart of personal integrity and character, which significantly influence a leader's decision making and strategic actions (Ilies et al., 2005).

Self-regulation. This is a process through which authentic leaders align their values with their intentions and actions (Zamahani, Ghorbani, & Rezaei, 2011). This process includes making one's motives, goals, and values completely open to followers, leading by example and demonstrating consistency between advocated theories and theories-in-use (Avolio & Gardner, 2005). Key to this concept is that the regulatory system is internally driven, not a response to external forces or expectations (Gardner et al., 2005). Authentic leaders act according to their own true selves and model the norms of authenticity by remaining consistent in their actions (Mazutis & Slawinski, 2008).

Relational transparency. This encompasses all of the earlier capabilities in the act of open and truthful self-disclosure (Ilies et al., 2005). In addition to being self-aware, balanced and congruent in one's goals, motives, values, and emotions, authentic leaders are also transparent in revealing these expressions to their followers (Mazutis & Slawinski, 2008). By disclosing one's true self to one's followers, the leader helps to build trust and intimacy, fostering teamwork and cooperation (Gardner et al., 2005). Furthermore, relational transparency requires the willingness to hold oneself open for inspection and feedback positive or negative, thereby also being an essential component in the learning process (Mazutis & Slawinski, 2008).

Although the concept of authenticity in leadership is still in its infancy, several definitions of authentic leadership have been postulated, and studies have differentiated authentic leadership from other forms of leadership. For example, authentic leadership has been conceptualized as the "root construct" for other

positive leadership behaviors, such as charismatic or transformational leadership (Avolio & Gardner, 2005, p. 316) and the construct was introduced as the “essence of all positive approaches to leadership” (Spitzmuller & Ilies, 2010, p. 307). The term 'root construct' signifies the belief that authentic leadership incorporates transformational, charismatic, servant, spiritual or other forms of positive leadership. However, George (2003) noted that in contrast to transformational leadership in particular, authentic leadership may or may not be charismatic. This necessitates the need to compare authentic leadership with the other main leadership constructs.

Differentiating Authentic Leadership from Other Related Leadership Theories

Authentic leadership has been noted to incorporate other forms of positive leadership (transformational, charismatic, servant, spiritual) and to be pertinent in helping leaders build enduring relationships, and lead with purpose, meaning, and values (George 2003). One may therefore ask is there a real difference, if any, between authentic leadership and other forms of leadership? Is authentic leadership just a subset of transformational leadership, servant leaders, charismatic and spiritual leadership or vice versa? Although the authentic leadership construct has been termed a 'root construct,' which suggests that, it is the bedrock for other forms of positive leadership (Gardner et al., 2005). is this designation enough to say authentic leadership construct differs from other theories?

Instantly, the essential difference between authentic leadership and most other existing leadership theories is the flow of leadership (Owusu-Bempah, Addison, & Fairweather, 2011). The authentic leader views leadership as a bi-

directional flow relationship occurring from the leader to the follower and back to leader, while other existing leadership theories tend to view leadership as unidirectional flow occurring from leaders to followers (Bolden & Kirk, 2009) or something done to followers by leaders, presenting followers as inactive recipients. The interrelationship between leaders and followers, with the two acting as active participants of the entire leadership process is critical to the authentic leader concept (Owusu-Bempah, Addison, & Fairweather, 2011), thus, making it different from other leadership constructs.

Another significant difference is in the motive of behaviors and actions of authentic leaders. Authentic leaders are said to match their actions and exercise of leader power with ethical motives, emotions, beliefs and thoughts (Avolio et al., 2004; Bass & Steidlmeier, 1999; Luthans & Avolio, 2003), whereas other leadership theories are silent over the motives, thoughts, emotions, and beliefs behind the leader's actions and the exercise of power. For example, sometimes the motive of charismatic and transformational leaders may not necessarily be ethical but for their own selfish gains, unlike the actions taken by an authentic leader which are purely ethical and based on high standards of moral judgments (Ferrara, 1994). In addition, authentic leaders have the ability to personalize their experiences and use them to direct their actions, which is not a characteristic found in charismatic and transformational leader (Shamir & Eilam, 2005).

Finally, research shows that other existing leadership theories tend to be focused on the leader as an individual with special features and portray the followers as a non-participative member who only receives from this “special” hero

known as a leader (Owusu-Bempah, Addison, & Fairweather, 2011). Many researchers (Spillane, 2005; Spillane et al., 2004; Bolden & Kirk, 2009) have been very critical of past leadership theories because of this leader-centric approach (Bass, 1990). Bolden (2007) suggests that existing leadership theories place the responsibility of leadership firmly in the hands of the leader and represent the follower as somewhat passive and subservient, portraying leadership as a top-down approach where followers only receive from the leader alone which is inappropriate. Spillane (2005) explains that in any given organization, several people play different roles at different levels, which collectively lead organizations to greatness. In short, the fact that other leadership theories paint leadership as something done by the hero, the leader while discounting the contribution of subordinates is wrong (Spillane, 2005), and a strong point of difference and departure from the concept of authentic leadership.

Authentic Leadership in Cross-Cultural Setting

Leadership behavior varies with cultural influences (House & Aditya, 1997). However, certain leadership fundamentals hold consistently across cultures (Whitehead & Brown, 2011). For example, it is universally agreed that the basic notion of leadership is the relationship between leader and follower (Ciulla, 2004). Leader-follower relationships prevail regardless of culture. However, one must specifically avoid adopting a single baseline for judging or understanding leadership ideals of other cultures (Rawwas, 2003) through one's preconditioned lens (Hofstede, 1980). The cultural environment of an organization has always been a major factor in determining the prevalent leadership style obtainable; hence,

leadership style should be adapted within the cultural environment dominant in the organizations (Wiley, 1996).

A number of cross-cultural studies have been conducted to advance the authentic leadership theory. For example, a study investigated the effect of authentic leadership and positive psychological capital on followers' trust and performance in the cultural setting of the largest telecommunication company in Iran (Zamahani et al., 2011). It reported a direct positive relationship between leaders' authenticity and positive psychological capital and subordinates' trust and performance. The results indicated that higher level of leaders' authenticity and positivity increased their followers' trust and performance. (Zamahani et al., 2011).

Another study examined the effect of authentic leadership on employee engagement through employee trust in Taiwan. The results showed that the core components of the authentic leadership construct which included both supervisors' consistency between words and actions as well as their moral perceptions were positively related to employee engagement (Wang & Hsieh, 2013). Employee trust was positively related to employee engagement and employee trust had a partial mediating effect between authentic leadership and employee engagement (Wang & Hsieh, 2013). When employees perceived that they were supported and treated sincerely through authentic leadership behavior, their engagement in their work increased significantly (Wang & Hsieh, 2013). Interestingly, this study did not account for the impact of the dominant local Taiwanese culture on the relationship.

Authentic Leadership in Nigerian Organizations

To understand the current state of authentic leadership in Nigeria, it is instructive to review the history and nature of leadership in Nigeria. Vast Nigerian studies have suggested the important role leadership plays for the realization of organizational or national goals (Ejimabo, 2015; Kuada, 2010). Yet, the history of Nigeria's political leadership is tainted with the absence of effectiveness, poor decision-making process, instability, low moral and ethical values in the conduct of the ruling leadership and political class (Akinkuotu, 2011; Ejimabo, 2016). Nigeria's indigenous foray into national leadership began when it gained independence on October 1, 1960, from the colonial rule of the British, which had ruled it from the second half of the 19th century (Ejimabo, 2016).

A group of young military officers sacked the initial Nigerian political class (a parliamentary republic modeled after the British parliament) in 1966, which ushered Nigeria into military rule. These leaders were accused of widespread corruption and the looting of public funds with impunity (Ogbeidi, 2012). Various successive military regimes continued to rule Nigeria from 1996 until 1979 when power was briefly transitioned back to the political class. The military resumed governance in 1983 and ruled the country until 1999 when it finally returned power to the political. All these regimes were noted poor leadership, poor management of resources and outright corruption, which has led to poverty and hunger among the people, political and social instability in the country (Gberevbie, 2011).

Nigerian leadership in the private and business sector have not fared better than their counterparts in the public sector have. The absence of effective leadership

is a serious problem endemic in many Nigerian organizations (Ukaidi, 2016). Recently, many Nigerian organizations have recorded cases of immoral and unethical practices, gratifications, high labor turnover, inability to meet required basic obligations, and incessant financial distress (Ojokuku, Odetayo, & Sajuyigbe, 2012). The reasons cited for such poor performance by Kuada (2010) include institutional and structural weaknesses (Killick, White, Kayizzi-Mugerwa, & Savane, 2001), limited attention to private enterprise development (Fafchamps, Teal, & Toye, 2001), poor governance (Nwankwo & Richards, 2001), management incompetence and limited staff motivation (Okpara, 2006; Okpara & Wynn, 2007).

In addition to the above reasons for leadership failures, many scholars have opined that the culture of Nigeria and other similar African states are responsible for the leadership practices experienced on the continent (Jackson, 2004; Bolden & Kirk, 2009). This is contingent on the assertion that the differences between organizational behavior in Africa and the West are because of fundamental distinctions in leadership thinking and not merely managerial failures (Leonard, 1987). This aligns with findings from two seminal studies: the Hofstede dimensions of national culture - power distance index (Hofstede, 1983; Taras Taras, Steel, & Kirkman, 2012) and the decision-making style theory (Radford, Burnett, Ford, Bond, Leung, & Yang, 1998). On the Hofstede power distance index, a high PDI manifest cultures that are more authoritarian in nature, while those with a low PDI are more egalitarian and democratic. Bik (2010) in his study observed that decision making is culturally contingent, depending on the values, beliefs, attitude and behavioral patterns of the people involved. This could be the reason leadership

and work culture in Nigerian organizations have been postulated to be authoritarian, poor, ineffective and failing, given that Nigeria has a high PDI rating.

Some positive leadership approaches have been investigated and adopted in Nigeria. Nwachukwu (1988) from his study of Nigerian organizations posited that participative leadership was the best style of leadership in managing various organizational systems. He maintained that individuals react favorably to the organization by increased productivity, lower unit cost, good morale and improved labor-management relation. Similarly, another study observed that ethical leadership style in Nigerian organizations greatly influences the performance and organizational output (Ukaidi, 2016). In a paradoxical study that evaluated the effect of leadership styles on organizational performance in selected small scale enterprises in Nigeria by Obiwuru, Okwu, Akpa, and Nwankwere (2011). They found confounding results whereby transactional leadership style was more appropriate for inducing performance in that small-scale enterprise than transformational leadership style. Puzzling findings like these are not outliers in HRD studies because as noted by Deanne and Hartog (2001), leadership means different things to different people. This brings one question to mind, could the impact of authentic leadership behavior also be convoluted in the Nigerian context?

To study the impact of authentic leadership in Nigerian organizations a researcher conducted a quantitative study that examined the impact of authentic leadership on follower outcomes of commitment to supervisor and empowerment, and the extent to which procedural justice moderated the relationships (Emuwa, 2013). Findings showed that authentic leadership had a positive influence on all the

variables the researcher had set out to examine. The results demonstrated that authentic leadership, as a positive form of leadership, influences employee outcome across various cultures (Emuwa, 2013). Interestingly, this is the only study that has explored authentic leadership behavior in a Nigerian organization. Emuwa (2013) was very mindful to note how the dominant Nigeria culture may have influenced the results from the study. Walumbwa et al. (2010) reported that employees in high power distance cultures are more inclined to keep a formal relationship with the leader, which could limit their meaningful interplays with authentic leaders. As a result, authentic leadership could have had a minimized influence on follower outcomes in that study. Nigeria characterized as a high power culture (Hosftede, 2001) possibly explains why in that study tenure had a strong negative correlation with authentic leadership (Emuwa, 2013).

In the study of leadership and accountability as the challenges of development in Nigeria, Gberevbie, Shodipo, and Oviasogie (2013) adopted the authentic leadership theory as their framework for analysis. The justification for adopting this theory is the fact that organizations, whether in the public or private sector, require leaders that are transparent and exhibit proper ethical behavior in the management of resources as a basis for enhanced performance (Luthans & Avolio 2003; Kuada, 2010). They recommended instituting the core elements of the authentic leadership theory by government and organizations in their fight against mismanagement, corruption, management incompetence and limited staff motivation (Gberevbie, Shodipo, & Oviasogie, 2013).

The studies and results cited above are necessary for authentic leadership theory and research and practice. However, thorough inquiry needs to continue on this nascent concept of authentic leadership. The importance of leader's authenticity during times of organizational crisis, social challenges, and in promoting employee engagement, followers' high standard of performance and conduct (Cavazotte, Duarte, & Gobbo, 2013) cannot be overemphasized. Authentic leadership has been suggested by researchers and practitioners to be the kind of leadership relevant for positive and desirable organizational outcomes in a turbulent and challenging time, as in our world today (Avolio & Gardner, 2005).

According to studies conducted in the United States of America, leaders lacking the skills to engage their employees and disengaged employees account for an estimated \$300 billion annual loss in lowered productivity (Barnwell, 2015). Although few Nigerian studies have estimated the cost of bad leadership and its impact on the engagement level of employees, precedents deduced from Nigerian leadership mismanagement and HRD literature could indicate the loss to be higher percentage wise in Nigeria when compared to the United States of America. An effective solution for this could be the adaptation of authentic leadership behavior, which has been theorized to produce positive organizational outcomes like ethical culture and employee engagement through increasing employee involvement, satisfaction and enthusiasm for work (Gardner et al., 2005).

Employee Engagement

Organizational performance and effectiveness is a function of the collaborative efforts of engaged employees (Bakker, 2011). In a competitive

knowledge-based economy, skilled employees have become requisite and a key factor in organizational success. This may be why organizations spend a considerable amount of time and effort attracting and retaining skilled employees (Joo & McLean, 2006). However, having employees with indispensable skills is not enough to help an organization achieve its goals (Rurkkhum, 2010). Only when these employees are engaged in their work does the organization succeed; it is not sufficient for employees just to show up, they need to be functioning at the peak level of their potentials (Cho & McLean, 2009; D'Abate & Eddy, 2007). Thus, employee engagement becomes a major concern for all organizations in maintaining their competitive advantage and distinguishing aspects (Shah, Jaffari, Aziz, Ejaz, Ul-Haq, & Raza, 2011). Similarly, employee engagement is increasingly viewed as one element in measuring the vitality of an organization, along with the traditional measures of sales, profit, cash flow, and customer satisfaction as noted by Piersol (2007) earlier.

Kahn (1990) in his seminal work on employee engagement developed the first grounded theory regarding employee engagement and disengagement at work (Avery et al., 2007). This was to demonstrate how “psychological experiences of work and work contexts shape the processes of people presenting and absenting their selves during task performance” (p. 694). Kahn defined personal engagement as “the simultaneous employment and expression of a person's preferred self in task behaviors that promote connections to work and others, personal presence (physical, cognitive, and emotional), and active, full role performances” (Kahn, 1990, p. 700). He also defined personal disengagement as “the simultaneous

withdrawal and defense of a person's preferred self in behaviors that promote a lack of connections, physical, cognitive, and emotional absence, and passive, incomplete role performance” (Kahn, 1990, p. 701).

According to Kahn, employee engagement is a psychological state wherein employees render all of themselves to their work roles. Engaged employees maintain themselves in their work role “without sacrificing one for the other” (p. 700). In his research, Kahn conceptualized employee engagement as a higher-order construct consisting of three elements: physical, cognitive and emotional. If engaged, “people become physically involved in tasks, either alone or with others, cognitively vigilant, and empathetically connected to others in the service of the work they are doing” (Kahn, 1990, p.700). These three dimensions (i.e., physical, cognitive, and emotional) of engagement represent Kahn’s argument that when individuals are engaged, they use all aspects of themselves in their work actions (Kahn, 1992).

Kahn (1990) noted that choosing to become an actively engaged employee depends on the answers to three questions employees are likely to ask themselves unconsciously. All three questions reflect three psychological conditions: “(a) How meaningful is it for me to bring myself into this performance? (b) How safe is it to do so? (c) How available am I to do so?” (p. 703). In other words, to become an actively engaged employee, three psychological conditions (meaningfulness, safety, and availability) must be affirmed. Meaningfulness is a sense of return on the investment of self in role performances. Work elements are the major factors contributing to psychological meaningfulness. Safety, the second psychological

condition, is a sense of being able to show and employ oneself without fear of negative consequences. Interpersonal relationships, management styles, and organizational norms are the major factors in creating psychological safety. Finally, availability is a sense of possessing the physical, emotional, and psychological resources necessary for investing the self in role performances.

To further Khan's work on employee engagement, other definitions of employee engagement have been advanced from both theoretical and practical perspectives (Macey & Schneider, 2008). Most of these new definitions have adopted key aspects and remained consistent with Kahn's conceptual framework (Britt, Dickinson, Greene-Shortridge, & McKinbbs, 2007). However, no consensus on the definition of employee engagement has been established (Welbourne, 2007). Most often employee engagement has been characterized as psychological, emotional and intellectual commitment to the organization (Baumruk, 2004; Richman, 2006) or as the amount of discretionary effort exhibited by employees in their job (Frank, Finnegan, & Taylor, 2004).

Employee Engagement as a Psychological Process

One definition of employee engagement is a positive attitude held by the employee towards an organization and its values. An engaged employee is aware of business context and works with colleagues to improve performance within the job for the interest of the organization (Robinson, Perryman, & Hayday, 2004). Another view of employee engagement as postulated by Vaijayanthi, Shreenivasan, and Prabhakaran (2011) is that "employee engagement is a measurable degree of employee's positive or negative emotional attachment to their job, colleagues, and

organization, which deeply influences their willingness to learn and perform at work” (p. 60). Rothbard (2001) defined employee engagement as psychological presence but further asserted that it involved two critical components: attention and absorption. Attention refers to “cognitive availability and the amount of time one spends thinking about a role” while absorption, “means being engrossed in a role and refers to the intensity of one’s focus on a role” (p. 656). Thomas (2007) defined employee engagement as a “relatively stable psychological state influenced by interactions of individuals and the work environment” (p. 2). Thus, highly-engaged employees are characterized by “readiness and willingness to direct personal energies into physical, cognitive, and emotional expressions associated with fulfilling required and discretionary work roles” (p. 2). Another aspect of employee psychology in the definition of employee engagement can be seen from the work of Lockwood (2007) who defined engagement as a state by which individuals are emotionally and intellectually committed to the organization or group.

Harter, Schmidt, and Keyes (2003) defined employee engagement as a combination of cognitive and emotional variables in a workplace such as satisfaction, joy, fulfillment, and caring which increase positive effects. Krug (2008) defined engagement as “a motivational construct that defines the ability of the employee to feel part of the work process, not only regarding the physical process it entails, but also emotionally and cognitively” (p. 65). These positive effects lead to the efficient application of work and business outcomes in the end (Krug, 2008). Employee engagement is positively linked to organizational

commitment and negatively correlated to the tendency to quit, which significantly underlies employee job performance and extra-role behavior (Sonnetag, 2003).

A more recent definition was offered by Shuck and Wollard (2010). They defined employee engagement as “an individual employee’s cognitive, emotional, and behavioral state steered toward desired organizational outcomes” (p. 103). They observed the inconsistencies associated with the relatively new concept of employee engagement and suggested the need for further investigation. They also note a general agreement amongst scholars that the concept of employee engagement is truly manifested by employees and that it can be measured behaviorally (Shuck & Wollard, 2010).

Employee Engagement as an Extra-Role Behavior

Erickson (2005) articulated a view on engagement as being “above and beyond simple satisfaction with the employment arrangement or primary loyalty to the employer—characteristics that most companies have measured for many years. To him, engagement is about passion and commitment—the willingness to invest oneself and spend one’s discretionary effort to assist the employer succeed” (p. 14). Employee Engagement is defined as "a desirable condition, has an organizational purpose, and connotes involvement, commitment, passion, enthusiasm, focused effort, and energy" (Macey & Schnieder, 2008, p.4). Similarly, Wellins and Concelman (2005) defined engagement as "passion, commitment, extra effort which is the force that motivates employees to either higher or lower levels of performance"(p.1). Dvir, Eden, Avolio, and Shamir (2002) defined employee engagement behaviorally as a "high level of activity, initiative, and responsibility"

that leads to employee contribution in organizational success (p.737). To these scholars, employee engagement is beyond simple satisfaction with the employment arrangement or basic loyalty to the employer (Blessing & White, 2008).

For this study, employee engagement is defined as a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption (Schaufeli & Bakker, 2004). *Vigor* is marked by high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and persistence in the face of challenges. *Dedication* is characterized by a spirit of significance, enthusiasm, inspiration, pride, and challenge. *Absorption* is marked by being fully concentrated and happily engrossed in one's work, whereby time passes quickly, and one has difficulties with detaching oneself from work (Schaufeli & Bakker, 2004). Studies show employee engagement to be positively related to positive job attitudes, reduced burnout, and higher levels of performance at the individual, unit and organizational levels (Alarcon, Lyons, & Tartaglia, 2010).

The nature of engagement is a fulfilling positive work-related experience and state of mind that is found to be linked to good health (Sonnentag, 2003) and leads to "an infusion of energy, self-significance, and mental resilience" (Schaufeli & Bakker, 2004, p. 63). Also, engagement has been shown to be connected to the feeling of responsibility for and committing to higher levels of job performance both for required aspects of work as well as discretionary effort (Shuck, Reio & Rocco, 2011). Perhaps this is an underlying rationale why "studies concerning employee engagement are critical and have recently received much attention" (Little & Little, 2006, p.7).

Despite the importance of employee engagement to organizational life and its obvious attendant benefits, it has been noted that only 14-30 percent of employees are actively engaged at work (Welbourne, 2007). Thus, employee engagement is an important topic and a critical issue for management and HRD practitioners. This makes it imperative to develop studies that provide deeper understanding of employee engagement and proffer methods for encouraging employees at work.

Employee Engagement in Nigerian Organizations

With increasingly competitive markets, globalization, impetus for constant changes, and ongoing war for talent, Nigerian organizations face significant challenges in their pursuit of business success (Aninkan & Oyewole, 2014). This makes employee engagement pivotal for Nigerian organizations to be successful given that engaged employees are the backbone of successful companies where people are industrious, ethical and accountable (Levinson, 2007). Ugwu (2013) in her study of employee engagement conducted a quantitative study among two occupational groups in Nigeria. Using the Utrecht work engagement scale, Ugwu (2013) reported that Nigerian employees who are engaged at work were full of vitality; were glued to their work, and are able to deal with job demands better as posited by Schaufeli and Salanova (2007). This Nigerian study showed that employee engagement in Nigerian organizations is of similar importance as it is in the West, and it is increasingly receiving attention as a key determinant of organizational performance (Macey, Schneider, Barbera & Young, 2008). This implies that fostering employee engagement in Nigerian organizations will lead to

higher levels of employee and organizational performance (Mone & London, 2009; Mone, Eisinger, Guggenheim, Price, & Stine, 2011).

Another study examined the individual and organizational factors that influence employee engagement in Nigeria. Results indicated that organizational antecedents like organizational climate and supervisory support correlated positively and significantly with employee engagement (Aninkan & Oyewole, 2014). Karatepe (2011) also presented similar results for the effect of work engagement on extra-role customer service and turnover intentions in a study of front-line hotel employees in Nigeria.

Despite the corresponding benefit of employee engagement on organizational performance found in Nigerian organizations, only a handful of studies have explored the possible organizational antecedents that lead to improved employee engagement. Particularly, only one Nigerian study has examined the impact of authentic leadership behavior on engagement and none has explored the impact of ethical culture on employee engagement in Nigerian organizations. This study is timely, and it will go a long way in filling this identified research gap. As noted earlier, Piersol (2007) remarked “employee engagement is one component in measuring the health of an organization, along with other traditional measures” (p.74). While an employee cannot be forced to be actively engaged at work, employee engagement can be enhanced through organizational antecedents like authentic leadership behavior and ethical culture.

Organizational Ethical Culture

Organizational ethical culture influences employee behavior and directly affects organizational performance (Trapp, 2011). Over the last decade, Enron has been the poster child for ethical failure in organizations; its collapse has been studied and analyzed by organizations and business literature extensively across the globe (Verschoor, 2002). Equally, other historical and public ethical organizational failures have occurred in other organizations such as Bernie Madoff, AIG, Goldman Sachs, Lehman Brothers, Countrywide Financial, Fannie Mae, Siemens AG, and WorldCom. Post-mortem analysis of most of these failures revealed that ethical environment in these organizations provided a ground for the illegal and unethical activities that led to their fiascoes (Arbogast 2008). These organizational ethical failures have triggered seismic-sized disruptions in the lives of individuals, organizations, and the global economy (Karakas & Sarigollu, 2012; Hutton, 2008).

Mulki, Jaramillo, and Locander (2008) contend that organizations are constantly battered with ethical dilemmas which make it even more challenging for employees to operate optimally without supporting ethical structures. Sims and Brinkmann (2003) argued that the external image in some organizations rarely reflect the actual behaviors and actions that take place within these organizations. This necessitates the need to understand and develop ethical culture within organizations as a means to address these ethical and moral challenges organizations face (Johnson & Reiman, 2007).

The importance placed on the phenomenon of ethics and its effects on organizational performance and effectiveness is evident from the plethora of articles

and publication written on the topic (Valentine & Barnett, 2007). The seemingly unending ethical failure and leadership scandals that have transpired and continue to transpire in public and private organizations (Jondle, Ardichvili, & Mitchell, 2012) contribute to the persistent level of inquiry on ethics. Chen, Sawyers and Williams (1997) professed the need for the return to the view of business as an ethical or moral practice in which managers are concerned about the ethical consequences of what they do, and in which the very practice of management is built on the concept of ethics.

Another important reason for research into ethical culture is the desire of scholars and practitioners to explore whether organizational ethical culture truly has an influencing relationship on organizational performance via employee behaviors and attitudes (Berrio, 2003). Ethical organizational practices have been found to be significant in building organizational trust (Pucetaite, Lämsä, & Novelskaite, 2010), promote workplace security, productivity, and life quality (Young & Daniel, 2003), ultimately leading to organizational success. Scholars are clamoring for further insight and knowledge into this positive effect and influence ethics has on organizational and employee outcomes (Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009).

Empirical results have shown the existence of a relationship between organizational ethical culture and employee attitudes and behavior (Toor & Ofori 2009). Similarly, studies have identified the influence of ethic culture on leadership and management (Ciulla, 2011), which makes identifying the antecedents of ethical culture imperative given that it leads to positive outcomes for organizations and

employees. Conversely, unethical cultures within organizations may affect employee and organizational performance (Mayer Kuenzi, Greenbaum, Bardes, & Salvador, 2009). Consequently, the question is how much does unethical culture within organizations affect employee engagement and organizational performance? For example, it took Sherron Watkins, the Enron whistleblower, over four years to report the unethical behaviors she noticed while working at Enron. Was she fully engaged during those years she struggled with what to do about the unethical behaviors she had encountered at Enron? Russ-Eft (2003) called for HRD scholars to research and develop strategies that help in creating and developing ethical cultures within organizations. Therefore, conducting studies to understand how ethical culture affects performance via employee response is not only timely and imperative but also critical for the survival and success of organizations.

The study of ethics continues to evolve (Rasche, Gilbert, & Schedel, 2013). Treviño (1986) was one of the first scholars to delineate the consequences of ethical culture and Brown and Treviño (2006) observed that divergent thoughts on ethics pervade the study of the subject. Ethics has been professed a philosophical issue, business issue, and sometimes a theoretical issue (Brown & Treviño, 2006). Treviño (1990) conceptualized ethical culture as “a complex interplay of formal and informal systems that can support either ethical or unethical organizational behavior” (p. 195). Formal ethical systems embrace factors such as organizational policies, authority structures, and reward systems, while informal systems include factors such as peer behavior and perceived organizational norms and expectations (Treviño, 1990).

Ciulla (2003) defined organizational ethical culture as a subset of organizational culture, and it represents a multidimensional interplay among various "formal" and "informal" systems of behavioral control that are capable of promoting either ethical or unethical behavior (Treviño, Butterfield, & McCabe, 1998). Huhtala, Feldt, La`msa`, Mauno, and Kinnunen (2011), opined that the ethical aspect of organizational culture refers to the principles of right and wrong in an organizational context, and it creates conditions that help to explain and predict the (un)ethical behavior of managers and employees.

Treviño et al. (1998) categorized three ethical contextual factors that constitute ethical culture: (a) ethical environment, i.e., the behavior of top management and incentives for the employee; (b) obedience to authority (c) code implementation, i.e., the establishment of a code of conduct. This study subscribes to the works of Ardichvili et al. (2009). They posited that the concept of ethical corporate culture could be described as a type of organizational culture based on an alignment between formal structures, processes and policies, consistent ethical behavior of top leadership, and informal recognition of heroes, stories, rituals, and language that inspire organizational members to behave in a manner accorded with high ethical standards that have been set by executive leadership (p. 449).

According to Ardihvili et al. (2009), the ethical culture within an organization can be accessed through a five-cluster model that consist of values - driven, stakeholders balance, leadership effectiveness, process integrity, and long-term perspective. *Values-Driven* provides the structural integrity that is at the core culture. It represents the "lifeblood of the organization" (p. 449). *Stakeholders*

Balance is the framework by which an organization appropriates the role of various stakeholders and details how the organization will interact with them. It reinforces the notion that the purpose of business is to service the community of stakeholder.

Leadership Effectiveness is the reasonable expectation of leadership setting the tone through the organization's value statements that are incorporated into their mission and vision statements. *Process Integrity* describes the institutionalization of the company's mission throughout its business functions. *The Long-term Perspective* involves balancing between the short- and the long-term. It means not doing things in the short-term that create harm in the long-term (Jondle et al., 2012).

Ethical Culture in Nigerian Organizations

Nigeria has been particularly noted as one of the countries with the most challenging ethical culture in the world. Studies have shown significant unethical behaviors and practices in Nigerian organizations (Okougbo, 2004; Adenugba, 2004; Okafor, 2005; Onyeonoru, 2005). Unethical business practices have tarnished the country's image. For example, Nigeria was rated as one of the most corrupt countries in the world in 2002 (Transparency International Report, 2002). Popoola, Ife, Ojo, and Adediran (2014) in their study of ethical organizational culture in tertiary institutions in Nigeria, found a high prevalence of unethical practices by students, academic and non-teaching staff of Nigerian universities. Okafor (2005) observed significant unethical business practices in the Nigerian oil and gas sector. In the same way, numerous violations of existing Nigerian labor laws and unethical practices have been reported in both banking and Oil and gas sectors (Adenugba, 2004).

In Nigeria, banks have been accused of meddling in unethical and sharp practices in an attempt to shore up their baseline capital (Dogarawa, 2004). This led to the sacking of five chief executive officers (Omo & Komolafe, 2009) by the Nigerian banking regulators. It has been opined that implementing organizational ethics, as part of company policy has not been given the needed attention by the operators in Nigeria's banking industry (Ogbo, Okechukwu, & Ukpere, 2013). Uzoka (1993) adduced that the Nigerian value system is broken down completely and some Nigerians act without moral scruples. There is a consensus among economists and policy analysts at the World Bank, the International Monetary Fund (IMF), and other international agencies that the unethical environment within organizations leads to poor and inept leadership, corruption, and poverty; this is a universal problem. However, it has a more debilitating effect on organizations in emerging and developing countries, such as those found in Nigeria and Africa (IMF, 2010). In a study of human resource management practices in Nigeria, Okpara and Wynn (2007) noted the issues of tribalism, corruption, government regulations and resistance to change as some of the challenges that lead to organizational failures.

Recently, Nigerian organizational stakeholders and society like their global counterparts define organizational success in broader terms than objective financial indicators (Walumbwa et al., 2008). Organizational leaders are now tasked to not only generate profit, but also maintain high levels of integrity, morality, and fairness (Walumbwa et al., 2008). Ethics research has found ethical organizational practices to be significantly related to positive organization outcomes via employee

engagement (Pucetaite et al., 2010; Young & Daniel, 2003; Treviño et al., 1998; Toor & Ofori, 2009). Valentine and Bateman (2011) empirically demonstrated a relationship between organizational ethical culture and employee response. Schein (2010) established a connection between organizational ethical culture and leadership. Tohidi and Jabbari (2012) echoed Schein's sentiment by noting that positive organizational culture was innately linked to leadership and it influences organizational performance.

Despite the ostensible benefits of ethical culture within organizations, few studies have explored the impact of ethical culture on organizational outcomes in Nigerian organizations. With the increased globalization process, a study to explore the relationship and intersection of authentic leadership, employee engagement and ethical culture in Nigeria organization becomes necessary and imminent to fill this apparent research gap. Such studies may offer new opportunities and understanding for international HRD research and practice and also provide insight on how Nigerian organizations can foster authentic leadership behaviors, improve employee engagement, and strengthen ethical culture within organizations.

Model Development

A number of studies suggest employee engagement predicts organizational success and financial performance (Richman, 2006). Yet, it has also been reported that employee engagement is on the decline in organizations and a deepening disengagement persist among employees today (Bates, 2004). Recent research has demonstrated that authentic leadership behavior is capable of influencing employee engagement in organizations (Cropanzano et al., 2001; Dirks & Ferrin, 2002;

Hassan & Ahmed, 2011). Similarly, Toor & Ofori (2009) revealed a relationship between ethical culture and employee engagement and performance (Baker, Hunt, & Andrews, 2006). Furthermore, there is compelling evidence that reveals a direct and significant link between the moral characters of corporate leaders and the quality of ethical cultures within their organizations (Ardichvili & Joudle, 2009; Schminke et al., 2007). As the bedrock of all leadership theories, authentic leadership plays a critically important role in shaping and developing ethical culture within organizations (Ardichvili et al., 2011).

Employee engagement has been referred to as a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption (Schaufeli & Bakker, 2004). The definition above and numerous other models like those posited by scholars like Kahn (1990) and Maslach et al.'s (2001) portend to the psychological conditions or antecedents that are necessary for engagement. However, they failed to fully explain why individuals experience varying degrees of engagement (Saks, 2006). A number of normative theoretical perspectives have tried to explain these varying levels of engagement: integrative social contract (Donaldson & Dunfee, 1994), social exchange theory (Blau, 1964), the self-determination theory (Vansteenkiste, Niemec, & Soenens, 2010; Deci & Ryan, 1985), and recently, the positive organizational scholarship – POS (Cameron, Dutton, & Quinn, 2003). This study holds that the main mechanism through which employer and employee beneficial exchange occurs is best articulated by Blau (1964) Social Exchange Theory (SET).

Saks (2006) noted that SET is a strong theoretical rationale for explaining how employee engagement (Cropanzano & Byrne, 2000) can be influenced through organizational antecedents like authentic leadership behavior (Dirks & Ferrin, 2002) and ethical culture (Toor & Ofori, 2009). SET is based on the principle that people enter into relationships in which they can maximize benefits and minimize costs. This stipulates that certain workplace antecedents like authentic leadership and ethical culture, can lead to improved employee attitudes, behavior, performance and extra effort, a process called a social exchange relationship (Cropanzano et al., 2001). The premise is that if employers take care of employees by providing them authentic leadership (Hassan & Ahmed, 2011) and ethical culture (Toor & Ofori, 2009) in the workplace, the employees, in turn, will view that as beneficial, advantageous, and fair to them. Consequently, this will develop the employees' propensity to perform effectively and respond with positive attitude, behavior, and action – thus, become actively engaged. Based on the preceding literature review, the following conceptual model is proposed:

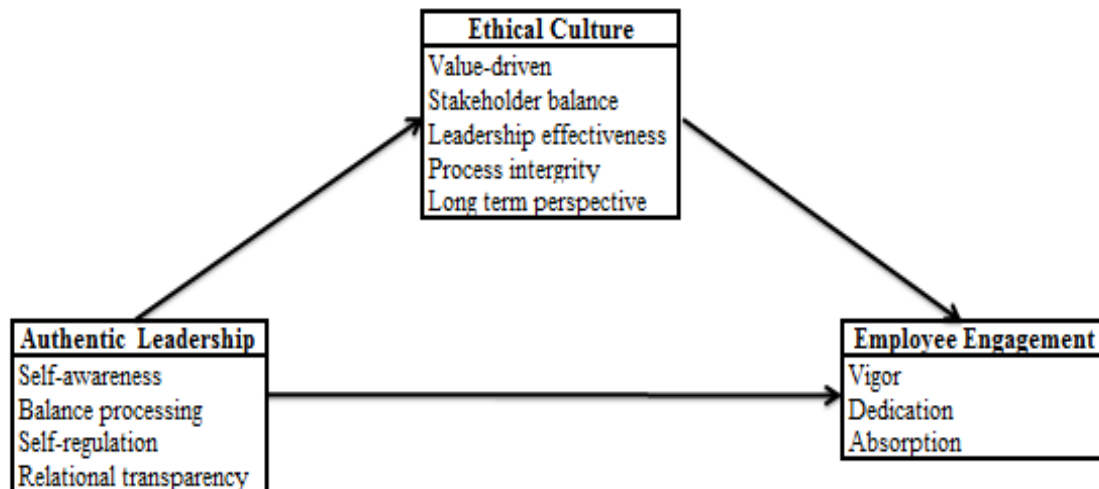


Figure 1. Conceptual Model

The conceptual framework presented in Figure 1 above integrates the model of authentic leadership (Avolio et al., 2004) with the concept of employee engagement (Schaufeli & Bakkers, 2004) and organizational ethical culture (Jondle et al., 2012). In this framework, authentic leadership creates a connection that directly impacts employee engagement and ethical culture within organizations. Simultaneously, the ethical culture created by authentic leadership fosters further employee engagement in the organization.

Summary of the Chapter

In this chapter, I reviewed the literature on the three main constructs explored in the study: authentic leadership, employee engagement, and ethical culture. I examined existing theoretical and empirical studies on the constructs and presented the theoretical frameworks underpinning the study. Given the international context of the study, I provided an overview of studies conducted in international settings and the current state of HRD activities within Nigerian organizations. I concluded the literature review by presenting a conceptual model that integrates Avolio et al. (2004) model of authentic leadership with Schaufeli and Bakkers (2004) concept of work engagement and Jondle et al. (2012) concept of ethical organizational culture. Based on the review of literature in this chapter, hypotheses will be developed and presented in the next chapter with detailed method and steps for an empirical examination.

Chapter 3

Research Method

This study explored the relationship between authentic leadership, employee engagement, and ethical culture in the Nigerian context. This chapter begins by describing the research design and method adopted for the study, followed by a discussion on the target population and sampling method in the context of the study. Data collection procedures, study variables, and instrumentation were subsequently discussed. Finally, issues concerning reliability and validity, statistical procedures for data analysis, and criteria used for interpreting the statistical results were mentioned in detail.

Research Design

A quantitative research paradigm was used for this study. A quantitative approach was deemed appropriate because such approach aims to investigate relationships among variables (Rawbone, 2015). Qualitative research, on the other hand, is more exploratory and is appropriate when facing a new phenomenon with insufficient research literature or when a phenomenon is ill-defined (Rawbone, 2015). A correlational research design underpinned this study. Correlational design seeks to investigate the association between variables. The main aim of this design is to measure possible relationship between two or more variables (Leedy & Omrod, 2010) as in the case of this study.

Hypotheses

The purpose of this research was to investigate the relationships between authentic leadership behavior, employee engagement, and ethical culture within Nigerian organizations. To examine the principal research question on how authentic leadership directly or indirectly influence employee engagement and ethical culture in the Nigerian context, four hypotheses were tested. The social exchange theory (SET) was the framework used to establish the relationship and connection between authentic leadership, employee engagement and ethical culture (Cropanzano et al., 2001). In the following section, a brief review of relevant studies that support the development of each of the four hypotheses developed for this study is provided.

Hassan and Ahmed (2011) demonstrated that authentic leadership has a positive impact on employee engagement and organizational performance. Authentic leadership has been theorized to affect employee engagement by increasing their involvement, satisfaction, and enthusiasm for work (Gardner et al., 2005). Similarly, in their study of authentic leadership, Avolio et al. (2004) demonstrated that authentic leaders enhance the engagement of followers by strengthening their identification with the leader and organization and promoting hope, trust, optimism, and positive emotions. Therefore, the following relationship may be hypothesized:

Hypothesis 1: In Nigerian organizations, authentic leadership behaviors will have a positive impact on employee engagement.

Compelling evidence reveals a direct and significant link between the moral characters of corporate leaders and the quality of ethical cultures within their organizations (Ardichvili & Joudle, 2009; Schminke et al., 2007). Leadership is frequently cited as one of the extremely crucial elements of an organization's ethical culture (Brown & Trevino, 2006). Leaders who are perceived as able to create and support ethical culture in their organizations are those who represent, communicate, and role model high ethical patterns consistent with authentic leadership (Brown et al., 2005). As the bedrock of all forms of leadership, authentic leadership behavior has been shown to be capable in shaping and developing ethical organizational culture (Ardichvili et al., 2011). Therefore, the following relationship may be hypothesized:

Hypothesis 2: In Nigerian organizations, authentic leadership behaviors will have a positive impact on ethical culture.

Empirical evidence has shown ethical organizational culture to be positively related to employee engagement (Hyvönen et al., 2010). Organizations with higher levels of ethical culture consistently witness a greater degree of employee commitment and engagement (Kinnunen et al., 2008). Similarly, Toor and Ofori (2009) observed the existence of a relationship between organizational ethical culture and employee engagement, attitudes, behavior, and performance. Mari Huhtala et al. (2011) in their study also showed that establishing ethical standards and practices in organizations could boost work engagement and organizational performance (Freeman & Auster, 2011). Therefore, the following relationship may be hypothesized:

Hypothesis 3: In Nigerian organizations, ethical culture will have a positive impact on employee engagement.

Bennett (2000) posited that mediated or moderated effects in any model could help discover how and when relationships occur. According to Baron and Kenny (1986), mediators reflect "the generative mechanisms through which the focal independent variable can influence the dependent variable of interest" (p. 173). In other words, a mediation effect may help explain how and why a causal variable affects the outcome of a relationship (Baron & Kenny, 1986). As a logical extension of Hypothesis 3, ethical culture was considered a possible mediator of the relationship between authentic leadership (Jensen & Luthans, 2006) and employee engagement (Gardner et al., 2005). Therefore, the following relationship may be hypothesized:

Hypothesis 3a: In Nigerian organizations, ethical culture will mediate the relationship between authentic leadership and employee engagement.

Figure 2 below combines the conceptual framework derived earlier and the associated hypotheses to display the theoretical framework. All hypothesized relationships between the constructs are positive.

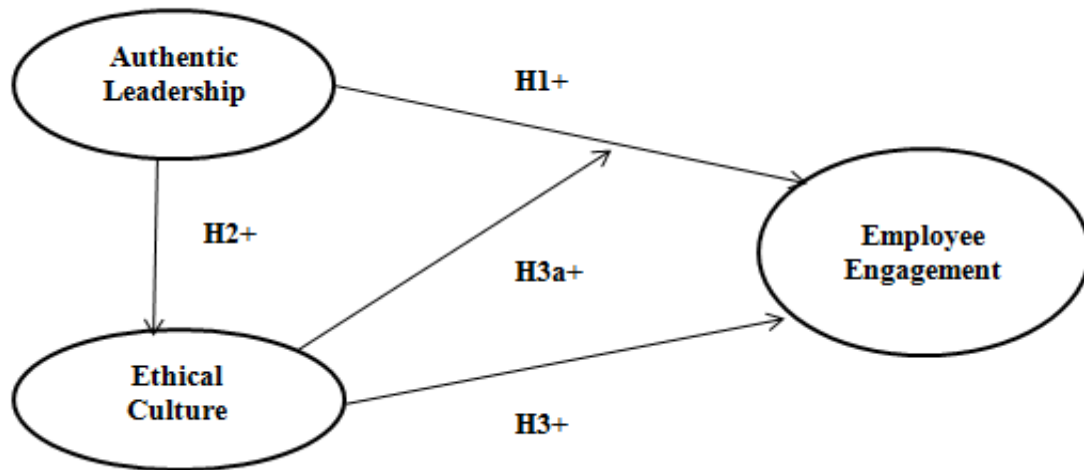


Figure 2. Theoretical Model with Hypotheses

Participants and Sampling

The population of interest in this study is employees across all organizations and industries in Nigeria. However, a representative sample consisting of employees of three Nigerian organizations was used in this study. Convenience sampling technique was used to select the three organizations based on leadership support for this research. Convenience sampling is a sampling technique where the samples are selected, in part or entirely at the convenience of the researcher (Mishra & Naidu, 2016). This method was used because of difficulty in finding appropriate research samples and getting management teams to support such studies in Nigeria. Also, this method facilitates accessible data collection in short duration of time and is cost effective. However, Creswell (2013) cautions on the use of convenient sampling noting that it can limit the generalizability and compromise the representativeness of the sample population.

Organization A is a private Nigerian marketing company with six regional offices representing the six major regional classifications of Nigeria. This organization was selected because it accounts for a typical Nigerian organization. It has over 1200 employees from various ethnicities in Nigeria and operates throughout the 36 states in Nigeria. Organization B is a publicly traded Nigerian company in the oil and gas industry with approximately 112 employees. Finally, Organization C is a private company in the tourism and hospitality industry with approximately 53 employees. In total, the three organizations had 1,365 employees representing the typical grouping of large, medium, and small sized companies in Nigeria respectively. Combined, these organizations offered a measure of diversity, variability, and differences in expected responses, which may allow the possibility of generalization of findings at the end of the study.

Data Collection Procedure

I first obtained approval for the data collection plan from the Managing Director / CEO / Human Resource Director of the organizations involved. The introduction letter in Appendix C was emailed to each of the organization's points of contact. The organizations had two options for data collection, online survey and pencil – and – hard copy survey. All three organizations selected the online survey option. An online survey designed in the Qualtrics research software platform was used to create and distribute the surveys. Each participant received an email containing a link to the web-based survey instrument. They were informed that taking part in the web-based survey was voluntary and anonymous. They were

apprised of the purpose, procedure, risks and benefits, confidentiality, and the importance of the data collection (Rurkkhum, 2010; Bryman & Bell, 2011).

Participants had two weeks to complete the online survey. A follow-up email was sent after the first week, and the survey was closed after the allotted time. All responses were housed within the secure Qualtrics software system with access to the data limited to the researcher. The selection criteria for this study include the following: Age (21 – 65); Tenure (longer than three months with the organization); Educational level (minimum high school education); Nationality (Nigerian); First Language (English); Regional Location (within the 36 Nigeria states). The organization provided emails of employees who met the selection criteria.

Measures and Instruments

A three-part survey was used for data collection to measure authentic leadership, employee engagement, and ethical culture. The online survey consisted of three types of questions. The first type asked the respondents' demographic information such as gender, education, and organization tenure. The other type asked about questions regarding the key constructs adopted from the following scales: Authentic leadership (Walumbwa et al., 2008), employee engagement (Schaufeli, Bakker, & Salanova, 2006), and ethical culture (Jondle et al., 2012). The respondents were asked to rate on a Likert scale ranging from “Strongly Disagree” to “Strongly Agree” or “Always” to “Never.” For complete scales, see Appendices. Lastly, respondents could provide comments in text field.

All the scales used in this study have been previously validated and used in different cultures, languages, and countries (Kim & Yu, 2004), which make them

appropriate for use in the context of Nigerian organizations. Given that Nigeria's official language is English, there was no need to translate the instruments. Prior to launching the final data collection, a pilot study with convenient sampling was conducted to ensure the language, wordings, and meaning of the scales remained the same in the Nigerian context when respondents completed the surveys.

Authentic leadership

The Authentic Leadership Questionnaire (ALQ) by Walumbwa et al. (2008) was used to measure the four dimensions of the authentic leadership construct: (a) self-awareness, (b) self-regulation, (c) balanced processing, and (d) relational transparency. ALQ is a 16-item scale with a Cronbach's alpha of 0.84 to measure participants' self-reported authentic leadership behavior. The self-awareness component consists of four items in assessing a leader's demonstrated understanding of his or her strengths and weaknesses, and how others see him or her and how his or her actions influences others (Avolio et al., 2007). The self-regulation component contains four items and assesses the extent to which a leader's behavior and decision-making are guided by high internal standards of ethical conduct as opposed to external pressures (Rog, 2011).

The balanced processing component comprises three items and assesses the extent to which a leader analyzes all relevant data, considers others' perspectives and solicits input even if it challenges his or her deeply held positions prior to coming to conclusions (Walumbwa et al., 2010). Finally, the relational transparency component includes five items to measure a leader's expression of his or her

authentic self to others and his or her encouragement of others to do the same (Rog, 2011). The 16 –items of the ALQ can be found in Table 1.

Table 1. Authentic Leadership Construct Dimensions and Sub-questionnaires

Four Dimensions	Sub-questionnaires
Self-awareness	<ul style="list-style-type: none"> • Leader describes accurately the way that others view his/her abilities • Leader shows that he/she understands his/her strengths and weaknesses • Leader is clearly aware of the impact he/she has on others
Relational transparency	<ul style="list-style-type: none"> • Leader clearly states what he/she means • Leader openly shares information with others • Leader expresses his/her ideas and thoughts clearly to others
Balanced processing	<ul style="list-style-type: none"> • Leader asks for ideas that challenge his/her core beliefs • Leader carefully listens to alternative perspectives before reaching a conclusion • Leader objectively analyzes relevant data before making a decision • Leader encourages others to voice opposing points of view
Internalized moral perspective	<ul style="list-style-type: none"> • Leader shows consistency between his/her beliefs and actions • Leader uses his/her core beliefs to make decisions • Leader resists pressures on him/her to do things contrary to his/her beliefs • Leader is guided in his/her actions by internal moral standards

Source: Walumbwa et al. (2008)

Employee Engagement

To measure employee engagement, the Utrecht Work Engagement Scale – (UWES) by Schaufeli et al. (2006) was adopted. It has been reported that the UWES can be utilized as an “unbiased scale to measure employee engagement because its equivalence is acceptable for different racial groups” (Schaufeli et al., 2006, p. 703). The UWES instrument was originally a 17-item scale with a Cronbach's alpha ranging from 0.80 to 0.90 (Peeters, Schaufeli, & Den Ouden, 2003; Schaufeli & Bakker, 2004). This study used the 9-item version UWES scale. To develop the short version of the questionnaire, 27 studies were conducted from

1990 to 2003 in 10 countries. The 9-item scale yielded a Cronbach's alpha varied between 0.85 and 0.92 (Rurkkhum, 2010) and showed an excellent internal consistency reliability, well above the suggested threshold of .70 (Nunnally & Bernstein, 1994). The 9-item UWES employee engagement scale can be found in Table 2.

Table 2. Work Engagement Construct : Dimensions and Sub-questionnaires

Three dimensions	Questionnaires
Vigor	<ul style="list-style-type: none"> • At my work, I feel bursting with energy • At my job, I feel strong and vigorous • When I get up in the morning, I feel like going to work
Dedication	<ul style="list-style-type: none"> • Being enthusiastic about my job • My job inspires me • Proud of the work that I do
Absorption	<ul style="list-style-type: none"> • Feeling happy when I am working intensely • Being immersed in my work • Get carried away when I am working

Source: Schaufeli et al. (2006)

Organizational Ethical Culture

The Ethical Business Culture Survey (EBCS) developed by Jondle et al. (2012) was used to measure ethical culture. It measures the following five characteristics on a 10-item scale to gauge an organization's ethical culture: (a) Values-Driven, (b) Stakeholder Balance, (c) Leadership Effectiveness, (d) Process Integrity and (e) Long-term Perspective. This instrument's Cronbach's alpha ranged from 0.884 to 0.948 showing its internal consistency and the reliability of the instrument well above the acceptable minimum level 0.7 according to Howell (1992) and Nunnally (1978). The 10-items of EBCS can be found in Table 3.

Table 3. The Ethical Business Culture Survey (EBCS) Construct: Dimensions and Sub-questionnaires

Five Dimensions	Sub Questionnaire
Values-Driven	<ul style="list-style-type: none"> • The organization strives to build relationships of trust and respect with its stakeholders (e.g., customers, suppliers, employees, owners and community). • The organization's values form the basis for all aspects of how the organization conducts its business.
Stakeholder Balance	<ul style="list-style-type: none"> • The organization balances the drive for profit with the need for delivering customer value
Leadership Effectiveness	<ul style="list-style-type: none"> • Senior leaders lead by example of personal integrity. • Senior leaders expect ethical conduct at every level of the company.
Process Integrity	<ul style="list-style-type: none"> • There is a dedication to the quality process that leads to quality products and services. • The every-day execution of business processes and functions reflect the organization's values.
Long-term Perspective	<ul style="list-style-type: none"> • Business decisions are based on the organization's values, not just profit. • The long-term perspective is favored over the short-term perspective. • Senior leaders emphasize that they are building/sustaining a company that will be around for the long-term.

Source: Jondle et al. (2012)

Control Variables

In research, some variables have been noted to influence the relationship amongst certain constructs (Shuck, Reio Jr, & Rocco, 2011); these variables are called control variables. Becker (2005) argued that control variables in research are as important as predictor and response variables. For this study, the following control variables: gender, educational attainment, and tenure at organization were considered. Respondents were asked to report their gender, tenure at organization and level of education. These variables were selected because previous studies had

indicated that they might have an impact on the relationships under examination (Rich, Lepine, & Crawford, 2010).

For this study, I intended to observe how much variance occurs in the data because of the respondents differences in gender, level of education and tenure as James, McKechnie, and Swanberg (2011) noted that these variables had strong effect on employee engagement. Gender was controlled because it captured the variance related to the experience of being male or female (Breugh, 2006). Gender inequality is a significant issue in Nigeria, and it is evident in the recent rejection of equal pay legislation by the Nigerian Congress. Tenure and education were included as controls because these two demographic variables are critical in the Nigerian context. When a person is less educated or lacks of work experience, the likelihood of that individual holding a steady employment diminishes. At the end of the survey, respondents were asked an open-ended question where they could state their perceptions or suggestions regarding the survey or their organizations.

Pilot Test

A pilot test was conducted using an online survey format. The pilot used convenience sampling of my friends and former colleagues in Nigeria as respondents. The pilot test stimulated the actual data collection process. An introductory letter containing all information and directions for taking the survey were clearly stated (Krueger, 2007) and sent to the 71 selected participants. Although, the English language was used to create and validate all the scales used in the dissertation and English is Nigeria's official language, a pilot test was deemed necessary to ensure that meanings in the Western English context used to

create the instruments stayed the same in the Nigerian context. Data obtained from the pilot survey was not included in the paper due to the Institutional Review Board (IRB) agreed procedure.

Approaches to Data Analysis

Before conducting any statistical analyses, some methodology requirements and assumptions must be checked to ensure no violation of parametric research fundamentals. A first step was to check for the normality of sample distribution followed by the test of linearity of the relationships between the independent and dependent variables, and then the absence of multicollinearity, homoscedasticity, and independence of the independent variables were examined. Following satisfaction with the fundamental statistical assumptions above, I employed structural equation modeling (SEM) technique to examine how authentic leadership behavior directly or indirectly influences ethical culture and employee engagement in Nigerian organizations. SEM or path analysis is a powerful multivariate technique that allows sophisticated analysis of correlations between one or more independent variables and one or more dependent variables.

SEM enables researchers to measure direct and indirect effects, perform test models with multiple dependent variables, and several regression equations simultaneously (Alavifar, Karimmalayer, & Anuar, 2012). The use of SEM is highly dependent on model complexity, the normality of the data, missing patterns, and the number of data points. The minimum threshold required to use SEM is 200 or more data points (Kline, 2011). The SEM process centers around two steps: validating the measurement model and fitting the structural model. The former is

accomplished primarily through confirmatory factor analysis, while the latter is accomplished primarily through path analysis of the latent variables (Schumacker & Lomax, 2010).

Data analysis for SEM was conducted using IBM SPSS 22.0, LISREL 9.1 (Jöreskog & Sörbom, 2001). The initial step was to check item internal consistency and reliability of data provided by Cronbach's alpha coefficient estimates. The Cronbach's alpha values represent internal consistency of items, which refers to the extent to which the items in a test measure the same construct (Ho, 2006). A number greater than 0.80 as a rule-of-thumb is generally accepted (Crano & Brewer, 1973). The next step was conducting a factor analysis to find whether it was possible to reduce the set of measured variables to a smaller set of underlying factors (Spicer, 2005). The primary purpose of factor analysis is to identify "interrelationships among a large set of observed variables, and then reducing them to a smaller set of these variables into dimensions or factors that have common characteristics" (Pett, Lackey, & Sullivan, 2003, p. 2).

Exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) are two types of factor analysis (Thompson, 2004). EFA is used when there is uncertainty about the number of factors that are appropriate to explain the interrelationships among a set of items (Pett et al., 2003), while CFA is used when researchers have some knowledge about the underlying structure of the construct they want to investigate (Pett et al., 2003). Given that the set of items of interest in this study have been examined and validated in numerous empirical studies, an EFA analysis was not conducted in this dissertation. A confirmatory factor analysis

– CFA (Thompson, 2004) is carried out to check for the construct validity of the measurement model using the correlation coefficient estimates and loading factors.

Confirmatory Factor Analysis (CFA) is used to test how well measured variables represent a small number of constructs (Kline, 2005). CFA may also be used to assess the construct validity of a proposed measurement theory; the extent to which a set of measured items actually reflects the corresponding theoretical latent constructs (Kline, 2005). The first step in a CFA is to check the factor loadings; factor loadings are the correlations between observed and latent variables, and the typical rule of thumb is, loadings above 0.71 are excellent, 0.63 very good, 0.55 good, 0.45 fair, and 0.32 poor (Tabachnick & Fidell, 2008). Next step in CFA is to evaluate the acceptability of the specified measurement models to a number of fit indices and their recommended values.

To perform the SEM analysis, three models were analyzed. First, a full research model was examined, after which two alternative models were considered and the results of the SEM analysis, as well as that of the CFA analysis, were interpreted through the standardized path coefficient (SPC) estimates (Schumacker & Lomax, 2010). To assess the model-data fit, the chi-square estimates was used given that chi-square value is the traditional measure for evaluating overall model fit and determining the magnitude of discrepancy between the sample and fitted covariance matrices (Bentler, 1990). However, Schumacker and Lomax (2010) suggest that determination of model fit solely on the basis of χ^2 may lead to erroneous interpretations of model fit due to the sensitivity of χ^2 values to population size. Hence, other estimates like the root mean square residual (RMR),

root mean square error of approximation (RMSEA), goodness-of-fit index (GFI), and comparative fit index (CFI) were additionally used to assess the model-data fit.

Mediation Effect

In this study, ethical culture was posited to be a mediator in the relationship between authentic leadership and employee engagement. A mediating variable is defined as “a third variable that intervenes in the relation between an independent variable and a dependent variable, transmitting the effect of the independent variable on the dependent variable” (Cheong & MacKinnon, 2012, p. 418). Specific to this study, the mediator, ethical culture as external environment variable was hypothesized to explain ... take on internal psychological significance (influencing the relationship between authentic leadership and employee engagement), and speaks to how or why such effects occur (Baron & Kenny, 1986, p. 1176). This study assumed that the mediator ethical culture could facilitate the causal effect of authentic leadership on work engagement. The mediation effect was determined by testing the direct and indirect effect of the mediator variable in the relationship.

Summary of the Chapter

In this chapter, I offered the rationale for research design and method adopted for the study, followed by a discussion on the sampling frame and sampling method in the context of the study. Data collection procedures, study variables, and instrumentation were subsequently discussed. Finally, issues concerning reliability and validity, statistical procedures for data analysis and criteria used to appraise statistical results were mentioned in detail.

Chapter 4

Findings

This chapter presents analysis and results of data collected in support of the hypotheses examined in this dissertation. The chapter opens with a brief discussion of the Nigerian organizations and the participant's demographic information. Next, the chapter covers the appropriate statistical assumptions, reliabilities, and validities analysis. Subsequently, the confirmatory factor analysis conducted to test the measurement model and the structural equation model used to address the hypothesized relationships was presented. Finally, the chapter concludes with a summary of chapter 4.

Participant Demographics

The sample frame for this study consisted of employees in three diverse organizations operating in different regions of Nigeria. Of the 1,365 potential participants in the three organizations, I received 579 returned survey responses, representing a 42% response rate. However, 110 of the responses received contained significant portion of missing data (Bryman & Bell, 2011) and 12 were identified as outliers (Kline, 2005; Schumacker & Lomax, 2010). These responses were consequently removed from the subsequent analysis, resulting in a total of 457 usable responses with a final response rate of 33% for multivariate analysis (Hair et al., 2010).

The demographic breakdown of the 457 usable data includes the following: 263 (58%) were males and 194 (42%) were females. The mean organizational tenure was 2.5 years (SD= 1.1). Eleven (2%) respondents had a high school diploma, 77 (17%) had an associate degree or equivalent, 231 (50%) had a bachelor's degree or equivalent, 102 (22%) had a master's degree or equivalent, and the remaining 36 (8%) had a doctorate degree or equivalent.

Table 4. Demographic Data

Variables	Values	Frequency	Percentage
Gender	Male	263	58.4
	Female	194	41.6
Education	High school degree	11	2.4
	Associate's degree	77	16.8
	Bachelor's degree	231	49.7
	Master's degree	102	22.3
	Doctorate degree	36	7.9
Organization Tenure	1 – 2 years	109	23.9
	3 - 5 years	119	26.6
	6 - 9 years	120	26.3
	10 year - above	109	23.9

Note: n=457

Descriptive Statistics and Item Reliability

A prerequisite to conducting parametric statistical analysis is the testing of certain assumptions (Tabachnick & Fidell, 2001). Before examining the relationships among variables, I examined missing data and outliers by testing Mahalanobis distance (Mahalanobis D2). Of the 579 responses received, a total of 110 responses were unusable because they had 50% or more missing data (Bryman & Bell, 2011) and 12 additional responses had D2 scores above |3.0|. As recommended by Mahalanobis D2, they were deleted as outliers (Kline, 2005;

Schumacker & Lomax, 2010). Therefore, a total of 457 cases were used in this study for further analyses. The testing for the normal distribution of the sample based on the central limit theorem (Howell, 2007) was the next step in the analysis. This study collected data from 457 respondents, which satisfied an important rule of normal distribution of sample requiring a large dataset. Furthermore, the normal distribution of data was confirmed with the values of skewness ranging from -0.809 to -1.106 and the values of Kurtosis ranging from -0.022 to 0.965. This met the acceptable skewness and kurtosis values < 1.5 , > -1.5 recommended by Kline (2005) thus satisfying the rule of normal distribution of sample.

I further tested for multicollinearity and auto (serial) correlation among the variables using tolerance value, variance inflation factor (VIF), and Durbin-Watson value to ensure no violation of statistical conventions. To avoid the issue of multicollinearity, it is recommended that tolerance should be greater than .20 (O'Brien, 2007) and the VIF should be less than 4 (Miles & Shevlin, 2001). Study results showed the following values for multicollinearity (tolerance value ranged from 0.440 to 0.574, VIF ranged from 1.823 to 2.274) and auto (serial) correlation (Durbin-Watson value = 1.66). Thus, it can be inferred that multicollinearity was not found to be present in the study and that data used in this study would not lead to misleading interpretations of results. Furthermore, homoscedasticity was supported with non-significant Levene's test values ($F = 0.611$, $p = 0.435$) which is within accepted ranges and indicates no statistical violation (Hair, Black, Babin, Anderson, & Tatham, 2006).

The scale reliabilities were estimated using Cronbach's alphas (α) and zero-order correlation coefficients. The reliability of a construct is one minus the proportion of total observed variance due to random error (Kline, 2011; Peter, 1979). Cronbach's alpha is commonly used as a reliability coefficient, i.e., the estimator of internal consistency reliability of a multi-item scale (Cortina, 1993). This study evaluated the internal consistency of each construct measurement scale and its subscale by Cronbach's alpha coefficient estimates and examined inter-constructs convergent reliability by inter-construct correlation coefficient estimates.

The internal consistency reliabilities for all of the constructs (shown in the second and third columns in Table.5) include: 16 items of authentic leadership α was 0.945; 9 items of work engagement α was 0.939; and 10 items of ethical culture α was 0.953, all exceed the required acceptance level of 0.70 (Nunally, 1978; Kline, 2011). Additionally, similar internal consistency for each sub-dimension of the measurements – four dimensions of the authentic leadership measure, three dimensions of the work engagement measure, and five dimensions of the ethical culture measure exceeded the required Cronbach's coefficient threshold with alpha ranging from 0.888 to 0.920.

Table 5. Reliability Estimates

		Estimated α for whole items of each scale	α for sub-dimensions of each scale	
Authentic Leadership	16 Items	0.945	Self-awareness	0.816
			Relational Transparency	0.837
			Balance Processing	0.829
			Internalized Moral Perspective	0.813
			Employee Engagement	0.832
Employee Engagement	9 Items	0.939	Dedication	0.838
			Absorption	0.849
Ethical Culture	10 Items	0.953	Value-Driven	0.854
			Stakeholder Balance	0.865
			Leadership Effectiveness	0.803
			Process Integrity	0.815
			Long-term Perspective	0.845

Table 6. Descriptive Statistics, Item Internal Consistency, and Correlation Coefficient Estimates

Constructs	<i>M</i>	<i>SD</i>	1	2	3
1. Authentic Leadership	3.739	0.754	0.945		
2. Ethical Culture	5.164	1.299	0.939	0.794**	
3. Employee Engagement	5.384	1.158	0.953	0.806**	0.925**

Note. $n = 457$. α = scale reliability in terms of Cronbach's alpha.

**All correlations are significant at the 0.01 level (2-tailed).

Coefficient (α) reliabilities are reported along the diagonal

Correlation results in Table 6 showed that the correlation between authentic leadership and ethical culture was positive and significant ($r = 0.794, p < 0.01$).

Correlation between authentic leadership and employee engagement was positive and significant ($r = 0.806, p < 0.01$). Correlations between ethical culture and

employee engagement was positive and significant ($r = 0.925$ $p < 0.01$). The high correlation coefficients were consistent with the literature, which showed that authentic leadership, employee engagement, and ethical culture are highly interrelated (Hassan & Ahmed, 2011; Morris, 2014; Valentine & Bateman, 2011).

Next, convergent validity of the constructs in the study was estimated for the composite reliabilities, percentages of average variance extracted, and communalities (Hair et al., 2010) through CFA. The composite reliabilities for all the constructs exceeded the recommended value of .80 (Ethical Culture =0.96; Employee Engagement =0.94; Authentic Leadership =0.95), and the percentages of average variance extracted all exceeded 50% (Ethical Culture =0.86; Employee Engagement =0.99; Authentic Leadership =0.55) as recommended by Fornell and Larcker (1981). Communalities less than 0.20 are typically eliminated from the analysis (Child, 2006), in this study communalities ranged from 0.45 to 0.80, which are all acceptable as recommended by Hair et al. (2010), thus, supporting the convergent validity of the study's constructs. Harmon's one-factor test was used to determine the threat of potential common method bias in the study. Analysis of the unrotated factor solution revealed that three factors with eigenvalues were greater than one. The three factors accounted for 61.5% of the unique variance collectively, and no single factor accounted for over 50% of the variance. Thus, it can be said that common method bias was not a major problem in this study (Podsakoff & Organ, 1986).

Analysis of Control Variables

The independent sample t-test and analysis of variance (ANOVA) were used to test the differences between the control variables examined in this study (gender, organizational tenure, and educational attainment). For gender, the independent sample t-test results showed there were no significant differences in scores for males ($M=5.41$, $SD=1.17$) and females ($M=5.34$, $SD=1.15$); $t(.05) = 0.62$, $p=0.83$. A one-way between-groups analysis of variance was conducted to explore the impact of organizational tenure on engagement. Employees were divided into four groups according to their tenure. Levene's test for homogeneity of variance was greater than 0.05 ($p=0.27$), which meant that the study did not violate the homogeneity of variance assumption. However, there was no statistically significant difference at the $p<0.05$ level in engagement scores for the four tenure groups ($p=0.067$). As regards educational attainment, employees were divided into five groups according to their degrees. Levene's test for homogeneity of variance was greater than 0.05 ($p=0.78$), which meant that the study did not violate the homogeneity of variance assumption. However, there was no statistically significant difference at the $p<0.05$ level in engagement scores for the four tenure groups ($p=0.082$).

Assessing Measurement Model Fit

Factor analysis is used to identify "interrelationships among a large set of observed variables, and then, through data reduction, to group a smaller set of these variables into dimensions or factors that have common characteristics" (Pett, Lackey, & Sullivan, 2003, p. 2).

Confirmatory Factor Analysis

Confirmatory Factor Analysis (CFA) is recommended to examine how well measured variables represent a small number of constructs (Kline, 2005). CFA may also be used to assess the construct validity of a proposed measurement theory; the extent to which a set of measured items actually reflects the corresponding theoretical latent constructs (Kline, 2005). The first step in a CFA is to check the factor loadings; factor loadings are the correlations between observed and latent variables, and as a general rule of thumb, loadings above 0.71 are considered excellent, 0.63 are considered very good, 0.55 are considered good, 0.45 are considered fair, and 0.32 are considered poor (Tabachnick & Fidell, 2008). As shown in Table 7 below, all factor loadings were greater than 0.50, which indicated satisfactory loadings of the observed items to each latent measurement construct (factor loading ranged from (0.67 to 0.89) based on Tabachnick & Fidell (2007) guidelines.

Table 7. Factor Loadings of CFA

ALQ	(λ)	UWES	(λ)	EBCS	(λ)
AL Q 1	0.73	UWES 1	0.79	EBCS 1	0.84
AL Q 2	0.71	UWES 2	0.86	EBCS 2	0.85
AL Q 3	0.73	UWES 3	0.82	EBCS 3	0.84
AL Q 4	0.67	UWES 4	0.85	EBCS 4	0.76
AL Q 5	0.76	UWES 5	0.83	EBCS 5	0.88
AL Q 6	0.71	UWES 6	0.86	EBCS 6	0.89
AL Q 7	0.68	UWES 7	0.76	EBCS 7	0.77
AL Q 8	0.68	UWES 8	0.78	EBCS 8	0.81
AL Q 9	0.67	UWES 9	0.80	EBCS 9	0.81
AL Q 10	0.74			EBCS10	0.73
AL Q 11	0.68				
AL Q 12	0.69				
AL Q 13	0.64				
AL Q 14	0.71				
AL Q 15	0.71				
AL Q 16	0.69				

Note: $n=457$

λ = Factor loadings

The Chi-Square value is a general measure for evaluating overall model fit (Bentler, 1990). However, Schumacker and Lomax (2010) suggest that determination of model fit solely on the basis of χ^2 may lead to erroneous interpretations of model fit due to the sensitivity of χ^2 values to population size (Bentler & Bonnet, 1980; Jöreskog & Sörbom, 1993). Schumacker and Lomax (2010) stated that population sizes over 200 observations have a tendency to indicate a significant probability level leading to erroneous interpretations of model fit. From Table 8 below, the general chi-square was significant ($\chi^2= 2850.88$; $df = 560$, $p<0.001$), which indicates a non-acceptable model-data fit, but due to the fairly large size ($n = 457$) of the research sample (Schumacker & Lomax, 2010), the

adjusted chi-square was considered. The adjusted chi-square is obtained by dividing the chi-square by the degrees of freedom - χ^2/df . In this case, the adjusted chi-square was ($\chi^2/df = 5.09$) was within the acceptable range of recommendation. The recommendation for adjusted chi-square ranges from as high as 5.0 high to as low as 2.0 (Tabachnick & Fidell, 2008; Wheaton et al., 1977).

Table. 8 Initial Confirmatory Factor Analysis (CFA)

Model fit indices	χ^2	<i>Df</i>	χ^2/df	RMSEA	SRMR	GFI	NNFI	CFI
Initial model	2850.88	560	5.09	0.09	0.42	0.78	0.81	0.83

Correspondingly, other model fit indices showed a poor fitting measurement model. The Root Mean Square Error of Approximation (RMSEA) tells how well the model, with unknown but optimally chosen parameter estimates would fit the population's covariance matrix (Schumacker & Lomax, 2010). RMSEA below 0.08 shows a good fit (Schumacker & Lomax, 2010). For this measurement model, RMSEA was 0.09. Therefore, the model is considered a poor fit. The measurement model had a Standardized Root Mean Square Residual (SRMR) of 0.42, also showing a very poor fitting model because the values for the SRMR range from zero to 1.0 with well-fitting models obtaining values less than .05 (Schumacker & Lomax, 2010).

Two other fit values considered showed the inadequacy of model. The Goodness-of-Fit statistic (GFI) calculates the proportion of variance that is accounted for by the estimated population covariance (Tabachnick & Fidell, 2008). The study GFI was 0.78 indicating that approximately 78% of the variance and covariance of the research measurement model could be explained by the research

data set (Kline, 2005). A GFI above 85 is considered acceptable fit (West, Taylor, & Wu, 2012). According to Imandin, Bisschoff, and Botha (2016) the Non-Normed Fit Index (NNFI) compares chi-square for the model tested to one from a so-called null model (Cangur & Ercan, 2015). The NNFI of the initial model was .81, but the recommended level is for NNFI to be above 90 (Newsom, 2012). The Comparative Fit Index (CFI) assumes that all latent variables are uncorrelated and compares the sample covariance matrix with this null model (Bentler, 1990). A cut-off rule of $CFI \geq 0.90$ was initially advanced. However, recent studies have shown that a value greater than 0.90 is needed to ensure that poorly specified models are not accepted (Bentler, 1990). The measurement model CFI was 0.83 further indicating issues with the model fit.

Given that most of the fit indices fell outside the recommended values, some suggested modifications were performed based on recommendations by Schumacker & Lomax (2010). A benefit of CFA is the opportunity of evaluating different possible measurement models systematically to find the most appropriate fit of indicators, scales, and subscales for use in future research based on theory, fit statistics, and comparison of alternative models (Bryant & Baxter, 1997). All justification for modifications were based on a combination of theory and statistical results (Kenny, 2014; Kline, 2011) and the respecified model was subsequently reevaluated to verify it fits the data better than the previous models (Schumacker & Lomax, 2004). Alternate views on respecifications exist and they contend that respecifications should not be undertaken at all in research Brannick (1995).

However, in this study there was theoretically sound justification to respecify the model. However, this could be a limitation of this study (Chin, 1998).

The following suggested modifications had the highest correlation within the model and provided the biggest reduction in the chi-square: error covariance between the latent variables of “Authentic” and “ethical”, Authentic and engagement, “Ethical” and “Engagement”. A comparison of the modified model to the initial model showed significant fit indices improvement: $\chi^2 = 1481.51$, $df = 557$, $p < .001$; GFI = .85; NNFI =.92; CFI = .92; SRMR = .04; RMSEA = .06.

Table 9

Overall Confirmatory Factor Analysis (CFA)

Model fit indices	χ^2	<i>Df</i>	χ^2/df	RMSEA	SRMR	GFI	NNFI	CFI
Initial model	2850.88	560	5.09	0.09	0.42	0.78	0.81	0.83
Modified model	1481.51	557	2.66	0.06	0.03	0.85	0.92	0.93

This modified model was utilized in all subsequent analyses given it provided a satisfactory fit to the data and showed acceptable item-to-factor scale validity based on the factor loadings CFA (Hair et al., 2010). Thus, it can be said that the measurements of authentic leadership, employee engagement, and ethical culture are valid and reliable specification in this study.

Structural equation model (SEM)

Upon confirming the goodness of fit for the measurement model, I used structural equation modeling (SEM) to test the hypotheses with Lisrel 9.2 statistical analysis package (Jöreskog & Sörbom, 2001). SEM allows researchers to examine measurement errors and both direct and indirect structural relationships among

variables (Kim, 2014). The latent variables explored in the analysis were authentic leadership, employee engagement, and ethical culture. Based on three model fit indices (GFI, CFI, and AGFI) and two error term detection indexes (RMSEA and SRMR), the hypothesized three-factor measurement modified model yielded an adequate fit: $\chi^2 = 1481.51$, $df = 557$, $p < .001$; GFI = .85; NNFI =.92; CFI = .92; SRMR = .04; RMSEA = .06.

Table 10. SEM Results from Hypothesized Structural Model

Model fit indices	χ^2	<i>df</i>	χ^2/df	RMSEA	SRMR	GFI	NNFI	CFI
Hypothesized model	1481.51	557	2.66	0.06	0.03	0.85	0.92	0.93
Alternative Model 1	1336.31	554	2.41	0.05	0.03	0.86	0.93	0.94
Alternative Model 2	1240.9	551	2.25	0.05	0.03	0.87	0.94	0.95

The SEM results in Table 10 above indicated that the hypothesized relationship was built on sound theory suggesting making major changes to the model would make little conceptual sense given the constructs involved (Hair Jr. et al., 2010). However, just because a model fits a data set well does not mean that it is the only model that fits the data well or nearly as well (Raykov & Marcoulides, 2001). Therefore, two alternative models with minor changes were examined, and the results were compared to the hypothesized model. To accomplish this, two alternative models based on theoretical appropriateness were tested using the Lisrel suggested modification indices by identifying paths and relationships that might deserve consideration of removal or addition to the theoretical model (Hatcher, 1994).

Examination of modification indices for the model in Appendix G revealed three modifications that were meaningful both conceptually and statistically. These indices suggested modifying the model by freely estimating the associations between error terms in items UWES 6 (engagement) and EBCS 6 (innovation) - Bhatnagar (2012) has showed a connection between innovation and employee engagement. Finally, freely estimating the associations between error terms items UWES 8 (engagement) and EBCS 7 (organizational culture) and also between UWES 9 (engagement) and EBCS 8 (organizational culture) - Karatepe and Aga (2016) and many others, have suggested that positive, employee-focused management practices that are consistent with the values espoused by the organizational culture and values are likely to inspire employee action (Stock, McFadden, & Gowen, 2007). Similar theory based free associations between error terms based on modification indices recommendation were conducted as shown in Appendix H.

Results displayed in Table 11 above showed that the full model provided a fit of ($\chi^2 = 1481.51$, $df = 557$, $p < .001$), the result of alternative model 1 slightly improved the model fit ($\chi^2 = 1336.31$, $df = 554$, $p < .001$), while alternative model 2 significantly improve the model fit ($\chi^2 = 1240.90$, $df = 551$, $p < .001$) - Note: Full structural model as drawn by LISREL are included in Appendix. Given the improvement obtained from alternative model 2, the result of this model was used to investigate the influential relationships among the proposed research constructs.

Results of the Hypotheses Tests

To investigate the influential relationships among the hypothesized relationships, the structural model was examined based on the standardized path coefficient (SPC) estimates. The SPC represents standardized regression coefficients that measure the effect of one variable on other variables (Kline, 2005). An obtained *t*-value indicates statistical significance of the SPC under study. A *t*-value greater than |1.96| indicates that SPC estimates are regarded as statistically significant (Kline, 2011).

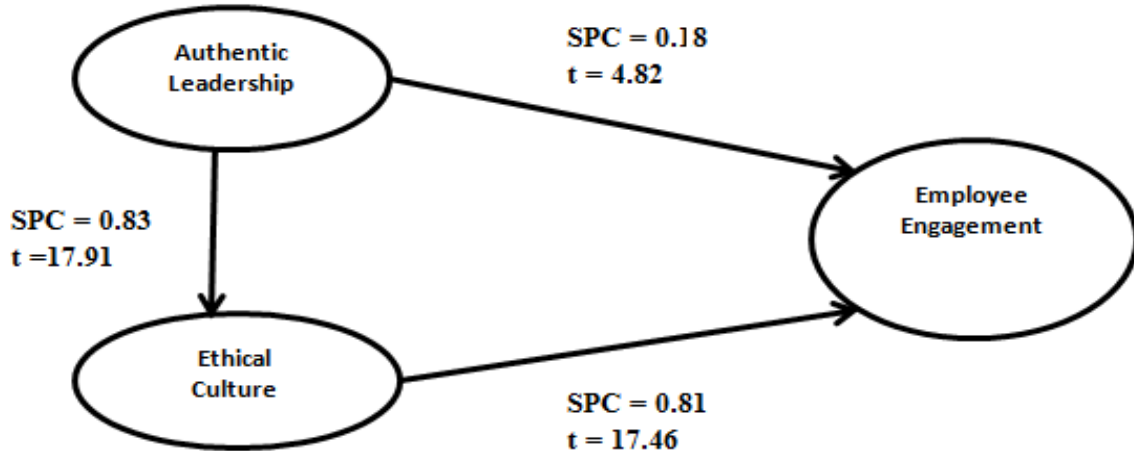


Figure 3. Results of Structural equation model analysis

The results in figure 3 above showed that all hypothesized relationships among the three latent variables were statistically supported. Authentic leadership had a significant and positive impact on employees engagement (SPC = 0.18, $t = 4.82$) supporting H1. Authentic leadership had a significant positive impact on ethical culture (SPC = 0.83, $t = 17.91$) supporting H2. Ethical culture positively influenced work engagement (SPC = 0.81, $t = 17.46$), supporting H3.

To test the mediating effect of ethical culture on the relationship between authentic leadership and employee engagement in H3a, I examined the direct and indirect standardized path coefficients among latent variables.

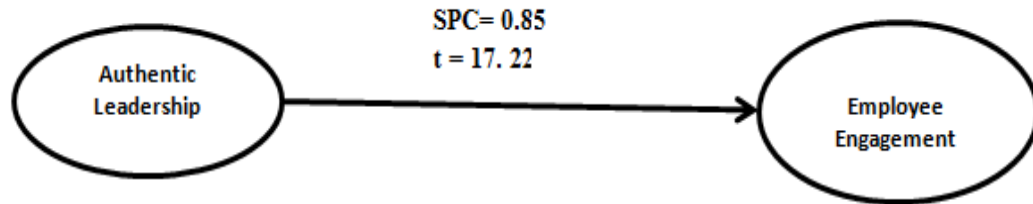


Figure 4. Direct path from Authentic Leadership to Employee Engagement

In the unmediated model shown in Figure 4 above, the direct standard path coefficient between leadership authenticity and employee engagement yielded $SPC = 0.85, t = 17.22$. Comparatively, the direct standard path coefficient between leadership authenticity and employee engagement was reduced to $SPC = 0.18, t = 4.82$ in the mediated in Figure 4 above. Therefore, this result indicated a partial mediation effect of ethical culture on the relationship between authentic leadership style and employee engagement in Nigerian organizations, thus partially supporting H3a.

Summary of the Chapter

This chapter reported research the findings. First, respondents' demographics associated with the three participating Nigerian organizations were presented. Next, assumptions requisite to conducting multivariate analysis were

checked and verified to ensure conformity to statistical standards in normality, homoscedasticity, multicollinearity, independence of errors and independence of variables. Further, descriptive statistics of the constructs (means, standard deviations, scale reliabilities and zero-order correlation coefficients) was estimated and reported.

Confirmatory factor analysis (CFA) was used to verify the instruments used in this study to ensure that the measuring of authentic leadership, employee engagement, and ethical culture were valid and reliable in the Nigerian context. Structural equation modeling results supported the hypothesized model, indicating that authentic leadership had a positive and statistically significant influence on employees engagement (SPC = 0.18, $t = 4.82$) and ethical culture (SPC = 0.83, $t = 17.91$) supporting H1 and H2, respectively. The testing of the hypothesized model also yielded a positive and statistically significant impact of ethical culture on employee engagement (SPC = 0.81, $t = 17.46$), confirming H3. The direct standard path coefficient between authentic leadership and employee engagement in the unmediated model yielded SPC = 0.85, $t = 17.22$. Yet, the direct standard path coefficient between leadership authenticity and employee engagement was reduced to SPC = 0.18, $t = 4.82$ in the mediated model, indicating a partial mediation effect of ethical culture on the relationship between authentic leadership style and employee engagement in Nigerian organizations, thus partially supporting H3a.

Table 11. Summary of results

#	Hypothesis	Result
H1	In Nigerian organizations, authentic leadership behaviors will have a positive impact on employee engagement.	Supported
H2	In Nigerian organizations, authentic leadership behaviors will have a positive impact on ethical culture.	Supported
H3	In Nigerian organizations, ethical culture will have a positive impact on employee engagement.	Supported
H3a	In Nigerian organizations, ethical culture will mediate the relationship between authentic leadership and employee engagement.	Partially Supported

Chapter 5

Discussion, Implications, Future Research, and Conclusion

In this chapter, I first briefly recapture the present study, followed by a discussion of the results. I then discuss the subsequent implications of the results for HRD research and practice. I further highlighted implications for practice within Nigerian organizations and international human resource development. Finally, I conclude the chapter with the limitations experienced in the study and made recommendations for future research immediately following was my general closing remarks.

Summary of the Study

The critical influence of leadership on employees and organizational performances has been increasingly studied and discussed in the management and HRD literature (Bohn & Grafton, 2002). However, little attention has been paid to how authentic leadership behavior influences and changes employee engagement (Avolio et al., 2004; Luthans & Avolio, 2003) and ethical culture (Brown & Trevino, 2006), particularly in the Nigerian context. Authentic leadership is a relatively new topic of research in the management and the HRD domains (Peus et al., 2012) and it has been said to be a leadership style that allows leaders and organizations to meet the raised expectations of fairness, morality, and social responsibility held by employees and organizational stakeholders (Kiersch, 2012).

This study was designed to examine the relationships between authentic leadership, employee engagement, and ethical culture in Nigerian organizations. Survey data collected from 457 respondents in three Nigerian organizations was used to test the following four hypotheses: Hypothesis 1: In Nigerian organizations, authentic leadership behaviors will have a positive impact on employee engagement. Hypothesis 2: In Nigerian organizations, authentic leadership behaviors will have a positive impact on ethical culture. Hypothesis 3: In Nigerian organizations, ethical culture will have a positive impact on employee engagement. Hypothesis 4: In Nigerian organizations, ethical culture will mediate the relationship between authentic leadership and employee engagement.

Upon examining statistical appropriateness and confirming the acceptable validity and reliability of the data, a structural equation modeling (SEM) approach was used to examine how authentic leadership behavior directly or indirectly influences employee engagement and ethical culture in Nigerian organizations. Results indicated that authentic leadership had a statistically significant direct positive influence on employees engagement ($SPC = 0.18, t = 4.82$) and on ethical culture ($SPC = 0.83, t = 17.91$) supporting H1 and H2. This reaffirms the results of the previous studies that showed authentic leadership influencing organizational performance via employee engagement and ethical culture (Hmieleski et al., 2012; Khan, 2010; Jensen & Luthans, 2006; Walumbwa et al., 2011). The hypothesized model also yielded a statistically significant direct positive impact of ethical culture on employee engagement ($SPC = 0.81, t = 17.46$), supporting H3 as observed in prior studies (Hyvönen et al., 2010; Kinnunen et al., 2008). Finally, Lisrel output

indicated that the direct standard path coefficient between leadership authenticity and employee engagement was significantly reduced to ($SPC = 0.18, t = 4.82$) in the mediated model from ($SPC = 0.85, t = 17.22$) unmediated model. Therefore, the result indicates a partial mediation effect of ethical culture on the relationship between authentic leadership style and employee engagement in Nigerian organizations, thus partially supporting H3a. This shows that authentic leadership has an indirect influence on the employee engagement through the ethical culture they create in their organizations as affirmed in previous studies (Clapp-Smith et al., 2009; Silva et al., 2012).

Discussion

Results from this analysis indicate that authentic leadership has a positive relationship with employee engagement and ethical culture. Ethical culture also showed to positively influence employee engagement and at the same time, it mediates the relationship between authentic leadership and employee engagement in the Nigerian organizations studied.

Authentic leadership has shown to positively impact employee engagement and organizational performance (Peterson, Smith, Martorana, & Owens 2003), successful work teams, high morale, and high performance (Avolio & Bass, 2002; Day, Zaccaro, & Halpin, 2004). Although few studies have focused on the relatively nascent construct of authentic leadership (Kelloway, Weigand, McKee, & Das, 2013) and particularly inadequate attention has been given to this construct in the Nigerian context, this study provides additional empirical evidence on the impact of authentic leadership on Employee engagement. This is critical because

engaged employees excel in their work and work well with clients, which can improve consumer satisfaction, loyalty, and organizational performance (Dikkers, Jansen, De Lange, Vinkenburg, & Kooji, 2010). Hypothesis 1 in this study showed authentic leadership positively influencing employee engagement in the sampled Nigerian organizations. This is similar to the findings from the only other empirical study on authentic leadership in Nigerian organizations (Emuwa, 2013).

Findings from Hypothesis 1 in this study are consistent with previous studies conducted in other cultural contexts (Dirks & Ferrin, 2002; Hassan & Ahmed, 2011) that show authentic leadership behavior significantly influencing employee engagement and response. Leaders by modeling authentic behaviors such as displaying self-awareness, expressing relational transparency, working from an internalized moral perspective, and making decisions based on a balanced process help their employees become authentic followers, which in turn, fosters positive work attitude and behavior (Gardner & Schermerhorn Jr., 2004; Kim, 2014).

Furthermore, as authentic leaders exemplify high moral standards and display quality of honesty, integrity, and transparency, these values are transmuted to their work environment as noted by Kim (2014). Hypothesis 2 predicted that authentic leadership positively influenced ethical culture in Nigerian organizations. This result is substantiated by the findings from other studies conducted in both western and non-western contexts, that show authentic leaders creating positive and ethical culture in their organization by displaying high levels of morality and ethicality, which is invariably modeled by employees leading to increased employee engagement and organizational performance (Kim, 2014).

Employee engagement is a critical factor because of the various desirable outcomes it has for organizations (Luthans, Youssef, & Avolio, 2007). However, employees on a daily basis have to make choices and decisions that are primarily guided by the ethical culture in their organizations (Young, 2012). The result from Hypothesis 3 suggested that ethical culture within Nigerian organizations has a positive relationship with employee engagement. Employees who perceive their organizations as providing ethical culture have the propensity to become actively engaged, while misconduct or unethical culture erodes employee engagement (Toor, 2009). This result suggests that one way to increase organizational performance via employee engagement is to create and foster a positive ethical culture in the organizations. This can be accomplished through actions and decisions of organizational leaders, specifically authentic leaders.

A significant link between authentic leadership (Jensen & Luthans, 2006), employee engagement (Kapp & Parboteeah, 2008), and ethical culture (Toor, 2009) in Nigerian organizations was established throughout this study. Hypothesis 3a posited that ethical culture could be a possible mediator of the relationship between authentic leadership and employee engagement. The result of mediation analysis in this study showed that ethical culture does partially mediate the effect of authentic leadership on employee engagement. Leaders who show authentic behaviors as perceived by the employees in the sampled Nigerian organizations have a direct and indirect influence on the engagement level through the ethical culture they create in their organizations. As leaders try to influence employee engagement in their

organizations by modeling authentic leadership behaviors, these leaders need to be aware of the importance of the ethical culture they are creating.

A number of Nigerian studies exhibited the possibility of cultural interference in their findings. For example, Emuwa (2013) did not find support for her predicted moderating effect of procedural justice on the relationship between authentic leadership and commitment. Nigeria is characterized as a high power culture (Hosftede, 2001), and Walumbwa et al. (2010) reported that employees in high power distance cultures are more likely to maintain a formal relationship with the leader which could limit their meaningful interactions with authentic leaders.

Another Nigerian study that used literature review to analyze teacher job satisfaction in the context of Herzberg's two-factor theory found that the theory lacked full applicability and transferability to the Nigerian context. In that study, employee pay was a significant motivator of Nigerian schoolteacher's job satisfactions (Evans & Olumide-Aluko, 2010). This highlights the need for more culturally adept management and HRD research, and it supports the assertion that business strategy should be based aligned to local cultural context (Wang et al., 2005).

Implications

This section covers implications for HRD theory building and research and practical implications for organizational behavior and leaders of organizations.

Research Implications

The first major contribution of this study to HRD research is conducting of an empirical study to validate the authentic leadership construct in Nigerian organizations. Many researchers (Avolio & Gardner, 2005; Gardner et al., 2011) have conceptually proposed how authentic leadership influences positive organizational outcomes, yet this impact has not been sufficiently studied (Kim, 2014). The results from the hypothesized model in this study provide empirical support for the impact of authentic leadership on employee engagement and ethical culture with international evidence from Nigerian organizations.

These results corroborate past research findings that show a significant relationship between authentic leadership and desirable organizational outcomes like employee engagement, behavior, and performance (Avolio et al., 2004; Zhu et al., 2005) and ethical culture (Toor & Ofori, 2009). By providing explanations on how authentic leadership behavior produce favorable organizational outcomes and by comprehensively examining authentic leadership theory and empirically testing it in an international context, this study makes a significant contribution to understanding the authentic leadership construct.

The second implication of this study for the HRD domain relates to the debate and confusion on the conceptualization and understanding of the concepts of authentic leadership (Johnson & Reiman, 2007) and employee engagement (Little & Little, 2006). These two concepts are relatively new, and many ambiguities surround their definition and delineation from other similar constructs. Only in recent years has the concept of authenticity been clarified and refined through

theoretical developments and empirical research by researchers and practitioners (Kernis, 2003; Ryan & Deci, 2001, 2003). Up until 2010, the majority of the scholarly publications were written to develop or extend the theory of authenticity. Just in the last year, has there been an increase in empirical research and the emergence of a few critical reviews (Gardner et al., 2011). According to McKee (2013), only 25 empirical articles on authentic leadership had been published during their study. This study contributes one more piece of empirical evidence to the growing body of literature and confirms the influence of authentic leadership behavior on organizational outcomes in the Nigerian context.

Scholars have called for a clear conceptualization and empirical distinction of authentic leadership from other leadership styles and approaches (Cooper et al., 2005). This indicates a need for authentic leadership research to empirically test processes and process variables and measures related to this style of leadership (Walumbwa, Luthans, Avey, & Oke, 2011). This study supports the position of authentic leadership being a root construct that underlies all existing positive leadership approaches (Avolio et al., 2004; Avolio & Gardner, 2005; Gardner et al., 2005). This study adds further empirical evidence on the conceptualization, uniqueness, and the superiority of the authentic leadership construct from all other leadership constructs with international justification from Nigerian organizations.

Significant ambiguity and confusion also pervade the conceptualization of the employee engagement construct (Little & Little, 2006). Although employee engagement remains the focus of much empirical study, differences in the nomological framework of the construct have resulted in differences in the

approaches by which it is measured and operationalized (Christian, Garza, & Slaughter, 2011; Shuck et al., 2013; Viljevac et al., 2012). Again, this study confirmed and validated the construct of engagement and its relationship with the other variables with international evidence from Nigerian organizations. The empirical evidence of employee engagement as a unique and measureable construct provided by this study goes a long way in helping researchers clearly differentiate engagement from other constructs, which is a significant contribution to HRD theory.

The final implication for HRD research relates to the validation of an organizational ethical culture measurement instrument. Significant confusion in the understanding of ethical culture in organizations persists because of the underdevelopment of this construct (Treviño & Youngblood, 1990). Brown and Treviño noted that a standard definition of ethics is difficult to obtain. Even more challenging is how researchers and practitioners foresee ethics application in organizations (McPherson, 2013). Besides, it has been nearly impossible to measure ethical culture in organizations, partly because only a few valid instruments exist for evaluating and measuring the ethical culture of organizations (Kaptein, 2008; Treviño *et al.*, 1998).

Two relatively new measuring instruments have typically been used to measure ethical culture: Corporate Ethical Virtues scale - CEV (Kaptein, 2008) and The Ethical Business Culture Survey - EBCS (Ardichvili et al., 2009). In this study, the EBCS scale was used to measure ethical culture. As highlighted earlier, the EBCS scale is a relatively new instrument in the HRD research and has not been

revalidated by other studies since its originators initial validation. This is the only other known study to empirically test the validity of the EBCS beyond the initial validation conducted by the measurement scale originators (Ardichvili et al., 2009). This is a significant implication and contribution to the HRD theory and research building. Findings from this study support the scale reliability as noted by Ardichvili et al. (2009). Thus, the EBCS scale is recommended for broad use in evaluating the ethical culture of organizations given the international evidence of its reliability from Nigerian organizations (Ardichvili et al., 2009; Kaptein, 2008).

Practical Implications

The results of this study pointed to a number of implications for HRD practice: the need to design and implement programs that develop authentic leadership behavior in current and future organizational leaders; the need for leaders and employees to understand the importance of engagement and its influence on organizational success; and the need for a deliberate focus on establishing ethical culture within organizations.

In today's world and in times of rapid change, people need direction and meaning in their work (Gardner et al., 2005) and there is a desperate need for leaders who have high moral standards and transparently engage and lead followers (Avolio & Gardner, 2005). Authentic leaders have shown to be the type of leaders needed for times like this because they create trusting relationships with their subordinates and employees enjoy working in such organizations (Hassan & Ahmed, 2011). Authentic leadership offers individual, team, and organizational benefits that other leadership approaches do not (Billsberry & North-Samardzic,

2016). Authentic leaders create greater trust in leadership (Wong & Cummings, 2009), higher levels of commitment to organizations (Walumbwa et al., 2008), and greater levels of individual performance (Leroy, Anseel, Gardner, & Sels, 2012). Empirical evidence from this study showed that authentic leadership leads to positive organizational outcomes and performance via employee engagement and ethical culture as also noted by previous studies (Wong & Cummings, 2009; Clapp-Smith et al., 2009). It is recommended that organizations develop programs that identify current and future leaders and train them to become authentic leaders (Diddams & Chang, 2012).

Organizations must provide the opportunity for training that focuses on the “what” of leadership instead of the “how” (Spillane, 2005), which produces genuine, authentic leadership. Authentic leadership has been shown to be the bedrock of all positive leadership and is capable of producing desirable individual and organizational outcomes, especially in turbulent and challenging times. (Avolio & Gardner, 2005; Avolio et al., 2004). Nigeria as a country is at a crossroad, and poor leadership has been a critical issue that has bedeviled the country for decades. If Nigerian leaders adopt the authentic leadership model, it can be suggested that national and organizational outcomes could be positive for Nigerian organizations and the entire nation.

The consequences of employee engagement are positive (Saks 2006) given the connection between employee engagement and business results (Harter et al., 2002). Engaged employees have ‘passion for work’ (Truss et al., 2006), which provides a competitive advantage to their organizations (Shah et al., 2011). To

develop and maintain high levels of active engagement among employees, HR practitioners must address critical issues that have been noted globally to be the key factors in managing engagement; career development, leadership, and empowerment (Kular, Gatenby, Rees, Soane, & Truss, 2008). Career development particularly is a key factor because when employees are provided with opportunities to develop their abilities, learn new skills, acquire new knowledge and realize their potential, it could lead to significant employee engagement (Kular et al., 2008).

Finally, HR practitioners can implement several other management activities, such as providing meaningful and challenging work, creating a supportive work environment, a work-life balance approach, and building positive relationships among employees and between employees and supervisors (Richman et al., 2010; Shuck & Wollard, 2010). These actions when enacted by HR leaders will lead to significant levels of employee and organizational performance.

Successful organizations are distinctively ethical in their culture (Ardichvili et al., 2009; Brown & Mitchell, 2010). Organizational ethical culture influences employee commitment, morale, productivity, and even mental and physical fitness (Frisch & Huppenbauer, 2014). Conversely, significant loss of profit occurs from unethical behavior in organizations (Dembinski, 2011). Ethics in organizations is a result of practice-based interactions among multiple organizational actors and outside stakeholders, and are highly interpretive in nature (Knights & O'Leary, 2006). Ethical thinking and behavior can be learned and internalized through these interpretive interactions when they are properly aligned in company culture (Knights & O'Leary, 2006). Therefore, HR practitioners must create corporate

policies and procedures that actively support and encourage ethical behavior and compliance to all laws and regulations within their organizations.

Cranenburg and Arenas (2014) found that when ethical dilemmas arise, ethical violations occur in the context of business decisions because senior corporate leadership did not possess a positive moral structure to influence decision-making. HR practitioners should design programs that train and encourage leaders to pursue ethical approaches in their decisions. This helps establish a moral culture that ensures long-term sustainability (Bauman, 2011; Groves & LaRocca, 2011). Finally, given that researchers have shown apparent links between successful organizations and ethical business practices by leaders (Savage-Austin & Honeycutt, 2011; Su, 2014), HR practitioners should imbibe and stress the need for authentic leadership development in their organizations given that authentic leaders have shown to be capable of creating ethical cultures in organizations (Shamir & Eilam, 2005).

Limitations

Although the research model was developed through scrupulous literature review and the study findings supported the hypothesized relationships examined in this study, a number of limitations were experienced and needed to be acknowledged.

The first limitation arose from the use of previously developed and validated instruments designed for use in the United States. This study was conducted in Nigeria, where there is a significant contextual difference between the United States and Nigeria. The English language was used to create and validate all the scales in

this study, and English is Nigeria's official language. However, a contextual difference still exists between the two countries. To address this issue, a pilot study was conducted to determine if meanings stayed the same when surveys are taken in the Nigerian context. Results from the pilot justified the validity of scales in the Nigerian context.

The use of self-reported data is predisposed to common method variance - CMV (Karatepe & Olugbade, 2009). CMV is the "variance that is attributable to the measurement method rather than to the construct of interest" (Bagozzi & Yi, 1991, p. 426). Given this possibility, data was collected from three different organizations located in different cities and representing different industries in Nigeria for this study (Karatepe, & Olugbade, 2009; Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). The variability in data sources could help in reducing the challenge of CMV. The limitation of CMV may prevent to inferences of causality between/among the variables under study. Thus, cautions are needed to generalize the findings from this study.

A final limitation is the cross-sectional nature of the study give the method and data collection timeframe. This also may prevent any causal inferences (Mari Huhtala et al., 2011). A recommended way to avert and prevent this issue is to ensure that variables examined and hypothesized relationships are theory-based (Bryman & Bell, 2011). In this study, the three variables considered and the hypothesized relationships were based on extant literature, current scholarly and practitioner interest.

Suggestions for Future Research

Three suggestions for future research emerged from this study. Evidence suggests that certain employees score the highest on engagement measurements across diverse domains. Further research is imperative to investigate the attitudes and attributes these employees display. Once these vital characteristics are identified, managers can attempt to design programs and training that could duplicate and maintain these characteristics throughout their organizations.

Perceptions of HRD practices (training opportunities and career development opportunities) could influence the relationship between the variables examined in this study (Gebauer et al., 2008; Truss et al., 2006). Surprisingly, to date, very few empirical studies have explored how employee perceptions of HRD practices within organizations may influence the interaction of the variables in this study. Therefore, it is recommended that future studies should include employee perception of HRD practices as possible moderators of the relationship. This is particularly important for Nigerian organizations given that Nigeria is currently transitioning to a knowledge-based economy, further studies HRD may help inform organizations and leaders on the best approaches to profitability and long-term success (Rasheed & Sagagi, 2015).

Finally, it is recommended that longitudinal studies that test these variables in Nigerian organizations are conducted. This will help in building more empirical data and evidence that can further the understanding of the constructs of authentic leadership, employee engagement, and ethical culture. A minimum of three years of

data will be required to be able suggest causal relationships, generalization, and to make inferences among these variables in Nigeria (Davidson, 1970).

Concluding Remarks

Leadership is an important topic in the HRD, management, and organization behavior domains because of the unique and indispensable role leadership plays in shaping the overall success and direction of organizations (Roncesvalles & Sevilla, 2015). Authentic leaders are keenly aware of their values and beliefs. They have the ability to transform individuals and organizations, create meaningful change, and inspire others. They are self-confident, genuine, trustworthy, focused on building others' strengths and broadening their thinking and creating an organizational environment that is positive and engaging (Avolio & Gardner, 2005; Gardner et al., 2005).

Authentic leadership behavior leads to positive team outcomes (Hannah, Walumbwa, & Fry, 2011) as well as firm financial performance (Clapp-Smith et al., 2009). Authentic leaders produce desirable individual and organizational outcomes like employee engagement and ethical culture, especially in turbulent and challenging times (Avolio & Gardner, 2005). Therefore, leadership in organizations ought to be authentic to be effective and successful over the long term (Hassan & Ahmed, 2011).

Employee engagement is critical for measuring the health and long-term sustainability of organizations (Piersol, 2007). At the individual level, employee engagement leads to reduce burnout and lower levels of stress leading to greater work-life balance (Sanchez & McCauley, 2006). At the organizational level,

employee engagement leads to reduce turnover intentions and actual turnover, increase productivity, improve customer satisfaction, sales growth, and shareholder return (Truss, Soane, Edwards, Wisdom, Croll, & Burnett, 2006; Welbourne, 2007). Authentic leaders assist employees in discovering their purposes, organizing their work, show a keen interest in their professional and career progression, and offering guidance as needed. These positive, authentic behaviors lead to increased employee engagement (Schaufeli & Salanova, 2007). Organizations interested in actively engaging their employees are encouraged to pursue authentic leadership strategies because of its impact on employees

Employees have a higher propensity to choose ethically based decisions if organizations use ethical guidelines for resolving problems (Chen et al., 2014). When organizational leadership overlooks corruption or unethical behavior, it often negatively affects employee engagement, behavior, trust, and, eventually, turnover (Brown & Treviño, 2006). Organizational ethical culture is the foundation for all positive employee behaviors, and leadership behavior determines ethical culture (Ardichvili et al., 2009; Brown & Treviño, 2006). Authentic leaders can create ethical culture within organizations, making it the imperative choice of leadership for organizations.

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Appendix A: IRB Approval

The Institutional Review Board at of the University of Texas at Tyler granted approval to conduct this study (reference IRB #SP2016-102) on 27 April 2016. A copy of the approval letter can be found below.



THE UNIVERSITY OF TEXAS AT TYLER
3900 University Blvd. • Tyler, TX 75799 • 903.565.5774 • FAX: 903.565.5858

Office of Research and
Technology Transfer

Institutional Review Board

April 27, 2016

Dear Mr. Peter,

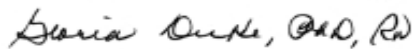
Your request to conduct the study: *The Impact of Authentic Leadership Behavior on Organizational Ethical Culture and Employee Engagement in Nigeria*, IRB #SP2016-102 has been approved by The University of Texas at Tyler Institutional Review Board as a study exempt from further IRB review. This approval includes a waiver of signed, written informed consent. In addition, please ensure that any research assistants are knowledgeable about research ethics and confidentiality, and any co-investigators have completed human protection training within the past three years, and have forwarded their certificates to the IRB office (G. Duke).

Please review the UT Tyler IRB Principal Investigator Responsibilities, and acknowledge your understanding of these responsibilities and the following through return of this email to the IRB Chair within one week after receipt of this approval letter:

- Prompt reporting to the UT Tyler IRB of any proposed changes to this research activity
- **Prompt reporting to the UT Tyler IRB and academic department administration will be done of any unanticipated problems involving risks to subjects or others**
- Suspension or termination of approval may be done if there is evidence of any serious or continuing noncompliance with Federal Regulations or any aberrations in original proposal.
- Any change in proposal procedures must be promptly reported to the IRB prior to implementing any changes except when necessary to eliminate apparent immediate hazards to the subject.

Best of luck in your research, and do not hesitate to contact me if you need any further assistance.

Sincerely,



Gloria Duke, PhD, RN
Chair, UT Tyler IRB

Appendix B: Informed Consent

THE UNIVERSITY OF TEXAS AT TYLER

Informed Consent (Online, Anonymous) to Participate in Research

Institutional Review Board # SP2016-102

Approval Date: 27 April, 2016

You have been invited to participate in this study, titled, The Impact of Authentic Leadership Behavior on Organizational Ethical Culture and Employee Engagement in Nigeria. The purpose of this study is to examine how authentic Leadership behavior can influence organizational ethical culture and employee engagement in Nigerian organizations.

Your participation is completely voluntary, and if you begin participation and choose to not complete it, you are free to not continue without any adverse consequences. If you agree to be in this study, we will ask you to do the following things: Complete the following survey. It should take you a maximum of 15 minutes to complete this survey.

We know of no known risks to this study, other than becoming a little tired of answering the questions, or you may even become a little stressed or distressed when answering some of the questions. If this happens, you are free to take a break and return to the survey to finish it, or, you can discontinue participation without any problems. Potential benefits to this study are: It will add to the knowledge base for scholars and practitioners as well as provide beneficial information to Nigerian organizations and the global society.

I know my responses to the questions are anonymous. If I need to ask questions about this study, I can contact the principle researcher, Adayehi Benjamin Peter at Apeter2@patriots.uttyler.edu , or, if I have any questions about my rights as a research participant, I can contact Dr. Gloria Duke, Chair of the UT Tyler Institutional Review Board at gduke@uttyler, or 903-566-7023.

I have read and understood what has been explained to me. If I choose to participate in this study, I will click "Yes" in the box below and proceed to the survey. If I choose to not participate, I will click "No" in the box.

- Yes, I choose to participate in this study.
- No, I choose to not participate in this study.

If No, I choose to not partici... Is Selected. Then Skip To End of Survey

Appendix C: Introduction Letter

Dear Participant,

Please consider helping me with my dissertation research. I am a doctoral candidate at University of Texas at Tyler. My research is investigating the relationship between authentic leadership, employee engagement, and organizational ethical culture in Nigerian organizations.

Your participation is voluntary and/ or you may cease participation with no adverse consequences at any moment. You would be limited to the completion of an anonymous, 35-item online survey, which should take less than 10 minutes to complete. In appreciation for your valuable input, I will share aggregate result finding that will help your organization improve performance at the end of the study period. Please click the link below to begin the survey.

Survey Link: <http://bpeter.qualtrics.com/>

If you have any questions or would like additional information about my study, please e-mail me at apeter2@patriots.uttyler.edu. You may also contact my adviser, Dr. Greg G. Wang for more details at GWang@uttyler.edu.

Your input is vital to the success of my research and is very much treasured.

Very Respectfully,
Adayehi Benjamin Peter
Doctoral Candidate, College of Business and Technology
University of Texas at Tyler

Appendix D: Authentic Leadership Questionnaire (ALQ)

	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
I can list my three greatest weaknesses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My actions reflect my core values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I seek others' opinions before making up my own mind.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I openly share my feelings with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can list my three greatest strengths.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not allow group pressure to control me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I listen closely to the ideas of those who disagree with me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I let others know who I truly am as a person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I seek feedback as a way of understanding who I really am as a person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other people know where I stand on controversial issues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not emphasize my own point of view at the expense of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rarely present a "false" front to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I accept the feelings I have about myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My morals guide what I do as a leader.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I listen very carefully to the ideas of others before making decisions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I admit my mistakes to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

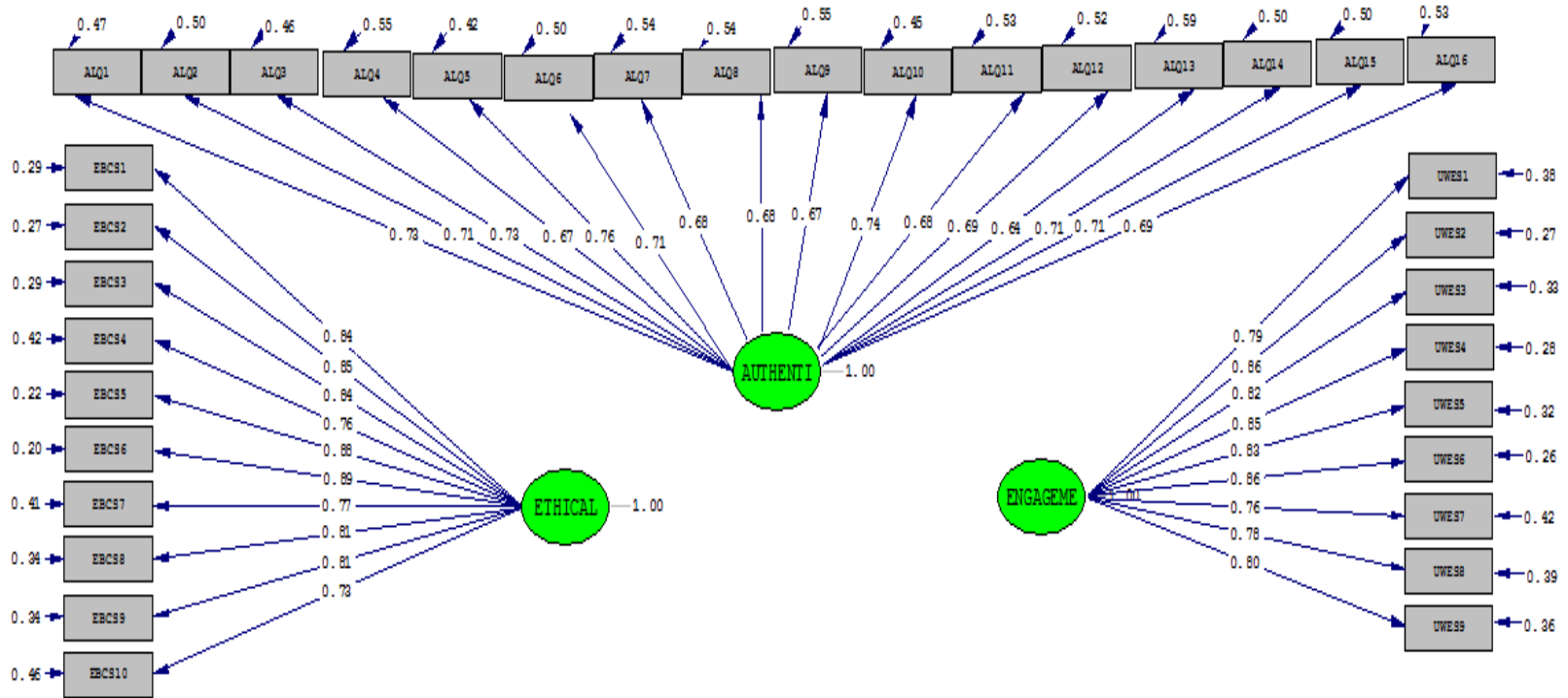
Appendix E: The Utrecht Work Engagement Scale (UWES)

	Never	Almost Never	Rarely	Some- times	Often	Very Often	Always
At my work, I feel bursting with energy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At my job, I feel strong and vigorous.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am enthusiastic about my job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My job inspires me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I get up in the morning, I feel like going to work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel happy when I am working intensely.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am proud of the work that I do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am immersed in my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I get carried away when I am working.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix F: The Ethical Business Culture Survey (EBCS)

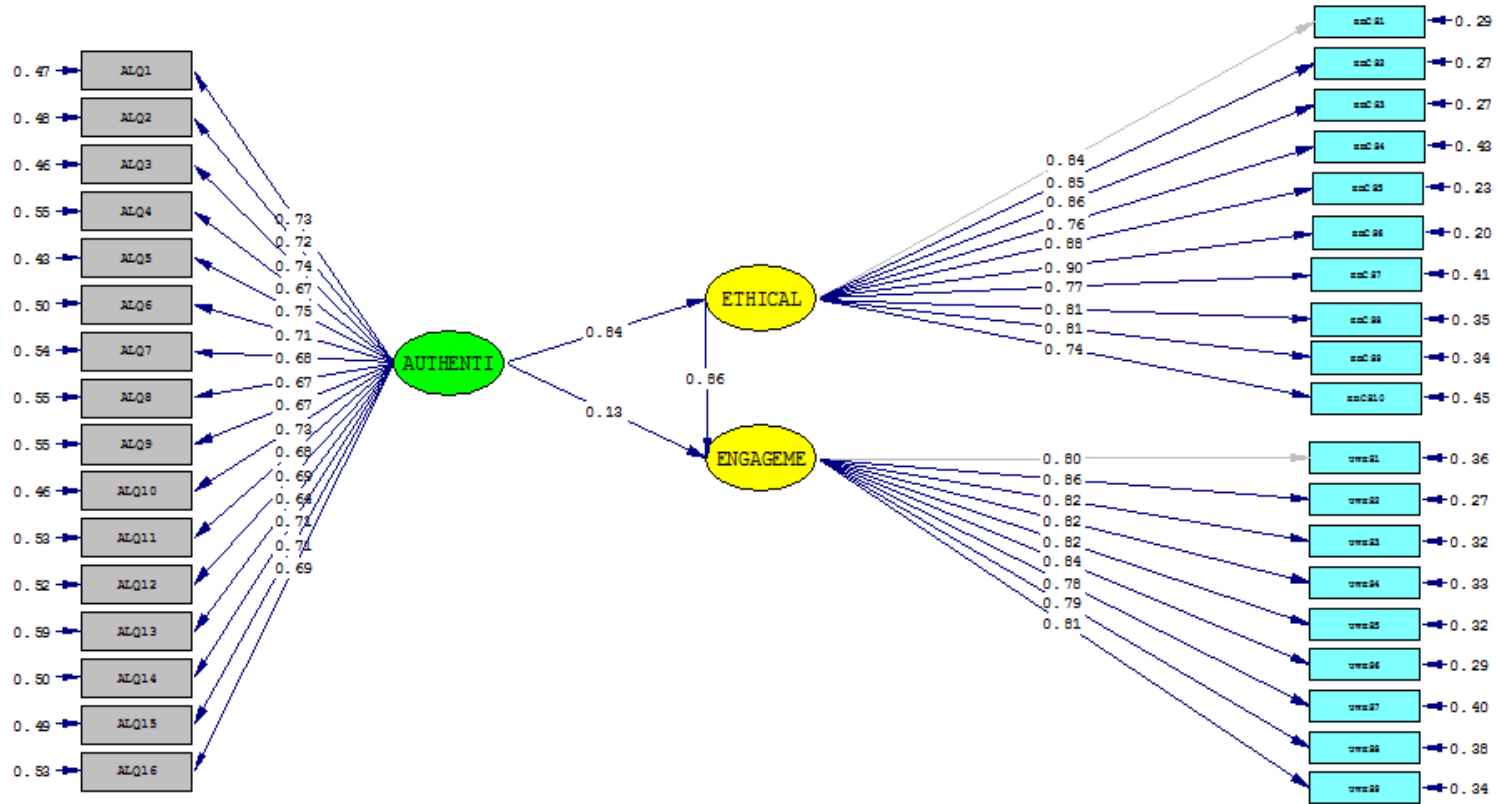
	Strongly disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
The organization strives to build relationships of trust and respect with its stakeholders (e.g., customers, suppliers, employees, owners and community).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The organization's values form the basis for all aspects of how the organization conducts its business.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The organization balances the drive for profit with the need for delivering customer value.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Senior leaders lead by example of personal integrity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Senior leaders expect ethical conduct at every level of the company.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a dedication to the quality process that leads to quality products and services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The every-day execution of business processes and functions reflect the organization's values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Business decisions are based on the organization's values, not just profit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The long-term perspective is favored over the short-term perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Senior leaders emphasize that they are building/sustaining a company that will be around for the long-term	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix G: CFA- Initial model



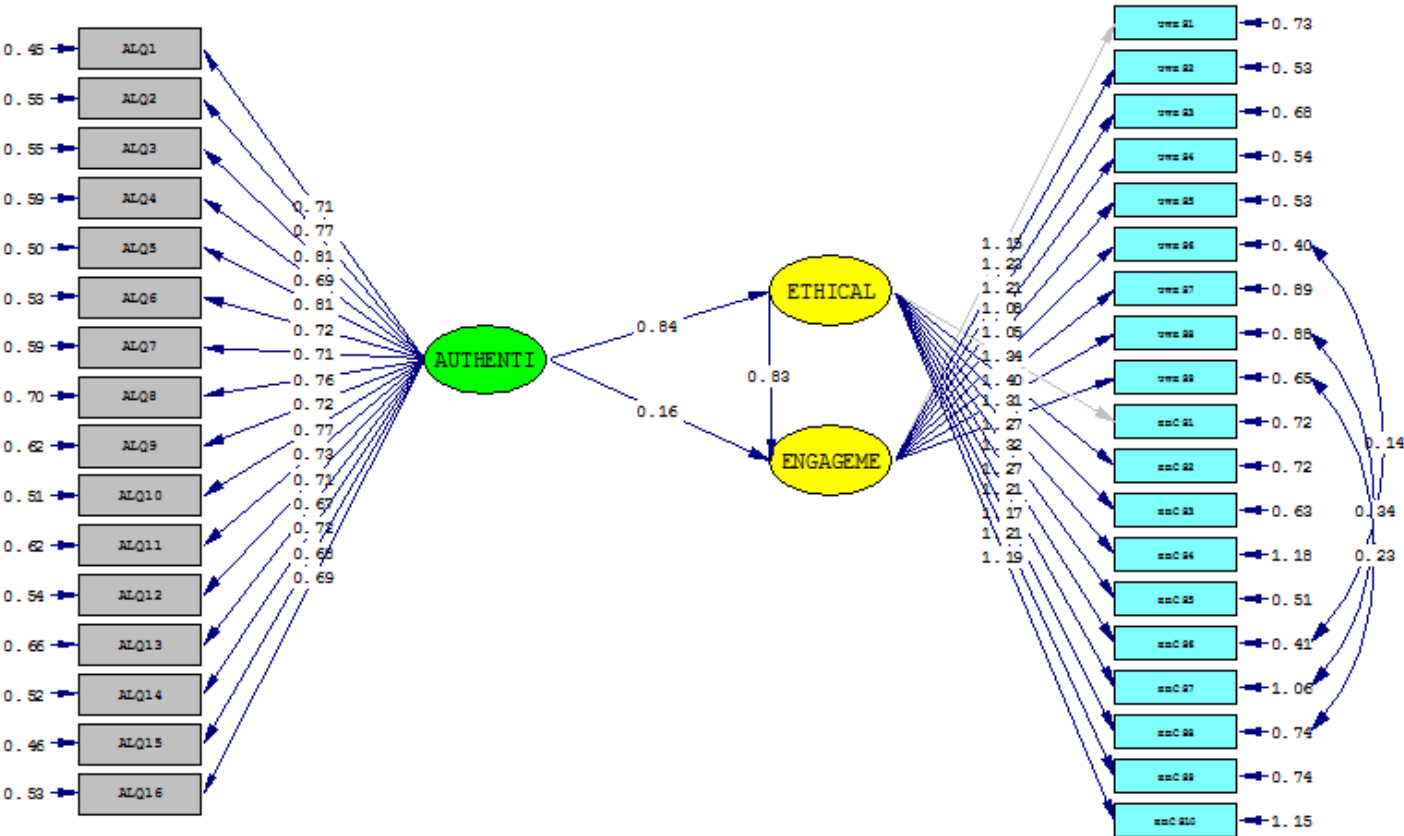
Chi-Square=2850.88, df=560, P-value=0.00000, RMSEA=0.095

Appendix H: CFA- Modified CFA model / SEM Hypothesized model



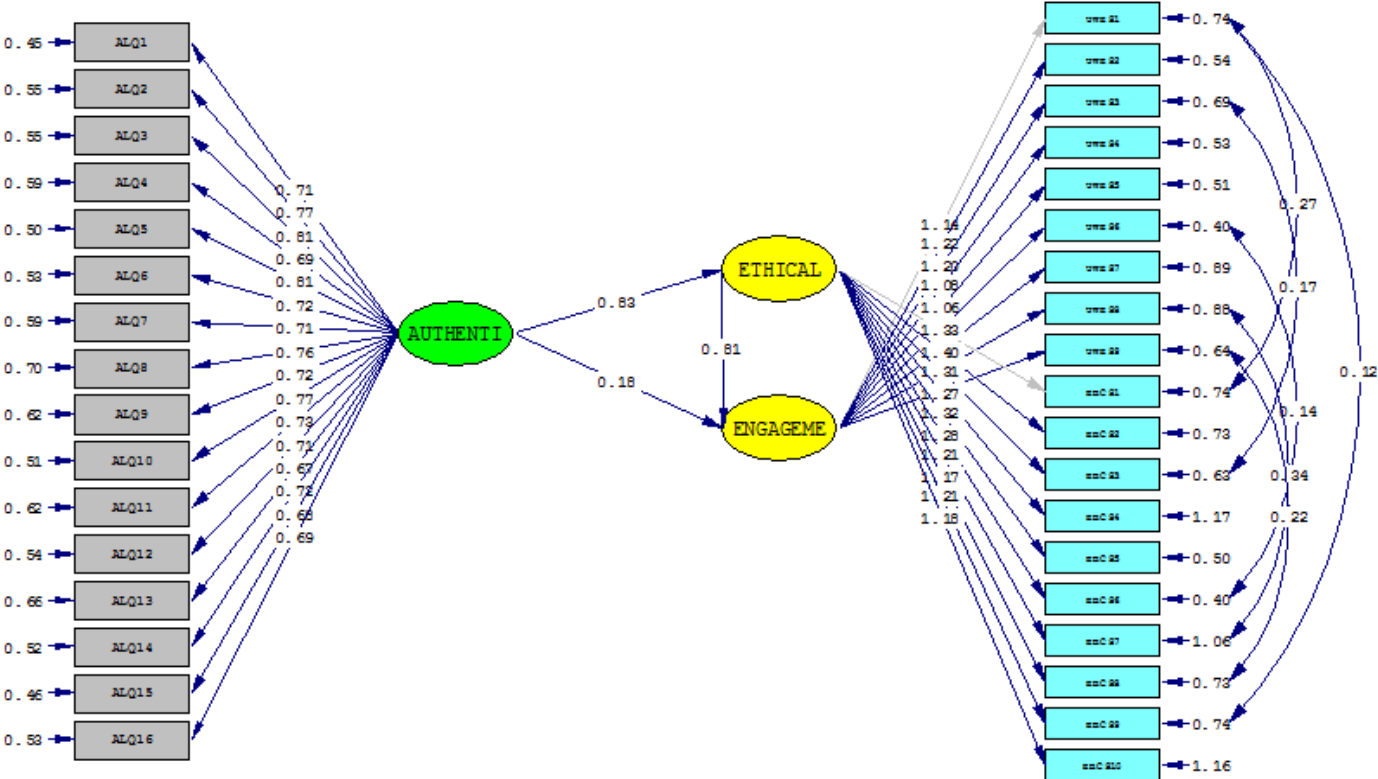
Chi-Square=1481.51, df=557, P-value=0.00000, RMSEA=0.060

Appendix I: SEM –Alternative Model 1



Chi-Square=1336.31, df=554, P-value=0.00000, RMSEA=0.056

Appendix J: SEM –Alternative Model 2



Chi-Square=1240.90, df=551, P-value=0.00000, RMSEA=0.052

Appendix K: Biosketch

Adayehi B. Peter was born in Nigeria. He attended Nigeria's prestigious military school for his high school education and later attended the Nigerian Defense Academy to pursue an officer career in the Nigerian Army. After a year of training at the military academy he transitioned from the military and relocated to the United States of America for college on a basketball athletic scholarship.

Adayehi completed the requirements for the Doctor of Philosophy in Human Resource Development with specialization in Organizational Development and Change at the University of Texas, Tyler, Texas, in December 2016. Prior to that, he completed the requirements for the Master of Business Administration at Mississippi State University and a Bachelor of Science in Business Management at Oral Roberts University, Tulsa, Oklahoma.

Currently, he is the founder of Slabdeck, a mobile application development company based in Dallas, Texas that provides deep searches and communication applications to users. He is also the Vice President of Sales and Business Development for North America and Africa of Max International, a Utah based Health and Wellness Company. Previously, he was the Founder and Chief Executive Officer of SL Worldwide, Manager of Marketing Research and Competitive Intelligence at Novation Group Purchasing Organization, District Sales Representative for AstraZeneca Pharmaceuticals, Coordinator Student Success Research at Tarrant County Community College, and an Analyst for UBS Financial Services.

Adayehi was a student member of the Academy of Human Resource Development and a member of the American Marketing Association. With the completion of this doctoral study, he hopes to continue to lead organizations, create an authentic leadership institute in Nigeria that will teach Nigerian leaders and organizations the benefits of implementing such authentic leadership behaviors in their organizations. He hopes to continue to create and add knowledge to HRD theory and practice, but particularly focus on the sub domains of leadership and management strategy.