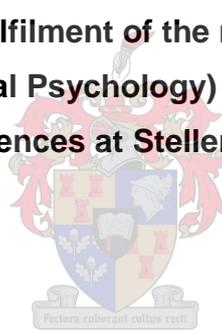


**THE INFLUENCE OF LEADER INTEGRITY ON ETHICAL LEADERSHIP,
INTERACTIONAL JUSTICE, LEADER TRUST AND COUNTERPRODUCTIVE
WORK BEHAVIOUR**

By

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Master of Commerce (Industrial Psychology) in the Faculty of Economic and
Management Sciences at Stellenbosch University**



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December 2015

DECLARATION

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ABSTRACT

This study arose due to the costly and harmful effect that negative behaviours have on organisations and society alike. This study is therefore undertaken to understand the determinants of these negative behaviours as well as to identify constructs that can defer these types of behaviour.

The aim of the study was to study the constructs that is expected to significantly affect the occurrence of counterproductive workplace behaviours (CWB) in South African organisations. Therefore the purpose was to investigate the relationship between leader integrity, ethical leadership, interactional justice, leader trust and CWB.

A theoretical model was subsequently developed to explain the structural relationships between the latent variables and counterproductive behaviours. Propositions were formulated regarding the postulated relationships found between these variables in the literature study. These hypotheses were tested to determine the validity of these propositions to subsequently test the proposed structural model.

The sample encompassed employees from four organisations in the Western Cape. The respondents completed the Leader Trust Scale (LTS), the Justice Scale, Leadership of Ethics Scale (LES), Ethical Integrity Test (EIT) and the Deviance Scale.

The proposed hypotheses and structural model were empirically tested by means of Partial Least Squares Analysis (PLS). These analyses included reliability analysis to determine the reliability of all the measurement scales. Satisfactorily reliability were found for all measurement scales. The structural model and the hypothesised relationships were analysed by means of the PLS path coefficients, R Square values and Pearson product-moment correlation coefficient. The results indicated that support could be found for the relationship between leader integrity and ethical leadership, leader integrity and interactional justice, leader integrity and leader trust, ethical leadership and interactional justice, and leader trust and interactional justice. Only partial support was found for the relationship between ethical leadership and leader trust, leader trust and CWB, interactional justice and CWB, ethical leadership

and CWB and leader integrity and CWB. Subsequently conclusions were made from the results as well as recommendations made for future research.

OPSOMMING

Hierdie studie het ontstaan as gevolg van die duur en skadelike effek wat negatiewe gedrag op beide organisasies en die samelewing het. Die studie is dus uitgevoer om die oorsake van hierdie negatiewe gedrag te begryp sowel as om konstrunkte te identifiseer om hierdie tipes gedrag uit te skakel.

Die doel van die studie was om konstrunkte te ondersoek wat waarskynlik 'n substansiële invloed op die verskynsel van teenproduktiewe gedrag in organisasies in Suid-Afrika kan hê. Die doel was dus om die verband tussen leier-integriteit, etiese leierskap, interaksionele geregtigheid, leier-vertroue en teenproduktiewe gedrag te ondersoek.

'n Teoretiese model is ontwikkel om die strukturele verband tussen die latente veranderlikes en teenproduktiewe gedrag te verduidelik. Hipoteses is geformuleer rakende die gepostuleerde verwantskappe tussen hierdie veranderlikes soos in die literatuurstudie geïdentifiseer. Hierdie hipoteses is getoets om die geldigheid van hierdie proposisies te bepaal om uiteindelik die voorgestelde strukturele model te toets.

Die steekproef is saamgestel uit werknemers van vier organisasies in die Wes-Kaap. Die proefpersone het die *Leader Trust Scale (LTS)*, die *Justice Scale*, die *Leadership of Ethics Scale (LES)*, die *Ethical Integrity Test (EIT)* en die *Deviance Scale* voltooi.

Die voorgestelde hipoteses en strukturele model is empiries getoets deur middel van *Partial Least Squares (PLS)* ontleding. Hierdie analises sluit in 'n betroubaarheidsanalise om die betroubaarheid van die metingskale te bepaal. Bevredigende betroubaarheid is vir al die metingskale gevind. Die strukturele model en die gepostuleerde hipoteses is ontleed deur middel van *PLS path coefficients*, *R Square values* en *Pearson product-moment correlation coefficient*. Die resultate het aangedui dat ondersteuning gevind is vir die verband tussen leier-integriteit en etiese leierskap, leier-integriteit en interaksionele geregtigheid, leier-integriteit en leier-

vertroue, etiese leierskap en interaksionele geregtigheid, en leier-vertroue en interaksionele geregtigheid. Slegs gedeeltelike ondersteuning is gevind vir die verband tussen etiese leierskap en leier-vertroue, leier-vertroue en teenproduktiewe gedrag, interaksionele geregtigheid en teenproduktiewe gedrag, etiese leierskap en teenproduktiewe gedrag, en leier-integriteit en teenproduktiewe gedrag. Daarna is afleidings gemaak op grond van die resultate, sowel as aanbevelings gemaak vir toekomstige navorsing.

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CHAPTER 1: INTRODUCTION

1.1. BACKGROUND TO THE STUDY

As humans we often tend to only think of the positive side of things, behaviours and of performance, and often don't think of counterproductive behaviours in organisations or that it is relevant. Many people do not even know what it is or only think of it as serious acts like fraud, but it is often the small, passive acts that sneak into organisations without employees or leaders even realising it. Therefore it is so important that leaders as well as organisational members, know exactly what counterproductive behaviour is, all the types that it can include and also what leads to it. Otherwise it will have such negative effects and once leaders finally realise it, it is too late. These behaviours not only affect the bottom-line of an organisation, but also the health and well-being of all the members involved. The costs of these behaviours can only be estimated as these behaviours are not always experienced or perceived until it has already resulted in severe losses. Therefore the true magnitude of Counterproductive Work Behaviours (CWB) will never really be known (Thomas, 2012). Due to its impact on the financial wellbeing of the organisation, as well as on employee wellbeing, researchers and organisations alike are interested in how CWB can be reduced.

CWB has emerged as a construct of major concern (Spector, Fox, Penney, Bruursema, Goh & Kessler, 2006). As passive and overt negative behaviours increase in prevalence in organisations it raises the questions as to why these behaviours transpire in the workplace and what role leaders can play in preventing and managing it. The reasons why people engage or not engage in CWB will therefore be explored in this study.

There are various reasons why employees can engage in CWB, some of them being out of the direct control of a leader, but others are directly due to something that a leader did or didn't do (Everton, Jolton & Mastrangelo, 2007). Organisations as an entity is incapable of doing right or wrong in society, such actions are completely due to unethical conduct by individuals (Spangenberg & Theron, 2005). Research has shown that employees often report that the worst part of their working life was their

immediate superior (Hoel, Glaso, Hetland, Cooper & Einarsen, 2010). Work environments characterised by fair and supportive leader behaviours, are inclined to have less and less severe episodes of CWB (Everton et al., 2007).

We live in a world where leaders are often found to be morally disappointing. Due to unacceptable public scandals, ethics has reappeared as being significantly important in an organisation and therefore it needs to be comprehended just how important ethical leadership is (Van Aswegen & Engelbrecht, 2009). As the majority of organisations experience ethical scandals, the significance of an ethical dimension of leadership appears to be obvious (Brown & Treviño, 2006). Ethics is not only compulsory for reducing ethical scandals and problems, but is also an important feature of an organisation's profitability as it can re-establish the organisation's status as being trustworthy and honest (Van Aswegen & Engelbrecht, 2009). The majority of employees in an organisational setting look at significant others for ethical guidance (Brown et al., 2005). Leaders can therefore also play a vital role in shaping the moral framework for followers and for shaping the shared climate in the organisation (Neubert, Carlson, Kacmar, Roberts & Chonko, 2009).

Fairness in an organisation is a requirement for cooperative behaviour to be part of the organisational climate (Gilstrap & Collins, 2012). Similarly social exchange relationships that create less favourable work interactions result in employees perceiving that the fairness of work interactions were violated (Eschleman, Bowling, Michel & Burns, 2014). These work interactions characterise interactional justice and fairness in a workplace and how it relates to followers being more prone to engage in CWB or to engage in cooperative behaviours (Eschleman et al., 2014).

Increased regulation and compliance programs in organisations will not motivate employees to perform better (Verhezen, 2008). It can reduce some deviant behaviours due to the fear of sanctions or retaliations but will not inspire more ethical behaviours. These programs can even become more counterproductive than helpful. A culture characterised by integrity can naturally nurture employee compliance and will result in a trusting environment where trust and integrity are substitutes for rigorous compliance programs. Leaders can create an organisational culture that

underlines integrity rather than forced compliance, which in turn will form the behavioural norms within the work environment (Verhezen, 2008).

It has been found over and over again that leadership plays a vital role in the development of trust. Trust plays an important role in the leader-follower relationship, and due to the impact that leaders have on employee outcomes, the focus of this study will be on trust in leaders as leaders engender trust from their followers through their conduct.

Organisations cannot leave ethical or unethical conduct to chance. It is therefore of critical importance to understand the main constructs that relate to CWB. Leader integrity, ethical leadership, trust and interactional justice is seen as important constructs due to the impact that it may have on the behaviours of followers in an organisation.

1.2. IMPORTANCE OF CWB

Job performance is of such importance to industrial and organisational psychology that it is often merely denoted as “the criterion” (Dalal, 2005). Generally speaking there are three all-encompassing performance domains; organisational citizenship behaviours (OCB), task performance and counterproductive workplace behaviour (CWB) (Dalal, 2005). Counterproductive behaviours are considered to be noteworthy due to its perceived relationship with business unit financial performance (Detert, Treviño, Burriss & Andiappan, 2007). CWB has become a frequently researched topic due to its costs and its everyday occurrence. The costs associated with CWB in organisations are astounding (Litzky, Eddleston & Kidder, 2006). CWB is not only important due to its monetary value, but also its personal impact like a loss in productivity, the negative effects on well-being and increased turnover. Without knowing what relates to the occurrence of CWB, it cannot be reduced.

CWB is astoundingly common, in that some estimates have shown that between 33% and 75% of workforces have engaged in a type of CWB (Fine, Horowitz, Weigler & Basis, 2010). These behaviours have also become alarmingly more

prevailing as there has been a 10% increase from 2003 to 2007 (Fine et al., 2010). An upsetting truth of organisation life is that many employees take longer breaks than allowed, employees' assault one another, employees steal and employees gossip about one another (Spector, Fox & Domagalski, 2006).

The last few years have thus experienced a surge in the research into the CWB construct. The reason for this is fairly obvious as CWB is regrettably a common event in organisations and it has remarkable negative consequences for both the members of the organisation in terms of increased job stress and dissatisfaction, and for the organisation in terms of increased turnover, increased insurance costs, a loss of productivity and lost or damaged property (Penney & Spector, 2005).

Due to the harmful nature of negative employee behaviours, organisations are interested in the influence of leaders on such behaviours (Brown & Treviño, 2006). Leaders must learn to identify the role that they play in triggering CWB, especially because abusive leadership has been found to result in an increase in counterproductive behaviours and a decrease in prosocial behaviours, whilst the fair treatment of employees has been found to reduce counterproductive behaviours (Brown & Treviño, 2006; Eschleman et al., 2014).

Present day scandals also further proves the importance of determining what leads to counterproductive behaviours.

1.3. RESEARCH INITIATING QUESTION

After the background to the study has been described, the research initiating question for the present study is:

Why variance exists in counterproductive behaviours; with specific reference to the role that leader integrity, ethical leadership, interactional justice and leader trust play in this regard, not to the exclusion of other factors in the organisation.

1.4. RESEARCH OBJECTIVES

CWB is not an accidental event or one that takes place in isolation. It is the result of a multifaceted interface between person and environmental factors. Therefore in order to identify the factors that contribute to the occurrence of CWB, a detailed and systematic appraisal of all the factors are needed. The objectives of this study are therefore:

- To identify the most significant antecedents that contribute to the variance in CWB;
- To develop and empirically assess a structural model depicting the relationships between the antecedents and CWB;
- To evaluate the significance of the hypothesised paths in the model;
- To make recommendations for further research;
- To offer practical implications for the Human Resource Profession.

1.5. OVERVIEW OF THE STUDY

Chapter 1 provides the background for investigating the relationship between leader integrity, ethical leadership, interactional justice, leader trust and CWB. The background describes the importance of these constructs and the significance of it in the organisation. The chapter further offers an outline of the rationale for the study, the research-initiating question and the objectives of this study.

Chapter 2 offers a detailed review of the literature, in terms of deliberating the concepts included in the study. Definitions of the constructs are provided and elaborated on. The chapter culminates in hypotheses regarding the relationships between the constructs and based on these relationships a theoretical structural model.

Chapter 3 outlines the research methodology. This comprises of a comprehensive description of the research design, the hypotheses, the sample and the data collection procedure. The measuring instruments for all of the variables in the study are described. Moreover, the statistical analyses that will be employed to analyse the data are discussed.

Chapter 4 provides the research results. In the chapter, the main findings of the study are presented and the data analysis discussed. Additionally the results of the analyses and the testing of the proposed hypotheses are also discussed.

Chapter 5, the final chapter deliberates on the general conclusions made based on the research. The research results of the hypotheses are interpreted and discussed. Additionally the limitations of the study are presented and suggestions for future research are made. In conclusion, the managerial implications and concluding remarks are discussed.

CHAPTER 2: LITERATURE STUDY

2.1. INTRODUCTION

Chapter 1 outlined the importance of understanding CWB in organisations and argued how ethical leadership, leader integrity, interactional justice and leader trust interact to contribute to the existence of CWB in an organisation.

The relationship between CWB and these constructs will therefore be examined in this chapter. All of the constructs will be examined by means of their conceptualisation, the interrelationships and the measurement of each construct. The chapter concludes with a depiction of the theoretical structural that presents the hypothesised relationships between the latent variables of leader integrity, ethical leadership, interactional justice, leader trust and CWB.

2.2. CONCEPTUALISATION OF COUNTERPRODUCTIVE WORK BEHAVIOURS

Counterproductive work behaviours (CWB) is the label that is given to a group of behaviours that transpires in and around an organisation (Thomas, 2012). Almost all of the definitions of CWB imply that these behaviours have a disregard for both organisational and societal rules (Martinko, Gundlach & Douglas, 2002). Eschleman et al. (2014, p. 363) defines CWB as “any actions that employees engage in that harm their organisation or the members of the organisation.” Spector and Fox (as cited in Le Roy, Bastounis & Minibas-Poussard, 2012, p. 1342) defined CWB as “volitional acts that harm or are intended to harm organisations or people in organisations.” In the literature CWB is often defined as intentional employee behaviours that are harmful to the legitimate interests of an organisation (Dalal, 2005; Gruys & Sackett, 2003; Martinko et al., 2002; Spector & Fox, 2002). Various terms of which include antisocial behaviour, misconduct, theft, dysfunctional behaviour, revenge, incivility, organisational aggression, organisational misbehaviour, deviance, retaliation and counterproductive behaviours, have been utilised to define negative employee actions that is harmful to the organisation and its members (Brown & Treviño, 2006; Litzky et al., 2006; Marcus & Schuler, 2004; Robinson & Bennet, 1995; Skarlicki & Folger, 1997). In this study the term CWB will be utilised to describe these negative employee behaviours. Whether it is denoted as

any of these above synonyms, CWB is a noteworthy issue that all organisations face.

Some researchers argued that all of these negative behaviours represent a single underlying construct that is most probably driven by similar antecedents (Spector et al., 2006). CWB can be classified as intentional behaviours that have a damaging effect on an organisation and its members (Fox, Spector & Miles, 2001). It includes overt actions like theft and workplace aggression, as well as more passive actions like doing work inaccurately (Fox et al., 2001). According to Hollinger and Clark, and Sackett and Devore (as cited in Fine et al., 2010) CWB is an extensive range of immoral, illegal and/or deviant behaviours. The common conception of all of these definitions is that the behaviour will have a damaging influence by directly affecting the organisation's functioning or property or by affecting the organisation's members in such a way that it will diminish their effectiveness (Fox et al., 2001; Le Roy et al., 2012). Although these behaviours vary in the specific behaviours they encompass, they all have common elements of being intentional, showing a lack of concern to their targets and others, being norm-breaking and placing self-interest over the interests of others (Thau, Crossley, Bennett & Sczesny, 2007). The nature of CWB is thus regarded as a set of behaviours that goes against the interests of the organisation, and where employees in general consciously choose to engage in (Chang & Smithikrai, 2010).

When utilising Dalal's (2005) definition, the focus is on the behaviours of the employee rather than on the outcomes and consequences resulting from the behaviour (Gruys & Sackett, 2003). CWB can be divided into CWB-I which is interpersonal directed behaviour such as gossiping about co-employees and organisational directed behaviours, and CWB-O, which includes behaviours such as taking excessively long breaks (Dalal, 2005). Research on CWB has primarily focused on a certain type of behaviour such as fraud, but recently negative employee behaviours have been grouped together (Detert et al., 2007). CWB behaviours include, but is not restricted to, violence, white collar crime, theft, drug and alcohol abuse, tardiness, accidents, sexual harassment, absenteeism and disciplinary problems (Ones, 2002). Gruys and Sackett (2003) found a general pattern of positive relationships between all CWB items, with correlations ranging from 0.17 – 0.71 between the items and an average correlation of 0.43. These

findings point to the fact that as the probability of an individual participating in one form of CWB increases, the probability of that individual participating in all forms of CWB, also surges. There is thus a solid common dimension underlying CWB (Gruys & Sackett, 2003). To research the CWB construct as an encompassing construct provides the benefit of developing a more universal theory about the common antecedents of these interrelated behaviours (Detert et al., 2007). At the most general level, all of these behaviours refer to intentional behaviours engaged in by an employee that is contrary to the organisation's legitimate interests (Ones, 2002).

Gruys (as cited in Sackett, 2002) identified 87 separate counterproductive behaviours that is prevalent in the literature. Out of these 87, factor analysis was used to divide the behaviours into 11 classifications of counterproductive behaviours (Sackett, 2002). These classifications provide an indication of the behaviours in the field of CWB (Sackett, 2002). The 11 classifications are presented below (Sackett, 2002).

1. Theft and related behaviour (theft of cash or property; giving away of goods or services; misuse of employee discount);
2. Destruction of property (deface, damage or destroy property; sabotage production);
3. Misuse of information (reveal confidential information; falsify records);
4. Misuse of time and resources (waste time, alter time cards, conduct personal business during work hours, use employer's internet for personal communication on social media);
5. Unsafe behaviour (failure to follow safety procedures; failure to learn safety procedures);
6. Poor attendance (unexcused absence or tardiness; misuse sick leave);
7. Poor quality work (intentionally slow or sloppy work);
8. Alcohol use (alcohol use on the job; coming to work under the influence of alcohol);
9. Drug use (possess, use, or sell drugs at work);
10. Inappropriate verbal actions (argue with customers; verbally harass co-employees);
11. Inappropriate physical actions (physically attack co- employees; physical sexual advances toward co- employees).

These counterproductive behaviours can be grouped into two wide-ranging categories; namely property deviance and production deviance (Ones, 2002). Property deviance involves the abuse of company assets, such as a misuse of discount privileges, property damage and theft. Production deviance involves violating the norms of how work should be done (Ones, 2002). This consists of not being at work such as tardiness, absence, the taking of long breaks, as well as behaviours that reduces on the job productivity such as intentional, slow or untidy work and drug and alcohol abuse (Ones, 2002). Robinson and Bennet (as cited in Sackett, 2002) expanded this framework to include interpersonal counterproductive behaviours. This led to the establishment of four quadrants. These four quadrants are property deviance (organisational deviance), production deviance (organisational deviance), political deviance (interpersonal deviance that includes behaviours such as gossip, favouritism and blaming others) and personal aggression (interpersonal deviance that includes behaviours like harassment and theft from co-employees) (Sackett, 2002).

Employee deviance as defined by Robinson and Bennett (1995, p. 556) is “voluntary behaviour that violates the norms of an organisation.” These behaviours may ultimately threaten the well-being of the organisation, its employees, or both (Litzky et al., 2006).

Individual and situational variables are both important to understand CWB (Martinko et al., 2002). It was found that situational variables such as leadership styles, reward systems, organisational culture, rules and procedures are all situations that lead to perceptions of disequilibrium (Martinko et al., 2002). Grievance procedures and disciplinary policies can reduce these feelings of unfair treatment and perceived injustice and work to diminish the feeling of disequilibrium (Martinko et al., 2002). Fine et al. (2010) listed the broad categories of CWB antecedents. These are: personality variables like integrity, work environment characteristics like normative deviant behaviours and injustice (perceived unfairness) (Fine et al., 2010). These normative deviant behaviours are the degree to which these behaviours are present even though there are formal control measures (Fine et al., 2010). This fact highlights the importance of informal sanctions and the normative behaviour

prevalent in an organisation (Fine et al., 2010). If these behaviours are not the norm and not tolerated, it will less likely occur. This is where the role modelling of ethical leaders become important as employees learn by observing and imitate observed behaviour. Ethical leaders also publicly punish deviant behaviours, which will reduce the likelihood of it becoming a behavioural norm. By punishing these behaviours it will negatively reinforce it and by rewarding ethical behaviours it will be positively reinforced (Fine et al., 2010). Retaliatory behaviour can be defined as getting back and getting even towards a leader due to perceived unfairness (Skarlicki, Barclay & Pugh, 2008). These unfairness perceptions arise from the view that social and moral norms have been violated (Skarlicki et al., 2008).

Bennet and Robinson (as cited in Sulea, 2010) found three common threads of CWB predictors. The first common thread is that CWB actions are a response to follower's experiences of the workplace or leader (Sulea, 2010). These follower experiences include features of interactional justice, fairness, and frustrations (Sulea, 2010). Lack of follower participation is another follower experience that can lead to the occurrence of CWB as followers try to re-establish their degree of control (Sulea, 2010). A second common thread is when followers perceive injustice and then try to restore that feeling by means of engaging in CWB (Sulea, 2010). A third common thread is where individuals participate in CWB as an attempt to fit into the social environment of the organisation (Sulea, 2010).

Social exchange theory provides a theoretical foundation and explanation as to what inspires attitudes and behaviours in a relationship between individuals (Aryee, Budhwar & Chen, 2002; Litzky et al., 2006). Social exchange theory can therefore be utilised as an underlying theory that portrays the process by which employees engage in CWB (Dalal, 2005). Social exchange relationships can be instigated by the fair treatment of an organisation's members (Burke, Sims, Lazzara & Salas, 2007). This fair treatment is classified as organisational justice (Burke et al., 2007). According to this theory, employees react to working conditions that are fair and unfair by exhibiting oppositional (i.e. positive and negative) behaviours. Employees will thus retaliate against unfair work environments and displeasing conditions by participating in behaviours that are harmful to an organisation and its members (Dalal, 2005). Unfair treatments in these relationships are reciprocated by countless

forms of negative behaviour (Litzky et al., 2006). Fair treatment will elicit fair, caring and trusting behaviours from followers which will all result in CWB being less likely to occur (Litzky et al., 2006).

Another theory that seems to underlie the process of how employees seem to engage in CWB is Causal Reasoning Theory (CRT) (Martinko et al., 2002). CRT help provide insights into how people appraise the quality of their outcomes (e.g. perceived justice, perceived fairness) and how the beliefs about the sources of their outcomes will affect their behaviour. Research has confirmed that perceptions of the quality of the outcomes are a necessary antecedent that precedes counterproductive behaviours (Martinko et al., 2002). Followers thus make observations about the outcomes they experience and this evaluation process commonly involves the different forms of justice, including interactional justice. These observations about the perceived outcomes helps individual's construct perceptions of the perceived fairness/unfairness or injustice of a situation. After creating an observation, the individual attributes the causes of outcomes, and this can help explain the nature and form of counterproductive behaviours that an individual may engage in. If for example an individual attributes an unsatisfactory outcome to his/her own internal characteristics like a lack of effort, then the individual will more likely blame him/herself and not engage in CWB. Whereas when an individual attributes the unsatisfactory outcome to an external cause like an unfair leader, then that individual will be prone to engage in some form of organisational retaliatory behaviour. These attributions can also help explain whether individuals will engage in self-destructive counterproductive behaviours or in retaliatory counterproductive behaviours. Internal attributions are more likely to lead to self-destructive counterproductive behaviours (such as dissatisfaction, depression, drug and alcohol abuse, passivity, absenteeism, and lower performance). However, external attributions are more likely to result in retaliatory counterproductive behaviours such as violence, sabotage, fraud, harassment, aggression, vandalism, stealing, and terrorism (Martinko et al., 2002). Unethical employee behaviour can thus be an outcome of the interaction between the individual employee and their work environment, where their causal reasoning is seen as the drive behind their behaviour (Martinko et al., 2002; Yukl, Mahsud, Hassa & Prussia, 2013).

When considering all of these definitions, there seems to be a few implications. Firstly, the intentionality of the act is voluntary, the behaviours are recurring, the behaviours are not occasional slip-ups, the acts harms the organisation and its members, the behaviour is committed by an organisational member and not by external parties, the acts can be targeted at an individual member or the organisation, the behaviours threatens the well-being of the organisation or its employees and is against the legitimate interests of the organisation.

This study will focus on examining the CWB construct as a group of behaviours comprising of all the negative employee behaviours. For the purposes of this study, CWB is defined as intentional employee behaviours that are harmful to the legitimate interests of an organisation (Dalal, 2005; Gruys & Sackett, 2003; Martinko et al., 2002; Spector & Fox, 2002).

2.3. CONCEPTUALISATION OF LEADER TRUST

Leaders play a crucial part in determining organisational success and effectiveness across all organisational levels (Burke et al., 2007). An important element of a leader's ability to be effective within the organisational setting is the degree to which followers trust him/her (Burke et al., 2007). Maxwell (as cited in Dannhauser, 2007), states that trust is clearly the foundation of leadership because leadership is an emotional relationship based on trust. The building block of an organisation's success is mutual trust which revolves around integrity, consistency and fairness, and not power (Cloete, 1999). Trust and more specifically trust between a leader and his/her followers, is a central building block of a healthy work environment (Wong & Cummings, 2009). To a certain extent, all humans depend on a certain level of trust to function and prosper (Hope-Hailey, Searle & Dietz, 2012). Therefore no organisation can exist without trust and no leader in an organisation can ignore trust (Schlechter, 2006). Consequently, for the 21st century leader to be successful, trust is crucial to an organisation's success.

The domain of trust has received considerable attention over the last four decades, and as a result numerous definitions of trust have arisen. Mayer, Davis and Schoorman (1995, p. 347) defines trust as "the willingness of a party to be

vulnerable to the actions of another party based on the expectation that the other party will perform a particular action important to the trustor, irrespective of the ability to monitor or control the other party.” The trustor is the party that places trust in another party and trustee is the focus of trust (Bews, 2000). Van den Akker, Heres, Lasthuizen and Six (2009, p. 105) defines trust as “a psychological state comprising the positive expectation that another party will perform particular actions that are important to oneself, coupled with a willingness to accept vulnerability which may arise from the actions of that other party”. Trust is the willingness to take risks, and as such risks are imperative to trust (Dannhauser, 2007). Carnevale (as cited in Caldwell & Clapham, 2003, p. 351) defines trust as “an expression of faith and confidence that a person or an institution will be fair, reliable, ethical, competent, and nonthreatening.” Taken together, the definitions of trust reflect three underlying facets (Heine, 2013; Whitener, Brodt, Korsgaard & Werner, 1998). Firstly, the trustor’s belief about the trustee’s (i.e. the leader’s) behaviour is a vital characteristic of trust (Heine, 2013). If the trustor’s expectations are met, trust will increase (Heine, 2013). Secondly, trust is a willingness to be vulnerable and to risk that the other individual may not fulfil the expectations. Thirdly, trust encompasses a degree of dependency on the other party as trust is a reciprocal process; the outcome of one individual is therefore influenced by the actions of the other individual (Whitener et al., 1998).

Trust has been conceptualized in various ways; which includes as an unchanging trait, a process, or an emergent state (Burke et al., 2007). This study focuses on trust as an emergent state. Trust as an emergent state refers to the cognitive, motivational or affective states that are dynamic and which can vary as a function of contextual factors, as well as inputs, processes and outcomes (Burke et al., 2007). From the perspective of trust as an emergent state, trust is viewed as an attitude that can develop very swiftly or over time (Burke et al., 2007). Trust is not a static, permanent state of mind, but rather a dynamic and continuously changing variable (Dannhauser, 2007). Trust can thus be viewed as an attitude that is held by the trustor towards the trustee (Whitener et al., 1998). The trustor develops this attitude based on his/her observations of the trustee’s behaviour (Whitener et al., 1998). Consequently, as trust decreases, a reversal occurs and people become less willing to take risks. People who mistrust one another are reluctant to share their ideas,

opinions and efforts, because of perceived potential negative outcomes (Scott, 1983). Scott (1983, p.320) defines mistrust as “the unwillingness to take cooperative action that increases vulnerability”. Trust can thus be seen as a “double-edged sword” (Schlechter, 2006).

The literature on trust indicates that there are two theoretical perspectives on trust; the relationship-based perspective and the character-based perspective. These two perspectives describe different mechanisms through which trust can influence behaviour and performance, as well as attitudes and intentions (Dirks & Ferrin, 2002). The first perspective focuses on the nature of the leader-follower relationship and how the follower perceives the relationship, this is regarded as the relationship-based perspective (Dirks & Ferrin, 2002). This perspective interprets the relationship between the parties as a social exchange process and the degree to which the relationship is characterised by care and consideration (Dirks & Ferrin, 2002). This perspective is thus often used to explain employee’s prosocial behaviours and social exchange (Dirks & Skarlicki, 2004). The relationship-based perspective helps illustrate an employee’s willingness to reciprocate the perceived care and consideration in the relationship (Dirks & Skarlicki, 2004). The second perspective is the character-based perspective. This is where perceptions of the leader’s character influence the follower’s vulnerability. This perspective is seen as important because leaders are in a position in an organisational setting to make decisions that can influence followers (Dirks & Skarlicki, 2004). The follower makes inferences about the leader’s character (e.g. dependability, fairness, ability, integrity), which will then have an impact on the follower’s work behaviour and attitudes (Dirks & Ferrin, 2002). When followers perceive their leader to have these characteristics, they are more willing to engage in risky behaviours such as sharing sensitive information (Dirks & Skarlicki, 2004). From these two perspectives, followers observe the actions of their leaders and then draw inferences about the nature of the relationship with the leader (relationship-based perspective) and/or the leader’s character (character-based perspective). In both perspectives, trust is seen as a perception held by the follower.

Trust is therefore not dispositional; it results from social exchange processes between two parties (Dannhauser, 2007). Social exchange relationships can be theorised as a dyadic relationship between leaders and their followers where the relationship is interwoven with mutual trust (Ruder, 2003).

A leader's values motivate them to engage in trustworthy behaviour (Whitener et al., 1998). Leaders with universally accepted values, like having a concern for and striving to protect the well-being of others, are more likely to engage in leader trustworthy behaviour and to demonstrate a concern for others (Whitener et al., 1998). Individuals with a concern for benevolence are more motivated to be truthful and to keep their promises (which facilitates perceptions of integrity) and thereby trustworthy behaviours (Whitener et al., 1998).

For the purposes of this study, leader trust is defined as a psychological state comprising the positive expectation that another party will perform particular actions that are important to oneself, coupled with a willingness to accept vulnerability which may arise from the actions of the other party (Mayer et al., 1995).

2.4. CONCEPTUALISATION OF INTERACTIONAL JUSTICE

Organisational justice defines an employee's perceptions of the fairness of the treatment received and their behavioural reactions to it (Greenberg, 1993; Lam, Schaubroeck, & Aryee, 2002). The organisational justice construct emphasizes employee's perceptions of fairness by grouping their feelings and views about others and their own treatment (Saunders & Thornhill, 2004). The organisational justice construct incorporates four distinct constructs; procedural, distributive, interpersonal and informational justice (Colquitt, 2001). Organisational justice and the constructs comprising it, have been found to be correlated to a diverse group of employee work behaviours and attitudes. Walters (2005) found that distributive and procedural justice are not sufficient for employees to perceive that they are being treated fairly; perceptions of fairness thus extend beyond only receiving fair outcomes. Employees also utilises the concept of interactional justice to evaluate fairness (Walters, 2005).

Interactional justice perceptions are determined by interpersonal behaviours and will therefore influence affective, behavioural and cognitive reactions to a leader (Luo, 2007). Organisational justice is important as fair treatment of followers can establish a leader's authority, which proves that even though they're in a position of power, they will not misuse it (Greenberg & Colquitt, 2013). This fair treatment will hence discourage followers from engaging in disruptive conduct (Greenberg & Colquitt, 2013). Fair treatment also acts to strengthen perceived leader trustworthiness and

reduce the fear of being exploited (Greenberg & Colquitt, 2013). Various researchers propose that of the four justice dimensions, interpersonal justice is central in influencing employee behaviour (Holtz & Harold, 2013). In this study there will only be focused on the interpersonal element of the organisational justice perceptions.

The original justice construct comprised of distributive and procedural justice. Interactional justice was later added as the third construct. Bies's (as cited in Cropanzano, Byrne, Bobocel & Rupp, 2001) original proposal of interactional justice was that the interpersonal (or social) features of fairness are distinct from the other constructs of justice. Bies (as cited in Colquitt, Conlon, Wesson, Porter & Ng, 2001) claimed that past models of procedural justice had either ignored or confused employee's apprehensions around the fairness of formal decision-making procedures, as well as their apprehensions about the fairness of the interpersonal treatment in the implementation of decisions or outcomes.

Interactional justice, as originally proposed, typically includes two general criteria: 1) clear and adequate justifications or explanations, and 2) treating people with dignity and respect (Cropanzano et al., 2001). Interactional justice was in the beginning described as encompassing respect, truthfulness, justification and propriety (Roch & Shanock, 2006). Respect comprised of leaders treating their followers with dignity and sincerity (Greenberg & Colquitt, 2013). Truthfulness encompasses the degree to which a leader is honest, open, and frank whilst implementing a procedure or decision. Justification encompasses the degree to which a leader provides adequate explanations for a decision made or procedure implemented. Propriety implicates that a leader should abstain from being harmful, from making hurtful statements or asking inappropriate questions (Greenberg & Colquitt, 2013).

Colquitt (as cited in Roch & Shanock, 2006) separated interactional justice into two distinct types of justice; interpersonal and informational justice, however it was originally conceptualised as one form of justice. Interpersonal justice reflected the degree to which one was treated with dignity and respect and informational justice the extent to which one received sufficient information (Roch & Shanock, 2006). The informational justice dimension encompasses the degree to which employees were informed about why procedures were utilised the way they were or why outcomes

were distributed the way they were (truthfulness and justification dimensions) (Colquitt et al., 2001). Interactional justice was originally proposed as being relevant during the enactment of procedures. Bies (as cited in Roch & Shanock, 2006) provided a more updated conceptualisation of interactional justice that solely comprises of interpersonal treatment. This is the definition of interactional justice that will be utilised in the present study. The updated definition includes various types of interpersonal treatment which is independent of situations where procedures are implemented and/or outcomes determined (Roch & Shanock, 2006). This definition now focuses not only on the quality of interpersonal treatment received throughout the performance of procedures, but interpersonal treatment in daily organisational encounters (Roch & Shanock, 2006). The interpersonal dimension denotes how employees are treated with respect, politeness, dignity and the degree to which recognition is provided to employees (Colquitt et al., 2001). This updated definition furthermore includes deception, disrespect, derogatory judgments, consideration of follower views, and the consistent application of rules and invasion of privacy (Greenberg & Colquitt, 2013; Roch & Shanock, 2006). It thus includes two more dimensions than originally operationalised as interpersonal justice (dignity and propriety) (Roch & Shanock, 2006). Derogatory judgements are followers' concern about the judgements that others make about them (Greenberg & Cropanzano, 2013). This includes truthfulness and the accuracy of statements. Deception involves whether a leader is in fact consistent or not. Invasion of privacy is concerned with disclosing a follower's personal information to another party. Respect includes having respect for the follower (Greenberg & Cropanzano, 2013). Interpersonal justice hence refers to interpersonal treatment in a certain decision-making situation, whereas interactional justice denotes the broader field of interpersonal treatment independent of decision-making (Roch & Shanock, 2006). Colquitt (as cited in Roch & Shanock, 2006) has shown that informational justice is distinctive and therefore separate from interpersonal justice. The benefit of using this newly conceptualised definition of interactional justice is that due to its broader focus it is expected to result in an exchange relationship of higher quality between leaders and followers than the existing measure of interpersonal justice (Roch & Shanock, 2006). Feelings of unfairness or injustice will arise if a leader makes inaccurate statements about a follower (derogatory judgements) (Greenberg & Cropanzano, 2013). Deception plays a key role in justice perceptions, as honesty and the fulfilling of obligations is

expected from a leader before he/she can be trusted (Greenberg & Cropanzano, 2013). When these obligations are not fulfilled, perceptions of injustice arise. Similarly, deception rises when a leader breaks a promise, which then also negatively influences trust. Disrespect includes the quality of treatment that followers expect. This includes care and consideration in treatment, timely feedback, justification of decisions or outcomes, the manner in which information is conveyed (e.g. rudeness). When a leader fails to treat followers with these interpersonal qualities, perceptions of injustice and unfairness arises (Greenberg & Cropanzano, 2013). By using the updated conceptualisation of interactional justice and the Colquitt (2001) typology of information and interpersonal justice then it might be best to consider informational justice as an independent type of justice (Roch & Shanock, 2006). Informational justice has unique antecedents and relationships with organisational attitudes which will not be examined in this study (Roch & Shanock, 2006).

Justice exhibited in an organisation has a direct influence on how employees behave, as well as their attitudes (Walters, 2005). When a culture of justice is not articulated within a workplace, it may result in employees feeling that they are not taken into consideration, that they are not valued, and that the organisation does not care about their well-being (Walters, 2005). These feelings may result in them perceiving the organisation as being “unjust” and may prompt them to participate in certain behaviours to try to reinstate the balance (Walters, 2005). This is where interactional justice comes into play. Interpersonal encounters occur in organisations every day, encounters that signify interactional justice. Employees will often appraise organisational exchanges, on the basis of interactional justice, as the features of interactional justice are more prominent in the everyday working environment when perceived in comparison to the features of distributive and procedural justice (Le Roy et al., 2012). Interpersonal treatment in an employee relationship is important, because even when procedures are perceived as being fair, employees can find the communication and interpersonal treatment involved in the process as unfair (Erdogan, 2002). Being a good listener and permitting subordinates to talk are thus imperative elements of fairness (Erdogan, 2002). Treating individuals with dignity and respect is of the greatest importance in all interpersonal relationships and can thus also not be left out of the leader-follower relationship (Walters, 2005). Leaders

that are respectful, courteous and that allow for two-way communication when interacting with subordinates will elicit interactional justice perceptions (Erdogan, 2002).

For the purposes of this study, interactional justice is defined as the quality of interpersonal treatment received in daily organisational encounters and includes dignity, propriety, deception, disrespect, derogatory judgements, and consideration of follower views, consistent application of rules and invasion of privacy.

2.5. CONCEPTUALISATION OF ETHICAL LEADERSHIP

Leaders exhibit ethical leadership by engaging in personal actions and interpersonal relationships (Neubert et al., 2009). Ethical leadership can be defined as the “demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (Brown, Treviño, & Harrison, 2005, p. 120). The first part of this definition “demonstration of normatively appropriate conduct through personal actions and interpersonal relationships” proposes that individuals perceived as ethical leaders model behaviours that are considered as normatively appropriate by followers (e.g., care, trustworthiness, honesty and fairness), thereby constructing the leader as a credible and legitimate role model (Brown et al., 2005, p. 120). Ethical leaders strive to enhance the ethical conduct in an organisation by interacting with followers in a real manner (Heine, 2013). The second part of the definition, the “promotion of such conduct to followers through two-way communication” proposes that ethical leaders not only communicate to followers, but they engage in two-way communication with followers where they offer followers an interpersonally just process (Brown et al., 2005, p. 120). The second last part of the definition “reinforcement” infers that ethical leaders not only set the standards but also ensure conformance to it (Brown et al., 2005). The final part of this definition “decision-making” discloses that ethical leaders ruminate about the ethical repercussions of their decisions and makes fair and principled decisions that can be witnessed and imitated by their followers (Brown et al., 2005). Brown et al. (as cited in Mayer, Aquino, Greenbaum & Kuenzi, 2012) provided a new conceptualization for ethical leadership. Mayer et al. (2012)

emphasized three building blocks of ethical leadership; 1) treating people fairly, 2) being an ethical example and 3) actively managing morality. Ethical standards combined with integrity and fair treatment of followers are thus considered to be the cornerstones of ethical leadership (Toor & Ofori, 2009).

Leaders demonstrate ethical behaviours when they engage in what is morally correct and good whilst helping followers increase their moral awareness and moral self-actualisation (Zhu, May & Avolio, 2004). The reputation of an ethical leader rests upon two pillars; 1) the perception of a leader as a moral manager and 2) the perception of a leader as a moral person (Treviño, Hartman & Brown, 2000). The moral person component is the personal traits, characteristics, behaviours and decision-making of a leader. It constitutes the moral nature of the leader's conduct (Treviño et al., 2000; Van den Akker et al., 2009). The moral person component can thus be used to describe ethical leader's relationship with various constructs as it is the behaviours, characteristics and decision-making enacted by the leader in the organisation. Ethical leadership are therefore postulated to be related to trustworthiness, integrity, justice and honesty. These moral behaviours encompass doing the right thing, being open, having a concern for others, as well as having personal morality (Treviño et al., 2000).

Ethical leaders demonstrate their concern for others through their behaviours by treating people with dignity and respect, by being approachable and being a good listener (Treviño et al., 2000). Where decision-making is involved, ethical leaders have a firm set of ethical values and principles by which they abide (Treviño et al., 2000). Ethical leaders aim to be fair and objective throughout their decision-making whilst having a concern for the broader society (Treviño et al., 2000). Ethical leaders thus make decisions by taking ethics into consideration (Mayer, Kuenzi & Greenbaum, 2010). By being a moral person, leaders create a reputation of being an ethical person, which is a substantive basis of ethical leadership (Treviño et al., 2000). The moral person pillar helps to convey to employees what a leader is likely to do, but being a moral person is not enough to be an ethical leader, but it is an essential prerequisite for being a moral manager (Treviño et al., 2000; Van den Akker et al., 2009).

The moral manager part of ethical leadership characterises the leader's proactive attempts to guide their follower's ethical and unethical behaviours (Brown & Treviño, 2006). Trevino et al. (as cited in Van den Akker et al., 2009) identified three pillars of ethical leadership on which the notion of moral manager is based; role modelling through visible action, rewards and punishment, and communication of ethics and values. Moral managers promote ethics by pro-actively communicating about ethics and values and by engaging in ethical role modelling by actively demonstrating ethical behaviour by setting an example (Brown & Treviño, 2006; Van den Akker et al., 2009). Through these systems ethical leaders establish and maintain moral standards (Van den Akker et al., 2009). Ethical leaders are transparent and their beliefs and values are mirrored in their actions. Ethical leaders say what they mean and admit to having faults (Yukl et al., 2013).

Ethical leaders act in such a way that followers look up to them (Van den Akker et al., 2009). Followers look at leaders to see what to do and what not to do and are expected to imitate the observed behaviour, whether it is good or bad. Ethical leaders should thus be moral managers by being credible and consistent in what they say and do. Moral managers use rewards and punishment to reward morally correct behaviour and to punish deviations from it. It is thus of significant importance for ethical leaders to openly reward moral conduct, so that followers are aware that conformity to moral standards are expected. The opposite is also true in that when followers observe that deviations is punished, it may serve as an example for others that any nonconformity will not be tolerated. These rewards and punishments can clarify what is conceptualised as success in the organisation. An ethical leader will not reward immoral conduct, although it may result in success. This elucidate to others that success is not only measured by the outcome but also by the means of how that outcome was achieved (Van den Akker et al., 2009). Ethical leaders openly and continuously communicate ethical standards and values thereby emphasizing the importance of ethics as an organisational outcome (Mayer et al., 2010; Van den Akker et al., 2009). Ethical leaders also encourage openness and are approachable so that followers can openly communicate about ethical dilemmas (Van den Akker et al., 2009). Ethical leaders consequently listen to their followers. Ethical leaders not only talk a virtuous and noble game, they correspondingly practice what they preach by being visible and proactive role models (Brown & Treviño, 2006).

Ethical leaders have a concern and apprehension of fairness and morality (Heine, 2013). Accordingly, they make ethical choices and engage in ethical behaviours (Heine, 2013). Ethical leader's actions are guided by their internalised moral standards and personal values (Yukl et al., 2013). Their conduct thus mirrors their underlying values. These values include fairness, compassion, justice and honesty (Yukl et al., 2013). The behavioural consistency of ethical leaders is thus high, which consequently results in trust from their followers (Zhu et al., 2004).

One of the most basic features of ethical leadership is putting others before yourself (Bellingham, 2003). Ethical leaders are motivated by a structure of known beliefs and suitable judgements that emphasizes other-interest, rather than self-interest (Kalshoven, Den Hartog & De Hoogh, 2011). These beliefs and judgements are thus beneficial to others (Kalshoven et al., 2011). Ethical leaders makes decisions based on these beliefs and these beliefs guide their actions (Yukl et al., 2013). Ethical leaders display a social responsibility where they adhere to moral and legal rules, and have a concern for others and are conscious of the repercussions of their actions (Stouten, van Dijke & De Cremer, 2012). Ethical leaders thus engage in behaviours that are socially accepted (Heine, 2013).

Personal values are a fundamental part of an ethical leader's social identity and it assists them in being a moral manager (Stouten et al., 2012). Moral managers perform according to a general model of integrity and ethicality (Grover, 2007). Being an ethical example and treating people fairly is described by the moral manager pillar of ethical leadership (Mayer et al., 2012). Moral managers thus illustrate ethical behaviour or ethics in both their behaviours and words (Grover, 2007).

Riggio, Zhu, Reina and Maroosis (as cited in Stouten et al., 2012) used basic virtues to explain the motivation for engaging in ethical leader behaviours. The virtues utilised were courage, justice, prudence and temperance (Stouten et al., 2012). Courage is materialised through the perseverance it takes to act ethically. It requires courage to act ethically when one is faced with resistance. Ethical leaders require courage to stand by their decisions and to not give in to resistance. Leaders are perceived to be just when they treat others with respect and do not place their own interests and benefits above others. Ethical leaders, are in addition, also seen as being just by being open, honest and fair when interacting with followers. A leader is

considered to be prudent when he/she takes into account their moral values when making a decision but also considers the consequences of the decision. An ethical leader considers others when making decisions. Prudence as a virtue is a necessary condition for ethical conduct. Temperance is the ability to not only focus on self-interested behaviour (Stouten et al., 2012). Ethical leaders act with other-interest rather than self-interest.

Resick, Hanges, Dickson and Mitchelson (2006) conducted a literature review and recognised six fundamental attributes that depicts ethical leadership; 1) ethical awareness, 2) encouragement and empowerment, 3) community/people-oriented, 4) character and integrity, 5) motivating, and 6) managing ethical accountability. These will be elaborated on below.

Ethical awareness

Petrack and Quinn (as cited in Resick et al., 2006, p. 347) describes ethical awareness as “the capacity to perceive and be sensitive to relevant moral issues that deserve consideration in making choices that will have a significant impact on others.” Ethical awareness is not only relevant to the outcomes of actions and decisions, but also to the procedures that was employed to achieve them (Resick et al., 2006). Leaders exhibit ethical awareness by having a concern for others and by modelling and promoting ethical appropriate behaviour (Resick et al., 2006). Ethical leaders sincerely care about their followers and are concerned about them (Heine, 2013). They are in constant communication with them resulting in followers feeling supported and cared for (Heine, 2013).

Encouragement and empowerment

Ethical leaders encourage and empower their followers to assist them in being self-sufficient (Resick et al., 2006). Ethical leaders share their power by involving employees in decision-making and granting them time to raise their ideas and concerns (Kalshoven et al., 2011).

Community/people-oriented

Ethical leaders are people-oriented in that they display a true concern for others by demonstrating respect, support, and genuine care for their followers (Kalshoven et

al., 2011). Ethical leaders centre their behaviours on moral values that respect the rights of followers (Zhu et al., 2004). Ethical leaders are conscious of how their actions affect others and use their social powers to serve the interests of others rather than their own (Resick et al., 2006). Ethical leaders act in such a way that shows that they consider the ways by which outcomes are attained (Neubert et al., 2009). Ethical leaders do not pursue their own interests above those of others (Zhu et al., 2004). They also involve followers in decision-making. All of these behaviours lead to perceptions of the ethical leader's benevolence (Zhu et al., 2004). Ethical leaders are thus benevolent, which result in them being trusted.

Motivating

Ethical leaders motivate others to place the interests of others before their own (Resick et al., 2006).

Managing ethical accountability

Ethical leaders engage in open communication with their followers where they provide ethical explanations, promote ethics and reward and punish ethics (Kalshoven et al., 2011). Ethical leaders institute and promote standards of ethical conduct and through rewards and punishments they keep followers accountable for their conduct (Resick et al., 2006). Ethical leaders thus provide ethical guidance to their followers (Kalshoven et al., 2011).

Leadership is an indispensable part of the ethical culture of an organisation (Zhu et al., 2004). Ethical leaders play a key part in transforming an organisation's culture to one that contains ethics (Bellingham, 2003). Ethical leaders are accountable for shaping and maintaining the ethical climate (Engelbrecht, van Aswegen & Theron, 2005). An ethical climate influences employees' ethical behaviour and ethical decision-making (Neubert et al., 2009). An ethical climate is those features of an organisation that does or does not support ethics-related behaviours and attitudes (Brown & Treviño, 2006). Victor and Cullen (as cited in Brown & Treviño, 2006, p. 601) defines ethical climate as "the prevailing perceptions of typical organisational practices and procedures that have ethical content" or "those aspects of a work climate that determine what constitutes ethical behaviour." Social norms and values are formed within a work environment; therefore ethical climate can facilitate the

moral conduct in the work environment. Employees in an organisation learn which values are organisational values, how ethical issues are being dealt with and what is considered as being ethically correct (Appelbaum, Deguire & Lay, 2005). An ethical climate hence defines and mirrors the ethics of an organisation (Van Aswegen & Engelbrecht, 2009). The answer to ethical problems is ultimately found in the institution of moral and competent leadership (Van Aswegen & Engelbrecht, 2009). Leaders have an important influence on these ethical climates (Appelbaum et al., 2005). Leader's that employ ethical leadership behaviours, act as moral agents that promotes the ethical climate in the organisation (Neubert et al., 2009). Followers look at an organisation's ethical climate to see what behaviours will be rewarded and what will be punished (Van den Akker et al., 2009). Ethical leaders' influence range farther than simply influencing the ethical climate in that ethical leaders influence followers' day-to-day work attitudes (Neubert et al., 2009). Leaders influence and shape an ethical climate by demonstrating appropriate conduct through their interactions and behaviours (Neubert et al., 2009). Ethical leaders through their actions communicate a moral authority that contributes to a climate that is beneficial to the flourishing of the organisations members (Neubert et al., 2009).

Character and integrity

Petrick and Quinn (as cited in Resick et al., 2006, p. 346) describes character as "the pattern of intentions, inclinations, and virtues" that is responsible for the ethical or moral foundation of behaviour. Character demands a commitment to one's virtues in all situations (Resick et al., 2006). Integrity is viewed as a central element of character (Resick et al., 2006). Integrity is the capability to conclude and engage in morally correct behaviour irrespective of any external pressures (Resick et al., 2006). A leader's character and integrity can form the basis of personal characteristics that helps to guide a leader's beliefs, actions and decisions (Resick et al., 2006).

Principles and decisions based on morals play a big part in ethical decision-making and actions in an organisation. Moral judgements can help explain why people engage in certain behaviours. Brown and Treviño (2006) view moral judgement as an individual difference that will affect ethical leadership. Moral judgement can hence be used to explain why certain individuals are more probable to participate in ethical leadership behaviours.

Moral judgement is characterised by the differences in how individuals believe what is right and wrong in a given situation (Brown & Treviño, 2006). Kohlberg (as cited in Brown & Treviño, 2006) developed a theory of cognitive moral development that can be used as the underlying theory to explain how individuals make moral judgements. According to this theory, individuals progress through moral judgement stages where the higher stages involve increased cognitive capacity (Brown & Treviño, 2006). This theory proposes that individuals at the first two stages (i.e. the pre-conventional level) rely upon obedience to authority and fear of punishment to decide what is right (stage 1) or rely on the exchange in the relationship to decide what is right (stage 2) (Brown & Treviño, 2006). Whereas individuals at the middle two stages (i.e. the conventional stage) rely on the expectations of significant others (stage 3) or rules or laws (stage 4) to determine what is right (Brown & Treviño, 2006). Individuals at the highest levels of moral reasoning (i.e. the principled level) sustains internalised values and standards (stage 5) or rely on universally held deontological values of justice and rights (stage 6) to decide what is right (Brown & Treviño, 2006; Treviño, Weaver & Reynolds, 2006). This theory proposes that individual's ethical reasoning becomes more refined over time (Treviño et al., 2006). The moral development stage of a leader relates to situational variables and governs ethical and unethical conduct in an organisation (Yukl, 2010). Leaders with the capability of higher level reasoning are more probable to be observed as being ethical leaders (Brown & Treviño, 2006). Leader's at a higher level of moral development is less motivated and prone to practise their social power in such a way that it exploits others and to engage in unethical behaviours to reach goals (Yukl et al., 2013). Cognitive moral development as an individual difference has been shown to increase the probability that an individual will participate in counterproductive and/or unethical behaviours (Treviño et al., 2006). The majority of adults is at the conventional level which indicates that their beliefs about what is right is predominantly determined by laws, rules and significant others (Brown & Treviño, 2006; Treviño et al., 2006).

Due to the fair and caring nature of ethical leaders, followers and their leader form a social exchange relationship (Treviño et al., 2006). Social exchange theory is grounded on the norm of reciprocity (Simons, 2002). These norms postulate that if

one party behaves in a beneficial manner, then the other party will feel obligated to reciprocate that beneficial behaviour (Simons, 2002).

For the purposes of this study, ethical leadership is defined as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct in followers through two-way communication, reinforcement, and decision-making (Brown et al., 2005).

2.6. CONCEPTUALISATION OF LEADER INTEGRITY

In business literature and in real life business, integrity is probably the most universally sought after moral trait (Litzky et al., 2006). Integrity is an individual virtue but only gains respect in social encounters (Verhezen, 2008). Integrity thus becomes relevant in an organisation.

When one examines the literature, various different definitions of integrity arises (Bauman, 2013). DeGeorge (as cited in Brown et al., 2005) designates that acting with integrity is the same as acting ethically or morally. Bews (2000, p. 28) defines integrity as “the application of a set of moral and ethical principles accepted by both the trustee and trustor which are predictable and reliable and leads to equity.” Integrity has been defined as “the trustor’s perception that the trustee adheres to a set of principles that the trustor finds acceptable” (Mayer et al., 1995, p. 719). This definition has two distinct aspects; firstly the leader (trustee) adheres to a set of principles, and secondly the degree to which those principles are seen as morally accepted by the follower (trustor) (Burke et al., 2007). Integrity is also perceived by means of accountability, value congruence and perceptions of justice. Accountability reflects the degree to which an individual will take responsibility for his/her conduct. This accountability thus includes reward and punishment. A work environment characterised by low accountability can enable unethical conduct. Leaders who display accountability will be perceived as having integrity and trustworthiness (Burke et al., 2007). This definition echoes one of the commonly used definitions of integrity that states that integrity is “acting in accordance with the generally accepted moral values, principles and norms” (Van den Akker et al., 2009, p. 103). The 2005 New Oxford American Dictionary (as cited in Bauman, 2013) defines integrity as: “1. The quality of being honest and having strong moral principles; moral uprightness; 2.

The state of being whole and undivided; the condition of being unified, unimpaired, or sound in construction.”

Simons (2002, p. 19) defined Behavioural Integrity (BI) as the “perceived pattern of alignment between a leader’s words and deeds.” It is a consistency between values and actions and the degree to which a leader keeps his/her promises (Moorman & Grover, 2009). Palanski and Yammarino (2007, p.17) defines integrity as “the consistency of an acting entity’s words and actions.” This definition corroborates with Simons definition of BI, but according to Palanski and Yammarino (2009) it solves two limitations of the BI definition. Firstly the acting entity can refer to an individual, group and organisation and not only to an individual actor like in the BI definition (Palanski & Yammarino, 2009). Secondly it does not only include perceptions of behaviours (Palanski & Yammarino, 2009). This definition may solve the above limitations of BI, but it only emphasizes the consistency between words and actions and not the leader’s commitment to ethical values and norms (Bauman, 2013). Palanski and Yammarino (as cited in Bauman, 2013) implicates leader integrity to be an ethical neutral term where a tyrant, as well as an ethical leader may have integrity. This definition of Palanski and Yammarino thus views integrity as a non-moral virtue where integrity is like other virtues of honesty that can be applicable to either an ethical leader or a tyrant (Bauman, 2013). Their view is that integrity is a pre-condition for being ethical, but it is not the only virtue needed to be ethical (Bauman, 2013). If consistency is the only precondition for integrity then it implicates that a tyrant can also have integrity as long as he is consistent in what he says and does. Integrity is not merely defined by a person’s internal consistencies but also by external consistencies where an individual’s moral framework or the society’s moral framework comes into play (Moorman & Grover, 2009). A person that is considered to have integrity is thus seen as an individual that conducts him/herself according to a morally justifiable set of principles or ethics (Brown et al., 2005; Moorman & Grover, 2009).

These definitions include conceptualising integrity as being honest, true to oneself, morally trustworthy, whole and the alignment between one’s words and actions (Bauman, 2013). All of these different conceptualisations include important features of integrity (Bauman, 2013). In the literature on ethics and integrity, two

conceptualisations that stand out are moral uprightness and wholeness (Bauman, 2013). Integrity thus has a common meaning of either moral uprightness or wholeness (Bauman, 2013). The first conceptualisation takes on a moral viewpoint, that highlights the difference between what is right and wrong (Six, De Bakker, & Huberts, 2007). Moral uprightness implies a person standing by his/her moral commitments and values even in difficult situations (Bauman, 2013). This thus implies integrity in line with a moral meaning whereas wholeness is a non-moral conceptualisation. The second conceptualisation is the wholeness or consistency viewpoint that excludes an explicit moral component (Six et al., 2007). The moral perspective does not disagree or disregard the consistency perspective, as consistency is a value that is included as a moral value and norm in the moral perspective (Six et al., 2007). The moral component thus also accepts that a leader will be consistent and will not differ in what they say and do in diverse situations (Six et al., 2007). Both of these perspectives rely on the concept that integrity is completeness but the moral perspective explicitly labels an individual's uncorrupted moral character (Bauman, 2013). Most of the research on integrity follows the second approach, but this approach lacks the moral component (Six et al., 2007). Integrity as a non-moral concept fails to take into account significant ethical features of integrity (Bauman, 2013). A leader, who is conceptualised as having integrity as wholeness, is thus not assured to be an ethical leader (Bauman, 2013). Integrity encompasses more than merely doing what one say one will do (Six et al., 2007). McFall (as cited in Six et al., 2007) also highlighted this fact by distinguishing between personal –and moral integrity. According to McFall's distinction, personal integrity has various similarities with the consistency approach where a person adheres to a consistent set of principles or standards even in the face of challenges and/or temptations (Six et al., 2007). In light of this, there will be numerous situations in which one would be perceived as having integrity, but one would not be perceived as being moral (Six et al., 2007). Moral integrity is adhering to a set of moral principles, values and norms that we expect others and others expect us to adhere to (Six et al., 2007). It is thus adherence to a set of principles, values and norms that everyone is expected to adhere to. When having personal integrity one adheres to principles relevant to oneself, not principles that society is expected to adhere to. These universal principles, values and norms includes ethical codes, codes of conduct, norms and values that a leader is expected to adhere to (Six et al., 2007).

Morality reflects a concern for both society and to oneself (Graham, 2001). Moral integrity denotes personal integrity; the two of them is thus tied together (Graham, 2001).

There are a few arguments for not reducing integrity to a non-moral concept (Bauman, 2013). Firstly, people commonly use integrity as a moral concept. This is evident in statements in the literature that constantly highlights moral trustworthiness as encompassing integrity (Bauman, 2013). Secondly, the literature continuously relies on the ethical importance of integrity (Bauman, 2013). Various integrity definitions are associated with moral integrity (Bauman, 2013). Palanski and Yammarino (2007) cited twenty different literature sources that utilises integrity to specify moral virtues. Integrity in the literature is also often viewed as being synonymous with moral and ethical behaviour (Six et al., 2007). Thirdly integrity as a moral concept is often used in measures of integrity, as well as in research of ethical and moral commitments (Bauman, 2013). Recent debates of integrity have started to substitute the non-moral perspective of integrity with the moral perspective (Bauman, 2013).

The moral notion of integrity highlights what is right and wrong (Six et al., 2007). When a leader's integrity is judged it should not only include what is right and wrong, but also what is expected to be the informal moral values, principles and norms (Six et al., 2007). These values and norms assist in elucidating what is right and wrong in a certain situation (Six et al., 2007). When considering a leader's integrity, it is expected that an individual's personal values will guide their corporate behaviour, beliefs and decisions (McCann & Holt, 2009). These personal values can be seen as being consequential from what society believes to be proper (McCann & Holt, 2009). Barnard et al. (as cited in Heine, 2013, p. 28) specified that "people with high integrity can be described as people who behave and live according to a core set of moral principles" and "will stand firm on their values, beliefs and principles." A leader that is perceived as having moral integrity, perform in line with their morals, values and principles in a consistent manner (Bauman, 2013). People with integrity have a relatively stable sense of who they are and stand by their principles (Graham, 2001). They stand by principles that are morally good and right (Graham, 2001). The principles that individuals with integrity stands for are regarded as worth standing for and are seen as principles that a moral community ought to live by, thereby making

integrity a social virtue (Graham, 2001). These principles are socially validated and reinforced and conform to what is considered as being just and fair (Verhezen, 2008). Moral values are the most basic principles that an individual contemplates as being needed for interactions and these principles are regarded as being meaningful (Bellingham, 2003). Moral integrity thus implies that the principles or values that a leader acts from are deemed acceptable by the trustor (Becker, 1998). Moral action is the displayed communication and performance of these moral values (Bellingham, 2003). Integrity is not merely the commitment to values, but a commitment to actions guided by a morally justifiable set of values and principles (Becker, 1998). The fundamental features of moral integrity are thus that leaders with moral integrity unfailingly act based on their moral principles or values (Bauman, 2013). This facilitates perceptions of a leader having righteousness. According to the moral perspective it would be expected that the higher the value congruence between a leader and followers values, the higher the probability that a leader will be perceived as having integrity and subsequently trusted (Burke et al., 2007).

A leader with integrity's behaviour is guided by their beliefs, values, feelings and thoughts indicating that a leader's identity is the basis of their moral behaviours (Bauman, 2013). Leaders should thus have identity-conferring commitments to moral values (Bauman, 2013). These identity-conferring commitments are a commitment to values that one values and identify with (Bauman, 2013). Thus in order to have integrity, a leader should have values that he /she is unwilling to violate (Bauman, 2013). These values become an integral part of who a person is and how they behave (Bauman, 2013). These commitments thus define who a person is, i.e. their moral identity and will mediate a leader's behaviour (Bauman, 2013). When a leader is committed to certain principles, he/she will act according to those principles and values and it will make other alternative options unjustifiable to them (Bauman, 2013). These leaders thus evade violating their moral values, which results in the leader being perceived as morally trustworthy (Bauman, 2013). Moral trustworthiness implies respecting the human-side of each individual (Bauman, 2013). The literature proposes that a leader is expected to have certain moral values. These values are trustworthiness, being principled, being respectful, being honest and fair (Bauman, 2013). Thus, in order for a leader to have moral integrity

he must behave from his/her moral values, but a leader should also perform according to morally justifiable values and principles (Bauman, 2013).

Table 2.1 below provides an explanation of what moral integrity is, the results of moral integrity and what cognitive structure results in moral integrity.

Table 2.1

Moral Integrity – Breakdown of Integrity as a Moral Concept

| Moral Integrity Defined | Result of Observing the Consistent Moral Action | What Cognitive Structure Produces Integrity? |
|---|---|---|
| A leader has moral integrity if he or she consistently acts on moral values across situations | To say a leader has “moral integrity” is to say that the leaders is “morally trustworthy” | Identity-conferring commitments to moral values |

(Bauman 2013, p.419)

Identity-conferring commitments indicate that a leader is committed to strongly hold internalised values, which guide their behaviour and future behaviour (Bauman, 2013). Leaders will thus always act on these principles even when not following them is the easier option (Bauman, 2013). A leader with integrity not only has identity conferring commitments to values, but to moral values. Such a leader will thus not violate normatively appropriate moral values like fairness, honesty, trust and respect (Bauman, 2013). These moral values are what society expects one to avoid violating (Bauman, 2013). A leader with this type of integrity is trustworthy and will be trusted (Bauman, 2013). Such a leader will not only keep his/her promises, but will stand by their moral values and principles even when compromising them will result in greater advantages (Bauman, 2013). Leaders with moral integrity are therefore seen as being credible and frank.

Barnard, Schurink and De Beer (2008) found moral compass and inner drive to be the foundational drivers of integrity. Integrity is centred around a life grounded on

moral principles and values (Barnard et al., 2008). Integrity thus requires an internalised set of values and principles which denotes the standards and norms by which one abides and consequently directs one's decisions and behaviours (Barnard et al., 2008). These internalised sets can be described as a person's moral compass (Barnard et al., 2008). Barnard et al. (2008, p. 43) defines a moral compass "as having and living according to a set of values and principles." A moral compass consists of both internalised values and universally accepted values (Barnard et al., 2008). Barnard et al. (2008) identified certain values that are vital for integrity. These values are: 1) a people orientation centred on respect and empathy; 2) the motivation to live a purposeful and meaningful life; 3) and having an inner drive. The people orientation category shows that people with integrity care for others and considers other people's interests (Barnard et al., 2008). Barnard et al. (2008) found several categories of behaviours that can be seen as indicators of having integrity. These categories will be described below. People with integrity are honest and truthful about their intentions, they openly communicate, and they are committed to their obligations and responsibilities as well as to others (Barnard et al., 2008). People with integrity are self-motivated and work hard to achieve goals and commitments, they are consistent in their private and work lives (Barnard et al., 2008). People with integrity have moral courage which refers to the courage to stand-up for what one believes in and to overtly voice one's principles and values (Barnard et al., 2008). People with integrity accept their responsibilities for their own actions and also accept responsibilities for other and their interests (Barnard et al., 2008). They accept responsibility for their role in the relationship with others (Barnard et al., 2008). People with integrity are trustworthy; they keep their promises and responsibilities resulting in others trusting them (Barnard et al., 2008). People with integrity are fair and non-biased in their decision-making, particularly when the decisions concerns and may affect others (Barnard et al., 2008).

Barnard et al. (as cited in Heine, 2013) identified competencies of integrity. These are responsibility, honesty, fairness, consistency, moral courage, trustworthiness, self-motivation and drive, commitment, and self-discipline. Further competencies of moral integrity were found to be behavioural consistency which involves behaving in a persistent ethical way even in adversity or temptation and applying the same

fundamental principles over time and situations (Engelbrecht, personal communication, 15 September 2014). Another competency is being righteous; which involves behaving ethically and respectably based on one's moral principles (Engelbrecht, personal communication, 15 September 2014). Leaders with moral integrity are frank; in that they act truthful and sincere (Engelbrecht, personal communication, 15 September 2014). Leaders with moral integrity are perceived as being credible by behaving in a responsible, trustworthy, reliable and dependable way (Engelbrecht, personal communication, 15 September 2014). Leaders with moral integrity are fair and treat followers equal and with dignity and respect (Engelbrecht, personal communication, 15 September 2014).

When taking the literature on integrity together, there are five general categories of integrity; wholeness, consistency of words and actions, consistency in adversity, being true to oneself, and moral/ethical behaviour (Palanski & Yammarino, 2007).

Integrity as wholeness

Integrity has its roots in the Latin term "integer", which indicates completeness or wholeness (Palanski & Yammarino, 2007). It includes a leader's personal values, daily behaviours and basic organisational goals (Palanski & Yammarino, 2007). Wholeness implies a consistency between all elements of a person, i.e. words, thoughts, emotions, values, actions and beliefs over time and situations (Moorman & Grover, 2009; Palanski & Yammarino, 2007). When this meaning or category is used, it is seen as almost being synonymous with character. This wholeness inspires confidence in that one knows one is acting in accordance with ethical principles despite external pressures or temptations (Verhezen, 2008). This wholeness is often seen as an indispensable condition of integrity (Verhezen, 2008). This wholeness implies that integrity is multifaceted and inclusive of the other aspects of integrity (Palanski & Yammarino, 2007).

Integrity as consistency of words and actions

Integrity reflects a consistency between words and actions in social behaviour (Palanski & Yammarino, 2007). Followers perceive the consistency between what the leader says and does, and then make inferences about their honesty, integrity and moral character (Whitener et al., 1998). This notion of integrity has been conceptualised by Simons (2002) as Behavioural Integrity (BI) (Palanski &

Yammarino, 2007). Simons, 2002 (p.19) defines behavioural integrity (BI) as “the perceived pattern of alignment between an actor’s words and deeds.” When defining integrity as a consistency between words and behaviours one conceptualises it as a non-moral concept (Bauman, 2013). BI should thus be used to measure the consistency conceptualisation of integrity (Bauman, 2013). Behavioural integrity has been found to be connected to various followers’ behaviours and attitudes which include trust in leadership (Moorman & Grover, 2009).

Integrity as consistency in adversity

This aspect of integrity implies that behaviour remains the same even in difficult situations and temptations (Palanski & Yammarino, 2007). It thus also assumes word-action consistency but here the situation is also involved (Palanski & Yammarino, 2007). It implies that the presence of a difficult situation or temptation is required for integrity to transpire (Palanski & Yammarino, 2007). Being merely morally consistent in every situation does not indicate one’s integrity; it is in difficult situations that one’s integrity is displayed (Verhezen, 2008). Difficult situations often involves doing the right thing but at a cost, it is thus in those situations that integrity comes to the fore (Verhezen, 2008). Integrity can thus be seen as the ability to conclude and engage in morally correct behaviour irrespective of any external pressures (Resick et al., 2006).

Integrity as being true to oneself

This aspect implies that a person acts according to their conscience and values (Palanski & Yammarino, 2007). This aspect of integrity focuses more on a person’s internal sense and the person’s alignment with his/her internal values, words and actions (Palanski & Yammarino, 2007). A person with integrity ruminates and differentiates between what is right and wrong and is not humiliated to do the right thing (Verhezen, 2008). It will thus necessitate a virtuous character and keeping to that character (Verhezen, 2008). This approach does not necessarily rely on a person’s wholeness (Verhezen, 2008).

Integrity as moral or ethical behaviour

In the literature the terms ‘ethical’ or ‘moral’ implies behaving according to socially accepted standards (Palanski & Yammarino, 2007). Ethical and moral values guide

human behaviour and exchanges forming integrity (Minkler, 2003). Ethics is moral standards that guide a person's behaviour (Minkler, 2003). Morality is commonly accepted standards of right and wrong behaviour, desirable and undesirable behaviour, good or bad behaviour (Minkler, 2003). This aspect implies that integrity is not just the mere absence of unethical behaviour but implies acting according to moral and ethical standards (Palanski & Yammarino, 2007). Various researchers' view integrity as being synonymous to honesty (Palanski & Yammarino, 2007; Trevino et al., 2000) and to trustworthiness (Trevino et al., 2000; Palanski & Yammarino, 2007). Integrity is also related to justice and to respect (Palanski & Yammarino, 2007). Integrity may infer openness, empathy and compassion (Palanski & Yammarino, 2007). Integrity is viewed as being synonymous with honesty, because it entails keeping promises which shows that the person told the truth (Palanski & Yammarino, 2007). A person with integrity is equipped to repair any threat to honesty (Minkler, 2003). Integrity is a social virtue where the commitments, values and principles that are worth living for also extend beyond one's self to others (Verhezen, 2008). Integrity thus encompasses a relational component (Verhezen, 2008). These commitments can be judged by others in social encounters (Verhezen, 2008). Taken together all of these approaches imply that integrity is a desirable virtue (Verhezen, 2008).

For the purposes of this study, leader integrity is defined moral integrity by acting in accordance with universally accepted ethical values, principles and norms (Engelbrecht, personal communication, 15 September 2014).

2.7. THE RELATIONSHIP BETWEEN LEADER TRUST AND CWB

Schlechter (2006) postulated that there is no sole variable which so comprehensively influences interpersonal and group behaviour, as do trust. Trust in leadership can be seen as the basis of followers' work intentions and behaviours (Litzky et al., 2006). Trust can therefore be used to evaluate the probability that followers will engage in CWB (Litzky et al., 2006).

When a leader demonstrates integrity, ability and benevolence (trustworthy behaviours), it motivates employees to reciprocate by engaging in behaviours beneficial to the organisation (Zapata, Olsen & Martins, 2013). It is thus expected that when a leader is trusted it will enhance positive employee behaviours and thereby reduce negative employee conduct.

Leaders with universally accepted values have a greater likelihood of engaging in trustworthy behaviours and to demonstrate a concern for others (Whitener et al., 1998). Trustworthy leaders care about the well-being of others and will therefore strive to protect it. This thus implies that leaders that are trusted will not be motivated to engage in harming behaviours like CWB, as this will harm followers and the organisation's well-being which goes against the values that they abide by.

CWB are behaviours that harm or are intended to harm others, where trust is the belief that the other party will not engage in harmful conduct. CWB behaviours show a lack of concern towards others. CWB behaviours are often the result of a leader's conduct. The formation of trust can be explained through the relationship-based perspective and social exchange. These two theories highlight the nature of the relationship. A high social exchange and relationship-based relationship is characterised by care, consideration, communication, honesty, dignity, respect and fairness (Dirks & Skarlicki, 2004; Sousa-Lima, Michel & Caetano, 2013). This implies that the followers will reciprocate these behaviours by engaging in positive, helping behaviours and thereby reducing the likelihood of them engaging in CWB (Dirks & Ferrin, 2002; Dirks & Skarlicki, 2004; Sousa-Lima et al., 2013). Trust implies expecting that the other party will act benevolently (Whitener et al., 1998).

Benevolence implies care, supportiveness, openness and acting in good faith towards a follower. A leader's benevolence is perceived when a party believes that another party will act with their best interests in mind and will not engage in harmful behaviours. When a follower trusts his/her leader, they will be less motivated to engage in harmful behaviours that will harm the relationship or the trust. When employees perceive their leaders care about them they are inspired to reciprocate the care. This reciprocation again enhances trust and reduces the likelihood of CWB (Ruder, 2003). When a leader demonstrates trustworthiness and trust, it will inspire followers to reciprocate in behaviours that will benefit the organisation and not harm

it or its members (Zapata et al., 2013). In high quality relationships, followers perceive that their leaders trust them and will therefore not engage in behaviours to break that trust (Erkutlu & Chafra, 2013). Leaders that engage in trusting relationships with their followers will reduce the likelihood that followers will engage in self-serving, harmful counterproductive behaviours as followers experience no risk or fear of exploitation (Thau et al., 2007; Whitener et al., 1998). Trust helps prohibits CWB, by assisting people in making a mind shift from self-interest to other-interest, implying that followers in trusting relationships will rather engage in beneficial than harming behaviours (Thau et al., 2007). In higher risk exchanges, the parties are more likely to pursue their own interests over the interest of others, which increases the probability of self-serving counterproductive behaviours (Thau et al., 2007). Trust thus converts self-interest into others-interest, which reduces CWB (Thau et al., 2007).

Trust is formed as a result of consistent behaviours where one is able to predict the other party's future behaviour and know what to expect. This is also the result of high social exchange relationships, where the parties are perceived as being positive and predictable (Thau et al., 2007). Trust therefore results in positive behaviours and both parties thus expect one another to engage in positive future behaviours. Parties in a trusting relationship will thus continue to engage in positive behaviours to avoid uncertainty and to avoid harming the relationship or the other party (Thau et al., 2007). Parties will thus avoid engaging in harmful, counterproductive behaviours. As trust entails a willingness to be vulnerable, risk plays a significant role in the social exchange theory (Zapata et al., 2013). Where followers perceive their leaders as being trustworthy, they will be more willing to engage in risky behaviour and to share information with leaders (Dirks & Ferrin, 2002). A lack of trust will thus imply high risk in a social exchange relationship, making followers less likely to reciprocate with what leaders expect them to (Zapata et al., 2013). Risk and mistrust will thus reduce performance and enhance the likelihood of negative behaviours (Dirks & Ferrin, 2002).

Followers expect leaders in a social exchange relationship to be caring, considerate, supportive and loyal as the fulfilment of these obligations leads to trust and thus reciprocation of those behaviours. Where the obligations are not fulfilled, followers are at risk and will also not fulfil leader obligations. Social exchange relationships

characterised by low trust will result in uncertainty of the other party's behaviour (Thau et al., 2007). Low trusting relationships will therefore motivate people to act in a way to protect themselves (Thau et al., 2007). Trust is characterised by leader support and the delivery of tangible and intangible benefits and obligations of leaders, thus prompting followers to fulfil the obligations expected from leaders (Erkutlu & Chafra, 2013). Whereas where followers perceive that leaders do not fulfil their expected benefits or obligations, they will be motivated to engage in behaviours that they believe will compensate for those losses (Erkutlu & Chafra, 2013).

When followers feel they are not included in their work environment, it can motivate them to engage in CWB (Sulea, 2010). Social exchange theory postulates that ethical leaders create a trusting environment where the leader-follower relationships is characterised by positive interactions (Simons, 2002). In a trusted, positive environment, followers will feel less motivated or prone to engage in negative behaviours (CWB) as they want to reciprocate the positive interactions (Simons, 2002). Employee trust in a leader therefore helps predict counterproductive behaviours (Colquitt, Scott, & LePine, 2007). Thau et al. (2007) found a significant negative relationship between trust in leaders and CWB ($\beta = -.40, p < .001$). Thau et al. (2007) found that trust in leadership accounted for 15 percent of the variance in CWB. Trust is thus a significant predictor of CWB (Thau et al., 2007).

Trust is a significant predictor of CWB (Colquitt et al., 2007). Colquitt et al. (2007) found a significant negative relationship between trust and CWB ($\beta = -.25, p < .001$). Trust is therefore a vital feature of effective and positive working relationships (Colquitt et al., 2007). Trust can thus act as a predictor of CWB which is vital as CWB is not only a costly but a damaging occurrence in organisations (Spector et al., 2006). This proves that trust is a dynamic factor in effective working relationships (Colquitt et al., 2007).

Taking together the above assumptions and findings it can be postulated that trust in leadership has a negative influence on counterproductive workplace behaviours.

Substantive research hypothesis 1: Trust in leaders will have a negative influence on the occurrence of CWB in an organisation.

2.8. THE RELATIONSHIP BETWEEN INTERACTIONAL JUSTICE AND CWB

Justice exhibited in an organisation has a direct influence on how employees behave, as well as their attitudes (Walters, 2005). CWB is commonly a result of employees experiencing unfairness or interactional unjustness (Sulea, 2010). Employees will retaliate against dissatisfying conditions and unfair work environments by engaging in behaviours that are harmful to an organisation and its members (Dalal, 2005). Research has identified perceived unfairness as one of the most significant predictors of various counterproductive behaviours (Cohen-Charash & Mueller, 2007).

An employee can experience feelings of injustice when they feel that they are given an unfair outcome, but it has been shown that people often need a sturdier reason to respond to this perceived injustice (Burton, Mitchell & Lee, 2005). Feelings of perceived interactional injustice provide an individual with such a needed reason (Burton et al., 2005). Perceived interactional injustice has been labelled as a “sparkling event” for employees that attempt to restore the perceptions of injustice (Burton et al., 2005). Perceptions of interactional injustice can therefore elicit retaliatory behaviour (Burton et al., 2005). Interpersonal justice hence regularly becomes more significant and psychologically meaningful to employees than the rest of the forms of justice (Bies, 2005; Holtz & Harold, 2013). Interactional justice is important as people are sensitive to fair treatment (Burton et al., 2005). Interactional justice results in employees feeling valued and cared about, which results in positive attitudes (Walters, 2005).

Interpersonal unfairness has therefore been found to be one of the strongest forecasters of CWB (Yang, Johnson, Zhang, Spector & Xu, 2013). When there is such poor treatment on behalf of the leader, it can be perceived as a sign of problems in the leader-follower relationship (Yang et al., 2013). An exchange relationship characterised by trust and respect and thus high interactional justice entices feelings of being cared for, whereas a relationship with low trust and respect (i.e. low interactional justice) can result in perceptions and experiences of feeling left out (Burton et al., 2005). Social exchange theory, justice and employee behaviours and attitudes is thus related (Aryee et al., 2002).

Social exchange theory is instigated by the fair treatment of employees and can help explain why employees engage in CWB (Cohen-Charash & Mueller, 2007). Followers perceive unfairness/injustice when they feel they are entitled to something but perceive that something is lost to them (Sulea, 2010). When employees perceive they receive fewer resources from the relationship than they feel they deserve and they contribute it will prompt them to engage in behaviours that will restore fairness (Cohen-Charash & Mueller, 2007; Sulea, 2010). Rules and procedures that are enacted unfairly can lead to a perception of disequilibrium, resulting in employees engaging in actions to restore this fairness (Martinko et al., 2002). Unfair treatment in these relationships is reciprocated by countless forms of negative behaviour (Litzky et al., 2006). Unfair treatment can be perceived by followers as a danger to their well-being which can encourage them to rather engage in self-serving behaviours to protect themselves (Ladebo, Awotunde & AbdulSalaam-Saghir, 2008).

The fear of exploitation and non-reciprocity is the central problem in social exchange relationships subsequently when organisations and their leaders treat employees fairly, it can reduce these fears which can result in employees feeling obliged to reciprocate with positive behaviours and abstain from engaging in negative behaviours (Thau, Aquino & Wittek, 2007). Fair treatment inspires positive exchange relationships, which is characterised by positive exchanges (Ambrose, Schminke & Mayer, 2013). This can be explicated by the norm of reciprocity where employees expect to be treated with dignity, respect and honesty and when they perceive this type of treatment, they are more likely to reciprocate it. Individuals that perceive fair treatment is more probable to engage in positive behaviours, which also includes treating others fairly (Ambrose et al., 2013). A fair environment characterised by fair exchanges will elicit fair, caring and trustworthy behaviours from followers, all of which will subsequently reduce engagement in CWB (Litzky et al., 2006). Perceptions of fairness motivate followers to reciprocate with an increase in performance and an improved attitude (Burke et al., 2007). Followers that perceive fair treatment will thus engage in fair and positive behaviours rather than CWB (Ladebo et al., 2008). Followers will be more committed to the organisation's goals and will therefore not engage in harming behaviours like CWB (Ladebo et al., 2008). Interactional unfairness can thus act as a motivator for followers to engage in CWB behaviours to address their perceived disequilibrium (Ladebo et al., 2008).

Interactionally just leaders are consistent in their behaviours, they consistently enact rewards and discipline, they are honest, respectful, caring, considerate, and truthful, they communicate in a sensitive manner, fulfil their obligations, treat others with dignity and keep their promises. Fair treatment of followers characterised by these behaviours will elicit the same and positive behaviours from employees which will lessen the likelihood of them engaging in CWB (Eschleman, et al., 2014; Litzky et al., 2006). Interactional justice will hence elicit perceptions of fairness and not unfairness which will result in the reciprocation of positive and not negative behaviours from followers. Whereas employees that perceive the organisation as being unfair are more probable to engage in behaviours that are harmful towards the organisation and its members like engaging in CWB (Eschleman et al., 2014; Walters, 2005). Greenberg; Sheppard, Lewicki and Minton (as cited in Skarlicki & Folger, 1997) found that when organisational decisions and managerial decisions are perceived as being unjust or unfair, employees may experience feelings of resentment, anger and outrage. In addition, the way that subordinates were treated interpersonally during interactions and encounters can transform perceptions of unfairness and injustice into resentment and retaliation (Skarlicki & Folger, 1997). However, dissatisfaction with unjust or unfair outcomes only contributes to retaliation when the interpersonal conduct used to enact unfair outcomes is perceived as being insensitive. This unfair treatment may prompt a desire for retribution, where the maltreated employee has a desire to punish the person blamed for the unfairness (Skarlicki & Folger, 1997). Taken together, fair treatment that exemplifies an interactionally fair climate will encourage positive behaviour and will discourage negative exchanges within the group resulting in decreased CWB (Ambrose et al., 2013).

As leaders and followers form social exchange relationships, followers may respond to the unfairness by directing their behaviours towards the organisation (CWB-O) or the supervisor (i.e. leader) (CWB-S), depending on the source of the perceived unfairness (Jones, 2009). The source of interactional justice is most commonly the leader, which will result in employees engaging in CWB directed towards their leader (Jones, 2009). Jones (2009) examined these effects and found that interactional justice was the only significant predictor of CWB-S. When leaders are perceived as

being fair, followers do not feel a need to punish their leaders or to try and restore the balance by engaging in CWB (Simons, 2002). Fairness thus reduces a follower's desire to engage in negative behaviours.

Social exchange theory can also describe the relationship between interactional justice, ethical leaders and CWB. Ethical leaders engage in principled decisions and provide employees with opportunities to state their opinion (Simons, 2002). This leads to ethical leaders being perceived as fair (Simons, 2002). When followers perceive leaders as being fair, they will feel the need to reciprocate this fairness in ways deemed acceptable by their leader (Simons, 2002). These methods are by not engaging in CWB (Simons, 2002).

Interpersonal justice comprises values such as dignity, respect, propriety and politeness (Colquitt, 2001; Holtz & Harold, 2013). By simply considering the definition of these interpersonal values, one can postulate that they are inconsistent with CWB (Holtz & Harold, 2013). Propriety implies that leaders should refrain from improper or prejudicial statements and should behave in a manner consistent with social norms (Holtz & Harold, 2013). Respect encompasses displaying consideration, regard, or appreciation for others (Holtz & Harold, 2013). Politeness involves demonstrating concern (Holtz & Harold, 2013). Dignity implicates acting in an honourable manner (Holtz & Harold, 2013). Thus when considering CWB, it goes against all of these values by being behaviours that not only violate norms, but that are harmful to the organisation and its members (Holtz & Harold, 2013).

Aquino, Lewis and Bradfield (as cited in Sulea, 2010) found that perceived interactional injustice strongly predicted both deviance directed at the organisation and at individuals. Where strong perceptions of interactional justice were perceived, there was a negative relationship with interpersonal and organisational deviance (Sulea, 2010). Interactional justice results in employee feeling valued and cared about, which results in positive attitudes (Walters, 2005). Whereas employees that perceive the organisation as being unfair are more probable to engage in behaviours that are harmful towards the organisation and its members (Walters, 2005).

Skarlicki and Folger (1997) found a three-way interaction between the organisational justice variables and Organisational Retaliatory Behaviour (ORB). The relationship between the other justice forms and ORB was only significant when interactional

justice was low (Skarlicki & Folger, 1997). Skarlicki and Folger (1997) found that distributive justice and procedural justice were not significantly related to ORB when interactional justice was high. This result indicates that when a leader treats subordinates with respect and dignity and displays sufficient sensitivity and concern, then employees seem slightly more willing to accept unfair outcomes and unfair procedures that would have otherwise resulted in retaliatory leanings (Skarlicki & Folger, 1997). This thus just proves the significant importance of not only justice, but the nature of the treatment of followers. Low levels of interactional justice thereby acts as a foundation to increase retaliation towards unfair outcomes (Skarlicki & Folger, 1997).

On this basis it makes sense that of all the justice types, low interactional justice has been established to be the strongest predictor of violent conduct in the work environment (Le Roy et al., 2012). Where organisational injustice is present in a work environment, it is expected that employees will engage in increased CWB (Chang & Smithikrai, 2010). Responses to interactional injustice are mostly directed towards the source of the injustice (i.e. leader), as the individual wants to get back at the person carrying out the treatment (Liu & Ding, 2012). Interactional justice is thus more likely to result in interpersonally directed CWB rather than organisation directed CWB (Liu & Ding, 2012).

In the literature, there are several empirical findings that support this relationship. Burton et al. (2005) found that lower levels of interactional justice will lead to retaliatory behaviour. Burton et al. (2005) found a negative relationship between interactional justice and overt aggression ($r = -.34$; $p < .001$), hostility ($r = -.74$; $p < .001$) and obstructionism ($r = -.53$; $p < .001$).

Low interactional justice has been found to be related to employee deviance, sabotage and retaliatory behaviour (Burton et al., 2005; Skarlicki & Folger, 1997). Jones (2009) found that between the different forms of organisational justice, interpersonal and informational justice elucidates the most unique variance with CWB directed to one's supervisor.

Employees respond to perceptions of unfair treatment by having a desire for retribution, feelings of resentments or by engaging in direct or indirect behaviours such as sabotage, resistance, withdrawal, vandalism and a reduction of citizenship

behaviours (Fox et al., 2001). Various studies illustrate those individuals that perceive greater unfairness is inclined to participate in additional CWB (Jones, 2009). Any form of perceived unfairness can be relayed to CWB as followers that feels unfairly treated can lessen their compliant behaviours to evade exploitation (Jones, 2009).

Le Roy et al. (2012) found a negative relationship between interactional (informational and interpersonal) justice and CWB ($r = -.26$ and $r = -.27$; $p \leq .01$) respectively.

These findings are not startling because people and thus employees are very sensitive to the way that they are treated by others (Thau et al., 2007). Therefore in the organisation setting; unethical, disrespectful or harsh behaviour enacted by a leader against a follower often yields strong feelings of anger and moral outrage as this treatment signals the degree to which the employee is valued and appreciated by the organisation and its leaders (Thau et al., 2007).

Taking together the above assumptions and findings it can be postulated that interactional justice has a negative influence on counterproductive workplace behaviours.

Substantive research hypothesis 2: Interactional justice will have a negative influence on the occurrence of CWB in an organisation.

2.9. THE RELATIONSHIP BETWEEN ETHICAL LEADERSHIP AND CWB

Ethical leadership is considered to be a significant construct due to the influence such leaders have by instigating ethical conduct and discouraging counterproductive behaviours through their role modelling (Brown & Treviño, 2006). Ethical leaders act as an indicator of whether organisational deviance is acceptable or unacceptable (Litzky et al., 2006). Ethical leaders therefore influence both positive and negative behaviours (Brown & Treviño, 2006).

Ethical leaders endeavour to enhance the ethical conduct in an organisation by acting in a 'real' manner as is expected from followers (Heine, 2013).

Normative deviant behaviours are the degree to which certain behaviours are present even though there are formal control measures (Fine et al., 2010). Ethical leaders strive to establish fairness which results in reduced CWB (Skarlicki et al., 2008). This fact highlights the importance of informal sanctions and the normative behaviour prevalent in an organisation (Fine et al., 2010). If these counterproductive behaviours are not the norm and not tolerated, it will less likely occur. Overt leader actions such as ethical leadership are hypothesized to decrease CWB (Detert et al., 2007). Ethical leaders actively manage morality and ethics in an organisation by communicating about it but by also imitating appropriate behaviours. This is where the role modelling of ethical leaders becomes important as employees learn by observing and imitating observed behaviour. It can be postulated that employees might be motivated to refrain from negative and harmful behaviours due to the normative standards and expectations of the organisation and their leader (Detert et al., 2007). Ethical leaders make an important contribution in establishing these normative standards and expectations (Detert et al., 2007). This can be assumed by the definition of ethical leadership where they demonstrate normative appropriate conduct and promote this conduct through communication, role modelling and ethical decision-making. By being a moral manager, ethical leaders strive to influence their follower's behaviours. Ethical leaders engage in fair and caring behaviours with their followers (Detert et al., 2007). As fair and caring role models, followers will reciprocate by emulating leader's normatively appropriate behaviour (Detert et al., 2007). By rewarding and punishing ethical and unethical conduct, leaders set the standards for appropriate conduct and followers will amend their conduct accordingly (Detert et al., 2007). Ethical leaders publicly punish counterproductive behaviours which will reduce the likelihood of it becoming a behavioural norm. By punishing these behaviours, it will negatively reinforce it and by rewarding ethical behaviours it will positively reinforce the desired behaviours (Fine et al., 2010). A work environment characterised by low accountability can enable unethical conduct (Burke et al., 2007). Ethical leaders manages accountability in an organisation through open communication with their followers where they provide ethical explanations, promote ethics and reward and punish ethics (Kalshoven et al., 2011).

Ethical leaders thereby help enhance follower's moral awareness (Zhu et al., 2004). This will enrich followers understanding and appreciation of morality which can assist them in being less motivated to engage in CWB. By proactively engaging in communication, rewards and punishment and the role modelling of ethical behaviours, ethical leaders set the organisational climate and tone. Through these systems ethical leaders establish and maintain moral standards (Van den Akker et al., 2009). This assists leaders to not only set the moral standards but also to ensure adherence to it (Van den Akker et al., 2009). Moral managers thus attempt to nurture their follower's moral and ethical behaviour by setting clear moral standards and expectations (Zhu et al., 2004). By being credible and consistent role models, followers perceive what to do. This role modelling of appropriate ethical conduct can thus reduce unethical conduct as followers won't engage in behaviours that are opposite to what leader's role model. As followers imitate ethical leaders' behaviour, it will reduce the likelihood of counterproductive behaviour (Brown & Treviño, 2006). Ethical leaders thus provide ethical guidance to their followers (Kalshoven et al., 2011).

CWB implies a disregard for both organisational and societal rules. Ethical leaders adhere to normatively appropriate behavioural norms and moral values like honesty, not harming others and keeping promises (Bauman, 2013). Unfairness perceptions arise when these behavioural norms have been violated. Unfairness is thus related to CWB and ethical leadership. These normatively appropriate behaviours are what is expected from a leader and goes against the nature of CWB of having a disregard for others. Ethical leadership is therefore proposed to be negatively related to employees' counterproductive behaviour (Brown & Treviño, 2006). This negative relationship is attributed to ethical leaders' honesty, fair and ethical decision-making, trustworthiness and consideration for others (Brown & Treviño, 2006).

Deviant behaviours are not only a function of an individual's personality, but also of organisational leadership and the norms of an organisation (Litzky et al., 2006). This implies that even fundamentally honest individuals can behave inappropriately when they observe their organisational climate to be unfair, or if they feel poorly treated by their leaders (Litzky et al., 2006). Leaders are thus responsible for creating an ethical climate that withholds inherently honest individuals from engaging in dishonest,

unethical behaviours (Litzky et al., 2006). Leaders are in the best position to successfully influence employee honesty (Litzky et al., 2006).

CWB is often follower's response to experiences in the workplace or in the relationship with the leader (Sulea, 2010). Ethical climate and social exchange theory can therefore be used to explain the relationship between ethical leaders and CWB. These follower experiences include features of interactional justice, fairness and frustrations (Sulea, 2010). Lack of follower participation is another follower experience that can lead to the occurrence of CWB as followers try to re-establish their degree of control (Sulea, 2010). Sulea (2010) found that a key predictor of CWB is when other members of the organisation engage in similar behaviours. Ethical leaders are responsible for establishing and maintaining a culture of ethics in the organisation. This is an imperative role of leaders as ethical climate influence employee's ethical behaviour and - decision-making (Neubert et al., 2009). These climates form the social norms in an organisation. An ethical climate signals to followers which behaviours are supported and not supported (Brown & Treviño, 2006). These norms illustrate the organisational values and clarify the manner in which ethical issues are being dealt with (Brown & Treviño, 2006). These norms exemplify what correct ethical behaviour is and followers institutionalise these norms as the expected behaviours. Norms that characterise and emphasize ethics will thus help facilitate the moral conduct within an organisation (Brown & Treviño, 2006). Thus when a climate highlights ethical and morally correct behaviours, followers will perceive this as the correct behaviour and will be less inclined to engage in unethical behaviour (Mayer et al., 2010). Ethical leaders act as moral agents that promote an ethical climate by making decisions with ethics in mind and through continuous communication with followers about ethics (Mayer et al., 2010). This behaviour on behalf of the leader underlines the importance of ethics as an organisational outcome (Mayer et al., 2010). This is where ethical climate, and the reward and punishment of ethical leaders will play a crucial part. By engaging in fair treatment, like being a good listener and permitting followers a chance to talk, ethical leaders establishes climates of fairness. These climates are characterised by the fair and just treatment of a leader. These manifested climates help establish the behavioural norms in an organisation. Ethical leaders impose procedures, policies and practices that aid to sustain ethical conduct (Mayer et al., 2010). Leaders behavioural norms

may help form a shared foundation for employees' interactional justice perceptions (Simons & Quinetta, 2003). These perceptions of leader's behaviours may help promote or hinder positive attitudes toward leadership (Simons & Quinetta, 2003).

When a culture of justice is not articulated within a workplace, it may result in employees feeling that they are not taken into consideration in decision-making, that they are not valued and that the organisation does not care about their well-being (Walters, 2005). These feelings may result in them perceiving the organisation as being "unjust" and may prompt them to participate in certain behaviours to try to reinstate the balance (Walters, 2005). Perceptions of low ethical climate will thus contribute to CWB (Litzky et al., 2006). There is thus a negative correlation between ethical climates and CWB. The ethical climate of an organisation not only predicts unethical behaviour but also CWB (Appelbaum et al., 2005). The type of ethical climate can help predict the type of CWB (Appelbaum et al., 2005). When employees perceive a caring environment that is concerned about their member's wellbeing, employees are less likely to engage in CWB (Appelbaum et al., 2005). Ethical leaders can implement this ethical and fair culture of justice which will facilitate positive attitudes from their followers. By engaging in fair treatment ethical leaders will elicit fair, caring and trusting behaviours from followers which will result in diminished incidences of CWB (Litzky et al., 2006). Mayer et al. (2010) found a significantly positive relationship between ethical leaders and ethical climates ($\beta = .59$; $p \leq .001$). Ethical leaders are thus instrumental in creating positive ethical climates that can reduce negative follower's behaviours. Mayer et al. (2010) found a significantly negative relationship between ethical leadership and CWB ($\beta = -.35$; $p \leq .001$).

Social exchange theory provides a theoretical understanding of why followers engage in CWB and thus why ethical leadership will be negatively correlated with CWB (Simons, 2002). Ethical leaders can develop high quality relationships with their followers through their behaviours. Firstly, by being a moral person, ethical leaders are viewed as being honest and trustworthy (Walumbwa, Mayer, Wang, Wang, Workman & Christensen, 2011). They are also perceived as caring about the greater good (Walumbwa et al., 2011). Treviño, Weaver, and Reynolds (as cited in Walumbwa et al., 2011, p. 205) argued that, "because ethical leaders are caring, relationships with ethical leaders are built upon social exchange and norms of

reciprocity". Ethical leaders educate their followers of the benefits of ethical behaviour and the cost of inappropriate behaviour and enforce this by using rewards and punishment (Walumbwa et al., 2011). These ethical behaviours result in ethical leaders being able to cultivate meaningful interpersonal relationships with their followers that extend beyond the normal economic exchange relationships (Brown & Treviño, 2006; Walumbwa et al., 2011). Social exchange theory postulates that when ethical leaders exhibit negative behaviours in their interactions with followers, followers will reciprocate these negative behaviours by engaging in CWB (Simons, 2002). When taking social exchange theory into consideration, the probability for followers to reciprocate with CWB is higher when organisational factors such as ethical climate, fair treatment, support and trust is low (Litzky et al., 2006). Employee's positive and negative behaviours will be influenced by the relationship that they have with their leader through social exchange (Brown & Treviño, 2006). In higher risk exchanges, the parties is more likely to pursue their own interests over the interest of others which increases the probability of self-serving counterproductive behaviours (Thau et al., 2007). One vital variable that can decrease these anxieties, doubts and concerns about being exploited in a social exchange relationship is trust (Thau et al., 2007). A social exchange relationship helps form trust whilst trust helps prohibit CWB by changing people's mind-sets from self-interest to other interest (Thau et al., 2007). CWB is characterised by self-interest over other interest, it shows a disregard for others and has a lack of concern for others (Thau et al., 2007). By ethical leaders placing others above themselves and by modelling this, followers will be motivated to do the same, by placing the organisation and their co-employees' interests above their own self-interests and thereby reducing the occurrence of self-interest destructive behaviours. Exchange relationships characterised by trust results in the partners perceiving one another as being predictable and positive (Thau et al., 2007). Perceptions of predictable and positive relationships result in employees engaging in cooperative behaviours to maintain the positive and high trusting relationship and refraining from engaging in behaviours that will damage the relationship or their partner (Thau et al., 2007). The opposite is thus true for unpredictable, negative exchange relationships. As trust entails a willingness to be vulnerable, risk plays a significant relationship in the social exchange theory (Zapata et al., 2013). A lack of trust will thus imply high risk in a social exchange relationship, making followers less likely to reciprocate with

what leaders expect them to (Zapata et al., 2013). A relationship characterised by uncertainty will result in parties acting in a self-interested way to protect themselves (Thau et al., 2007). Due to the social exchange relationship between leaders and their followers, followers are more likely to return the caring and fair treatment that they perceive from their leader, resulting in trust and reduced counterproductive behaviours (Brown & Treviño, 2006). A leader-follower relationship that is characterised by a high quality exchange relationship results in followers being less inclined to engage in negative behaviours (Brown & Treviño, 2006). Ethical leadership is thus negatively related to CWB. Ethical leaders inspire followers to adopt their ethical conduct in their everyday work (Stouten et al., 2012).

Moral judgement can also be used to explain the relationship between ethical leaders and CWB. Ethical leaders have internalised values, as well as an apprehension of universally held values by which they abide. They have other-interest rather than self-interest and will use their position of power to benefit others, rather than to exploit them. Individuals that function at the higher levels of moral development are more inclined to value fairness, to make principled decisions and to have a concern for others and to use this as the basis upon which they form relationships (Brown & Treviño, 2006). When taking this into account it is expected that ethical leaders will be at a higher moral development level (Brown & Treviño, 2006). Ethical leaders are perceived to be at higher reasoning levels and can thereby affect the moral reasoning and ethical decision-making of their followers (Brown & Treviño, 2006).

The majority of adults are at the conventional stage where they rely on external influences to determine what is right and wrong (Treviño et al., 2006). It is thus proposed that followers who are at the lower stages of moral development and look at significant others for guidance rely on fear of punishment and the exchange relationship with leaders to determine what is right or wrong. Followers decision-making are thus affected by the nature of the relationship, by leaders and by rules. The development stage of the leader will thus influence follower's ethical and unethical behaviour in the organisation (Yukl et al., 2013). The establishment of an ethical climate, reward and discipline systems, ethical norms and leaders as role models thus becomes important. Employees recognise and observe the ethical

standards that leaders set or fail to set (Treviño et al., 2006). Ethical leaders reward and punishment and role modelling thus plays an important role to structure what followers believe is right. Ethical leaders engage in what is morally right and expected by society, they set ethical standards and norms, they model ethical and expected behaviours, they establish and maintain a climate characterised by ethical norms and expectations and punish deviations from it. This ethical conduct of ethical leaders will lead followers to believe what is right and in what type of behaviour to engage. An ethical climate supplements the role modelling aspect of ethical leaders by forming and establishing ethical norms and expectations. Followers thus know and observe what appropriate conduct is, not only in the organisation but also in exchanges with co-employees. The ethical climate thus offers an understanding of the behaviours that is appropriate in the work environments which helps followers determine how to behave (Mayer et al., 2010). Various studies found that positive ethical climates are negatively related to negative behaviours (Mayer et al., 2010). Research indicates that the instrumental climate where employees place their own interests above others is most associated with unethical behaviour (Appelbaum et al., 2005). This is due to people's own self-interest and due to the fact that the company may even allow unethical behaviour by not having organisational policies in place (Appelbaum et al., 2005). Work environments that are perceived as being positive will thus have a lower prevalence of unethical behaviours. Followers of ethical leaders will thus be less inclined to believe that unethical conduct is right and will thus be less motivated to engage in it.

Brown et al. (as cited in Walumbwa et al., 2011) proposed that ethical leadership plays a vital role in promoting improved employee attitudes and behaviours. To support this statement, other work has also linked ethical leadership to prosocial and negatively deviant behaviours (Brown et al., 2005; Mayer et al., 2009; Walumbwa et al., 2011). By ethical leaders engaging in fair treatment, they will elicit fair, caring and trusting behaviours from followers, all which will result in CWB less likely to occur (Litzky et al., 2006).

Ethical leadership is seen as an important construct due to its effects and outcomes. Ethical leaders will influence ethical conduct, like employee decision-making and counterproductive behaviours, by being role models (Brown & Treviño, 2006). Ethical leaders are seen as role models by their followers, which result in the followers

matching their ethical behaviours, which will thus decrease counterproductive behaviours (Brown & Treviño, 2006). Research shows that ethical leadership is negatively correlated to counterproductive behaviours, such as deviance in the workplace (Mayer, Kuenzi, Greenbaum, Bardes & Salvador, 2009). Avey, Palanski and Walumbwa (2010) found a significant negative relationship between ethical leadership and deviance ($r = -.21$; $p < .01$). De Wolde, Groenendaal, Helsloot and Schmidt (2014) found a significantly negative relationship between ethical leadership and organisational misbehaviours (CWB) ($\beta = -.385$, $p < .01$).

Ethical leaders thus create a trustful and fair work environment which consequently inspires prosocial- and ethical follower behaviour (Stouten et al., 2012). The creation of a fair and trustful environment results in employees being more inclined to prosocial than counterproductive behaviours (Stouten et al., 2012).

Taking together the above assumptions and findings it can be postulated that ethical leadership has a negative influence on Counterproductive Workplace Behaviours.

Substantive research hypothesis 3: Ethical leadership will have a negative influence on the occurrence of CWB in an organisation.

2.10. THE RELATIONSHIP BETWEEN LEADER INTEGRITY AND CWB

Researchers regard integrity and ethics as one of the antecedents that accounts for high unethical behaviour in an organisation when being compared to other organisations (Peterson, 2004). An individual variable like integrity is an important antecedent of counterproductive behaviours. CWB can still be prevalent in an organisation even when there are control measures in place; this thus highlights the importance of integrity which is an informal means of reducing CWB (Fine et al., 2010). Integrity has been found to be related to various counterproductive behaviours such as absenteeism, drug use, low productivity, violence and disciplinary problems (Ones et al., 1993; Martinko et al., 2002).

Society believes certain values to be proper and thus expects individuals to adhere to it. These values assist in elucidating what is right and wrong in a situation. These values include honesty, fairness, respect, being principled and trustworthy (Bauman, 2013). Morality reflects both a concern for oneself and for others, implying that

individuals with integrity are people-oriented, which is centred on empathy and respect (Bauman, 2013). People with integrity are considered to be fair, honest, and truthful, as well as being ethical leaders. These individuals care for and have a concern for others and will thus act with other people's interests in mind (Simons, 2002). This care and concern illustrates a leader's benevolence. People (i.e. leaders) with a concern for benevolence are more motivated to be truthful and to keep their promises, thereby illustrating their integrity (Whitener et al., 1998). This benevolence and integrity result in positive interactions between a leader and followers. Followers will therefore not perceive the need to retaliate against their leader by engaging in disruptive behaviours. A leader with integrity is trustworthy, which implies that that person can be trusted to not engage in behaviours that will harm others. People have a tendency to instinctively trust those people with integrity which will result in them abstaining from engaging in dishonest behaviours (Kim, Ferrin, Cooper & Dirks, 2004). Leaders with moral integrity are committed to personal, as well as societal values and principles. A leader with integrity has identity-conferring commitments to moral values. These leaders will thus abide by the universal obligation and values of protecting the well-being of others. This commitment makes other options like engaging in other types of behaviour unjustifiable (Bauman, 2013). A leader with integrity will thus not violate normatively appropriate values like honesty, respect, fairness and trust (Bauman, 2013). It can thus be postulated that a leader with integrity will not engage in CWB, as it will violate the normatively appropriate behaviours expected and also his/her identity-conferring commitments.

A leader with integrity is considered to have moral uprightness, which indicates that he/she will be able to distinguish between what is right and wrong and stand by their beliefs even in difficult/pressurised situations (Bauman, 2013). It can thus be postulated that individual's with integrity will stand by their beliefs even when others in the organisation engage in unethical behaviour. An individual with integrity is thus less likely to engage in unethical behaviours or behaviour that goes against his/her own or society's moral framework (Moorman & Grover, 2009). A person with integrity is consistent in different situations, and will not suddenly engage in unethical behaviour. Consistency is a predictor of future behaviour and it can thus be predicted how a person with integrity is likely to act.

Leaders with integrity are driven by internal, as well as external values, morals and principles. These values include being people-oriented by having respect, empathy and care and concern for others, and the motivation to live a meaningful life (Barnard et al., 2008). People with integrity work hard to achieve their goals and commitments, and will not engage in unethical actions to reach it (Barnard et al., 2008). People with integrity accept responsibility for other people's interests and will not let others harm those interests (Barnard et al., 2008). Integrity implies that a person's values are incorporated in their daily behaviour. This implicates that a leader will enact fairness, respect, honesty, concern and trustworthiness in their everyday behaviours and interactions. These behaviours do not facilitate or represent CWB.

All of these values indicate that a person with integrity will not engage in behaviours that will harm an organisation or its members. These values and behaviours will also demotivate others to engage in CWB. Social exchange theory postulates that people reciprocate their manner of treatment and the nature of the relationship. Relationships characterised by integrity, respect, empathy, care, concern, honesty and trust will thus elicit these types of behaviours and not unethical, immoral behaviours. A leader's role modelling is a function of behavioural integrity as they model desirable and positive behaviours through their own conduct (Dineen, Lewicki & Tomlinson, 2006). Through this leaders can consistently model what is desirable behaviour and can thus help employees establish the norms of behaviour. Behavioural integrity and deviance will thus be negatively correlated (Dineen et al., 2006). Dineen et al. (2006) found partial support for their hypothesis that behavioural integrity will result in decreased deviant behaviour.

Taken together all of these leader integrity actions will reduce the likelihood that followers would engage in unethical conduct.

Kohlberg's theory of moral development is believed to influence the degree to which followers will be influenced by their leader's integrity (Peterson, 2004). Individuals that strongly believe in universal moral values (people at the highest level of moral development) will not be so vastly influenced by their leader's integrity (Peterson, 2004). These individuals are anticipated to resolve their ethical dilemmas by constructing it around universally accepted moral values (Peterson, 2004). They will

therefore resolve dilemmas by utilising their own set of moral values and reason beyond the laws and norms set by society or an individual like a leader (Peterson, 2004). The opposite is thus also true, where people at a lower level of moral development are likely to be influenced by what is ethically appropriate to others (Peterson, 2004). People may engage in CWB to fit into an organisation. In contrast an organisation that is characterised by moral and societal norms, like respect, will motivate employees to engage in societal values to fit in (Sulea, 2010). Leaders are thus in the responsible position of establishing the norms and moral values that need to be adhered to, i.e. how employees are to be treated (Peterson, 2004). When a leader has integrity and engages in morally acceptable values and set these universally moral rules and values, unethical activity is expected to decline (Peterson, 2004). Individuals that believe in these moral values set by the leader, is expected to display higher ethical standards (Peterson, 2004). These beliefs are thus expected to reduce individual's intention to engage in unethical behaviour (Peterson, 2004). It is important for leaders to set these moral values, as it is anticipated that individuals that do not believe in ethics and universally acceptable moral values, will still follow the moral norms of the organisation (Peterson, 2004). If the norms are thus unacceptable and unethical behaviours, they will see it as the rules and standards that they need to engage in (Peterson, 2004). Peterson (2004) found a significant negative relationship between a leader's perceived integrity and the degree to which employees engaged in unethical behaviours; unethical behaviours thus decrease with perceptions of leader integrity ($\beta = -.21$; $p < .05$). Followers thus have lower intentions to engage in unethical acts when they believe their leader to have integrity (Peterson, 2004). Peterson (2004) found a significant negative relationship between followers acceptance of moral values and their intentions to engage in unethical acts ($\beta = -.195$; $p < .05$). Followers that believe in the moral values of the organisation is thus less inclined to engage in unethical acts. But these beliefs can only be formed when a leader sets the moral standards and values in an organisation as it has been shown that when leaders had low levels of behavioural integrity, their guidance actually amplified followers' deviance (Dineen et al., 2006; Moorman & Grover, 2009). A leader's role modelling is therefore of crucial importance in establishing the norms and values in an organisation. Role modelling is a function of behavioural integrity as leader's model desirable and positive behaviours through their own conduct and their own ethical beliefs (Dineen et al.,

2006). Through this leaders can consistently model what is desirable behaviour and can thus help employees establish the norms of behaviour. Integrity reciprocates respect from others, indicating that the working environment will be characterised by respect. Behavioural integrity and deviance will thus be negatively correlated (Dineen et al., 2006).

CWB intends to harm organisations and its members (Le Roy et al., 2012). Leaders with integrity are honest, consistent, fair, they engage in moral conduct, they can distinguish between what is right and wrong, they stand for what is morally good, they are truthful, they demonstrate and communicate ethical values (Barnard et al., 2008; Bauman, 2013; Heine, 2013; Six et al., 2007; Verhezen, 2008). A person with integrity is motivated, respectful, caring, honest and live by morals; morals which do not include harming others. When one considers the various definitions and synonyms of CWB, it goes against everything that integrity stands for. CWB can be regarded as immoral behaviours, which does not represent what society denotes as moral behaviours. CWB shows a lack of concern for others, which is directly the opposite of integrity, which has a people-orientation with a concern for others, their responsibilities and interests (Thau et al., 2007). CWB's features are that it places self-interest over other-interest and that it is norm-breaking. It will thus violate what society regards as normatively appropriate behaviours. These behaviours threaten the well-being of others, whereas integrity has a concern for and empathy for others and focuses on the human-side of every individual. Integrity will thus serve as an antecedent of CWB (Fine et al., 2010). Hunter (2014) found a significant negative relationship between integrity and CWB ($t = -5.833$; $p < .05$).

Taking together the above assumptions and findings it can be postulated that leader integrity has a negative influence on CWB.

Substantive research hypothesis 4: Perceived leader integrity will have a negative influence on the occurrence of CWB in an organisation.

2.11. THE RELATIONSHIP BETWEEN INTERACTIONAL JUSTICE AND LEADER TRUST

Overall the literature proposes that followers expect to be treated fairly and consistently which subsequently results in trust (Burke et al., 2007). Fairness not

only comprises the treatment received but also the moral value that people should be treated fairly (Saunders & Thornhill, 2003). Employees use interpersonal justice perceptions to determine their reactions to their leaders (Kernan & Hanges, 2002). Furthermore followers' trust levels will be influenced by their perceptions of fairness and justice (Burke et al., 2007).

When considering the definition of trust, as defined by Carnevale (as cited in Caldwell & Clapham, 2003), trust is an expression of faith and confidence, expecting that the other party will be fair and reliable. This implies a relationship between interactional justice and trust as interactional justice perceptions arises when a person is perceived as being fair and consistently apply rules which will then facilitate perceptions of trust (Roch & Shanock, 2006).

The fair treatment of another person helps instigate a social exchange relationship (Aryee et al., 2002). Fair treatment by leaders helps instil the mutual obligation in a social exchange relationship between leaders and followers (Sousa-Lima et al., 2013). Social exchange theory includes two important features; trust and fairness, indicating that these two constructs are related (DeConinck, 2010). Fair exchanges are an important expectation of social exchange and trust is gained through the reciprocating effect of social exchange (DeConinck, 2010).

When using Mayer et al.'s definition of trust, it implies that fair treatment can be a predecessor of trust (Stinglhamber, De Cremer & Mercken, 2006). Leaders that endorse fair policies and procedures instil a perception of trustworthiness (Stinglhamber et al., 2006). Social exchange theory can help elucidate this relationship. Social exchange relationships between two parties are enhanced when it is characterised by fair treatment, which in effect increases the level of trust in the relationship (DeConinck, 2010). When employees feel fairly treated it will heighten their trust in the party that enacted the treatment (i.e. the leader) (DeConinck, 2010). Interactional justice has been maintained to be correlated to leader trust as it is an indicator of the nature of the relationship between a leader and follower by delineating the degree of respect that the leader treats his/her followers with (Aryee et al., 2002; Dirks & Ferrin, 2002). Subsequently, the perceptions of fairness in an organisation result in the development of trust by enhancing a sense of trust between the leader and follower (Burke et al., 2007). Trust can thus act as a

mediator between all three dimensions of organisational justice and work outcomes (Aryee et al., 2002). Trust is an indicator of social exchange and social exchange reinforces support, loyalty, and positive attitude and behaviours (Burke et al., 2007).

The relationship-based perspective on trust can thus also be used to describe the manner in which interactional justice relates to trust. This relationship-based perspective is often used to explain the social-exchange relationship (Dirks & Skarlicki, 2004). A social exchange relationship implies that when you trust someone, you expect them to fulfil certain obligations. When taking the relationship-based perspective on trust into account, it is evident that followers observe their leader's actions and make inferences about the nature of the relationship with the leader (Colquitt et al., 2007). The relationship-based perspective concerns the nature of the relationship between parties and the degree to which it is characterised by care and consideration (Dirks & Ferrin, 2002). Followers' trust in their leader will be affected by the level of observed fairness or justice in organisational practices or decisions, as these practices and decisions act as an indicator of the nature of the relationship with the leader (Burke et al., 2007). Interactional justice therefore acts as a strong indicator of the nature of the relationship (relationship-based perspective), as it implicates the degree of respect with which leaders' treats their followers (Burke et al., 2007). Fair treatment elicits perceptions of a high-quality exchange relationship characterised by honesty, care, consideration, communication, respect and dignity, all of which will facilitate trust in the relationship. Trust is prevalent in leader-follower relationships where fairness is a feature of the relationship (Heine, 2013).

There are various criteria for judging a person's trustworthiness. One of these is behavioural consistency, which implies that a person is consistent over time and situations (Whitener et al., 1998). A person is seen as being interactionally just when he/she consistently applies rules (Roch & Shanock, 2006). This consistency thus leads to perceive the leader as trustworthy. Communication is another antecedent of trustworthiness. Communication involves providing accurate information, openness, timely feedback and justification of decisions (Whitener et al., 1998; Sousa-Lima et al., 2013). Interactional justice criteria encompass providing timely feedback and justifications, as well as being open (Roch & Shanock, 2006; Sousa-Lima et al., 2013). These criteria can thus provide inferences about the trustworthiness of a

leader. Trust is instilled when leaders communicate decisions in a delicate and subtle manner. Trust results when procedures or decisions are communicated in an open and honest manner without any hidden motives. It's thus not about the procedure used, but the way it was communicated (Burke et al., 2007). Interactionally just leaders communicate with followers in a manner that displays respect and dignity (Burke et al., 2007; Sousa-Lima et al., 2013). Leaders protect the dignity and respect of others and will not act in a manner that will embarrass people (Burke et al., 2007). This will facilitate the perception of the leader as being trustworthy and will instil an attitude of trust (Burke et al., 2007). Interactional justice will also relate to increased levels of trust by indicating leader's higher levels of integrity (Burke et al., 2007). An interactionally just person is honest; they fulfil obligations and keep promises. A person adhering to this will be perceived as interactionally just and this honesty and fulfilling of obligation is expected before one can trust another party. Interactional justice will therefore facilitate communication as an antecedent of trust.

Interactional justice will thereby increase the perception of a leader as being trustworthy and this trustworthiness facilitates trust in a leader.

The degree to which procedures or the process by which it is enacted, produces trust can be transformed by the perception of fairness of the interpersonal treatment (Saunders & Thornhill, 2004). The manner in which followers is treated is thus expected to have a major influence on their perceptions of fairness (Saunders & Thornhill, 2004).

Ruder (2003) found a statistically significant relationship between interactional justice and trust in managers. These results are expected as interactional justice is based on a leader's interpersonal behaviour (Hubbell & Chory-Assad, 2005). Followers who believe that their leader has not been communicating fairly, may identify their leaders as being dishonourable, immoral and unethical, all of which result in lower trustworthiness (Hubbell & Chory-Assad, 2005)

Konovsky and Pugh (as cited in Wong, Yuengo, & Wong, 2006) found a strong relationship between subordinates' judgement of their supervisor's interactional justice and their trust. Wong et al. (2006) found that interactional justice was positively related to trust in leadership ($r = .67$; $p < .01$). Follower's perceived

procedural justice about whether a decision-making process was fair, will help followers appraise the level of trust in their leader (Saunders & Thornhill, 2003). But this will just help a follower appraise it, where interactional justice may revise the level of trust completely (Saunders & Thornhill, 2003).

Kraft, Engelbrecht and Theron (2004) found a significant positive relationship between interactional justice and trust ($t = 2.80$; $p < .05$). Aryee et al. (2002) found a positive and significant relationship between interactional justice and trust in leader ($r = .69$; $p < .01$).

DeConinck (2010) found a positive relationship between interactional justice and trust in supervisor ($\beta = .39$, $t = 4.93$, $p = < .01$). Dirks and Ferrin (2002) found a positive relationship between interactional justice and trust ($r = .65$; $p < .05$). Kernan and Hanges (2002) found a significant positive relationship between interpersonal justice and trust ($\beta = .30$; $p < .01$). Kernan and Hanges (2002) found that interpersonal justice further enhanced unique amounts of variance in the prediction of trust in leadership. Kalshoven et al. (2011) found a significant relationship between fairness and trust ($\beta = .20$; $p < .01$). This findings support the fact that when followers perceive fair treatment they will reciprocate it in their work attitudes and behaviours.

The perceptions of the nature of treatment thus affect the perceived fairness of a leader and consequently followers' trust in their leader (Wenzel, 2006). Followers trust in their leaders is therefore postulated to be affected by the level of perceived fairness or justice in organisational decisions or practices (Dirks & Ferrin, 2002).

Taking together the above assumptions and findings it can be postulated that interactional justice has a positive influence on trust in leadership.

Substantive research hypothesis 5: Interactional justice will have a positive influence on the establishment of leader trust.

2.12. THE RELATIONSHIP BETWEEN ETHICAL LEADERSHIP AND LEADER TRUST

Leader actions and behaviours are considered to be the building blocks of trust in leadership. A leader's actions therefore form the basis for trust development (Hernandez, Long & Sitkin, 2014; Ruder, 2003). The behaviour, character and interactions of a leader will determine whether followers will trust them.

When one considers the various definitions of trust, one can expect that there will be a relationship between ethical leadership and leader trust. This is evident in statements such as "trust is when one believes the other party will act in one's benefit, the trusted party will engage in actions that is relevant and important to the trustee, trust is the expectation that the trustor will be reliable, competent, fair and ethical" (Caldwell & Clapham, 2003; Schlechter, 2006). When considering Brown et al.'s definition of ethical leadership one would expect ethical leadership and trust to be related. This is evident in an ethical leader's conduct and communication. Trust in leadership is found in behaviours like integrity, reliability, open communication and availability (Kalshoven et al., 2011). Ethical leaders exhibit all of these behaviours as well as being consistent, fair and caring (Kalshoven et al., 2011). All of these behaviours are expected to lead to the development of trust (Kalshoven et al., 2011).

Hernandez et al. (2014) found that one of the most significant antecedents of trust in leadership is the leader's style and practices. A specific ethical value that is indispensable to ethical leadership is trust and integrity (Heine, 2013). Ethical leader's style and practices are expected to inspire trust from followers as they are fair and act in such a manner that inspires trust. Ethical leadership is therefore a way in which trust can be instigated and repaired (Bellingham, 2003).

It is commonplace to view ethics and trust as being interrelated concepts, so much so that one does not go without the other (Van den Akker et al., 2009). The manner in which a leader thus behaves and enact their leadership position can facilitate trust (Heine, 2013). Ethical leaders model behaviours like fairness, care, honesty and trustworthiness that are considered as normatively appropriate by followers (Brown et al., 2005). Followers expect leaders to fulfil certain obligations. Ethical leaders strive to secure the characteristics that are a requirement for trust formation (Heine, 2013). Heine (2013) found that trust is prevalent in relationships that are

characterised by fairness, honesty, care and compassion. A leader's fairness is therefore related to trust (Heine, 2013). By being fair, by being compassionate, by caring and by being honest, ethical leaders can enhance the probability that followers will trust them (Heine, 2013). Hernandez et al. (2014) found that when leaders exhibit relational leadership behaviours like the aforementioned, the more followers trust them. Ethical leaders act in a committed and honest manner. The only way through which trust can be formed is through patience, honesty and commitment (Heine, 2013). Honesty results in trustworthiness and facilitates trust (Heine, 2013). Kanungo (as cited in Yukl et al., 2013) proposed that ethical leaders' conduct benefits others and they will abstain from engaging in behaviours that will harm others. These are all relational characteristics of a leader that relates to trust.

Leaders that engage in trustworthy behaviour will increase the probability of followers reciprocating and trusting them (Whitener et al., 1998).

Ethical leaders openly communicate with followers, they are truthful and fair in their communications, and they provide followers with accurate information and explanations. These are all factors of communication that affect trustworthiness (Whitener et al., 1998). Ethical leaders involve followers in the decision-making process, thereby sharing control. These two actions are fundamental components of leader trustworthy behaviour (Whitener et al., 1998). The degree to which followers are involved, effects the development of trust. Followers who believe that they can have an impact on the organisation will be more likely to develop higher levels of trust in their leaders as they attribute their increased empowerment and responsibility to their leaders doing. In addition, when followers feel that leaders delegate control, it elicits higher levels of trust from their followers (Zhu et al., 2004). Employees' psychological empowerment mediates the relationship between ethical behaviour and followers' trust in their leader (Zhu et al., 2004). This is because ethical leaders delegate control, and create work environments where employees feel that they have an impact on the outcomes of their jobs and thus feel empowered (Zhu et al., 2004). As the leader creates these work environments, followers are likely to reciprocate by developing more trust in them (Zhu et al., 2004). Ethical leadership is believed to be important as it affects important outcomes such as employees' ethics-related conduct (Brown & Treviño, 2006). Ethical leaders take accountability for their actions, which furthermore facilitates perceptions of

trustworthiness (Burke et al., 2007). Trustworthiness was found to be vital for understanding and predicting trust levels (Colquitt et al., 2007). Therefore perceived leader trustworthiness is an important antecedent of trust. Value-based leaders, like ethical leaders, engage in behaviours and practices that lead followers to perceive them as being trustworthy. Ethical leadership has been said to be closely related to transformational leadership which has a direct effect on followers trust in leadership, which therefore implies an implicit relationship between ethical leadership and trust (Van den Akker et al., 2009). Ethical leaders are perceived as being trustworthy (Brown et al., 2005). Leader trustworthiness is repeatedly seen as a precondition for setting a good example as an ethical leader (Van den Akker et al., 2009). Ethical leaders have the moral courage to transform their moral intentions into ethical actions, resulting in them being perceived as displaying behavioural consistency (Heine, 2013; Zhu et al., 2004). Their words predict their future actions as they believe in virtues such as honesty (Zhu et al., 2004). The consistency between ethical leaders' words and actions are high which subsequently leads to trust from their followers as behavioural consistency is a component of perceived trustworthiness (Zhu et al., 2004). When one considers the trustworthiness features, it is evident that ethical leaders exhibit/engage in various trustworthy behaviours. Therefore again ethical behaviour is seen as being positively related to followers trust as followers can draw inferences from the leader's behaviour about their trustworthiness (Zhu et al., 2004). Trustworthiness then serves as an antecedent of leader trust.

Social exchange theory similarly also explains the relationship between ethical leadership and trust. The relationship-based perspective, character-based perspective and social exchange theory can be used to describe how the leader-follower relationship can affect trust. A leader's actions in the leader-follower social exchange relationship, is critical for the development of trust. It is expected that ethical leadership will lead to trust, as ethical leaders form high-quality social exchange relationships with their followers and trust is enhanced when leaders and followers interact in high-quality relationships (Kalshoven et al., 2011). The nature of the relationship and the perception of care and consideration can lead to the establishment of trust (Dirks & Ferrin, 2002; Sousa-Lima et al., 2013). Social exchange relationships are grounded on trust that gestures of goodwill will be

reciprocated in the future (Roch & Shanock, 2006). The relationship-based perspective is constructed on principles of social exchange and is based on an employee's willingness to reciprocate the care and consideration that a leader might display in a relationship (Burke et al., 2007; Dirks & Ferrin, 2002). The relationship-based perspective implies that through social exchange, a follower is willing to reciprocate the treatment he/she receives, thus where the relationship is characterised by care and consideration, the follower will be motivated to reciprocate it. The character-based perspective is based on how perceptions of a leader's character impact a follower's vulnerability in a hierarchical relationship (Burke et al., 2007). The character-based perspective can help explain how an ethical leader's character of dependability, fairness, integrity, ability and honesty can result in perceptions of trust. This is important as leaders have the authority to make decisions that have an impact on the follower (performance, layoffs, pay, promotion), consequently perceptions of a leader's trustworthiness becomes important (Burke et al., 2007). Leaders are in a position of power where they can make decisions that can negatively impact followers, thus where leaders make fair and principled decisions that will benefit followers, trust will result (Dirks & Ferrin, 2002). In these contexts leaders are responsible for initiating and building relationships by employing trustworthy behaviour (Whitener et al., 1998). As leaders continue to build relational exchanges and fulfil follower's expectations, followers' trust is enhanced (Aryee et al., 2002). Followers feel obligated to balance the exchange relationship and will therefore reciprocate (Aryee et al., 2002). Social exchange implicates that by trusting the other party you trust that they will fulfil certain obligations (Ruder, 2003). Followers in exchange relationships value goodwill, support and loyalty as leader obligations (Aryee et al., 2002). Where a leader (i.e. an ethical leader) demonstrates concern, care, fairness and respect, a positive and pro-social exchange relationship forms (Hernandez et al., 2014). These obligations will reciprocate prosocial behaviours from followers (Aryee et al., 2002). That said, social exchange relationships require trust for parties to reciprocate (Aryee et al., 2002). Trustworthiness is thus important, as the leader can prove him/her as being trustworthy, which will instigate trusted and reciprocated behaviour from followers (Aryee et al., 2002).

Ethical leaders are motivated by a structure of known beliefs and suitable judgements that emphasizes other-interest relatively to self-interest (Kalshoven et al., 2011). Ethical leaders have a concern for others and for the broader society, and they engage in decision-making with this other-people concern in mind (Treviño et al., 2000). Ethical leader's beliefs and judgements are thus beneficial to others (Kalshoven et al., 2011). Ethical leaders base their decisions on these beliefs and these beliefs guide their actions (Yukl et al., 2013). Followers imitate their leader's behaviour as they perceive it to be normatively appropriate (Brown & Treviño, 2006). Ethical leaders are therefore postulated to have a positive influence on employees' decision-making as they set examples of ethically appropriate decision-making. These examples provide followers with opportunities to think about and to encourage their own ethical decision-making (Brown & Treviño, 2006). Followers will be more likely to report problems or discuss bad news with ethical leaders, as they trust their leader and will be treated fairly by their leader even if the bad news will be costly to the organisation (Brown et al., 2005). By punishing and rewarding followers' conduct, ethical leaders encourage followers to think about the consequences of their decisions, and thereby promoting more ethical decision-making (Brown & Treviño, 2006). When employees perceive that the organisation and their leader cares about their well-being they feel obligated to reciprocate that care (Ruder, 2003). Due to the social exchange relationship between leaders and their followers, followers are more likely to reciprocate the caring and fair treatment that they perceive from their leader, resulting in trust (Brown & Treviño, 2006). This reciprocation on the part of the follower then strengthens and alleviates the level of trust (Aryee et al., 2002). Higher levels of trust will develop when a leader is perceived as displaying genuine concern and care for his/her followers (Heine, 2013).

When one considers the above, it is evident that ethical leaders can be perceived as being trustworthy. The actions and practices of a leader will thus expedite perceptions of leader trustworthiness and consequently result in trust. This is important as the trustworthiness of a leader is a criterion for setting a good example as an ethical leader (Van den Akker et al., 2009).

Ethical leader behaviours (role-modelling, reward and punishment and communication of ethics and values) have a positive effect on followers' trust in their leader (Van den Akker et al., 2009). The three pillars of a moral manager are further

behaviours that leaders can engage in to demonstrate their integrity as integrity has been found to have a strong relationship with trust (Wong & Cummings, 2009). Ethical leaders are moral managers by being ethical role models (Van den Akker et al., 2009). Ethical role models are credible and consistent in what they say and do which provides perceptions of integrity and consistency, thereby facilitating trustworthiness (Van den Akker et al., 2009). Van den Akker et al. (2009) found a significant positive relationship between ethical role-modelling and trust ($r = .34, p < .001$). By being consistent in their rewards and punishment ethical leaders illustrate their integrity as an ethical leader and will not reward immoral behaviour and is therefore perceived as being trustworthy (Van den Akker et al., 2009). Van den Akker et al. (2009) found that a leader's consistency in rewarding and punishing ethical conduct is significantly and positively related to trust ($r = .18, p < .01$). Van den Akker et al. (2009) found that followers developed a higher level of trust in leaders that rewarded conformity to ethical expectations, as well as punished deviations from it (Van den Akker et al., 2009). Trust is therefore higher for leaders that reward and punishes behaviours, than for leaders who only reward conformity to ethics (Van den Akker et al., 2009). Leaders that communicate values, principles and standards to followers engender higher levels of trust than leaders who merely tell employees how things should be done (Van den Akker et al., 2009). Leaders who are open and approachable to communication from followers are trusted more (Van den Akker et al., 2009). A significant positive relationship exists between trust and communication about ethics and values ($r = .412, p < .001$) (Van den Akker et al., 2009). Van den Akker et al. (2009) found strong support for the relationship between all three pillars of a moral manager and trust. Ethical leader behaviours are thus significantly related to the level of trust that a follower has in a leader (Van den Akker et al., 2009). These ethical behaviours are thus essential antecedents of trust (Van den Akker et al., 2009). The moral person pillar helps to convey to followers what a leader is likely to do (Treviño et al., 2000; Van den Akker et al., 2009). Ethical leaders are behaviourally consistent, which allow followers to draw inferences about their trustworthiness which ultimately results in trust (Zhu et al., 2004). Followers that feel respected, perceive fair treatment, feels allowed to express themselves and be heard, will develop higher levels of trust (Posner, 2001). Employees that feel that their leader supports them, cares for them and treats them fairly are more likely to cultivate feelings of trust (Kalshoven et al., 2011). Kalshoven et al. (2011) found

different ethical leadership behaviours to be related to trust. Kalshoven et al. (2011) found a significant positive relationship between ethical leaders and trust in leadership (ranging from $r = .22$ to $r = .71$).

All of these ethical behaviours on the part of the leader result in positive interactions with their followers (Simons, 2002). These positive interactions help establish a culture of trust (Simons, 2002). An ethical climate can also affect the degree of trust (Burke et al., 2007). The majority of employees in an organisational setting look at significant others for ethical guidance (Brown et al., 2005). Therefore in the workplace, leaders are a major source of ethical guidance as their followers look up to them (Brown et al., 2005). Ethical leaders act in such a way that they guide followers to enhance their own ethical behaviours. Ethical leaders treat and interact with followers in such a way that high-quality relationships are formed which helps establish a culture of trust. Zhu et al. (2004) found that ethical standards (honesty and fairness) will stimulate a higher level of trust and loyalty in the organisation.

Ethics has been found to be the top predictor of trust in leaders, accounting for 62.5% of the variance in trust (Stouten et al., 2012). Van den Akker et al. (2009) found that the degree to which the perceived behaviour of an ethical leader meets the expectations of followers (the consistency between desired and perceived behaviours), has a significant and strong influence on the level of trust ($r = .47$; $p < .01$). Thus, the more leaders engage in behaviours that followers perceive as being suitable ethical behaviour, the higher the level of trust will be (Van den Akker et al., 2009).

In daily life, trust and ethics are commonly considered as related, interwoven concepts, the one does not go without the other (Zhu et al., 2004). It has been found over and over again that leadership plays a significant role in the development of trust. Leadership and trust can be seen as antecedents and outcomes of one another and it is thus important to study them together to determine which leadership styles are more prevalent in establishing trust (Ferres, Connell & Travaglione, 2004). A leader's behaviour is an important influence in the development of followers' trust as leaders generate and sustain trust through their behaviour.

Followers are prone to trust ethical leaders due to their credibility and trustworthy behaviour (Heine, 2013).

Johnson et al. (as cited in Heine, 2013) found a significant positive relationship between ethical leadership and trust ($r = .796$; $p < .01$). Johnson's findings illustrate that those followers who report to an ethical leader, are more willing to be vulnerable in their interactions (Heine, 2013). Their findings were based on organisational support, but it can be drawn back to trust in the leader, as the leader plays a vital role in organisational interactions (Heine, 2013).

Ethical leadership can be classified as a value-based leadership style which encompasses diverse characteristics that manifest in trust in the leader-follower relationship (Heine, 2013). It is expected that trust will result when a leader is seen as being trustworthy, kind and honest. All of which are ethical leader behaviours.

Heine (2013) found a significant positive relationship between ethical leadership and trust ($t = 5.008$; $p < .05$). Ethical leadership is associated with trust due to the value-driven behaviours of the leader (Heine, 2013). Leaders are likely to display fairness, honesty and care when they value ethics in the work environment (Heine, 2013).

Taking together the above assumptions and findings it can be postulated that ethical leadership has a positive influence on trust in leadership.

Substantive research hypothesis 6: Perceived ethical leadership will have a positive influence on the establishment of leader trust.

2.13. THE RELATIONSHIP BETWEEN LEADER INTEGRITY AND LEADER TRUST

Trust is frequently considered to be the outcome of ethical behaviour and/or integrity (Van den Akker et al., 2009). Mayer et al. (1995) stated this clearly when they alleged that, in order to be trustworthy, integrity has to be present. Integrity is one of the most cited leader trustworthy behaviours and its relationship with trust has been ascertained (Engelbrecht & Cloete, 2000). Integrity plays a part in the decision-making process of followers in that it provides information as to whom they will trust, whom they will follow, and for whom they will perform (Moorman & Grover, 2009). Integrity thus influences and assists followers in making judgements (Moorman & Grover, 2009). Leaders will only be trusted when they adhere to definite behavioural requirements (Heine, 2013). When a person is perceived to be consistent, fair, and

honest which are all qualities of leader integrity, trust occurs (Morgan & Hunt, 1994). Perceptions of leader integrity are instilled when a leader walks the talk, but also talks the walk (Simons, 2002).

When one considers the definition of integrity, one might expect a relationship between trust and integrity. This is evident in that a leader with integrity adheres to certain principles that the trustor finds acceptable. A leader with integrity is honest, morally trustworthy, and consistent in their words and actions. Followers observe the consistency between their leader's words and actions and then make deductions about their integrity, moral character and honesty (Whitener et al., 1998). These perceptions of honesty and truthfulness are crucial for trusting another individual (Schlechter, 2006). Leaders with integrity display a consistency between their values and actions, which assist followers in making judgements about their future behaviours. Moral integrity implies that a leader adheres to universally held values, principles and norms. A leader's values motivate them to engage in trustworthy behaviour and to demonstrate a concern for others (Whitener et al., 1998). People with a concern for others (i.e. benevolence) are more motivated to be truthful and to keep their promises (Whitener et al., 1998). Leaders with moral values are consequently predicted to be perceived as having integrity and being trustworthy (Whitener et al., 1998). These universally held values, norms and principles thus implies it is what a leader is expected to adhere to, thereby implying that the followers will have trust in the trustee as it is deemed acceptable by the trustor. The perception of a leader's honesty and integrity will elevate follower's positive expectations of their behaviour which will subsequently result in increased levels of trust (Posner, 2001).

According to the moral perspective of integrity, the higher the value congruence between a leader and followers values, the higher the probability that a leader will be perceived as having integrity and subsequently be trusted (Gilstrap & Collins, 2012; Burke et al., 2007).

The widespread and generally accepted Mayer et al's model of trust includes integrity as a valid predictor of trust in the leader (Mayer et al., 1995). In this model Mayer et al. does not propose a leadership theory, but the foundations of trust are so closely correlated to leader integrity that the models can be seen as corresponding

(Moorman & Grover, 2009). Integrity contributes to trust in that followers believe that they know how a leader will behave over time as the leader is consistent and will thus react similarly in future situations (Moorman & Grover, 2009). Mayer et al. (as is cited in Heine, 2013) investigated and tested Mayer et al.'s model and found that integrity positively and significantly related to trust in the plant manager ($r = .76$; $p < .01$) and to trust in the top management team ($r = .71$; $p < .01$).

A person with integrity stands for things that are morally good and just and is thus seen as being morally trustworthy (Graham, 2001). To say that a leader has moral integrity is to say that that person is morally trustworthy (Bauman, 2013). A leader with integrity is consistent, they keep their promises, and they consistently stand by their values and principles even when not doing so is much more beneficial (Bauman, 2013). All of these trustworthy behaviours are deemed to be acceptable by followers and will hence result in trust.

The character-based perspective on trust can also assist in describing how integrity relates to trust. The perceptions of a leader's character impact follower's vulnerability and willingness to be vulnerable by placing trust in their leader. A leader's behaviour influences follower's willingness to trust them. A leader with integrity inspires followers to place their trust in him/her (Dirks & Ferrin, 2002). A leader with integrity behaves according to personal and universally accepted morals and values in a consistent manner, they are honest, they keep their promises and they tell the truth (Palanski & Yammarino, 2007). Telling the truth and keeping promises are two antecedents of integrity which affects leader trust (Whitener et al., 1998). These perceptions of honesty and fulfilled promises are essential for trust in leadership to develop (Schlechter, 2006). In the absence of these two features of integrity, the other features of trust become worthless (Schlechter, 2006). These two features assist in attesting the relationship between integrity and trust. Integrity is an important antecedent of trust as the trustee perceives a consistency of words and actions over time which results in the trustor being seen as reliable and thus deserving of trust (Palanski & Yammarino, 2007). All of these behaviours help followers perceive their leaders as being predictable in their behaviours. Followers thus know how their leader is likely to act in a situation and a future. As a consequence, the trustee is willing to place him/herself in a position of vulnerability (Palanski & Yammarino, 2007). A leader's consistency between his words and

actions help enhance follower's perceptions of their character, honesty and integrity and thereby illustrating their trustworthiness and ultimately trust (Whitener et al., 1998). All of these behaviours motivate followers to trust their leader. Kannan-Narasimhan and Lawrence (as cited in Heine, 2013) found that an increased perception of consistency results in a higher level of trust in the leader ($\beta = .43$; $p < .01$). The character based perspective therefore enhances follower's perceptions of their leader's trustworthiness. Moral integrity is regarded as an essential element of interactions. Integrity and trust is directly linked in social encounters (Verhezen, 2008). When leaders' behaviour proves that they keep their promises and imitate their values in their communications, followers will trust their leaders (Litzky et al., 2006). Perceptions of a leader's moral character or fairness thus act as a source of certainty of the leader's behaviour (Heine, 2013).

Accountability is another feature of integrity that also facilitates trust. In the organisational context, accountability is the degree to which employees and the leader act in a certain fashion (Burke et al., 2007). This thus refers to the principles and values expected from a leader by employees and society. People with integrity take responsibility for their actions and also for other people (Barnard et al., 2008). They will therefore act in a fair manner towards people with whom they engage in a relationship (Barnard et al., 2008). A leader with integrity will take responsibility for their actions and will thus be perceived as having a high level of integrity and will thus be trusted, as the leader will always stand by their actions (Burke et al., 2007). These observations of leader accountability will thus facilitate followers trust in their leader through perceptions of integrity (Burke et al., 2007).

When taken together, these leader trustworthy behaviours enhance followers' trust (Aryee et al., 2002). Integrity is thus a major illustrator of a leader's trustworthiness and a leader's character that highly correlates with trust (Heine, 2013). A leader with integrity will hence be trusted.

A leader that energetically displays integrity through consistency, fairness, honesty and moral conduct will be perceived as having integrity and will successfully create trust (Heine, 2013). This relationship is evident in all the empirical findings that prove it. Kalshoven et al. (2011) found a significant relationship between integrity and trust in leader ($\beta = .24$; $p < .01$). Colquitt et al. (2007) found correlations of $r_c = .62$

between integrity and trust ($p < .05$). Posner (2001) also found that perceptions of fairness and integrity resulted in trust in leadership ($r = .53$). Heine (2013) found a significant positive relationship between integrity and trust ($t = 4.602$; $p < .05$). Colquitt and Rodell (2011) found a significant relationship between integrity and trust ($\beta = .21$; $p < .01$).

Taking together the above assumptions and findings it can be postulated that leader integrity has a positive influence on trust in the leader.

Substantive research hypothesis 7: Leader integrity will have a positive influence on the establishment of leader trust.

2.14. THE RELATIONSHIP BETWEEN ETHICAL LEADERSHIP AND INTERACTIONAL JUSTICE

Followers' perceptions of justice and equity have an effect on their attitudes about their organisation (Zhu et al., 2004). Leaders are in a distinctive position to disburse justice perceptions due to their power, their resources and their responsibility for making important decisions (Brown et al., 2005). Follower's judgements of fairness are therefore influenced by how they are treated by leaders (Walters, 2005). When organisations desire to improve the leader-follower relationship then it might be best to assess attitudes relating to social exchange which include interactional justice (Roch & Shanock, 2006). Fairness is considered to be a "built-in", constituent part of ethical and efficient leadership. Where interactional justice perceptions are low, organisations may benefit from implementing leadership training programs that emphasize how a leader can engage in good interpersonal treatment of followers characterised by dignity and respect (Roch & Shanock, 2006). Fair treatment on behalf of a leader is considered to be ethical behaviour (Walters, 2005).

Leaders exhibit ethical leadership by engaging in personal actions and interpersonal relationships (Neubert et al., 2009). Leaders demonstrate ethical behaviours when they do what are morally right, just and good (Zhu et al., 200). It is therefore probable that ethical leaders will treat their followers in an unbiased, fair and impartial fashion (Zhu et al., 2004). One of the most noteworthy aspects of ethical leaders is how they treat followers in a fair manner (Stouten et al., 2012).

Brown et al. (2005) argues that ethical leadership will be positively related to interactional fairness. Ethical leaders treat their followers fairly and in an unbiased manner (Zhu et al., 2004). Ethical leaders demonstrate their concern and care for followers by treating them with dignity and respect, by being approachable and being a good listener (Treviño et al., 2000). Ethical leaders go beyond fair treatment to ethical decision-making, setting expectations for followers and rewarding and punishing followers' ethical conduct. Ethical leader's decision-making is guided by their ethical values. Ethical leaders ruminate about their decisions, and take others into consideration when making decisions (Mayer et al., 2010). All of these behaviours will be perceived as fair as leaders don't make decisions with their self-interest in mind but by taking others into account.

Ethical leaders engage in normatively appropriate behaviours. These are thus behaviours that are expected of them and which society regard as being appropriate and needed. Ethical leaders exhibit behaviours that are not only seen as needed and appropriate in a relationship but that are also expected from them. One of these normatively appropriate behaviours is fairness. When a leader exhibit fairness in his/her interpersonal, everyday interactions it elicits the perception of interactional justice. Communication is an important indicator and predictor of fairness. Communication occurs in everyday business and in every working relationship. Followers expect communication to be fair, accurate, inclusive, justifying, adequate, honest, truthful, timely and open. Ethical leaders engage in interpersonally just communications with their followers by being fair, open, by having two-way communication and by thinking about their actions, all of which enhances the perceptions of justice. Ethical leaders engage in interpersonal and two-way communication with their followers. By engaging in two-way communication with followers, ethical leaders help enhance the perceptions of an interactionally just process and relationship. Ethical leaders think about their decisions and make decisions based on the consequences of decisions. By taking the consequences of a decision into account, ethical leaders make fair and principled decisions (Brown et al., 2005). Ethical leaders aim to be fair and objective throughout their decision-making whilst having a concern for the broader society (Treviño et al., 2000). Ethical leaders are open and approachable and listen to followers, all of which enhances the interpersonal treatment perception of followers and hence fairness. By being a good

listener and allowing followers an opportunity to talk are crucial element of fairness (Erdogan, 2002). Ethical leaders believe and act in accordance with normatively appropriate behaviours like dignity, courtesy and respect. This treatment will elicit perceptions of fairness. Ethical leader's personal values will guide their behaviours and decisions. These values are fairness, honesty, compassion and justice, that indicates that this is the manner in which an ethical leader will not only conduct him/herself but will also treat others with. These values are thus mirrored by them being fair when allocating benefits and rewards, making sacrifices so that others can benefit, being supportive and helpful when dealing with other's problems, being open and honest in exchanges, establishing ethical standards, holding people accountable for ethical and unethical conduct, communicating about values and keeping actions in line with values (Yukl et al., 2013). Ethical leaders are people-oriented in that they display a true concern for others by demonstrating respect, support, and genuine care (Kalshoven et al., 2011).

Organisational leaders are in a position of social power in which their decisions and actions affect others (Posner, 2001). Ethical leaders use their social power in a responsible manner and in ways that benefit others (Posner, 2001). This can be observed through behaviours such as caring behaviour, fairness, integrity, and power sharing (Posner, 2001). Leaders are perceived to be just when they treat others with respect and do not place their own interests and benefits above others (Stouten et al., 2012). Ethical leaders do what they experience to be morally right and abstain from harmful behaviours by engaging in behaviours that benefit others (Posner, 2001). Primarily, ethical leadership implicates leading in such a way that respects the rights and dignity of others (Resick et al., 2006). All of these behaviours are features of interactional justice. The behaviours illustrated by ethical leaders are 'real' behaviours that are expected and that are normatively appropriate.

The moral person pillar of ethical leadership can help convey a leader as being just. This can be appreciated by the leader's actions and decisions within the organisation. Ethical leaders have a fair set of principles by which they abide and these fair principles will result in them making fair and objective decisions (Treviño et al., 2000).

The features of an organisation result in the creation of similar organisational experiences for employees (Simons & Quinetta, 2003). Hence, employees who are exposed to the same policies, procedures and treatment may form a shared understanding of such practices (Simons & Quinetta, 2003). These consistent understandings manifest as climates in an organisation (Simons & Quinetta, 2003). There can thus also be climates of fairness (Simons & Quinetta, 2003). An organisation's climate similarly has an influence on the fairness perceptions in an organisation. In the interactional justice construct domain, fairness is defined as compliance with social sensitivity which includes courtesy, mutual understanding, openness, honesty, feedback and respect enacted during interpersonal treatment (Luo, 2007). Ethical climates are characterised by fair and just treatment of organisational members. Ethical leaders influence ethical climates and follower attitudes with their daily interactions by being open, honest, respectful, having compassion and providing feedback. It can thus be expected that an ethical leader's behaviour will result in the manifestation of a fair climate that can facilitate or add to follower's interactional justice perceptions.

When a culture of justice is not articulated within a workplace, it may result in employees feeling that they are not taken into consideration in decision-making, that they are not valued and that the organisation does not care about their well-being (Walters, 2005). These feelings may result in them perceiving the organisation as being "unjust" and may prompt them to participate in certain behaviours to try to reinstate the balance (Walters, 2005). This is where interactional justice is imperative, because interpersonal interactions occur daily in an organisation. Ethical leaders can implement this culture of justice. Being a good listener and permitting subordinates to talk are thus imperative elements of fairness (Erdogan, 2002).

Fair treatment by a leader can help instigate a social exchange relationship (Aryee et al., 2002). Interactional justice is thus an indicator of the nature of the relationship between a leader and follower as it shows the degree of respect that the leader treats his/her followers with (Aryee et al., 2002; Dirks & Ferrin, 2002). Treating individuals with dignity and respect is of the greatest importance in all interpersonal relationships and can thus also not be left out of the leader-follower relationship (Walters, 2005). Leaders that are respectful, courteous and that allows for two-way

communication when interacting with subordinates, will elicit interactional justice perceptions (Erdogan, 2002). Ethical leaders encourage openness, they listen to their followers and they are approachable so that followers can openly talk about ethical dilemmas (Van den Akker et al., 2009). Ethical leaders have a fair and caring nature which they portray in their relationship with their followers. These actions on behalf of an ethical leader are likely to facilitate perceptions of fair treatment and high quality social exchange relationships. Ethical leaders are likely to be perceived as being fair and trustworthy, which will reciprocate the same behaviour from their followers (Simons, 2002). If followers perceive their leader to be supportive, they will aspire to reciprocate this supportive treatment (Treviño et al., 2006). Various researchers have shown that employees that feel fairly treated tend to accept their leader's decisions and follow their directions (Wenzel, 2006).

Brown et al. (2005) found a positive correlation between ethical leadership and interactional justice. Neubert et al. (2009) found a positive relationship between ethical leadership and interactional justice ($r = .71$; $p < .01$). This positive correlation between ethical leadership and interactional justice results in perceptions of a more ethical and fair climate (Avey et al., 2010). Neubert et al. (2009) found a positive relationship between ethical leadership and ethical climate ($r = .63$; $p < .01$).

The perceived nature of communication impacts interpersonal justice perceptions (Kernan & Hanges, 2002). Zhu et al. (2004) predicts that ethical leadership will be positively related to interactional fairness. Ethical leaders thus make decisions with others and ethics in mind so these decisions will be beneficial to others (Kalshoven et al., 2011). These leaders are perceived as being just when they do not place their interests or benefits above others (Stouten et al., 2012). Ethical leaders allow employees to voice their opinions and involve them in decision-making, thus allowing employee input. Kernan and Hanges (2002) found that employee input helps increase fairness perceptions. Employee input also increases followers perceptions that they are being valued and that they are being treated with respect (Kernan & Hanges, 2002). Employee input is thus positively related to interpersonal justice ($r = .25$; $p < .01$) (Kernan & Hanges, 2002).

Taking together the above assumptions and findings it can be postulated that ethical leadership has a positive influence on interactional justice.

Substantive research hypothesis 8: Perceived ethical leadership will have a positive influence on interactional justice in an organisation.

2.15. THE RELATIONSHIP BETWEEN LEADER INTEGRITY AND INTERACTIONAL JUSTICE

Leaders with moral integrity adhere to moral principles, values and norms that society accepts as being normatively appropriate (Six et al., 2007). These values include being principled, having respect, empathy, compassion, honesty and being fair (Bauman, 2013). A leader with integrity will thus not violate these normatively appropriate values (Bauman, 2013).

People with integrity are driven by a core set of personal values. These values are correspondingly formed by what society deems as proper, these principles are thus what society expects members to stand by and can be considered as being just and fair (Graham, 2001; Verhezen, 2008). Moral integrity is represented by fairness as moral behaviour is seen as being just (Palanski & Yammarino, 2007). Interactional justice is perceived through interpersonal behaviours and the fairness of interpersonal treatment (Luo, 2007). Perceptions of interactional justice arise when leaders display social sensitivity, courtesy, openness and feedback. Leaders with integrity have a people orientation that is centred on respect and empathy (Barnard et al., 2008). This people-orientation is evident in that leaders with integrity care for and are considerate towards others (Barnard et al., 2008). Leaders with integrity will act in a consistent manner and will treat followers with dignity and respect even whilst implementing difficult situations like layoffs (Burke et al., 2007). They will not embarrass followers. Interactional justice therefore highlights treating others with dignity and respect (Cropanzano et al., 2001). Dignity and respect are also key elements of integrity. It is thus expected that it will lead to follower's perceiving that they are being treated fairly and in such a way that enhances their own dignity and respect (Burke et al., 2007). People with integrity are honest and truthful about their intentions and communicate openly (Barnard et al., 2008). A leader with integrity is consistent and predictable in their behaviours, followers can thus perceive how a

leader is likely to act thereby enhancing their perceptions of fairness as they believe that leaders will fulfil their obligations of honesty, keeping promises and adhering to moral principles (Evans & Gilliland, 2007). People with integrity are fair and non-biased in their decision-making, particularly when the decisions concerns and may affect others (Barnard et al., 2008). Integrity thus becomes personified in two-way communication where a person with integrity will allow others to speak and be taken serious (Verhezen, 2008). Interactional justice is therefore an indicator of the nature and quality of a relationship. High quality social interactions will form when the relationship between a leader and follower is characterised by dignity and respect (Dirks & Ferrin, 2002). As a leader with integrity will not violate any of the normatively appropriate values, it can be expected that a leader and follower will have a high quality relationship. These normatively appropriate values therefore assist in forming follower's perceptions of a leader's fairness.

Leaders with integrity treats others in a fair and caring nature, all of which provides information about the fairness of the work environment as followers make inferences of fairness by how others are treated (Evans & Gilliland, 2007). As leaders with integrity are non-biased in their decisions, they make decisions in a fair and equal manner (Barnard et al., 2008). What thus applies to one employee will also apply to another. Leaders with integrity consequently establish a fair culture.

Interactional injustice comprises of low propriety, derogatory judgements, deception, disrespect, and invasion of privacy. Propriety implicates that a leader should abstain from being harmful or hurtful in their statements or to ask inappropriate questions (Greenberg & Colquitt, 2013). A leader with integrity treats others with dignity, respect, empathy and honesty. A leader with integrity will therefore create perceptions of propriety and thus facilitate perceptions of being interactionally just. People with integrity are concerned for others and will not engage in harming behaviours, thereby also adding to perceptions of propriety behaviour (Greenberg & Colquitt, 2013). People with integrity are honest and truthful in their interaction and will not engage in derogatory judgements, they will not disrespect others, and they will not deceive others as they are honest and consistent in their actions and words over situations (Greenberg & Cropanzano, 2013). By being honest and truthful they will not disclose a follower's personal information to others.

As leaders with integrity engage in all of the above interactionally just behaviours, perceptions of justice will be made on a daily basis. Interactional justice also serves as an indicator of a leader's integrity (Roch & Shanock, 2006). Colquitt and Rodell (2011) found a significant positive relationship between interpersonal justice and integrity ($\beta = .25$; $p < .01$). This serves to prove that integrity will lead to perceptions of justice (Colquitt & Rodell, 2011).

A leader with integrity knows and act according to what is right and wrong. These beliefs about right and wrong are also influenced by what society believes is right and wrong. So there will be congruence between a leader with integrity's right and wrong and what followers believe is right and wrong. This value congruence will increase the perception of a leader's integrity and fairness as a leader will not engage in harmful behaviours (Burke et al., 2007).

Leaders with integrity do what they say whilst engaging in morally expected behaviours; they thus fulfil all of the normative expected behaviours (Greenberg & Cropanzano, 2013). All of these actions will elicit perceptions of interactional justice. Leaders with integrity enact their personal values in everyday life and it is believed that these values will elicit perceptions of interactional justice.

Taking together the above assumptions and findings it can be postulated that leader integrity has a positive influence on interactional justice.

Substantive research hypothesis 9: Perceived leader integrity will have a positive influence on interactional justice in an organisation.

2.16. THE RELATIONSHIP BETWEEN LEADER INTEGRITY AND ETHICAL LEADERSHIP

Integrity is the key to understanding what leadership comprises of. When the moral character and behaviour of leaders are discussed, debated or researched, the concept of integrity would have to be included eventually (Bauman, 2013). Ethical values are a fundamental part of ethical leadership. Ethical standards, integrity and fair treatment combine and together provide the underlying basis of ethical leadership (Heine, 2013). A specific ethical value that is indispensable to ethical

leadership is trust and integrity (Heine, 2013). Integrity is therefore a facet of ethical leadership.

Integrity is such a powerful concept that it is not only part of ethical leadership but it will also significantly influence it (Heine, 2013). Integrity is considered to be an important cornerstone of an ethical leader (Toor & Ofori, 2009). A leader with integrity adheres to principles that not only the follower but also society finds to be acceptable and normatively appropriate. Ethical leaders have integrity as they adhere to moral and ethical principles (Colquitt et al., 2007). Integrity is the moral standards that will help guide a leader's ethical and moral behaviour (Minkler, 2003). An ethical leader hence engages in morally correct behaviour. These two constructs consequently run parallel with one another as moral integrity and ethical leadership implies the demonstration of normatively appropriate behaviour. A leader with integrity will therefore be perceived to also be an ethical leader as they adhere to a set of principles and values that others expect of them. Moral integrity and ethical leadership thus both encompass behaving according to socially accepted standards. As a result; the one does not go without the other.

Integrity is considered the quality of being honest, having strong moral principles and moral uprightness (Bauman, 2013). Integrity is a constant, reflective state of awareness that results in an attitude of integrity (Verhezen, 2008). This attitude conforms to what others expect a trustworthy and moral personality should be that communicates and demonstrates ethical values (Verhezen, 2008). This attitude of integrity is an indispensable requirement of a moral (ethical) leader (Verhezen, 2008). Ethical leaders are expected to behave normatively, which indicates that they should act in accordance to moral values that others expect of them (Bauman, 2013). The moral values expected from ethical leaders are fairness, being principled, not harming others, honesty and keeping promises (Bauman, 2013). Ethical leaders have certain moral principles and values which results in moral behaviours (Storr, 2004). These moral behaviours are a concern for people, doing the right thing, being open, being fair and following ethical rules. These behaviours result from having moral integrity (Storr, 2004). Brown et al. (2005) identified integrity as one of the fundamental modes of normatively appropriate behaviour of ethical leaders. Leader integrity is thus part of the moral leader construct described by Brown and Trevino

(Brown et al., 2005; Treviño et al., 2003). These moral (ethical) leaders perform in accordance with the universal notion of ethicality and integrity. Ethical leaders, as defined by Brown et al. (2005), not only act according to their own espoused values, but also act in such a manner that it is consistent with their followers ethical and moral framework (Moorman & Grover, 2009). Discussions regarding the moral character and behaviour of leaders all eventually circle back to discussions of integrity (Bauman, 2013). When a leader's ethical and moral integrity is questioned, then it will fail to influence followers in a positive and cooperative manner (Posner, 2001). Integrity can thus serve as an indicator of a leader's and organisations ethical foundation (McCann & Holt, 2009). Integrity as a moral concept is therefore a steady feature used in ethical leadership theory in that ethical leaders are found to be honest, trustworthy and acting ethically (Bauman, 2013). Ethical leaders behave according to their moral principles and values and not according to external pressures (which is equivalent to moral integrity) (Bauman, 2013). Leaders that are perceived as having integrity, engages in and encourages honest and open communications (Heine, 2013). This is also highlighted in the definition of ethical leadership where ethical leaders promote "two-way communication, reinforcement and decision-making" (Heine, 2013).

For a leader to have moral integrity, he/she must act on the basis of his/her moral values and perform according to morally justifiable values and principles (Bauman, 2013). Ethical leader behaviours will thus result in perceptions of moral integrity, moral trustworthiness and thereby trust. It is therefore evident that a relationship between ethical leadership and integrity exists.

Ethical leaders have a certain character that becomes evident in their conduct. Character demands a commitment to one's virtues and values in all situations (Resick et al., 2006). Courage is materialised through the perseverance it takes to act ethically as it requires courage to act ethically when one is faced with resistance (Stouten et al., 2012). Ethical leaders require courage to stand by their decisions and to not give in to resistance (Stouten et al., 2012). Heine (2013, p. 28) specified that "people with high integrity can be described as people who behave and live according to a core set of moral principles" and "will stand firm on their values, beliefs and principles." Integrity is viewed as a central element of character (Resick et al., 2006). Integrity can be perceived as the ability to determine and engage in

morally correct behaviour irrespective of any external pressures (Resick et al., 2006). A leader's character and integrity can provide the basis of personal characteristics that assist in guiding a leader's beliefs, actions and decisions (Resick et al., 2006). Ethical leaders display consistency between their moral values and behaviours, integrity will thus further motivate leaders to engage in ethical conduct (Heine, 2013). It can be concluded that ethical leaders have this type of character, as they have the courage to adhere to their decisions and values even when faced with temptations. A leader that is perceived as having moral integrity, perform in line with their morals, values and principles in a consistent manner (Bauman, 2013).

The moral person pillar of ethical leadership is the behaviours and characteristics that a leader demonstrates in his/her conduct. One of these behaviours is integrity. People with integrity do the right thing and integrity similarly also guide ethical leaders to do the right thing. The moral person pillar together with integrity helps prove that a leader is an ethical person (Treviño et al., 2000). A leader with integrity acts in a consistent manner and walks the talk and talks the walk, thereby enhancing follower's perception of the leader as a moral manager (Van den Akker et al., 2009). Leaders with integrity stand by what they believe in and keep their promises. This helps enhance the leader as being ethical as ethical leaders not only talk a moral game but also act a moral game (Brown & Treviño, 2006). An ethical leader, just like a person with integrity knows and understands morality and engages in ethical behaviours (Heine, 2013).

Ethical leaders care for and consider their followers and act with their best interests in mind (Simons, 2002). Ethical leaders are thus people-oriented which is considered to be an important feature of integrity (Barnard et al., 2008). This is evident in that ethical leaders are honest and truthful, they openly communicate, and their commitment to their responsibilities and to others (Barnard et al., 2008). Ethical leaders have an ethical awareness that influences their decisions and behaviours. They are thus aware of and apprehend moral decisions that need to be considered when decisions are made (Resick et al., 2006). Ethical leaders centre their behaviours on moral principles that respect the rights of followers (Zhu et al., 2004).

According to the moral perspective of integrity it would be expected that the higher the value congruence between a leader's and followers' values, the higher the

probability that a leader will be perceived as having integrity (Burke et al., 2007). Ethical leaders behave according to normatively appropriate behaviours which results from society. The underlying values of ethical leaders are mirrored by them being fair when allocating benefits and rewards, being open and honest in exchanges (Yukl et al., 2013). It is thus likely that these behaviours will also be acceptable to followers which will result in a high value congruence and thus ultimately integrity.

Moral integrity highlights the difference between what is right and wrong (Bauman, 2013). Ethical leaders know what is right and wrong and engage in morally good behaviour. Ethical leaders not only know what is right and wrong but they also adhere to the expected moral values which illustrates their moral integrity. The two constructs are thus related.

The three building blocks of ethical leadership; treating people fairly, being an ethical example and actively managing morality is considered as appropriate behaviours that leaders can engage in that exhibit their integrity to followers (Van den Akker et al., 2009). Integrity and ethical leadership thus display some conceptual overlap, but in reality integrity is only one component of ethical behaviour (Kalshoven et al., 2011). Integrity is a key feature of ethical leadership and it enables a leader to both determine and engage in morally and ethically appropriate behaviour (Posner, 2001). Integrity can be perceived through accountability, value congruence and justice (Burke et al., 2007). Ethical leader's integrity is observed by followers through their actions; by them doing what they say they're going to do, following-up and following through (Walumbwa et al., 2011). Ethical leaders take responsibility for their actions, for their followers and their follower's interests. They accept responsibility for their role in the relationship with others (Barnard et al., 2008). Ethical leaders also further on display accountability by rewarding ethical behaviours and punishing unethical behaviours. This accountability of ethical leaders is facilitated by their integrity as they know what is right and what is wrong (Spector et al., 2006). Followers look at leaders to see what to do and what not to do and are expected to imitate the observed behaviour, whether it is good or bad (Van den Akker et al., 2009). The moral person pillar helps to convey to followers what a leader is likely to do (Treviño et al., 2000; Van den Akker et al., 2009). Ethical leaders should thus be moral

managers by being credible and consistent in what they say and do (Van den Akker et al., 2009). Moral managers use rewards and punishment to reward morally correct behaviour and to punish deviations from it (Van den Akker et al., 2009). It is thus of significant importance for ethical leaders to openly reward moral conduct, so that followers are aware that conformity to moral standards are expected (Van den Akker et al., 2009). The opposite is also true in that when followers observe that deviations is punished, it may serve as an example for others that any non-conformity will not be tolerated (Van den Akker et al., 2009). These rewards and punishments can assist in clarifying what is conceptualised as success in the organisation (Van den Akker et al., 2009). An ethical leader will not reward immoral conduct, although it may result in success (Van den Akker et al., 2009). This elucidates to others that success is not only measured by the outcome but also by the means of how that outcome was achieved (Van den Akker et al., 2009). Ethical leaders openly and continuously communicate ethical standards and values, thereby emphasizing the importance of ethics as an organisational outcome (Mayer et al., 2010; Van den Akker et al., 2009). Moral managers perform according to a general model of integrity and ethicality (Grover, 2007). Being an ethical example and treating people fairly is described by the moral manager pillar of ethical leadership (Mayer et al., 2012). Moral managers thus illustrate ethical behaviour or ethics in both their behaviours and words (Grover, 2007). Ethical leaders are transparent and their beliefs and values are mirrored in their action (Yukl et al., 2013). The fundamental features of moral integrity are that leaders with moral integrity consistently act from their moral principles or values (Bauman, 2013). Integrity as a value can aid an ethical leader to be a moral manager. The consistency of integrity therefore assists in aiding a moral manager to act consistently from their values.

According to Parry and Proctor-Thomson (as cited in Engelbrecht et al., 2005), value-based leadership such as ethical leadership is consistent with moral values. Engelbrecht et al. (2005) found integrity to be a significant predictor of transformational leadership. Toor and Ofori (2009) found that ethical leadership and transformational leadership is positively and significantly related ($r = .58$; $p < .01$). From this relationship one can then make the assumption that integrity and ethical leadership will also be positively related. Heine (2013) found support for a significant positive relationship between integrity and ethical leadership ($t = 7.901$; $p < .05$). Den

Hartog and Belschak (as cited in Heine, 2013) proposed that ethical leaders incorporate trust, integrity, and shared values into their own identity. It is thus apparent that ethical leaders are leaders with integrity, therefore it can be postulated that integrity has a positive effect on ethical leadership.

Substantive research hypothesis 10: Perceived leader Integrity will have a positive influence on ethical leadership in an organisation.

2.17. PROPOSED CONCEPTUAL STRUCTURAL MODEL

The above literature review culminates into a structural model that displays the postulated relationships between leader integrity, ethical leadership, interactional justice, leader trust and CWB. This structural model (see Figure 2.1) reflects the relationships among the different constructs. The structural model consists of a set of linear structural equations that delineates the causal relationships among the latent variables, designates the causal effects and assigns the explained and unexplained variance. Leader Integrity is the independent or exogenous variable in the study and is indicated by the symbol KSI (ξ). Ethical leadership, interactional justice, leader trust and CWB are the endogenous variables and are indicated by the symbol ETA (η). The paths between the exogenous and endogenous variables are specified by the symbol GAMMA (γ), whereas the paths between the endogenous variables are specified with the symbol BETA (β). The ZETA (ζ) symbol signifies the errors in structural equations and describes the error terms of η_1 , η_2 , η_3 and η_4 . ZETA denotes the residual error in the latent endogenous variables.

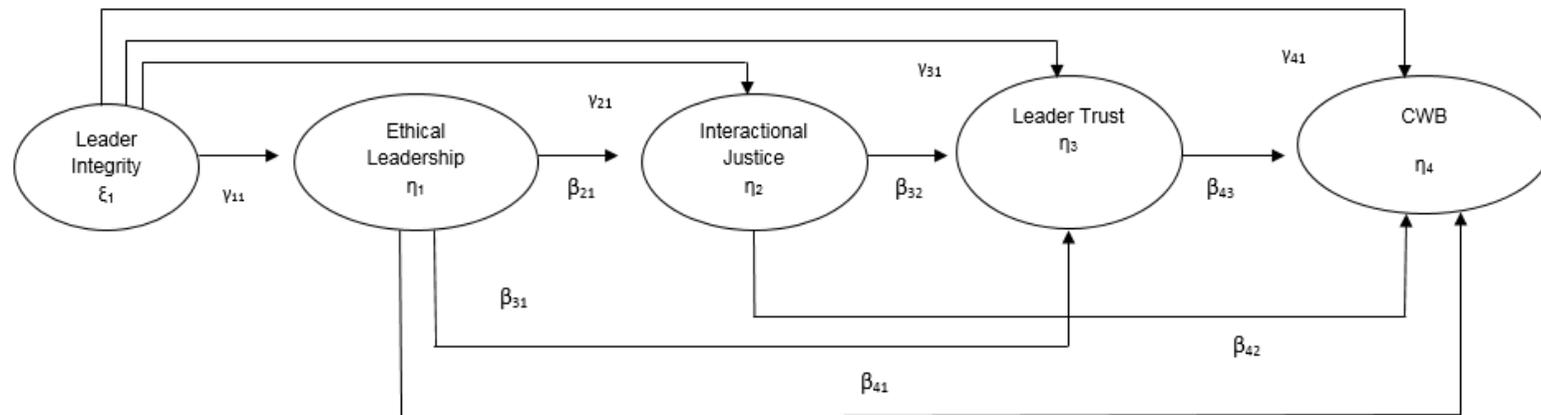


Figure 2.1. The conceptual structural model

2.18. SUMMARY

This chapter outlined the theoretical and empirical arguments of CWB, ethical leadership, leader integrity, interactional justice and leader trust. The chapter included a thorough review of the definitions of each of the constructs which culminated into the relationships between these constructs. These relationships serve as the basis for the postulated hypotheses. The next chapter will provide an overview of the research methodology that will be employed to empirically test these postulated hypotheses.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. INTRODUCTION

The accumulated research on CWB illustrates that this behaviour is engendered through various factors. The most significant antecedents of CWB were found to be; leader integrity, ethical leadership, interactional justice and leader trust. The literature overview (Chapter 2) proposed relationships between these constructs. These relationships were based on direct empirical relations between the constructs, but also on indirect, implied relations. An argument was methodically unfolded throughout the literature review. This argument is based on the assumed influence of CWB and the antecedents that lead to it. This culminated in a theoretical model, which is depicted in Figure 2.1.

This model portrays the specific structural relationships that are anticipated to exist between the different variables and between the variables and CWB. The present study intends to test an explanatory structural model of CWB that will elucidate the manner in which these prominent antecedents will lead to this behaviour.

This chapter presents a description of the research design, the measuring instruments, the statistical hypotheses, the method of sampling and the statistical analysis that will be utilized in the empirical testing of the aforementioned model and hypothesised relationships.

3.2. SUBSTANTIVE RESEARCH HYPOTHESES

Science contends that the theoretical position constructed through theorizing should be empirically tested to establish its validity (Theron, 2011). Substantive research hypotheses were hence formulated in Chapter 2 to provide an answer to the research initiating question (Theron, 2011). The expectations proposed by the substantive research hypotheses will be empirically tested. Evidence on the validity of the statements made by the integrity structural model will be evaluated in this study. It is proposed that the structural model in Figure 2.1 provides a valid

explanation of the psychological process that explicates the major determinants of CWB. The following ten substantive research hypotheses were tested:

Substantive research hypothesis 1: A significant negative relationship exists between *leader trust* (η_3) and *CWB* (η_4).

Substantive research hypothesis 2: A significant negative relationship exists between *interactional justice* (η_2) and *CWB* (η_4).

Substantive research hypothesis 3: A significant negative relationship exists between *ethical leadership* (η_1) and *CWB* (η_4).

Substantive research hypothesis 4: A significant negative relationship exists between *leader integrity* (ξ_1) and *CWB* (η_4).

Substantive research hypothesis 5: A significant positive relationship exists between *interactional justice* (η_2) and *leader trust* (η_3).

Substantive research hypothesis 6: A significant positive relationship exists between *ethical leadership* (η_1) and *leader trust* (η_3).

Substantive research hypothesis 7: A significant positive relationship exists between *leader integrity* (ξ_1) and *leader trust* (η_3).

Substantive research hypothesis 8: A significant positive relationship exists between *ethical leadership* (η_1) and *interactional justice* (η_2).

Substantive research hypothesis 9: A significant positive relationship exists between *leader integrity* (ξ_1) and *interactional justice* (η_2).

Substantive research hypothesis 10: A significant positive relationship exists between *leader integrity* (ξ_1) and *ethical leadership* (η_1).

3.3. STATISTICAL HYPOTHESES

The statistical hypotheses are articulated in a manner that illustrates the logic underlying the proposed research design and the nature of the anticipated statistical analyses. This study investigates the nature of the effect that integrity, ethical leadership, interactional justice and trust has on the development of CWB. The aim of this study, together with previously accumulated research and the proposed structural model, led to the development of the research hypotheses.

In accordance with the proposed relationships among the latent variables as depicted in Figure 2.1, the following statistical hypotheses were formulated:

Hypothesis 1:

A significant negative relationship exists between *leader trust* (η_3) and *CWB* (η_4).

$$H_{01}: \beta_{43} = 0$$

$$H_{a1}: \beta_{43} < 0$$

Hypothesis 2:

A significant negative relationship exists between *interactional justice* (η_2) and *CWB* (η_4).

$$H_{02}: \beta_{42} = 0$$

$$H_{a2}: \beta_{42} < 0$$

Hypothesis 3:

A significant negative relationship exists between *ethical leadership* (η_1) and *CWB* (η_4).

$$H_{03}: \beta_{41} = 0$$

$$H_{a3}: \beta_{41} < 0$$

Hypothesis 4:

A significant negative relationship exists between *leader integrity* (ξ_1) and *CWB* (η_4).

$$H_{04}: \gamma_{41} = 0$$

$$H_{a4}: \gamma_{41} < 0$$

Hypothesis 5:

A significant positive relationship exists between *interactional justice* (η_2) and *leader trust* (η_3).

$$H_{05}: \beta_{32} = 0$$

$$H_{a5}: \beta_{32} > 0$$

Hypothesis 6:

A significant positive relationship exists between *ethical leadership* (η_1) and *leader trust* (η_3).

$$H_{06}: \beta_{31} = 0$$

$$H_{a6}: \beta_{31} > 0$$

Hypothesis 7:

A significant positive relationship exists between *leader integrity* (ξ_1) and *leader trust* (η_3).

$$H_{07}: \gamma_{31} = 0$$

$$H_{a7}: \gamma_{31} > 0$$

Hypothesis 8:

A significant positive relationship exists between *ethical leadership* (η_1) and *interactional justice* (η_2).

$$H_{08}: \beta_{21} = 0$$

$$H_{a8}: \beta_{21} > 0$$

Hypothesis 9:

A significant positive relationship exists between *leader integrity* (ξ_1) and *interactional justice* (η_2).

$$H_{09}: \gamma_{21} = 0$$

$$H_{a9}: \gamma_{21} > 0$$

Hypothesis 10:

A significant positive relationship exists between *leader integrity* (ξ_1) and *ethical leadership* (η_1).

$$H_{010}: \gamma_{11} = 0$$

$$H_{a10}: \gamma_{11} > 0$$

The specific path coefficient statistical hypotheses are presented in Table 3.1.

Table 3.1

Path Coefficient Statistical Hypotheses

| | | | | |
|--------------------------|---------------------------|--------------------------|---------------------------|----------------------------|
| <u>Hypothesis 1:</u> | <u>Hypothesis 2:</u> | <u>Hypothesis 3:</u> | <u>Hypothesis 4:</u> | <u>Hypothesis 5:</u> |
| $H_{01}: \beta_{43} = 0$ | $H_{02}: \beta_{42} = 0$ | $H_{03}: \beta_{41} = 0$ | $H_{04}: \gamma_{41} = 0$ | $H_{05}: \beta_{32} = 0$ |
| $H_{a1}: \beta_{43} < 0$ | $H_{a2}: \beta_{42} < 0$ | $H_{a3}: \beta_{41} < 0$ | $H_{a4}: \gamma_{41} < 0$ | $H_{a5}: \beta_{32} > 0$ |
| <u>Hypothesis 6:</u> | <u>Hypothesis 7:</u> | <u>Hypothesis 8:</u> | <u>Hypothesis 9:</u> | <u>Hypothesis 10:</u> |
| $H_{06}: \beta_{31} = 0$ | $H_{07}: \gamma_{31} = 0$ | $H_{08}: \beta_{21} = 0$ | $H_{09}: \gamma_{21} = 0$ | $H_{010}: \gamma_{11} = 0$ |
| $H_{a6}: \beta_{31} > 0$ | $H_{a7}: \gamma_{31} > 0$ | $H_{a8}: \beta_{21} > 0$ | $H_{a9}: \gamma_{21} > 0$ | $H_{a10}: \gamma_{11} > 0$ |

3.4. RESEARCH DESIGN

The proposed structural model is resultant from the literature review and depicts the proposed structural relationships between the latent variables. The validity of these hypothesised relationships needs to be studied empirically. In order to empirically test the proposed hypotheses, a plan or strategy is needed. This plan or strategy denotes the research design. The research design functions as a plan and a guideline of how research is to be conducted (Babbie & Mouton, 2001). The research design constructs the framework that will regulate the manner in which the validity of the hypothesised relations among variables will be examined (Babbie & Mouton, 2001). The purpose of the research design is to try and gather empirical evidence that can be interpreted unambiguously for or against the postulated hypotheses (Theron, 2011). The research design achieves this by controlling the

variance in the measures of the endogenous latent variables (Babbie & Mouton, 2001). More specifically the primary function of a research design is to maximize systematic variance, to minimize error variance and to control systematic non-relevant variance (Kerlinger & Lee, 2000).

A correlational design, which is an ex post facto design, will be employed in this study. According to Kerlinger and Lee (2000), ex post facto research design is a systematic empirical inquiry in which the researcher does not have direct control of independent variables as their manifestations have already occurred or because they are inherently not manipulable. With ex post facto design, random assignment or experimental manipulation is not possible and it thus lacks control. The purpose of the ex post facto design is to empirically test the validity of the “if x then y or if ξ then η ” type of statement. Inferences about the hypothesised relations present among the latent variables ξ and η are made from concomitant variation in independent and dependent variables (Kerlinger & Lee, 2000). According to Babbie and Mouton (2001), this type of study involves the observance of the independent and dependent variables across individuals to establish the extent to which the variables co-vary. Another reason for choosing this design is because the constructs measured are not uni-dimensional, but multi-dimensional.

By using the ex post facto correlational design, the researcher obtains measures on the observed variables and calculates the observed covariance matrix (Kerlinger & Lee, 2000). When using an ex post facto correlation design, it enables the researcher to observe and determine the causal relationships between the identified dependant and independent variables (Schlechter, 2006). These relationships are observed and determined across individuals to determine the extent to which they co-vary, without any direct control over the independent variables (Schlechter, 2006). However, the limitations of this type of research design must be taken into account. Firstly, the internal validity is low. Secondly, one cannot with certainty make inferences from the results, as the correlation does not imply causality. Thirdly, the investigator cannot manipulate the independent variables (Schlechter, 2006). Clearly formulated hypotheses are required and results should be treated with caution (Schlechter, 2006). The value of ex post facto design lies in the fact that most

research in the social sciences does not lend itself to experimentation. A certain degree of controlled inquiry may be possible, but experimentation is not, thus making an ex post facto design valuable in this regard (Kerlinger & Lee, 2000).

The objective of this study is to establish the nature of causal linkages between the antecedents of CWB. The ex post facto correlational design was used to test the structural model as the latent variables could not be manipulated. The aim of the research design is also to ensure that accurate empirical evidence is obtained that can be interpreted to determine whether the research propositions can be accepted or rejected. The argument unfolded from the literature study and resulted in hypotheses on the manner in which the variables are expected to influence the CWB construct. The ex post facto nature of the research design, however, will preclude the drawing of causal inferences from significant correlation coefficients. Therefore an ex post facto correlational design will be employed in conjunction with structural equation modelling (SEM) data analysis technique, i.e. partial least squares (PLS) SEM. This SEM method is employed by utilising the Smart PLS program. The motivation for using partial least squares (PLS) SEM approach is the small sample size of the research participants. Where the sample size has been bigger, other SEM methods like co-variance SEM could have been employed.

3.5. SAMPLE AND SAMPLING DESIGN

3.5.1. Choice of sampling method

Two different types of methods can be employed for sampling; probability and non-probability sampling. Probability sampling is the method of selecting a random sample from a list containing the names of everyone in the population that one is interested in studying (Babbie & Mouton, 2001). This is the most accurate and most utilised method, specifically when the research comprises a large, representative sample (Heine, 2013). Despite its popularity, this sampling method is not always practical or attainable (Heine, 2013). Non-probability sampling is any procedure in which elements have unequal chances of being included.

It is not always practical or likely to acquire measures from every subject in the target population. It is therefore better to focus on a representative sample of the target population (De Goede, 2004). Non-probability sampling therefore might be the most appropriate sampling method to utilise as an alternative to probability sampling (Heine, 2013). The degree to which the observations can be generalised to the target population depends on the number of subjects and the representativeness of the sample (De Goede, 2004).

Due to the nature of the study, the sample size will primarily be determined by Structural Equation Modelling (SEM). When SEM is utilised, two issues need to be considered (Babbie & Mouton, 2001). The first issue is to consider the ratio of the sample size to the number of parameters. Elaborate measurement and structural models comprise of more variables which consequently releases more freed parameters to estimate, thereby increasing the required sample size (Theron, 2011). Secondly, practical and logistical issues should be considered as the cost, the availability of appropriate respondents and the willingness of the employer to allow a large amount of employees to partake in a study will play a large and critical role in sampling.

3.5.2. Data collection procedure

Non-probability sampling was employed for this study. The target population was chosen based on the availability and willingness of individuals. Institutional permission were gained via means of email. Various organisations were approached and the organisations that agreed to partake were used as the target population. Therefore non-probability sampling was utilised as not every employee in an organisation participated and therefore the sample is not representative of the target population. All data was collected anonymously so as to protect the confidentiality of the participants and the organisation.

The target population consists of first line managers and non-managerial employees in South African organisations.

An overall sample of 143 employees was chosen to warrant the validity of the study.

The sample of 143 respondents was employed to empirically test the research hypotheses as postulated in Chapter 2 and described in Chapter 3. The overall

sample comprised of employees of four organisations in the Western Cape Province of South Africa. The sample was employed to test the hypotheses that a follower's perception of his/her leader's integrity, ethical leadership ability, the perception of interactional justice and degree of trust would determine the follower's probability to engage in CWB.

Institutional permission was attained from four organisations in the Western Cape. An email with a link to a questionnaire for the data gathering was distributed to the organisations. In order to complete the questionnaire, participants were required to consent to the conditions in the instructions of the questionnaire. The confidentiality of all participants were assured by treating their names and responses as anonymous and that no responses will be revealed to management, but would be stored on the Stellenbosch University database. Participants were also guaranteed that the study envisaged no potential risks or discomfort and that responses would not be revealed to managers. (See Appendix A for informed consent form). The data collected was imported into a Microsoft Excel database. This database were then employed as input for the various statistical analysis programmes.

3.5.3. Demographic profile of the sample

The overall sample consisted of 143 respondents; 54 males (38%) and 89 females (62%). The majority (49.65%) of respondents were aged between 21 and 30. The race distribution of the sample encompassed: African (10.49%), Indian (0.7%), Coloured (24.48%), and White (64.34%). The sample was furthermore compiled from respondents from four different companies, as well as industries. The majority of respondents came from non-managerial (59.44%) and lower-level management (19.58%) and primarily from the manufacturing industry (41.96%). The retail industries (34.27%), financial services industries (18.18%), construction industries (2.10%), public services (2.80%) and health and welfare services (0.7%) were also represented in the sample, but in lesser numbers. These demographic statistics are presented in Table 3.2.

Table 3.2
Demographic Variables

| Demographic Variables | N | % in Sample |
|---|----------|--------------------|
| Gender | | |
| Male | 54 | 38% |
| Female | 89 | 62% |
| Age | | |
| Below 20 | 1 | 0.7% |
| 21 – 30 | 71 | 49.65% |
| 31 – 40 | 36 | 25.17% |
| 41 – 50 | 19 | 13.29% |
| Above 50 | 16 | 11.19% |
| Race distribution | | |
| African | 15 | 10.49% |
| Indian | 1 | 0.7% |
| Coloured | 35 | 24.48% |
| White | 92 | 64.34% |
| Other | 0 | 0% |
| Job level | | |
| Non-managerial | 85 | 59.44% |
| Lower level management (First line manager) | 28 | 19.58% |
| Middle level management | 18 | 12.59% |
| Upper level management (Senior manager) | 12 | 8.39% |
| Industry | | |
| Manufacturing | 60 | 41.96% |

| | | |
|-----------------------------|----|--------|
| Retail | 49 | 34.27% |
| Financial Services | 26 | 18.18% |
| Construction | 3 | 2.10% |
| Health and Welfare Services | 1 | 0.7% |
| Public Service | 4 | 2.80% |
| Other | 0 | 0% |

3.6. MEASURING INSTRUMENTS

3.6.1. Leader trust

Trust will be measured by means of the Leader Trust Scale (LTS) which were developed by Engelbrecht and Heine (Heine, 2013). The scale measures the degree of trust between an employee and the person to whom he/she reports (Bews, 2000). Most of the items of the measure were adapted from previous trust measures; the Workplace Trust Survey (WTS) that was developed by Ferres and Travaglione (2003), and the trust measure of Bews (2000) (as cited n Heine, 2013). Two example items from the LTS were included in the measure; “I proceed on the basis that my supervisor/manager will act in good faith” and “I feel that my supervisor/manager keeps personal discussions confidential” (Heine, 2013).

Heine (2013) conducted statistical analysis on the LTS and found that the scale produced satisfactorily results with a Cronbach’s Alpha of 0.972 for the entire scale. This result indicates that the scale is internally consistent as the coefficients exceed .70 and is therefore an acceptable measure of Leader trust. It can therefore be concluded that it is a reliable measure to use. Heine (2013) further conducted an exploratory factor analysis (EFA) and confirmed the uni-dimensionality of the instrument where all the items loaded satisfactory ($> .50$) on the single underlying factor. The results of a confirmatory factor analysis (CFA) indicated that satisfactory measurement model fit has been achieved (RMSEA = .067; Standardised RMR = .031; NFI = .984).

This measure will be rated by means of a 6-point Likert scale, ranging from strongly disagree to strongly agree.

3.6.2. Interactional justice

The core of the interactional justice construct will be measured by the Niehoff and Moorman's (1993) justice scale. The justice scale consists of interactional justice items (nine) that measure how employees felt their needs were considered, and whether adequate explanations were provided with regard to job decisions. This scale was grounded on a scale utilised by Moorman (1991). The scale demonstrated reliabilities above .90.

Additionally, an item from the newly developed scale of Roch and Shanock (2006) was included. This item was included as it is based on the updated definition of interactional justice, which focuses on the interpersonal treatment enacted in everyday life. An item of the Bies and Moag (1986) scale was also included based on the interpersonal definition of interactional justice (as cited in Roch & Shanock, 2006).

This adapted instrument will thus measure the theoretical perspective of interactional justice as was proposed by Bies (as cited in Roch & Shanock, 2006). This measure is used as it provides information of interactional justice perceptions as a product of day-to-day interactions, rather than utilising a measure that only focuses on interactional justice perceptions that arises from a specific procedure or outcome, like the interpersonal treatment enacted in a termination decision (Roch & Shanock, 2006).

The items will be measured by a 6-point Likert scale, ranging from disagree strongly to agree strongly.

3.6.3. Ethical leadership

The most visible aspects of the ethical leadership construct will be measured by means of the Leadership of Ethics Scale (LES) developed by Engelbrecht and Heine (Heine, 2013). This instrument measures ethical leadership as a separate construct from behavioural integrity (Heine, 2013).

This instrument was developed by taking together items from other existing ethical leadership measures; Ethical Leadership Scale (ELS) (Brown, Trevino & Harrison, 2005), Ethical Leadership Inventory (ELI) (Spangenberg & Theron, 2005) and the Ethical Leadership Questionnaire (ELQ) (Yukl et al., 2013).

All the items of the Ethical Leadership Scale (ELS) are included in this instrument. Three items of the ELI are also included. These items are included as it represents the conveying of ethical leadership in the organisation, as well as how ethical leaders portray a vision of ethics (Heine, 2013). In addition, four items of Yukl et al. (2013) are included. These four items more comprehensively captures the core essence of ethical leadership practices and were therefore included (Heine, 2013). The LES therefore consists of 17 items.

Heine (2013) conducted statistical analysis on the LES and found that the scale produced satisfactory results with a Cronbach's Alpha of .966 for the entire scale. This result deems the scale to be internally consistent as the coefficients exceed .70 and is therefore an acceptable measure of Ethical leadership. Further statistical analyses (EFA) confirmed the uni-dimensionality of the instrument where all the items loaded satisfactory ($> .50$) on the single underlying factor and the null hypothesis of close fit for the measurement model was not rejected ($H_0: RMSEA \leq .05$) (Heine, 2013). The CFA results thereby demonstrate that the measurement model fits the data well with a good quality fit (Heine, 2013).

The items will be measured by a 6-point Likert scale ranging from disagree strongly to agree strongly.

3.6.4. Leader integrity

Leader Integrity will be measured by means of the newly developed integrity scale, the Ethical Integrity Test (EIT) that was developed by Engelbrecht (Engelbrecht, Personal Communication, 15 September 2014). The items will be measured by a 5-point Likert scale ranging from disagree strongly to agree strongly.

The EIT defines ethical integrity as acting in accordance with universally accepted ethical principles, values and norms (Engelbrecht, Personal Communication, 15 September 2014). The test comprises of five dimensions; behavioural consistency, righteousness, frankness, credibility, and fairness. These dimensions are defined in Table 3.3.

Table 3.3

Ethical Integrity Test (EIT) dimensions

| Dimensions | Definitions |
|--------------------------------|---|
| Behavioural consistency | Refers to behaving persistently in an ethical way; exhibits moral courage to behave consistently in adversity and temptation; and applies the same fundamental principles over time and to a variety of situations. The individual practises what he/she preaches despite of social and emotional pressures |
| Righteousness | Refers to behaving ethically and respectable; practising moral virtues and acts in terms of moral principles |
| Frankness | Refers to acting with truthfulness, authenticity and sincerity |
| Credibility | Refers to trustworthy, responsible, reliable and dependable behaviour in accordance with the ethical rules and norms of the organisation. |
| Fairness | Refers to treating people equitable and with dignity and respect, makes impartial and objective decisions, and |

| |
|---------------------|
| does justice to all |
|---------------------|

(Engelbrecht, Personal Communication, 15 September 2014)

The EIT comprises of a total of 66 items where each dimension has a number of items designed to measure a specific dimension. A breakdown of the items is presented in Table 3.4.

Table 3.4***Ethical Integrity Test (EIT) Items***

| Dimension | No of items | Example of item |
|--------------------------------|--------------------|---|
| Behavioural consistency | 10 | Item 5: My supervisor/manager consistently behaves in an ethical way Item 19: My supervisor/manager practices what he/she preaches |
| Righteousness | 14 | Item 20: My supervisor/manager uses his/her moral beliefs to make decisions Item 35: My supervisor/manager's behaviour is guided by sound principles |
| Frankness | 14 | Item 7: My supervisor/manager will tell the truth, even under pressure from others Item 16: People can believe what my supervisor/manager says |
| Credibility | 15 | Item 22: People can depend on my supervisor/manager Item 37: My supervisor/manager keeps |

| | | |
|-----------------|----|---|
| | | promises that he/she makes to others |
| Fairness | 13 | Item 23: My supervisor/manager's major concern is always what is best for the other person Item 28: My supervisor/manager treats people with dignity and respect |

(Engelbrecht, Personal Communication, 15 September 2014)

The statistical analysis of the EIT produced favourable results with Cronbach's Alpha of .971 for the entire scale demonstrating high internal consistency (Engelbrecht, Personal Communication, 15 September 2014). The individual dimensions produced the following Cronbach Alpha's: behavioural consistency: .736; credibility: .852; frankness: .912; fairness: .862 and righteousness: .911 (Engelbrecht, Personal Communication, 15 September 2014). These coefficients exceed .70 and therefore, the EIT is a reliable measure for integrity (Nunnally, 1978).

3.6.5. Counterproductive work behaviour

Bennett and Robinson (2000) developed a measure of deviant behaviour in the workplace that can assist in identifying socially unacceptable behaviours. This measure combines interpersonal and organisational deviance. These items can measure a wide variety of different CWB behaviours (Bennett & Robinson, 2000). This measure was chosen as it allows one to look at the CWB construct in general and not focus on specific behaviours or specify types of CWB. Bennett and Robinson (2000) used EFA to validate this measure. They found that the two scales had an acceptable internal consistency with Cronbach's alpha reliabilities of .81 for the Organisational Deviance scale and .78 for the Interpersonal Deviance scale (Bennett & Robinson, 2000). They only found a moderate correlation between these two scales ($r = .46$, $p < .01$) proving that these scales are related, but divergent. Bennett and Robinson further on proved the construct validity of the measure by evaluating the relationship between these scales and other similar measures in the literature (Bennett & Robinson, 2000). Bennett and Robinson (2002) found their scales to be moderately related to another measure (property and production deviance scale by

Hollinger & Clark) with a correlation of $r = .50$, thereby further illustrating the construct validity.

The items will be measured by means of a 6-point Likert scale ranging from 1 (almost never) to 6 (almost always).

3.7. TREATMENT OF MISSING VALUES

Before analysing the data, it should be determined whether any missing values is present. Missing values are often present in multivariate data sets (De Goede, 2004). Missing values are primarily caused by the non-responses on a particular item in a questionnaire from participants, but other factors like absenteeism can also cause missing values. There exist various methods for treating missing values; list-wise deletion, pair-wise deletion, imputation by matching, multiple imputations and full information maximum likelihood imputation (Theron, 2012). List-wise deletion indicates that all cases that encompass a missing value will be omitted (Heine, 2013). This can decrease one's sample size (Heine, 2013). Pair-wise deletion involves only removing the cases on the variables with missing values (Heine, 2013). The entire case is therefore not deleted. Another alternative is mean imputation where the missing values is replaced with some estimated value (Heine, 2013). This also has disadvantages.

List-wise deletion of cases is typically used as a default option for treating missing values, but the appropriate approach can only be selected if the nature and degree of missing values are determined (Theron, 2012).

3.8. STATISTICAL DATA ANALYSIS

After the gathering of the data, there can be proceeded with the statistical analysis.

3.8.1. Method of statistical data analysis

In the literature and in practice, there are two approaches to Structural Equation Modelling (SEM); Covariance based SEM (CB-SEM) and Partial least squares (PLS)

SEM (PLS-SEM). Covariance based SEM has received a lot of interest since its introduction and has been the more popular approach (Haenlein & Kaplan, 2004). Recently more interest has been shown in PLS-SEM as a statistical analysis technique, with one of the main reasons being that the PLS approach allows for smaller sample sizes. The co-variance-based SEM approach can be a better option for a larger sample group.

The PLS-SEM approach centres on maximising the variance of the dependent variables, whereas CB-SEM centres on reproducing and imitating the theoretical covariance (Haenlein & Kaplan, 2004). Furthermore, CB-SEM has certain prerequisites, namely; multivariate normality and minimum sample size, to be met (Hair, Ringle & Sarstedt, 2011). In the case that these are not met, the results of the study yielded would be very erroneous (Hair et al., 2011).

Therefore for the purposes of this study, PLS-SEM will be utilised based on the small sample size obtained during data gathering.

In both approaches SEM consists of two components; the structural model and the measurement model. The structural model distinguishes between the exogenous and endogenous variables and shows the relationship between the latent variables (Haenlein & Kaplan, 2004). There are no causal loops in the PLS-SEM structural model (i.e. the inner model), the paths between the latent variables are therefore unidirectional (Hair et al., 2011). The PLS-SEM consists of two sets of linear equations; the inner model and the outer model (Henseler, Ringle & Sinkovics, 2009; Roux, 2014). The inner model (structural model) postulates the relationships between the latent variables (Roux, 2014). The PLS-SEM outer model (i.e. the measurement model), portrays the predictive paths between the latent variables and their respective indicator variables (Haenlein & Kaplan, 2004; Roux, 2014).

According to Hair et al. (2011), two forms of measurement models exists; reflective and formative models. Reflective indicators indicate that modifications in the latent variable are reflected and established in modifications in the indicator variables, i.e. the course of the paths are from the latent variable to the indicator variable and can be referred to as outer loadings (Hair et al., 2011). Formative indicators move in the opposite direction, and can be referred to as outer weights (Hair et al., 2011).

PLS path modelling consists of two components which are completed through a two-stage approach. The first stage consists of four steps, while the second stage encompasses the final assessment of the outer loadings and the structural model path coefficients (Hair et al., 2011). The reflective measurement model's regression model contains single regressions where the indicator variables are the dependent variables, whilst the latent constructs are the independent variables (Hair et al., 2011). The structural model contains the independent variables that serve as antecedents to the dependent variables (Hair et al., 2011).

In the first step of PLS path modelling, the outer (measurement) model will be evaluated. This will be done by means of evaluating the measurement model's reliability and validity (Roux, 2014). The first technique applied for evaluating reliability is evaluating the internal consistency reliability (Roux, 2014). This is normally indicated by means of the Cronbach's Alpha (Roux, 2014). Validity is evaluated by means of considering convergent validity which implies that a set of indicators signifies the same underlying construct (Roux, 2014). The average variance extracted (AVE) value is normally used as an indication of the convergent validity (Roux, 2014).

In the second step, the inner (structural) model is evaluated. The estimates for the path coefficients will be evaluated by means of bootstrapping (Roux, 2014). Bootstrapping is used to provide an assessment of the bias, shape, and spread of the sampling distribution (Roux, 2014).

Reliability analysis, Pearson product-moment correlations and PLS path modelling will be employed to analyse the questionnaire data and to test the proposed structural model. Statistica 12 and SmartPLS will be employed to perform the aforementioned statistical analyses.

3.8.2. Reliability analysis

Item analysis is concerned with the architecture of the measuring instruments that reflects the author's intent to construct essentially one-dimensional sets of items to reflect variance in each of the latent variables which collectively assesses the

construct domain (Theron, 2012). The objective of item analysis is to identify items that do not successfully reflect the intended latent variable, as well as to increase the internal consistency of the pool of items in the scale (Smuts, 2010; Theron, 2012). The purpose is therefore to evaluate whether a measurement is reliable because when a pool of items is internally consistent they tend to measure the same underlying construct (Heine, 2013). Internal consistency reflects the degree to which each item is inter-correlated with other items in the questionnaire. The objective of the scrutinizing of the reliability and inter-item correlations is to evaluate which of the items in a scale contributes to a negative overall reliability of the scale (Hair, Black, Babin, Anderson, & Tatham, 2006; Roux, 2014). Items that do not contribute to an internally consistent description of the sub-scales of the measurement instruments will be identified and their elimination considered (Smuts, 2010). If the removal of such an item results in the improvement of the overall reliability scale, these items will be regarded as poor items as they are unable to distinguish between different states of the latent variable that they are meant to reflect and states that do not reflect the latent variable (Heine, 2013). Such items may then be excluded from further analyses. Item analysis can therefore be regarded as a collection of statistical techniques which assist in identifying those items which can be used to create an internally consistent scale and to identify and eliminate those which do not (Theron, 2012). High reliability and validity can thus be built into tests in advance by means of an item analysis by the selection, substitution or revision of items. A measurement is only reliable to the degree that it delivers similar results irrespective of opportunities of variation (Nunnally, 1978).

The item statistics that will be considered is the item-total correlation and the coefficient of internal consistency (Cronbach Alpha), the average inter-item correlation, the change in Alpha if an item is deleted (M. Kidd, personal communication, 30 July 2015; Theron, 2011).

The reliability guidelines proposed by Nunnally (1967), will be employed to evaluate the reliability of the scales and sub-scales. Nunnally (1967) proposed the following guidelines: .90 and above is excellent, .80 - .89 is good, .70 - .79 is adequate and below .70 may have limited applicability. Indicators will only be removed if the

deletion would ultimately result in the overall reliability being greater than .70 (Hair et al., 2011).

The coefficient of internal consistency (Cronbach Alpha) will be calculated to determine the reliability of these scales based on internal consistency. The size of the reliability coefficient is constructed on the average correlation between the items (internal consistency) as well as the number of items (Nunnally, 1978). The Cronbach's alphas range from 0 to 1, with values closer to 1 displaying a greater internal consistency of the items in the scale (Heine, 2013). Items with a Cronbach's alpha of .70 are considered to be satisfactory (Heine, 2013).

In addition, item-total correlations can be determined for specific items to ascertain that all the measuring instruments are internally consistent (Heine, 2013). Item-total correlations above .20 are considered to be satisfactory, whereas correlations below .20 will qualify for elimination (Nunnally, 1978).

3.8.3. Determining the degree of relationship between variables

Ten research propositions were proposed in Chapter 2. These propositions can be statistically tested by means of bivariate r and PLS path modelling (Hair et al., 2006; Kerlinger & Lee, 2000; Roux, 2014).

3.8.3.1. Bivariate correlations

Bivariate r (i.e. Pearson product-moment correlation coefficient) indicates the strength of the relationship between two variables (Roux, 2014). The magnitude of r can be used to indicate the strength of a correlation (Roux, 2014). Guilford (as cited in Roux, 2014) proposed the following guidelines to deduce the statistical significance of a relationship; r values smaller than .20 is considered to indicate a slight or almost no relationship, values of .20 - .40 indicates a low correlation with a definite but small relationship, values of .40 - .70 indicates a moderate correlation with a substantial relationship, values of .70 - .90 indicates a high correlation with a strong relationship and values of .90 - 1.00 indicates a very high correlation with a very dependable relationship.

3.8.4.1. Evaluation of PLS path model results

Due to the fact that PLS path modelling do not offer goodness-of-fit statistics, the partial model structures needs to be evaluated (Roux, 2014). This will be conducted by means of the two-step process of PLS; firstly evaluating the outer model and then the inner model.

3.8.4.1.1. Assessing the PLS outer (measurement) model

Reliability

The measurement models will be evaluated in terms of their reliability and validity. The following criterion will be employed; internal consistency (Cronbach's Alpha) and composite reliability. An internal consistency and composite reliability value greater than .70 is considered to be satisfactory (Roux, 2014). For most exploratory studies, values greater than .60 is deemed to be satisfactory and adequate, so for this study values greater than .70 denotes excellent reliability (Henseler et al. 2009).

Validity

The average variance extracted (AVE) as a criterion of convergent validity will be employed to test the validity of the measurement model. An AVE value of .50 is considered as being sufficient to indicate that a latent variable can elucidate more than half of the variance of its indicators (Roux, 2014). Additionally the divergent validity of each construct will be evaluated to determine whether each construct is unique.

3.8.4.1.2. Assessing the PLS inner (structural) model

SEM is a technique utilised to assess the consistency of practical theories with empirical data (Roux, 2014). SEM will be conducted by means of PLS to enable the researcher to do investigation and prediction (Roux, 2014). In PLS-SEM, the structural model is denoted as the inner model that denotes the relationships between the latent variables. This inner model can be assessed by means of redundancy analysis (multicollinearity), path coefficients and R square values (Hair et

al., 2011). The R Square values denotes the coefficients of determination that are employed to conclude the total variance in the endogenous latent variables accounted for by the entire model (Hair et al., 2011). Additionally, a bootstrap analysis was employed to test the specific proposed hypotheses (Hair et al., 2011).

The coefficient of determination (R^2) of the endogenous latent variables will be evaluated to assess the PLS structural model. These values act as coefficients of determination that describes the total variance accounted for by the model in each of the endogenous latent variables. R^2 values of .75 is substantial, .50 is deemed moderate and .25 is deemed to be weak (Hair et al., 2011). These values are rules of thumb and may therefore vary in different contexts. Hair et al. (2011) proposed that values of .20 can be considered as highly satisfactory in the consumer behaviour context.

A redundancy analysis will be performed to determine the levels of multicollinearity. If there is multicollinearity it may indicate that an indicator variable's information may be redundant (Hair et al., 2011). If multicollinearity is present it may result in unstable path coefficient estimates (Hair et al., 2011). PLS redundancy analysis will therefore be employed to test the multicollinearity for each of the endogenous variables (Hair et al., 2011).

A bootstrap analysis will be conducted using a 95% confidence interval to test the hypotheses. This bootstrap analysis was conducted as PLS-SEM is unable to test the specific proposed hypotheses (Hair et al., 2011). The path coefficients will be assessed by means of sign, magnitude and significance (Roux, 2014). The significance of the path coefficient will be evaluated by scrutinizing the upper and lower limits and by determining whether zero falls within these limits. If zero does fall into these limits, the path will be considered to be not significant (Hair et al., 2011).

3.9. ETHICAL CONSIDERATIONS

In order to conduct a research study, the participation of people is necessary. This involvement, even with the participants consent, may involve certain risks. This is the associated risks that employees face who were willing to participate in the study and

the possible effect that the research could have on their work career, as well as personal life. It was therefore imperative to ascertain that the actual benefits of participating in the study outweighed any possible risks (UNISA, 2007).

There were no potential risks or discomforts present in this study. Employees'/participants' concerns of possible negative repercussions of evaluating their manager's/supervisor's ethical leadership competence, integrity and their degree of trust in the leader, and their propensity or history of engaging in CWB was alleviated by the assurance of the confidential utilisation of results. The obtained information was not used to determine the performance levels of the managers individually or to prosecute/identify employees engaging or willing to engage in CWB, but was utilised to test the hypothesised relationships between the specific variables and to determine the prevalence of CWB in an aggregate form. No inferences was derived from the results that affected the managers rated. All questionnaires was answered anonymously and participant's names and identities was and will not be disclosed (i.e. nobody were able to determine their identity from the data that was submitted).

Participation in this study had no direct benefit to the individual participant.

Research undertaken needs to promote four internationally accepted and established ethical principles on which research should be based. These are autonomy, which stipulates that research should respect the autonomy, rights and dignity of research participants. Beneficence which stipulates that research should make a positive contribution towards the welfare of people. No maleficence, which stipulates that research should not cause harm to people or the research participants. Justice, which stipulates that the benefits and risks of research should be fairly distributed among people (UNISA, 2007).

It was important to consider research ethics to ensure the preservation of the rights, dignity, well-being and safety of all the participants in the study (Standard Operating Procedure, 2012). By considering these ethical considerations, the risks associated with the study could be identified in an early stage.

Research subjects often have the fear that they will be victimised for participating in a study. It was for this reason that the confidentiality of the participants was

protected. Further precautions were also taken to ensure that participants cannot be identified. Getting informed consent from participants was therefore one of the critical ethical considerations within this research study. Informed consent means “that a person knowingly, voluntarily and intelligently, and in a clear and manifest way, gives his/her consent” (Fouka & Mantzorou, 2011, p. 4). This implied that participants voluntarily participated, without any pressure or coercion to participate (Standard Operating Procedure, 2012). This protected the participant’s right to decision-making and autonomy.

To assist the participants in making an informed decision about whether or not they should have participated in the study, the risks and benefits associated with the study, how the research results was to be distributed and utilised, who the researcher(s) were, what their affiliation were, where they could get further information if they wanted/needed it, that their privacy and confidentiality was kept, the right to not participate or to withdraw, the estimated timeframe of participation, and what the process involved were explained to them. Additionally the purpose of the study, the procedures followed and how participants were selected was also explained (Fouka & Mantzorou, 2011; UNISA, 2007). Participants were informed of any physical harm or discomfort, threat to their dignity or privacy and how they were to be compensated or would benefit from participating (Fouka & Mantzorou, 2011).

Informed consent was therefore obtained before the research study commenced. It was important to consider participants vulnerability when it came to education and to ensure that the participants knew what they were participating in. This was ensured by using an appropriate language and an appropriate non-threatening environment (Department of Health, 2004). It was further important to ensure that they knew that participation was voluntary and that they could withdraw at any time without any penalisation (Department of Health, 2004).

As individuals have a right to privacy and confidentiality, the names of the participants were kept anonymous and the data gathered were treated as confidential. The data was collected totally anonymously, so no identities were known or were made public. Furthermore, the results of the study was only presented and distributed in aggregate form, which protects the confidentiality of individual participants. The results of this study was utilised to test the proposed

explanatory model, not to identify the individuals engaging/willing to engage in CWB in the organisation(s). Feedback was provided to the participating organisation(s) on the results of the study. The results can be used as an indication of whether the need exists to develop interventions and training programmes in terms of these constructs.

The question as to whether managers should have been informed that they were evaluated or not came into play. One could have reasoned that the manager being rated had the right to be informed. It could also be argued that the manager had the right to decide whether he/she wished to be rated. Informed consent from managers would have been non-negotiable if the ratings were to be used in such a way that it would affect the manager or if the rating had to be obtained from specific managers for some reason. In this case no inferences were derived from the results that would affect the managers rated nor does it really matter who was rated.

Then there were also compelling reasons as to why the manager rated should rather not be informed that he/she was rated. The first reason was that it assured the rater (along with the reassurance that no individual feedback would be given to the manager), that he/she would not be victimized by the manager and thereby increased the chances of valid, unbiased ratings. The second reason was that the concern existed that if the manager was aware that he/she was being rated and what they were rated on that they would act uncharacteristically in that period.

As a consequence of this, the researcher prepared a debriefing document to debrief managers after data collection should the institutions agree to it. This debriefing was in the form of a document that explained the study, explained that the manager had been rated, but that the information had not been used to determine the performance levels of the individual managers, but to test hypothesised relationships between specific variables. The institution's internal communication system could then be used to circulate the debriefing formulation to all affected managers. The idea was not that managers should give informed consent up front but rather be debriefed afterwards. The institutions were provided with sufficient information to decide for themselves how they want the matter handled. Informed institutional permission was thus required.

In order to get company consent, a copy of the research proposal and the application for institutional permission were forwarded to the prospective companies.

This particular study did not involve the assessment of variables where high or low scores on the values could harm the wellbeing of participants.

The instruments that were employed for data collection are available in the public domain.

The procedures followed to conduct this study was in accordance with the ethical standards of the Research Ethics Committee for Human Research (Humanities). An application for ethical clearance of the proposed research study was approved by the Research Ethics Committee Human Research (Humanities) of Stellenbosch University.

All of the above were addressed to ensure that the respect for the dignity, safety and well-being of participants were safeguarded which are the primary concerns in research (Department of Health, 2004).

3.10. SUMMARY

This chapter gave an overview of the research methodology that was employed to statistically analyse the data gathered in order to test the postulated relationships. It furthermore included the sampling procedure, statistical hypotheses, the measurement instruments and the measures utilised to evaluate the model and the strength and paths of the envisaged hypotheses. The results of this research will be provided in Chapter 4, and the interpretation of the results and the implications thereof will be provided in the final chapter (Chapter 5).

CHAPTER 4: PRESENTATION OF RESEARCH RESULTS

4.1. INTRODUCTION

The purpose of the current research study is to determine which factors contribute to CWB. The literature review comprises a detailed overview of the constructs included in the study and culminated in a theoretical model as was depicted in Chapter 2. This theoretical model is a visual depiction of the hypotheses proposed between the constructs in the literature review. These hypotheses, as well as the structural and measurement models, were tested by means of the research methodology proposed in Chapter 3. This chapter thus aims to provide a comprehensive account of the results obtained through the statistical analysis.

The measurement models of all the respective constructs was subjected to reliability analysis. This was done to obtain the reliability and validity of the respective measurement model. The structural model comprising of the various relationships amongst the variables was also subjected to statistical analysis. The relationships amongst the variables were also tested by means of testing the hypotheses.

This chapter therefore provides an account of all the above findings.

4.2. MISSING VALUES

The research data was assessed to determine the presence of any missing values. This evaluation was done due to the fact that there are often missing values present in most research studies. To minimise this risk, the questionnaire was designed in such a way that participants could not proceed to a next section if an item was possibly missed or not completed. On assessment of the data, no missing values were found.

4.3. VALIDATING THE MEASUREMENT MODEL

The data was subjected to item analysis to ascertain any possible items that do not complement the overall reliability and validity of its respective scale. If a possible item was identified, the removal of such items will be considered. Before removal,

the effect of the removal of such an item on the reliability and the validity of the scale will firstly be determined. All of the latent variables as well as their respective measurement instruments were subjected to item and reliability analysis.

4.3.1. Item analysis: Integrity

4.3.1.1. Ethical Integrity Test (EIT)

Item analyses were done on every latent variable subscale in the Ethical Integrity Test (EIT). Table 4.1 denotes a representation of the findings.

Table 4.1

Reliability and Item-Total Statistics of the Overall Ethical Integrity Test (EIT) (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.974 | 0.975 | 66 |

Item-Total Statistics of the Overall Ethical Integrity Test (EIT) (n=143)

| Item-Total Statistics | | | | | | |
|-----------------------|-----------------------|---------------------------|-------------------------------|------------------------|--------------------|------------------|
| EIT Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_R | 15.73982 | 6.853998 | 2.618012 | 0.925378 | 0.867878 | 0.968288 |
| Integrity_Fr | 15.64941 | 6.588597 | 2.566826 | 0.931271 | 0.872581 | 0.966654 |

| | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| Integrity_ Cr | 15.73456 | 6.647760 | 2.578325 | 0.942888 | 0.893798 | 0.965074 |
| Integrity_ Fa | 15.86101 | 6.217936 | 2.493576 | 0.914841 | 0.851220 | 0.971074 |
| Integrity_ Co | 15.77069 | 6.613323 | 2.571638 | 0.923493 | 0.875578 | 0.967847 |
| R = Righteousness, Fr = Frankness, Cr = Credibility, Fa = Fairness, Co = Behavioural Consistency | | | | | | |

Table 4.1 denotes the reliability results for the overall Ethical Integrity Test (EIT) which contains 66 items. The items measuring ethical integrity have an overall reliability coefficient of .97. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the EIT items are greater than .20. It is evident from the above table that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .89 which indicates that a strong relationship exists among the items (Guildford as cited in Roux, 2014).

4.3.1.2. Righteousness subscale

Table 4.2 denotes a summary of the findings of the item analysis for the Righteousness subscale.

Table 4.2

Reliability and Item-Total Statistics of the Righteousness Subscale (n=143)

| Reliability Statistics | | |
|-------------------------------|---|-------------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.935 | 0.938 | 14 |

Item-Total Statistics of the Righteousness Subscale (n=143)

| Item-Total Statistics | | | | | | |
|-----------------------|-----------------------|---------------------------|-------------------------------|------------------------|--------------------|------------------|
| Righteousness Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_integ1 | 51.26574 | 64.02728 | 8.001705 | 0.668004 | 0.536153 | 0.931320 |
| Integrity_integ6 | 51.23077 | 63.01668 | 7.938304 | 0.748851 | 0.604507 | 0.928716 |
| Integrity_integ10 | 51.29370 | 63.18646 | 7.948991 | 0.813209 | 0.697125 | 0.926906 |
| Integrity_integ15 | 51.30070 | 66.47601 | 8.153282 | 0.588040 | 0.410546 | 0.933391 |
| Integrity_integ20 | 51.44056 | 64.83388 | 8.051949 | 0.672143 | 0.562810 | 0.931070 |
| Integrity_integ25 | 51.32867 | 65.25561 | 8.078094 | 0.665710 | 0.495257 | 0.931257 |
| Integrity_integ30 | 51.63636 | 65.39224 | 8.086547 | 0.486199 | 0.338540 | 0.938384 |
| Integrity_integ35 | 51.44755 | 63.46403 | 7.966432 | 0.762510 | 0.658614 | 0.928343 |
| Integrity_integ40 | 51.34965 | 64.84278 | 8.052502 | 0.664384 | 0.570105 | 0.931304 |
| Integrity_integ45 | 51.36364 | 66.27336 | 8.140845 | 0.679433 | 0.562621 | 0.931124 |
| Integrity_integ46 | 51.31469 | 63.09678 | 7.943348 | 0.816404 | 0.746794 | 0.926791 |

| | | | | | | |
|------------|----------|----------|----------|----------|----------|----------|
| integ50 | | | | | | |
| Integrity_ | 51.25175 | 64.37019 | 8.023104 | 0.805040 | 0.680373 | 0.927645 |
| integ55 | | | | | | |
| Integrity_ | 51.30769 | 64.73050 | 8.045527 | 0.642240 | 0.463405 | 0.932035 |
| integ59 | | | | | | |
| Integrity_ | 51.19580 | 64.98264 | 8.061181 | 0.714947 | 0.680701 | 0.929927 |
| integ63 | | | | | | |

Table 4.2 denotes the reliability results for the Righteousness subscale which contains 14 items. The 14 items measuring Righteousness have an overall reliability coefficient of .94. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Righteousness items are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .53 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.1.3. Frankness subscale

The results of the item analysis for the Frankness subscale are reported in Table 4.3.

Table 4.3

Reliability and Item-Total Statistics of the Frankness Subscales (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.944 | 0.942 | 14 |

Item-Total Statistics of the Frankness Subscale (n=143)

| Item-Total Statistics | | | | | | |
|------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|
| Frankness Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_integ2 | 52.81119 | 72.88043 | 8.537004 | 0.789764 | 0.717471 | 0.937479 |
| Integrity_integ7 | 52.69231 | 72.98225 | 8.542965 | 0.765096 | 0.660484 | 0.938282 |
| Integrity_integ11 | 52.62238 | 72.94831 | 8.540978 | 0.812781 | 0.721735 | 0.936771 |
| Integrity_integ16 | 52.55245 | 74.94655 | 8.657167 | 0.731842 | 0.682044 | 0.939132 |
| Integrity_integ21 | 52.56643 | 73.51830 | 8.574282 | 0.823525 | 0.770930 | 0.936534 |
| Integrity_integ26 | 52.37063 | 76.12137 | 8.724756 | 0.756114 | 0.614929 | 0.938698 |
| Integrity_integ31 | 52.53846 | 74.06670 | 8.606201 | 0.777933 | 0.683813 | 0.937826 |
| Integrity_integ36 | 52.58741 | 75.38921 | 8.682696 | 0.691751 | 0.547816 | 0.940263 |
| Integrity_integ41 | 52.26574 | 79.76155 | 8.930932 | 0.451250 | 0.526032 | 0.946246 |
| Integrity_integ46 | 52.11888 | 81.13971 | 9.007758 | 0.475741 | 0.519820 | 0.945015 |
| Integrity_integ48 | 52.48951 | 74.73940 | 8.645195 | 0.800516 | 0.677431 | 0.937357 |

| | | | | | | |
|------------|----------|----------|----------|----------|----------|----------|
| integ51 | | | | | | |
| Integrity_ | 52.46853 | 75.29796 | 8.677440 | 0.774266 | 0.658048 | 0.938094 |
| integ56 | | | | | | |
| Integrity_ | 52.63636 | 73.39223 | 8.566927 | 0.812957 | 0.714458 | 0.936800 |
| integ60 | | | | | | |
| Integrity_ | 52.46154 | 79.64712 | 8.924523 | 0.522306 | 0.388224 | 0.944201 |
| integ65 | | | | | | |

The 14 items measuring Frankness have an overall reliability coefficient of .94. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Frankness items are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .56 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.1.4. Credibility subscale

The results of the item analysis for the Credibility subscale are reported in Table 4.4.

Table 4.4

Reliability and Item-Total Statistics of the Credibility Subscale (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.917 | 0.923 | 15 |

Item-Total Statistics of the Credibility Subscale (n=143)

| Item-Total Statistics | | | | | | |
|------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|
| Credibility Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_integ3 | 55.52448 | 89.10255 | 9.439415 | 0.227756 | 0.250794 | 0.925278 |
| Integrity_integ8 | 55.42657 | 79.74110 | 8.929788 | 0.671227 | 0.689731 | 0.910356 |
| Integrity_integ12 | 55.23077 | 81.53416 | 9.029627 | 0.704971 | 0.705378 | 0.909830 |
| Integrity_integ17 | 55.46853 | 81.00426 | 9.000237 | 0.680850 | 0.731811 | 0.909830 |
| Integrity_integ22 | 55.30070 | 80.90958 | 8.994975 | 0.760722 | 0.629135 | 0.907341 |
| Integrity_integ27 | 55.44755 | 87.99550 | 9.380591 | 0.293009 | 0.233050 | 0.922923 |
| Integrity_integ32 | 55.52448 | 78.36128 | 8.852191 | 0.711080 | 0.617195 | 0.908912 |
| Integrity_integ37 | 55.46853 | 80.68259 | 8.982348 | 0.809789 | 0.778497 | 0.905990 |
| Integrity_integ42 | 55.41259 | 81.44516 | 9.024697 | 0.782110 | 0.771973 | 0.907037 |
| Integrity_integ47 | 55.29370 | 82.54310 | 9.085323 | 0.729704 | 0.722114 | 0.908778 |

| | | | | | | |
|--------------------|----------|----------|----------|----------|----------|----------|
| Integrity_ integ52 | 55.28671 | 81.99472 | 9.055094 | 0.797931 | 0.786499 | 0.907006 |
| Integrity_ integ57 | 55.18182 | 82.06484 | 9.058965 | 0.781445 | 0.665019 | 0.907388 |
| Integrity_ integ61 | 54.86713 | 87.42989 | 9.350395 | 0.543257 | 0.396455 | 0.914594 |
| Integrity_ integ64 | 55.60839 | 88.00049 | 9.380857 | 0.288492 | 0.275775 | 0.923204 |
| Integrity_ integ66 | 55.36364 | 81.07057 | 9.003920 | 0.815738 | 0.724376 | 0.906069 |

The 15 items measuring Credibility have an overall reliability coefficient of .92. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). All the item-total correlations of the Credibility items are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .47 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.1.5. Fairness subscale

The results of the item analysis for the Fairness subscale are reported in Table 4.5.

Table 4.5

Reliability and Item-Total Statistics of the Fairness Subscale (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.943 | 0.942 | 13 |

Item-Total Statistics of the Fairness Subscale (n=143)

| Item-Total Statistics | | | | | | |
|------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|
| Fairness Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_integ4 | 45.93007 | 81.64545 | 9.035788 | 0.696077 | 0.583610 | 0.939078 |
| Integrity_integ9 | 45.83217 | 80.76904 | 9.987160 | 0.803087 | 0.701804 | 0.935667 |
| Integrity_integ13 | 46.25175 | 81.97858 | 9.054202 | 0.709994 | 0.628276 | 0.938556 |
| Integrity_integ18 | 46.01398 | 81.23057 | 9.012800 | 0.795853 | 0.732201 | 0.935951 |
| Integrity_integ23 | 46.18881 | 80.44688 | 8.969218 | 0.773798 | 0.687191 | 0.936532 |
| Integrity_integ28 | 45.68531 | 81.36251 | 9.020117 | 0.757619 | 0.613504 | 0.937067 |
| Integrity_integ33 | 46.22378 | 78.45341 | 8.857393 | 0.756905 | 0.682952 | 0.937526 |
| Integrity_integ38 | 46.00699 | 81.30765 | 9.017076 | 0.730602 | 0.594145 | 0.937928 |
| Integrity_integ43 | 45.72028 | 91.68400 | 9.575176 | 0.238375 | 0.305740 | 0.950025 |
| Integrity_integ48 | 45.80420 | 82.92670 | 9.106410 | 0.779427 | 0.700393 | 0.936804 |

| | | | | | | |
|--------------------|----------|----------|----------|----------|----------|----------|
| Integrity_ integ53 | 45.86014 | 82.77764 | 9.098222 | 0.802978 | 0.735757 | 0.936239 |
| Integrity_ integ58 | 45.96503 | 79.30648 | 8.905418 | 0.816710 | 0.728592 | 0.935095 |
| Integrity_ integ62 | 45.66434 | 83.17405 | 9.119981 | 0.751051 | 0.700683 | 0.937526 |

The 13 items measuring Fairness have an overall reliability coefficient of .94. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Fairness items are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .57 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.1.6. Behavioural consistency subscale

The results of the item analysis for the Behavioural Consistency subscale are reported in Table 4.6.

Table 4.6

Reliability and Item-Total Statistics of the Behavioural Consistency Subscale (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.915 | 0.916 | 10 |

Item-Total Statistics of the Behavioural Consistency Subscale (n=143)

| Item-Total Statistics | | | | | | |
|-------------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|
| Behavioral Consistency Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Integrity_integ5 | 35.23776 | 35.24417 | 5.936680 | 0.750089 | 0.641796 | 0.902641 |
| Integrity_integ14 | 35.53147 | 36.91335 | 5.992774 | 0.673112 | 0.493170 | 0.907433 |
| Integrity_integ19 | 35.41958 | 33.86591 | 5.819442 | 0.808051 | 0.691914 | 0.898786 |
| Integrity_integ24 | 35.46154 | 37.01775 | 6.084221 | 0.608801 | 0.480194 | 0.911011 |
| Integrity_integ29 | 35.20280 | 36.14768 | 6.012294 | 0.763712 | 0.708574 | 0.902406 |
| Integrity_integ34 | 35.35664 | 36.32735 | 6.027217 | 0.745119 | 0.631050 | 0.903440 |
| Integrity_integ39 | 35.28671 | 36.55416 | 6.046003 | 0.774123 | 0.650619 | 0.902404 |
| Integrity_integ44 | 35.21678 | 37.44252 | 6.119029 | 0.599849 | 0.466455 | 0.911341 |
| Integrity_integ46 | 34.95105 | 37.33327 | 6.110096 | 0.609236 | 0.516710 | 0.910833 |
| Integrity_integ54 | 34.97203 | 37.07614 | 6.089018 | 0.563264 | 0.446161 | 0.914085 |

The 10 items measuring Behavioural Consistency have an overall reliability coefficient of .92. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Behavioural Consistency items are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .53 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

In conclusion, no items of the EIT were deleted, as the coefficient of the internal consistency (Cronbach's alpha) for all five subscales was found to be excellent (being > .90). Reliability scores greater than .70 is considered to be satisfactory (Hair et al., 2006; Roux, 2014). The Cronbach alpha of the Behavioural Consistency subscale was found to be the lowest; .915. As this is still higher than .70 it is considered to be satisfactory.

4.3.2. Item analysis: Ethical leadership

Item analyses were done on every item in the Leadership of Ethics Scale (LES). The inter-item correlations and reliability estimates will be taken into account. No items were deleted, as the coefficient of the internal consistency (Cronbach's alpha) for the scale was found to be satisfactory (being > .90) (see Table 4.7). Reliability scores greater than .70 is considered to be satisfactory (Hair et al., 2006; Roux, 2014).

Table 4.7

Reliability and Item-Total Statistics of the Leadership of Ethics Scale (LES) (n=143)

| Reliability Statistics | | |
|-------------------------------|---|-------------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.967 | 0.968 | 17 |

| Item-Total Statistics | | | | | | | |
|---------------------------------|---|---|--|--|-----------------------------------|---------------------------------|--|
| LES Items | Scale Mean if Item Deleted | Scale if Variance Item Deleted | Standard Deviation if Deleted | Item Total Correlati on | Squared Multiple R | Alpha if Deleted | |
| Ethical leadershi p_ETHL1 | 76.88811 | 220.1973 | 14.83905 | 0.688453 | 0.580314 | 0.966770 | |
| Ethical leadershi p_ETHL2 | 76.88811 | 224.6168 | 14.98722 | 0.618786 | 0.498471 | 0.967607 | |
| Ethical leadershi p_ETHL3 | 76.90909 | 215.6351 | 14.68452 | 0.817864 | 0.764387 | 0.964884 | |
| Ethical leadershi p_ETHL4 | 77.07692 | 215.4556 | 14.67841 | 0.828546 | 0.799272 | 0.964728 | |
| Ethical leadershi p_ETHL5 | 77.07692 | 212.6584 | 14.58281 | 0.873018 | 0.852200 | 0.964018 | |
| Ethical leadershi p_ETHL6 | 76.94405 | 217.0738 | 14.73342 | 0.816516 | 0.770516 | 0.964939 | |
| Ethical leadershi p_ETHL7 | 77.18881 | 222.6287 | 14.92075 | 0.622549 | 0.482211 | 0.967682 | |
| Ethical leadershi | 76.89510 | 218.0240 | 14.76563 | 0.833808 | 0.759858 | 0.964778 | |

| | | | | | | |
|--------------------------------------|----------|----------|----------|----------|----------|----------|
| p_ETHL8 | | | | | | |
| Ethical leadershi p_ETHL9 | 76.85315 | 218.1812 | 14.77096 | 0.772700 | 0.706808 | 0.965555 |
| Ethical leadershi p_ETHL1 0 | 77.07692 | 214.7144 | 14.65314 | 0.842317 | 0.746555 | 0.964515 |
| Ethical leadershi p_ETHL1 1 | 77.08392 | 215.6433 | 14.68480 | 0.851914 | 0.788776 | 0.964418 |
| Ethical leadershi p_ETHL1 2 | 77.11189 | 213.3161 | 14.60535 | 0.891068 | 0.848060 | 0.963786 |
| Ethical leadershi p_ETHL1 3 | 77.18881 | 212.4329 | 14.57508 | 0.831315 | 0.755109 | 0.964687 |
| Ethical leadershi p_ETHL1 4 | 76.93707 | 214.7163 | 14.65320 | 0.853988 | 0.732427 | 0.964351 |
| Ethical leadershi p_ETHL1 5 | 77.11189 | 218.3232 | 14.77576 | 0.641762 | 0.549576 | 0.967854 |
| Ethical leadershi | 77.02098 | 212.5660 | 14.57964 | 0.812698 | 0.754014 | 0.965012 |

| | | | | | | |
|-----------|----------|----------|----------|----------|----------|----------|
| p_ETHL1 | | | | | | |
| 6 | | | | | | |
| Ethical | 76.95105 | 221.8508 | 14.89466 | 0.756791 | 0.701412 | 0.965877 |
| leadershi | | | | | | |
| p_ETHL1 | | | | | | |
| 7 | | | | | | |

The 17 items measuring Ethical Leadership have an overall reliability coefficient of .97. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Leadership of Ethics scale are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .65 which indicates that a substantial relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.3. Item analysis: Interactional justice

Item analyses were done on every item in the Interactional Justice Scale. The inter-item correlations and reliability estimates will be taken into account. No items were deleted, as the coefficient of the internal consistency (Cronbach's alpha) for the scale was found to be satisfactory (being > .90) (see Table 4.8). Reliability scores greater than .70 is considered to be satisfactory (Hair et al., 2006; Roux, 2014).

Table 4.8

Reliability and Item-Total Statistics of the Interactional Justice Scale (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.971 | 0.972 | 12 |

Item-Total Statistics of the Interactional Justice Scale (n=143)

| Item-Total Statistics | | | | | | |
|------------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|
| Interactional Justice Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted |
| Interactional_Just1 | 53.60839 | 137.5110 | 11.72651 | 0.851447 | 0.826484 | 0.967803 |
| Interactional_Just2 | 53.48252 | 138.8651 | 11.78410 | 0.872782 | 0.859805 | 0.967430 |
| Interactional_Just3 | 53.49650 | 138.5856 | 11.77224 | 0.867514 | 0.833843 | 0.967508 |
| Interactional_Just4 | 53.85315 | 138.7686 | 11.78001 | 0.712710 | 0.596281 | 0.971663 |
| Interactional_Just5 | 53.48252 | 138.4735 | 11.76748 | 0.888996 | 0.864688 | 0.967055 |
| Interactional_Just6 | 53.68531 | 136.2017 | 11.67055 | 0.905226 | 0.859497 | 0.966462 |
| Interactional_Just7 | 53.75525 | 134.6743 | 11.60493 | 0.872827 | 0.863266 | 0.967261 |
| Interactional_Just8 | 53.78322 | 134.2957 | 11.58860 | 0.920216 | 0.908406 | 0.965983 |
| Interactional_Just9 | 53.59441 | 136.6327 | 11.68900 | 0.884912 | 0.887971 | 0.966965 |
| Interactional_Just1 | 53.69930 | 137.0914 | 11.70860 | 0.831659 | 0.880096 | 0.968306 |

| | | | | | | |
|--------------------------|----------|----------|----------|----------|----------|----------|
| 0 | | | | | | |
| Interactio nal_IJust1 | 53.75525 | 137.0939 | 11.70871 | 0.825116 | 0.736727 | 0.968482 |
| 1 | | | | | | |
| Interactio nal_IJust1 | 53.80420 | 139.2484 | 11.80035 | 0.724705 | 0.608625 | 0.971164 |
| 2 | | | | | | |

The 12 items measuring Interactional Justice have an overall reliability coefficient of .97. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Interactional Justice scale are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .75 which indicates that a strong relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.4. Item analysis: Leader trust

Item analyses were done on every item in the Leader Trust Scale (LTS). The inter-item correlations and reliability estimates will be taken into account. No items were deleted, as the coefficient of the internal consistency (Cronbach's alpha) for the scale was found to be satisfactory (being > .90) (see Table 4.9). Reliability scores greater than .70 is considered to be satisfactory (Hair et al., 2006; Roux, 2014).

Table 4.9

Reliability and Item-Total statistics of the Leader Trust Scale (LTS) (n=143)

| Reliability Statistics | | |
|------------------------|--|------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| | | |

| | | |
|-------|-------|----|
| 0.968 | 0.969 | 13 |
|-------|-------|----|

| Item-Total Statistics | | | | | | | |
|------------------------------|------------------------------|----------------------------------|--------------------------------------|-------------------------------|---------------------------|-------------------------|-------------------|
| Leader Trust Items | Scale Mean if Deleted | Scale Variance if Deleted | Standard Deviation if Deleted | Item Total Correlation | Squared Multiple R | Alpha if Deleted | if Deleted |
| Trust_trus t1 | 60.92075 | 131.5866 | 11.47112 | 0.820696 | 0.719733 | 0.966383 | |
| Trust_trus t2 | 61.09557 | 129.4928 | 11.37949 | 0.709402 | 0.636828 | 0.969393 | |
| Trust_trus t3 | 60.94173 | 129.5125 | 11.38036 | 0.833378 | 0.748178 | 0.966022 | |
| Trust_trus t4 | 61.04662 | 125.1944 | 11.18903 | 0.891513 | 0.829699 | 0.964687 | |
| Trust_trus t5 | 60.76923 | 132.9467 | 11.53025 | 0.774829 | 0.667977 | 0.967336 | |
| Trust_trus t6 | 60.87879 | 129.0700 | 11.36090 | 0.891699 | 0.811633 | 0.964792 | |
| Trust_trus t7 | 61.00466 | 131.1406 | 11.45166 | 0.853680 | 0.762224 | 0.965737 | |
| Trust_trus t8 | 60.94173 | 130.2818 | 11.41410 | 0.816229 | 0.716651 | 0.966408 | |
| Trust_trus t9 | 60.94872 | 128.5599 | 11.33843 | 0.860276 | 0.796485 | 0.965407 | |
| Trust_trus t10 | 60.94872 | 130.3921 | 11.41894 | 0.819020 | 0.707508 | 0.966351 | |
| Trust_trus t11 | 61.02564 | 130.6248 | 11.42912 | 0.781515 | 0.707402 | 0.967184 | |
| Trust_trus | 61.03963 | 127.5703 | 11.29470 | 0.890254 | 0.832942 | 0.964705 | |

| | | | | | | |
|------------|----------|----------|----------|----------|----------|----------|
| t12 | | | | | | |
| Trust_trus | 61.08158 | 128.0081 | 11.31407 | 0.827437 | 0.741428 | 0.966204 |
| t13 | | | | | | |

The 13 items measuring Leader Trust have an overall reliability coefficient of .97. The Cronbach's alpha is therefore considered to be excellent (Nunnally, 1967). The item-total correlations of the Leader Trust scale are greater than .20. It is evident that there was no significant change in the overall reliability if any of the items were deleted. The average inter-item correlation is .72 which indicates that a strong relationship exists among the items (Guildford, as cited in Roux, 2014).

4.3.5. Item analysis: CWB

Item analyses were done on every item in the Deviance Scale. The inter-item correlations and reliability estimates will be taken into account. No items were deleted, as the coefficient of the internal consistency (Cronbach's alpha) for the scale was found to be satisfactory (being > .70) (see Table 4.10). Reliability scores greater than .70 is considered to be satisfactory (Hair et al., 2006; Roux, 2014).

Table 4.10

Reliability and Item-Total statistics of the Deviance Scale (n=143)

| Reliability Statistics | | |
|-------------------------------|---|-------------------|
| Cronbach's Alpha | Cronbach's Alpha Based on Standardised Items | N of Items |
| 0.77 | 0.77 | 19 |

Item-Total Statistics of the Deviance Scale (n = 143)

| Item-Total Statistics | | | | | | | |
|------------------------------|----------------|----------------|-------------------|------------------|-----------------|----------------|-----------|
| Interpers | Scale | Scale | Standard | Item | Squared | Alpha | if |
| onal and | Mean | if | Deviation | Total | Multiple | Deleted | |
| Organisa | Item | if | if Deleted | Correlati | R | | |
| tional | Deleted | Deleted | | on | | | |
| Deviance | | | | | | | |
| Items | | | | | | | |
| CWB_CW B1 | 22.55944 | 25.67304 | 5.066857 | 0.329996 | 0.232034 | 0.764520 | |
| CWB_CW B2 | 23.11189 | 26.84063 | 5.180794 | 0.432821 | 0.531070 | 0.750242 | |
| CWB_CW B3 | 23.26573 | 27.34197 | 5.228955 | 0.413989 | 0.500653 | 0.752317 | |
| CWB_CW B4 | 23.05594 | 25.85701 | 5.084979 | 0.407882 | 0.454407 | 0.752521 | |
| CWB_CW B5 | 23.22378 | 25.71216 | 5.070716 | 0.493624 | 0.546738 | 0.744017 | |
| CWB_CW B6 | 23.02797 | 25.84537 | 5.083834 | 0.429488 | 0.467572 | 0.75013 | |
| CWB_CW B7 | 23.34965 | 27.91970 | 5.283910 | 0.352000 | 0.458720 | 0.756857 | |
| CWB_CW B8 | 23.39860 | 28.64532 | 5.352132 | 0.365980 | 0.505093 | 0.758071 | |
| CWB_CW B9 | 22.98601 | 25.97183 | 5.096257 | 0.461791 | 0.455068 | 0.747013 | |

| | | | | | | |
|---------------|----------|----------|----------|-----------|----------|----------|
| CWB_CW B10 | 23.47552 | 28.52912 | 5.341266 | 0.505099 | 0.521149 | 0.754490 |
| CWB_CW B11 | 23.11888 | 27.76908 | 5.269638 | 0.359286 | 0.373036 | 0.756245 |
| CWB_CW B12 | 23.41259 | 29.48711 | 5.430204 | 0.210326 | 0.247443 | 0.765270 |
| CWB_CW B13 | 23.44755 | 29.96753 | 5.474261 | 0.110514 | 0.265564 | 0.768974 |
| CWB_CW B14 | 23.27972 | 28.03364 | 5.294681 | 0.385514 | 0.479934 | 0.755391 |
| CWB_CW B15 | 23.30070 | 28.33615 | 5.323171 | 0.338730 | 0.438392 | 0.758214 |
| CWB_CW B16 | 23.36364 | 27.78385 | 5.271039 | 0.485612 | 0.465375 | 0.750762 |
| CWB_CW B17 | 23.44755 | 29.72976 | 5.452501 | 0.131307 | 0.315433 | 0.768648 |
| CWB_CW B18 | 23.10489 | 26.68130 | 5.165395 | 0.265485 | 0.16193 | 0.769537 |
| CWB_CW B19 | 23.51049 | 30.47366 | 5.520296 | -0.000226 | 0.090673 | 0.770342 |

The 19 items measuring CWB have an overall reliability coefficient of .77. The Cronbach's alpha is therefore considered to be satisfactory (Nunnally, 1967). Through the evaluation of the item statistics, it was noted that all the corrected item total correlations were larger than .20, except for CWB_CWB13, CWB_CWB17 and CWB_CWB19. If these items were to be deleted, the Cronbach's alpha would not increase significantly as is evident in Table 6.10. The potential poor items were therefore not deleted. The average inter-item correlation is .16 which indicates a slight or almost no relationship amongst the items (Guildford, as cited in Roux,

2014). The problematic reliability of the Deviance Scale will be taken into consideration when the results of the study will be interpreted.

4.3.6. Conclusion Resulting from the Item Analysis and the Measuring of the Measurement Models

The objective of the item analyses was to gain an understanding of the reliability of the scales and subscales of all the latent variables included in the study. The item analyses offers results on the psychometric integrity of the various indicator variables present in the structural model. The results provide evidence that the subscales and scales provide adequate internal consistency. The proposed measuring instruments with their items can thus be employed as no items were deleted. Each scale is therefore considered to be internally consistent and reliable.

Table 4.11

Summary of the Item Analysis Results

| Scale | Mean | Std deviation | Cronbach's alpha | Number of items deleted | Number of items retained |
|---|-------------|----------------------|-------------------------|--------------------------------|---------------------------------|
| Ethical Integrity: Righteousness | 55.29 | 8.66 | 0.94 | 0 | 14 |
| Ethical Integrity: Frankness | 56.55 | 9.37 | 0.94 | 0 | 14 |
| Ethical Integrity: Credibility | 59.31 | 9.76 | 0.92 | 0 | 15 |
| Ethical | 49.76 | 9.83 | 0.94 | 0 | 13 |

| | | | | | |
|---|-------|-------|------|---|----|
| Integrity: Fairness | | | | | |
| Ethical Integrity: Behavioural Consistency | 39.18 | 6.69 | 0.92 | 0 | 10 |
| Ethical Leadership (LES) | 81.83 | 15.69 | 0.97 | 0 | 17 |
| Interactional Justice Scale | 58.55 | 12.81 | 0.97 | 0 | 12 |
| Leader Trust Scale (LTS) | 66.05 | 12.36 | 0.97 | 0 | 13 |
| CWB Scale | 24.52 | 5.54 | 0.77 | 0 | 19 |

4.3.7. Reliability analysis

Table 4.12

Composite Reliability, Cronbach's Alpha and AVE

| Latent Variable | Manifest Variables | Composite Reliability (Outer Model) | AVE |
|------------------------|---------------------------|--|------------|
| Leader | EIT: $\alpha = 0.97$ | 0.99 | 0.52 |

| | | | |
|------------------------------|---|------|------|
| Integrity | Righteousness: $\alpha = 0.94$ Frankness: $\alpha = 0.94$ Credibility: $\alpha = 0.92$ Fairness: $\alpha = 0.94$ Behavioural Consistency: $\alpha = 0.92$ | | |
| Ethical Leadership | $\alpha = 0.97$ | 0.97 | 0.67 |
| Interactional Justice | $\alpha = 0.97$ | 0.98 | 0.76 |
| Leader Trust | $\alpha = 0.97$ | 0.97 | 0.73 |
| CWB | $\alpha = 0.77$ | 0.80 | 0.20 |

Table 4.12 denotes that all of the variables satisfies the quality criteria that is related to an acceptable measurement model (outer model). This statement is based on the fact that all of the variables reports satisfactory reliabilities as is noted in the Composite reliability and Cronbach's Alpha results ($> .70$).

4.3.7.1. Validity

Validity is assessed by means of convergent validity and discriminant validity. Convergent validity is assessed by means of the average variance extracted (AVE), that reports on the amount of variance present in the items that describes the variable (Hair et al., 2011). AVE values of .50 or greater are considered to be satisfactory and indicates that the latent variable explains more than half of its

indicators' variance (Hair et al., 2011). All of the variables except CWB also reports acceptable average variance extracted (AVE greater than .50).

The AVE value for CWB (.20) is well below the cut-off value of .50 and may therefore cause some concern. The low average variance extracted present in CWB may therefore be due to the low amount of variance with which participants completed the CWB items, thus resulting in a AVE value less than .50. It may specify that CWB correlates with indicator variables that may be theoretically unrelated.

Further analyses were completed to determine the construct validity of all the latent variables included in the model. More specifically the Discriminant Validity of each scale was assessed to determine whether each of the constructs are distinguished from one another. Discriminant validity examines whether all the constructs are unique, or whether they indeed measure the same thing (Hair et al., 2011, M. Kidd, personal communication, 30 July 2015). Discriminant Validity assesses whether each scale is a scale in its own right (M. Kidd, personal communication, 30 July 2015). The closer each scale gets to the value of one, the closer the scales are to one another and are therefore not statistically significant (M. Kidd, personal communication, 30 July 2015). All of the scales in the study were found to have Discriminant Validity and is therefore not measured by the same construct (M. Kidd, personal communication, 30 July 2015). See Appendix B for the results of Discriminant Validity.

4.3.8. Concluding Remarks Regarding the Validation of the Measurement Model

Item, reliability and validity analysis were conducted to assess the reliability of the items encompassing the latent variable scales. The reliability results denoted that each scale had satisfactory reliability ($> .70$). The scales included in the study can therefore be interpreted as being internally consistent and reliable.

The validity of all the constructs except CWB was satisfactory. CWB posed some concern. All of the constructs were shown to have Discriminant Validity which

represent the uniqueness of all variables. The latent variables, excluding CWB to a lesser extent, thus measure the constructs that they were designated to measure. All of the items, except some of the CWB scale, represent the latent variable to which it was allocated. This finding may therefore pose some concerns for the analyses of the structural model.

4.4. STRUCTURAL MODEL

The following part will provide the results for the structural model (inner model) as is proposed in the below conceptual model (see Figure 4.1).

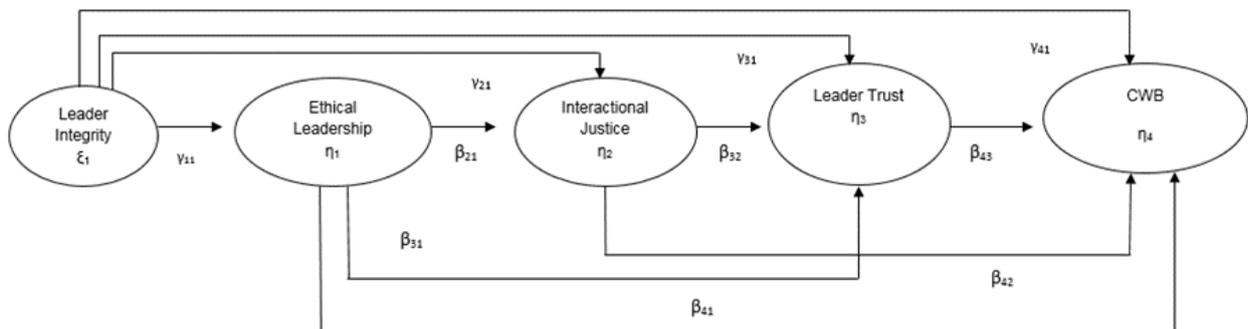


Figure 4.1. Theoretical model of CWB

Based on the above depicted theoretical model, the results will be reported in order to:

Examine the relationships between Leader Integrity, Ethical Leadership, Interactional Justice, Leader Trust and CWB as is depicted in the model.

4.4.1. Validating the Structural Model

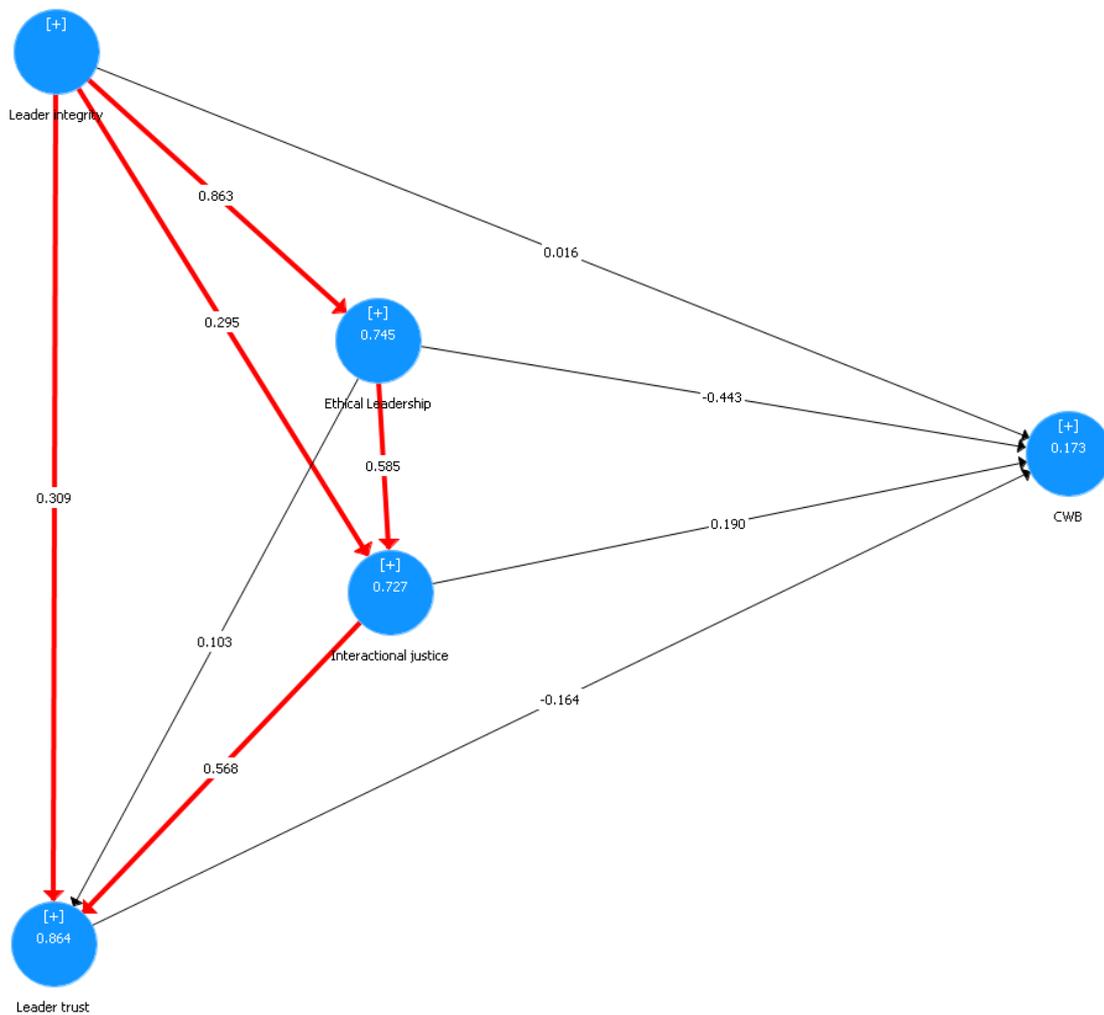


Figure 4.2. Graphical representation of the Structural model (inner model)

4.4.1.1. Redundancy analysis

Redundancy analysis was performed on the endogenous variables to determine the existence of multicollinearity. See Appendix C for the results. Multicollinearity is interpreted to be present where there are values below .20 or .30 present in the tolerance column (Hair et al., 2011; M. Kidd, personal communication, 30 July 2015). The results denoted that there is no multicollinearity present in the study.

1

¹ The red lines in Figure 4.2 denotes significant paths.

4.4.1.2. R square values

Table 4.13 denotes the R Square values reported for the inner (structural) model. These values are only determined for the endogenous variables.

Table 4.13
R Square Values

| | R Square |
|------------------------------|-----------------|
| CWB | 0.17 |
| Ethical Leadership | 0.75 |
| Interactional Justice | 0.73 |
| Leader Trust | 0.86 |

The R Square values for Ethical Leadership, Interactional Justice and Leader Trust can be considered to be substantial, whereas the R Square value for CWB can be considered to be weak (Hair et al., 2011). The R square values of Ethical Leadership, Interactional Justice and Leader Trust denote that the total model accounted for a substantial and satisfactory amount of variance in these respective latent variables (Hair et al., 2011). The R square value for CWB indicates that the total model only accounted for approximately 17% of the variance reported in CWB.

4.4.1.3. Evaluating and interpreting Pearson correlation analysis, path coefficients and proposed hypotheses

The Pearson product-moment correlation coefficient serves as a measure of the relationship between two variables. The Pearson product-moment correlation coefficient will be employed in this study to test the strength of the relationship between Ethical Leadership, Interactional Justice, Leader Trust, Leader Integrity and CWB.

Table 4.14 provides a summary of the results.

Table 4.14***Correlation Matrix of the Various Constructs***

| Hypothesis | Path | Pearson r | p-value | Number of Cases |
|----------------------|--|------------------|----------------|------------------------|
| Hypothesis 1 | Leader Trust to CWB | -0.25 | p < 0.01 | 143 |
| Hypothesis 2 | Interactional Justice to CWB | -0.22 | p < 0.01 | 143 |
| Hypothesis 3 | Ethical Leadership to CWB | -0.32 | p < 0.01 | 143 |
| Hypothesis 4 | Leader Integrity to CWB | -0.25 | p < 0.01 | 143 |
| Hypothesis 5 | Interactional Justice to Leader Trust | 0.90 | p < 0.01 | 143 |
| Hypothesis 6 | Ethical Leadership to Leader Trust | 0.85 | p < 0.01 | 143 |
| Hypothesis 7 | Leader Integrity to Leader Trust | 0.85 | p < 0.01 | 143 |
| Hypothesis 8 | Ethical Leadership to Interactional Justice | 0.84 | p < 0.01 | 143 |
| Hypothesis 9 | Leader Integrity to Interactional Justice | 0.79 | p < 0.01 | 143 |
| Hypothesis 10 | Leader Integrity to Ethical Leadership | 0.86 | p < 0.01 | 143 |

The Bivariate r (i.e. Pearson product-moment correlation coefficient) is used to interpret the strength of the relationship between two variables based on the guidelines proposed by Guilford (as cited in Roux, 2014). Table 4.14 denotes that the dependent variable CWB is significantly correlated with all of the variables. CWB has a low correlation with leader trust ($r = -.25$, $p < .01$), interactional justice ($r = -.22$, $p < .01$), ethical leadership ($r = -.32$, $p < .01$) and leader integrity ($r = -.25$, $p < .01$).

There is a small, but definite relationship between CWB and these variables. The table further denotes that all of the rest of the hypothesised paths have a high correlation with a strong relationship between the variables. Thus the bivariate correlation results supported all the stated hypotheses.

4.4.1.4. Results of the path coefficients

Path coefficients were evaluated to assess the significance and strength of the proposed paths as was denoted in the structural model (Figure 4.2). The path coefficients were examined to determine whether zero falls within the 95% confidence interval. If zero is present, then that specific path is not significant specifying that there is no significant relationship between the two latent variables. Table 4.15 presents a summary of the findings.

Table 4.15

PLS Path Modelling Results: Path Coefficients

| Path | Path Coefficient SmartPLS | Bootstrap Lower Limit | Bootstrap Upper Limit | Significance of SmartPLS |
|--|----------------------------------|------------------------------|------------------------------|---------------------------------|
| Ethical Leadership to CWB | -0.443 | -0.998 | 0.248 | Not Significant |
| Ethical Leadership to Interactional Justice | 0.585 | 0.379 | 0.794 | Significant |
| Ethical Leadership to leader Trust | 0.103 | -0.075 | 0.326 | Not Significant |
| Interactional | 0.19 | -0.367 | 0.643 | Not Significant |

| | | | | |
|--|--------|--------|-------|-----------------|
| Justice to CWB | | | | |
| Interactional Justice to Leader Trust | 0.568 | 0.44 | 0.686 | Significant |
| Leader Integrity to CWB | 0.016 | -0.425 | 0.479 | Not Significant |
| Leader Integrity to Ethical Leadership | 0.863 | 0.815 | 0.906 | Significant |
| Leader Integrity to Interactional Justice | 0.295 | 0.07 | 0.511 | Significant |
| Leader Integrity to Leader Trust | 0.309 | 0.143 | 0.455 | Significant |
| Leader Trust to CWB | -0.164 | -0.707 | 0.34 | Not Significant |

It is evident from the Table 4.15 that the following paths were not significant:

- Ethical Leadership to CWB;
- Ethical Leadership to leader Trust;
- Interactional Justice to CWB;
- Leader Integrity to CWB;
- Leader Trust to CWB

The above thus indicates that all of the relationships with CWB were found to be not statistically significant. This unexpected result could be ascribed to the fact that only approximately 17% of the variance in CWB is explained by the total model.

4.5. CONCLUDING REMARKS REGARDING INTERPRETATIONS OF THE HYPOTHESES

Pearson product-moment correlation coefficient found all of the hypotheses to be significant, but the strength of the relationships differs. Hypotheses 1, 2, 3 and 4 have a small, but definite relationship. Hypotheses 5 to 10 shows a correlation between the variables with strong relationships. PLS Path coefficients showed that the hypothesised paths in hypotheses 1, 2, 3, 4 and 6 are not significant. The hypothesised paths in hypotheses 5, 7, 8, 9, and 10 were found to be significant. The R square values can also be used to explain the variance found in the model. Only approximately 17% of the variance in CWB were explained by the total model, approximately 75% of the variance in Ethical leadership were explained by the total model, approximately 73% of the variance in Interactional justice were explained by the total model and approximately 86% of the variance in Leader trust were explained by the total model.

4.6. SUMMARY OF CHAPTER 4

This chapter served to provide the results found in the statistical analyses of the data. The chapter followed the two-step approach of PLS-SEM; where the measurement model was first validated and then the structural model. These validations were done to test the proposed hypotheses. These validations included item analysis, reliability analysis, R square, Pearson product-moment correlation coefficient and path coefficient analysis.

The effects of the empirical findings will now subsequently be discussed in the following chapter with the limitations of the study as well as recommendations for future research.

CHAPTER 5: DISCUSSION, CONCLUSIONS, CONTRIBUTIONS, LIMITATIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

5.1. INTRODUCTION

This final chapter serves to interpret and discuss the empirical findings as was presented in the previous chapter. The discussion will include an analysis of the significant and non-significant paths and their implications. The chapter will conclude with limitations and recommendations.

5.2. INTERPRETING THE PROPOSED HYPOTHESES

Substantive research hypothesis 1: A significantly negative relationship exists between leader trust and CWB

A negative relationship between leader trust and CWB was hypothesised. In support of this hypothesis, a significant bivariate correlation ($r = -.25$) was found which indicates a small but definite relationship between these two variables. Nevertheless the appropriate path coefficient was found to be non-significant (PLS path coefficient = $-.16$). As zero falls within the confidence interval, it can be interpreted that there is a lack of a relationship between these two latent variables. This lack in the relationship was not expected and it may be due to the low level of AVE and R Square that was described in the previous chapter. The weak validity of CWB may therefore have a negative effect on the path coefficients. The small sample size might further contribute to this small relationship or non-significant path. Even though the path was found to be not significant it still reported the negative relationship as was hypothesised. The bivariate r also indicated this negative relationship as was proposed. The present results differ from results obtained by Thau et al. (2007) and Colquitt et al. (2007) that proposed that trust is a vital component of positive and effective working relationships and therefore predicts low CWB. Therefore in the present study, the results provide only partial support for this hypothesis. Leader trust therefore cannot be used to evaluate the probability that followers will engage in CWB or it will only predict a small part.

Substantive research hypothesis 2: A significantly negative relationship exists between interactional justice and CWB

A negative relationship between Interactional Justice and CWB was hypothesised. In support of this hypothesis a significant bivariate correlation ($r = -.22$) was found which indicates a small but definite relationship between these two variables. Nevertheless the appropriate path coefficient was reported to be non-significant (PLS path coefficient = .19). As zero falls within the confidence interval, it can be interpreted that there is a lack of a relationship between these two latent variables. This lack in the relationship was not expected and it may be due to the low level of AVE and R Square that was described in the previous chapter. The weak validity of CWB may therefore have a negative effect on the path coefficients. The small sample size might also contribute to this small relationship or non-significant path. This outcome differ from literature that proposes that justice has a direct influence on how employees will behave. Literature proposes that CWB is a result of perceived unfairness or interactional unjustness, whereby employees retaliate by engaging in CWB (Dalal, 2005; Sulea, 2010; Walters, 2005). The present study therefore only found partial support for this hypothesis. Interpersonal unfairness might therefore not be a strong predictor of CWB and may therefore not reduce followers desire to engage in CWB as was proposed by Simons (2002) and Yang et al. (2013). This result also differs from empirical findings found by Burton et al. (2005) and Le Roy et al. (2012) that denoted a negative relationship between interactional justice and CWB.

Substantive research hypothesis 3: A significantly negative relationship exists between Ethical Leadership and CWB

A negative relationship between ethical leadership and CWB was hypothesised. In support of this hypothesis a significant bivariate correlation ($r = -.32$) was found which indicates a small but definite relationship between these two variables. Nevertheless the appropriate path coefficient was found to be non-significant (PLS path coefficient = -.44). As zero falls within the confidence interval, it can be interpreted that there is a lack of a relationship between these two latent variables. This small or lack of a relationship was not expected and it may be due to the low level of AVE and R Square that was described in the previous chapter. The weak

validity of CWB may therefore have a negative effect on the path coefficients. The small sample size might also contribute to this small relationship or non-significant path. Even though the path was found to be small or not significant it still reported the negative relationship as was hypothesised. These results were unexpected as literature often denotes ethical leaders as role models that discourage counterproductive behaviours by instilling behavioural norms, accountability and rewards and punishment. The results is therefore in contradiction to literature as well as empirical evidence found by Mayer et al. (2010) and De Wolde et al. (2014). The present study therefore only found partial support for this hypothesis. It may therefore be interpreted that an ethical leader's honesty, fairness ethical decision-making and role modelling, as well as trustworthiness, may not be that an important factor in determining followers experiences in a workplace. These findings thus differ from findings of Litzky et al. (2006) and Sulea (2010) that postulated that these behaviours may influence a follower's decision to engage in CWB (Litzky et al., 2006; Sulea, 2010).

Substantive research hypothesis 4: A significantly negative relationship exists between leader integrity and CWB

A negative relationship between leader integrity and CWB was hypothesised. In support of this hypothesis, a significant bivariate correlation ($r = -.25$) was found which indicates a small but definite relationship between these two variables. Nevertheless the appropriate path coefficient was non-significant (PLS path coefficient = .02). As zero falls within the confidence interval, it can be interpreted that there is a lack of a relationship between these two latent variables. This lack in the relationship was not expected and it may be due to the low level of AVE and R Square that was described in the previous chapter. The weak validity of CWB may therefore have a negative effect on the path coefficients. The small sample size might also contribute to this small relationship or non-significant path. Nonetheless, the present study did not investigate the relationship between the different dimensions of integrity and CWB. Integrity was measured as a whole. Different results may have been obtained if the influence of different dimensions of integrity on CWB were determined. Ones et al. (1993) and Martinko et al. (2002) found integrity to be negatively related to various counterproductive behaviours such as absenteeism, drug use, low productivity, violence and disciplinary problems. The

reason for the small or non-significant relationship may therefore also be attributed to the fact that CWB in general was evaluated and not different dimensions of CWB. These findings also go against the literature that regards integrity and ethics as one of the antecedents that accounts for high unethical behaviour in an organisation (Peterson, 2004). This present study only found partial support for this hypothesis. Integrity as an individual variable may therefore not be as an important and strong antecedent of counterproductive behaviours as was proposed. By also taking into account individual dimensions of integrity and CWB might result in different findings similar to the significant negative relationship found between integrity and CWB ($t = -5.833$; $p < .05$) by Hunter (2014) as well as empirical findings found by Peterson (2004).

Substantive research hypothesis 5: A significantly positive relationship exists between interactional justice and leader trust

The hypothesised positive relationship between interactional justice and leader trust was found to be statistically significant by both the bivariate correlation ($r = .90$) and the appropriate PLS path coefficient (.57). The bivariate correlation indicates a strong relationship between these two variables. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both interactional justice and leader trust is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistically significant path. This study therefore found support for this proposed hypothesis. This positive relationship corroborate other empirical findings in the literature (Aryee et al., 2002; DeConinck., 2010; Dirks & Ferrin, 2002; Heine, 2013; Kalshoven et al., 2011; Kernan & Hanges, 2002; Kraft et al., 2004; Wong et al., 2006). This result is furthermore also in line with overall literature that proposes that followers have an expectation to be treated fairly which subsequently lead to trust (Burke et al., 2007; Heine, 2013; Kernan & Hanges, 2002). Follower's perceptions of interactional justice is therefore a determining factor in their reactions (i.e. trust) to their leaders as was proposed by Kernan and Hanges (2002) and Wenzel (2006). The perceptions of the nature of treatment instilled by a leader thus affect the perceived fairness of a leader and consequently followers' trust in their leader. Followers' trust levels may therefore be influenced by their perceptions of fairness and justice, as was proposed by Burke et al. (2007). Trust is therefore prevalent in

leader-follower relationships where fairness is a feature of the relationship as was also proposed by Heine (2013).

Substantive research hypothesis 6: A significantly positive relationship exists between ethical leadership and leader trust

A positive relationship between ethical leadership and leader trust was hypothesised. In support of this hypothesis a significant bivariate correlation ($r = .85$) was found, which indicates a strong relationship between these two variables. Nevertheless the appropriate path coefficient was found to be non-significant. As zero falls within the confidence interval, it can be interpreted that there is a lack of a relationship between these two latent variables. The small sample size might contribute to this non-significant PLS path coefficient. This non-significant relationship was not expected as it differs from findings of Kalshoven et al. (2011), Johnson et al. (as cited in Heine, 2013) and Heine (2013) that found a statistically significant relationship between ethical leadership and leader trust. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both ethical leadership and leader trust is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistical significant path found by the bivariate correlation. Ethical leadership literature denotes the importance of a leader's actions and behaviours in the development of trust. Leader's actions and behaviours are often cited as the building blocks of trust. It substantiates that an ethical leader's display of trustworthy behaviours is expected to lead to the development of trust as was proposed by Brown et al. (2005); Heine (2013); Hernandez et al. (2014); Kalshoven et al. (2011); Ruder (2003); Whitener et al. (1998) and Zhu et al. (2004). Followers draw inferences from a leader's behaviour; it is thus believed that an ethical leader's conduct of role-modelling, reward and punishment and communication of ethics and values will have a positive effect on followers trust in their leader. The bivariate correlation corroborates these beliefs, but the non-significant PLS relationship differs from it. The present study therefore only found partial support for this hypothesis. Inspection of Figure 4.2 suggests the reason may be that interactional justice mediates the relationship between ethical leadership and leader trust.

Substantive research hypothesis 7: A significantly positive relationship exists between leader integrity and leader trust

The hypothesised positive relationship between leader integrity and leader trust was found to be statistically significant by both the bivariate correlation ($r = .85$) and the appropriate PLS path coefficient (.31). The bivariate correlation indicates a strong relationship between these two variables. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both leader integrity and leader trust is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistical significant path. This study therefore found support for this proposed hypothesis. This finding serves to corroborate the statement of Mayer et al. (1995); that in order for a leader to be trustworthy, integrity has to be present. A leader that energetically displays integrity will successfully form trusting relations as was proposed by Heine (2013). Integrity therefore plays a key part in follower's decision-making in that it provides information as to whom they will trust. These findings further serve to substantiate the empirical findings found by Kalshoven et al. (2011); Colquitt et al. (2007); Colquitt and Rodell (2011); Heine (2013) and Posner (2001).

Substantive research hypothesis 8: A significantly positive relationship exists between ethical leadership and interactional justice

The hypothesised positive relationship between ethical leadership and interactional justice was found to be statistically significant by both the bivariate correlation ($r = .84$) and the appropriate PLS path coefficient (.59). The bivariate correlation indicates a strong relationship between these two variables. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both ethical leadership and interactional justice is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistically significant path. This study therefore found support for this proposed hypothesis. This positive correlation serves to corroborate the empirical findings made by Neubert et al. (2009) and Kernan and Hanges (2002). This findings confirm that follower's judgements of fairness are influenced by how they are treated by leaders (Walters, 2005). Ethical leaders are perceived as being just when they do not place their interests or benefits above others (Stouten et al.,

2012). This finding further serves to substantiate the overall literature that proposes that ethical leadership will be positively related to interactional fairness in that ethical leaders treat their followers in a fair and just manner and engage in normatively appropriate conduct (Brown et al., 2005; Stouten et al., 2012; Yukl et al., 2013). Consequently, fairness can be considered to be a “built-in”, constituent part of ethical leadership.

Substantive research hypothesis 9: A significantly positive relationship exists between leader integrity and interactional justice

The hypothesised positive relationship between leader integrity and interactional justice was found to be statistically significant by both the bivariate correlation ($r = .79$) and the appropriate PLS path coefficient (.30). The bivariate correlation indicates a strong relationship between these two variables. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both leader integrity and interactional justice is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistically significant path between these two variables. This study therefore found support for this proposed hypothesis. This significant path substantiates the empirical finding of Colquitt and Rodell (2011). One can thus infer that moral integrity is represented by fairness as moral behaviour is seen as being just (Palanski & Yammarino, 2007). A leader’s moral integrity will influence the manner in which he/she treats his/her followers (Barnard et al., 2008; Bauman, 2013; Greenberg & Colquitt, 2013; Greenberg & Cropanzano, 2013; Luo, 2007). As leaders with integrity treats others in a fair and caring manner it will serve to provide followers with information about the fairness of the work environment and will provide followers with perceptions of justice on a daily basis. These leader actions will thus elicit perceptions of interactional justice. This finding thus substantiate other literature that proposed that interactional justice is an indicator of a leader’s integrity (Roch & Shanock, 2006

Substantive research hypothesis 10: A significantly positive relationship exists between leader integrity and ethical leadership

The hypothesised positive relationship between leader integrity and ethical leadership was found to be statistically significant by both the bivariate correlation (r

= .86) and the appropriate PLS path coefficient (.86). The size of these relationships are also the same; i.e. indicating a strong relationship between the variables. Furthermore, the AVE values, internal consistency and the composite reliability specify that the measurement of both leader integrity and ethical leadership is satisfactorily reliable. The R Square values were also found to be acceptable. All of which may contribute to the statistical significant path. This study therefore found support for this proposed hypothesis. This findings serves to corroborate that integrity is a key part to understanding what leadership comprises of. This is also evident in the empirical findings found by Heine (2013). Ethical leaders incorporate trust, integrity, and shared values into their own identity. It is thus apparent that integrity is a determinant of ethical leadership.

In the subsequent section the contributions of the current study are drawn.

5.3. CONTRIBUTIONS OF THE STUDY

- This study produced a conceptual model that shows the complexity in which the included variables correlate with one another. The model included both individual and organisational variables.
- This model can serve as a basis on which future research can be conducted.
- Finally practical interventions based on both the theoretical and empirical results will be offered to enhance employees' perceptions of leaders' trustworthiness (See section 5.4).
- This study brought to light the sensitivity of measuring constructs like CWB and Integrity. Future studies can work on these limitations and research how to gain bigger sample sizes when conducting research on these types of variables.

In the following sections the limitations of the current study and recommendations for future research are provided.

5.4. IMPLICATIONS FOR THE HUMAN RESOURCE PROFESSION

The constructs included in the present study were all chosen due to their positive relations with each other and their ability to decrease the existence of CWB in an organisation. Employees can engage in a wide spectrum of counterproductive,

disruptive, antisocial, and deviant behaviours at work (Ones, 2002). It is therefore important for the human resource profession to understand the causes of this construct, because once the causes have been identified, actions can be taken to decrease the existence of those causes in an organisation. Individual differences and the situation/environment plays an important role in understanding CWB. The present study helps identify some of the core constructs that can reduce the occurrence and prevalence of CWB. Leadership practices, organisational practices and people characteristics were researched and explained.

A growing interest in ethical leadership and the influence of these leaders on important employee and organisational outcomes proves the importance of this construct to counter negative behaviours, but also to build on positive employee outcomes like OCB. CWB is of significant importance as it can not only cause organisations monetary losses, but also negatively effects individuals and members of the organisation. Avey et al. (2010) found that follower citizenship behaviours were associated with followers' perception of ethical leadership behaviours in the organisation.

Organisations and their members are accountable to ensure that ethical leaders are the driving force behind employee practices and that leader trust is established through the existence of ethically based business functions and systems (Heine, 2013). This is important as trust and ethical leadership will enhance positive organisation aspects and decrease negative aspects.

Training leaders in ethical leadership can therefore play a significant role. This is imperative as it has been shown that ethical leadership predicts significant follower outcomes like a willingness to report problems to management, willingness to exert extra effort on the job, satisfaction with a leader and perceived leader effectiveness (Brown et al., 2005).

Trust has numerous important outcomes and is often seen as the building block of an organisation. Followers trust in leadership will heighten their compliance with organisation rules and laws, increase their zones of indifference all of which can reduce CWB (Zhu et al., 2004). Followers trust in leaders directly impacts their contributions to the organisation by means of their performance, their intent to stay in the organisation and pro-social behaviour (Zhu et al., 2004). All of this implicates that

trust is an imperative construct to develop between a leader and follower as it will not only reduce negative behaviours, but also enhance positive behaviours.

This study focused on the interpersonal side of interactional justice. This is important for HR practitioners and managers as human interactions occur in daily business life and this form of justice might therefore be more important to employees than other justice forms. Interactional justice has been argued to be an important antecedent of counterproductive behaviours. It is expected that the presence of this type of justice and the sensitive manner and treatment portrayed by a leader will reduce the perceptions of unfairness and injustice resulting in positive behaviours. Leaders that are respectful, courteous and that allows for two-way communication when interacting with subordinates, will elicit interactional justice perceptions (Erdogan, 2002). It is thus important that managers are exposed to training of these behaviours to elicit fairness perceptions from followers. Organisations may benefit from implementing leadership training programs that emphasize how a leader can engage in good interpersonal treatment of followers, characterised by dignity and respect (Roch & Shanock, 2006). This is important as work environments characterised by fair and supportive leader behaviours are inclined to have less and less severe episodes of CWB (Everton et al., 2007).

Employee performance is a function of both task performance, OCB and CWB. One would therefore expect that if CWB is not present, employees will engage more in task performance and OCB. It has been suggested that organisational members led by ethical leaders are less probable of engaging in sabotage, theft and counterproductive behaviours.

Palanski and Yammarino (2009) found that integrity is related to important employee outcomes like performance, satisfaction and trust. This study points out that integrity is not only considered to be a result of the actions between a person's words and actions but constitutes ethical values and behaviours. Increased regulation and compliance programs introduced by human resource professionals will not motivate employees to perform better (Verhezen, 2008). But a culture characterised by integrity can naturally nurture employee compliance and result in a trusting environment where trust and integrity act as substitutes for rigorous compliance programs (Verhezen, 2008). Leaders can form an organisational culture that

underlies integrity rather than forced compliance which in turn will form the behavioural norms within the work environment (Verhezen, 2008).

Social exchange theory highlights the importance of leaders establishing social rather than economic exchanges with their followers, as this type of relationship will reciprocate positive behaviours. Social exchange theory provides a theoretical foundation and explanation as to what inspires attitudes and behaviours exchanged between individuals (Aryee et al., 2002; Litzky et al., 2006). Social exchange theory is inspired by fairness. Trust, fairness (i.e. interactional justice) and ethical leadership result in positive social exchanges. Followers that perceive fair treatment will thus engage in fair and positive behaviours rather than CWB (Ladebo et al., 2008). These followers will be more committed to the organisations' goals and will therefore not engage in harming behaviours like CWB (Ladebo et al., 2008). It is therefore imperative that human resource professionals ensure these constructs and behaviour are present.

5.5. LIMITATIONS OF THE CURRENT STUDY AND RECOMMENDATIONS FOR FUTURE RESEARCH

The subsequent section will discuss limitations of the present study as well as recommendations for future research.

5.5.1. Limitations of the Present Study

This study is not without its limitations.

The first limitation is the small sample size of the study. Attaining organisations to participate was quite challenging. Furthermore, even attaining the organisation to participate does not necessarily warrant the participation of individuals as each individual can still decide to participate or not. One would have hoped to gain a much larger sample size to empirically test the model and the hypothesised relationships. A bigger sample size might have also permitted the inclusion of Confirmatory Factor Analysis (e.g. Lisrel) as part of the statistical analysis to validate the model.

The second limitation is that due to the challenge to find participating organisations, it is difficult to generalise the data to a homogenous sample or industry as just a few industries formed part of the current sample. Future studies might only focus on a homogenous sample.

Another big limitation is the sensitivity of the study, as it measures both integrity and CWB which can be construed to be sensitive constructs. Additionally, the participants also had to rate their superior/manager. The confidentiality and anonymity of all participants were ensured, but a limitation exist in the way in which participants will approach and answer these questionnaires. They might still approach these questions with caution and maybe even with untruthfulness as they have a fear of retribution. A part of this limitation is therefore also that participants can try to answer the questionnaires in such a way that results in social desirability or impression management and which then do not reflect the true existence of the constructs. This study might therefore not be an actual reflection of the presence of CWB in the companies. The resistance against these measures might also result in these questions being answered inconsistently which then affects the results.

The fourth limitation is that CWB was only measured as a general construct. This was specifically chosen as a manner to get a true depiction of the presence of CWB. The belief was that people will be more willing to answer general questions than examining specific elements of CWB like theft. The results therefore might be different if one measures the presence of specific CWB elements.

The fifth limitation is that the Ethical Integrity Test was also assessed as a whole. The manifest variables were not assessed individually. The results therefore might be different if one utilises each of the EIT dimensions individually as latent variables in a structural model.

The sixth limitation is that this study only focused on interactional justice. The other justice types were not included. The results therefore might be different if one were to measure organisational justice as a whole or if one utilize another justice type like distributive justice.

Finally, a seventh limitation is the applicability of the CWB scale. The specific scale used could incorporate more modern types of CWB (e.g. spending too much time using social media such as Facebook).

5.5.2. Recommendations for Future Research

The constructs in this study captured the core elements of the relationships between leaders and followers, and the role that leader characteristics, as well as important organisational characteristics have on employee behaviour. The study represents an attempt to explain specific relationships between these variables in order to gain a better understanding of this complex network. Even though these constructs are widely defined and researched, it is impossible to determine their exact scope of impact on specific employee behaviours. The constructs represented in the structural model are only those that were selected for the current study. There might thus be other constructs that might also have a significant effect on the occurrence of CWB that was left out of this study and which can be included in future research. Future studies could therefore explore other mediating and moderating variables to clarify the relationship between these variables and CWB (e.g. organisational constraints, personality, self-control and reward systems).

This study focused on the moral conceptualisation of integrity. By utilising this conceptualisation it might limit the usefulness of the results. Future research might therefore include other integrity measures. Additionally, future research can assess the different dimensions of the EIT scale to determine the relationship between the latent variables and each of the integrity dimensions rather than assessing the EIT scale only as a whole.

It is important to note that respondents might be more willing to report on certain CWB behavioural items. Newer and more present day applicable CWB items might also need to be included in a measure on CWB. In today's world, social media plays a large part in organisations. Social media questions might be worthwhile to be included in counter-productivity measures. This needs to be taken into account for future measurement instruments. Additionally, future research might focus on researching the reason for the resistance to responding to sensitive constructs like

CWB and how to overcome the fear of retaliation in research where confidentiality and anonymity is guaranteed.

This study has taken into account the constructs that reduce counterproductive behaviours by being present in an organisation, and which were expected to show negative relationships with the end-product (CWB). Future studies might focus more on positive behaviours like OCB (which exists on a continuum with CWB) and how the presence of these same constructs can increase OCB.

5.6. CONCLUDING REMARKS

As CWB has such a detrimental effect on both businesses and individuals, it is important for organisations to be aware of its existence. This study aimed to contribute to the existing framework of CWB and to highlight variables that can be present in an organisation to delineate the existence of CWB. The proposed variables in the study are believed to create a positive work environment and to discourage negative behaviours. The researcher hopes that the recommendations will provide HR practitioners or future researchers with needed insights necessary to further this study domain.

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APPENDIX A: INFORMED CONSENT FORM



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Research title: The influence of leader integrity on ethical leadership, interactional justice, leader trust and counterproductive work behaviour.

You are asked to participate in a research study conducted by Marelise du Toit (BComm Psych Honours), from the Industrial Psychology Department at Stellenbosch University. The results obtained will contribute to the completion of a Masters of Commerce degree in Industrial Psychology. The results of this study will contribute to the completion of the thesis component of this postgraduate programme. You were selected as a possible participant in this study because you are in a non-managerial role in an organisation which is a requirement for this study and you can therefore give valuable input to the data gathering process of this study.

1. PURPOSE OF THE STUDY

As humans we often tend to only think of the positive side of things, behaviours and of performance, and often don't think of counterproductive behaviours in organisations or that it is relevant. Counterproductive Work Behaviour (CWB) has emerged as a construct of major concern. As there are various reasons why employees can engage in CWB, a few of the most commonly cited factors are included in this study to determine whether the presence of those factors will reduce or enhance the engagement in CWB. Some of these factors are out of the direct control of a leader, but others are directly due to something that a leader did or didn't do. Therefore the presence of ethical leadership and its relation to CWB is included

as a construct. As trust plays such an important role in the leader-follower relationships, it is believed that leaders that are trusted by their followers can engender certain behaviours. Leader integrity plays a vital role as integrity helps direct the beliefs of right and wrong in the organisation. The presence of interactional justice is also crucial as it can determine how employees perceive daily interactions. All of these constructs are linked to each other and CWB.

Leader integrity, trust, ethical leadership, and interactional justice is seen as important constructs due to the impact that it may have on the behaviours of followers in an organisation and therefore whether CWB will be present. This envisioned study made use of sound theoretical research and logical reasoning to develop hypotheses on the relationship between CWB, leader integrity, interactional justice, ethical leadership and trust in leader. The aim of the study is to empirically test these hypotheses

2. PROCEDURES

If you volunteer to participate in this study, you will be asked to evaluate your manager's perceived integrity and ethical leadership as well as the organisation's perceived interactional justice and existence of counterproductive work behaviour. Additionally the degree of trust that you have in your manager will be evaluated.

You will perform this by completing one questionnaire comprising different measures for each construct. There is no right or wrong responses; we are merely interested in your personal opinion. The completion of the questionnaires will take place at a time and location that is convenient to you and will only require about 30 minutes of your time.

3. POTENTIAL RISKS AND DISCOMFORTS

There are no potential risks or discomforts envisaged in this study. The only foreseen discomfort is the time that you will have to set aside to complete the questionnaire.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Participation in the study will provide participants with an opportunity to reflect on their leader's ethical leadership, their leader's perceived interactional justice and

ethical values like integrity, and to better understand the process of trust formation between a leader and follower. All of this will help individuals better understand how these factors enhance the presence of CWB in an organisation. If the study yields significant relationships, the integrity scale used can be validated and later certified as an integrity test in organisations in South Africa. This test can help ensure that the right incumbents are selected and recruited and that prospective applicants who could engage in CWB can be identified before entering the organisation.

Feedback on the results of the survey will be provided to the organisations that participate in this study. The results can be an indication of whether the need exists to develop interventions and training programmes in terms of these constructs.

5. PAYMENT FOR PARTICIPATION

No payment will be made to participants for taking part in this study.

6. CONFIDENTIALITY

The questionnaire will be completed anonymously. The researcher will not be able to trace your identity from the data. Neither will the researcher be able to trace the identity of your leader from the data

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of a coding procedure. The results of this study will be published in the form of a completed thesis but confidentiality will be maintained at all times.

Only the researcher and supervisor will have access to the data.

The results of the study will be provided to the organisation but only in an aggregated format. No results of any individual respondent or any leader rated by a respondent will be made available to the organisation and confidentiality of participants will be kept at all times. The identity of your organisation will also not be revealed in any publication.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Marelise du Toit (marelisedt@gmail.com/0788046695) or Prof A.S. Engelbrecht (ase@sun.ac.za /+27 21 808 3003).

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

CONSENT

- 1 I hereby confirm that I have read and understood the information provided above and voluntarily consent to participate in this study under the stipulated conditions
- 2 I hereby confirm that I have read and understood the information provided above but that I decline the invitation to participate in this study

APPENDIX B: RESULTS OF DISCRIMINANT VALIDITY***Discriminant Validity***

| Heterotrait-Monotrait Sample | | | |
|--|--------------------|--------------------|---------------------|
| | Lower Limit | Upper Limit | Discriminate |
| Ethical leadership to CWB | 0.331 | 0.514 | Yes |
| Interactional justice to CWB | 0.244 | 0.475 | Yes |
| Interactional Justice to Ethical leadership | 0.799 | 0.91 | Yes |
| Leader integrity to CWB | 0.337 | 0.512 | Yes |
| Leader integrity to Ethical leadership | 0.825 | 0.919 | Yes |
| Leader integrity to Interactional justice | 0.725 | 0.871 | Yes |

| | | | |
|--|-------|-------|-----|
| Leader trust to CWB | 0.266 | 0.498 | Yes |
| Leader trust to Ethical leadership | 0.806 | 0.924 | Yes |
| Leader trust to Interactional justice | 0.891 | 0.955 | Yes |
| Leader trust to leader integrity | 0.812 | 0.906 | Yes |

APPENDIX C: RESULTS OF REDUNDANCY ANALYSIS***Redundancy Analysis***

| Variance Inflation Factor | | | | | |
|----------------------------------|------------|---------------------------|------------------------------|-------------------------|---------------------|
| | CWB | Ethical Leadership | Interactional Justice | Leader Integrity | Leader Trust |
| CWB | | | | | |
| Ethical leadership | 5.25 | | 3.92 | | 5.176 |
| Interactional justice | 6.04 | | | | 3.668 |
| Leader integrity | 4.94 | 1 | 3.92 | | 4.239 |
| Leader trust | 7.36 | | | | |