



THE INFLUENCE OF ETHICAL LEADERSHIP AND ORGANISATIONAL
CULTURE ON EMPLOYEE COMMITMENT IN THE CITY OF
JOHANNESBURG

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ABSTRACT

The key driver of this study was to explore the influence of ethical leadership and organisational culture on employee commitment in the City of Johannesburg. The study employed a quantitative research approach, and simple random sampling was used to select research participants. This study entailed a cross-sectional study. Four hundred online questionnaires were distributed to research participants, of whom 234 were returned, giving an initial response rate of 58.5%. Of the 234 online returned questionnaires, 14 were found to be invalid and were omitted from the study analysis. This resulted in a valid response rate of 55%. The study's findings have revealed that ethical leadership is key in positively influencing employee commitment. Therefore, the City of Johannesburg Metropolitan Municipality employees should be trained to increase their knowledge of ethical leadership, apply it and be empowered to enhance employee commitment. Moreover, the study has also revealed that organisational culture contributes substantially to employees' commitment to the City of Johannesburg. Therefore, the City of Johannesburg's leadership should create a strong culture that will result in a positive environment. This would assist in retaining employees and thus reduce employee turnover.

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Therefore, the study recommends that the City of Johannesburg recruit ethical employees and create a conducive organisational culture to foster employee commitment.

Keywords: Ethical leadership, Organisational culture, Employee commitment.

DECLARATION

I, **Joseph Mbulaheni Ndou**, affirm that the thesis “The influence of ethical leadership and organisational culture on employees' commitment at the City of Johannesburg” is my singlehanded effort, equally in content and accomplishment. I have shown and acknowledged the sources used, utilising Harvard referencing style herein.

I assert that the content of this thesis has not been submitted for any other degree or professional qualification at any tertiary institution.

Signature

Date: 14 March 2023

DEDICATION

This PhD thesis is devoted to:

- All my family members, most importantly my late Father, Johannes Mulambilu Ndou.
- To my mother Nyamunzhedzi Ndou, my sisters Glory Konanani Motsabi, Mashudu Ndou, Phyllis Ndou, and my brothers Itani Ndou, Zwidofhelangani Ndou, Vhulahani Ndou, Puna Ndou and my niece Joy Ncube.

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- Also grateful to the City of Johannesburg for providing permission to conduct the research. Without this permission, my study would not have been possible.
- Finally, to my parents, my siblings, and my wonderful daughter Muneiwa Ndou, in the absence of their magnificent support and inspiration recently, completing my study wouldn't have been possible.

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LIST OF ACRONYMS

AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
CVF	Competing Values Framework
KMO	Kaiser-Meyer Olkin Measure
PLS-SEM	Partial Least Squares-Structural Equation Model
SEM	Structural Equation Model
SPSS	Statistical Package for Social Science

CHAPTER ONE:

ORIENTATION TO THE STUDY

1.1 INTRODUCTION AND BACKGROUND

South Africa's democracy was formed in 1994 following years of struggle (Van Vollenhoven, 2015). Since 1994, various government administrations have embarked upon programmes pursuing ethical leadership to fight against corruption and address the poverty trap in which the poorest of the poor find themselves. A vague or bad culture in public service leads to misspending of state money, favouritism, bribery, ineffectiveness, sluggishness, and embezzlement (Agwu,2013).

Democratic tenets and principles, as specified by Chapter 10 of the Constitution of the Government of South Africa (1996), need to be applied to all public administration levels. These tenets, besides propositions, require that an excellent degree of professional ethics be encouraged and upheld (Thonzhe & Doorgapersad, 2017) alongside Chapter 10 of the Constitution (which regulates public administration and, therefore, ethical leadership in the public service), various other Acts and papers have been put in place to reinforce ethical behaviour in the public sector, such as the White Paper on Transforming Public Service Delivery (Batho Pele), published on 1 October 1997, the Municipal Finance Management Act and the Public Finance Act. In addition, the Public Service Commission, an independent body, monitors and arbitrates public service's activities, ethos, and conduct (Constitution, 1996: Section 196).

Therefore, the lack of ethical leadership in the South African public sector cannot be attributed to a lack of regulations but rather to a lack of

implementation. Even with numerous Acts and established institutions to promote ethical conduct in the public sector, South Africa is still inundated by reports of unethical conduct by public officials. Transparency International's Corruption Perception Index (2018) indicate that corruption is getting worse in South Africa. The country remains in position nine in sub-Saharan Africa, implying that the views of dishonesty are extremely great. The Corruption Perception Index (2018) from Transparency International reported that more than two-thirds of nations recorded below 50, with a standard score of 43. Also, in 2018 South Africa scored 43, compared to 2017, when they recorded a score of 45. Botswana, Cape Verde, Rwanda, Namibia, Mauritius, Sao Tome and Principe and Senegal trailed Seychelles, rated 28th globally and highest in the area with a score of 66.

Moreover, Transparency International Corruption Perception Index (2018) ranked South Africa 73rd of the 180 countries and territories surveyed. The public society group, Corruption Watch (2019), mentioned that South Africa's static results showed that views of dishonesty continued to be abnormal. Besides, the country must take a stern fight towards fraud.

Furthermore, in other African countries, unethical behaviour is also rife. The Transparency International Corruption Perception Index (2021) reported that in 2021 one of the top performers in the region, Botswana (55), has hit a historic low, recording a significant decline from a score of 65 in 2012. The results collaborate with the findings of the Transparency International Corruption Perceptions Index (2019) global corruption survey, which indicates that most people in Botswana thought corruption has increased. Concerns over impunity, such as the case of the alleged looting of the National Petroleum fund, which implicated senior government officials underscore the need to increase accountability for high-level corruption in the continent's oldest democracy. Moreover, the Transparency International Corruption Perception Index (2021)

posit that Liberia has dropped 12 points (from 41) since 2012, a significant decline from the 2021 Corruption Perception Index from Transparency international. Among the key concerns are unsolved corruption allegations and a persistent culture of impunity. The inadequate resourcing of anti-graft institutions and weak judiciary undermine the fight against corruption in the west African nation. In Nigeria (24), which hit a low on the 2021 Corruption Perception Index, more than 100 influential individuals were exposed to using anonymous companies to buy properties worth 350 million Euros in the United Kingdom alone (Transparency International Corruption Index,2021).

In the South African public sector, unethical behaviour can be categorised according to the three government spheres, namely national, provincial, and local (municipal). This study focuses on the local sphere of government, specifically in the City of Johannesburg. The City of Johannesburg has recently been in the spotlight for the unethical behaviour of some members of senior management, which was widely reported in various media. According to the former chairperson of the City Power Board, Chikane (Businessstech, 2017 February 15), more than Eight hundred and Seventy-four cases have been registered with the South African Police Services and National Prosecution Authority. Subsequently, eight hundred and thirteen arrests were recorded, and two hundred and seventy-four people were successfully sentenced. In addition, nine incidents of corrupt behaviour by leadership were logged; Three of these incidents are completed, whereas six are continuing. Six cases relating to supply chain management irregularity are finalised, although the investigation is still in progress concerning one matter. To date, 13 employees' services have been terminated.

1.2 RESEARCH PROBLEM

Every organisation has a particular philosophy based on its characters, requirements and qualities. An organisation's culture characterises its

exclusive existence, separating it from the rest of the organisation (Yusuf, 2020).

As mentioned, “public service with a poor or weak culture is typically a den for bribery, sluggishness, favouritism, incompetence, unaccountability, inadequate output, and embezzlement besides a waste of public purse” (Agwu, 2013; p.35). Recently, the City of Johannesburg has received much negative media attention. Many reports in the media portray unethical behaviour by some senior managers and employees of the City of Johannesburg. When marking his first 100 days in office, then-mayor Herman Mashaba mentioned that from the time he took office in August 2016, his administration had been flooded with regular reports of corruption, fraud and nepotism (News24, 2016 June 10). These wrongdoings, as reported in the media, include:

- An appalling eight City of Johannesburg employees were sacked for influencing a bid evaluation process and approving unwarranted payments to a service provider (IOL, 2019 June 09);
- In one week, a second employee was discharged as a consequence of conspiracy with a contractor, who purportedly received R88m for half-finished work at the Eldorado Park substation (Business Day, 2019 March 1);
- Additional 11 officials from the Revenue Shared Services Centre, who were detained on charges of fraud, stealing and dishonesty, were suspended (Times Live, 2017 September 02); and
- In addition, three market officials colluded with their suppliers and caused considerable financial cost to the city by falsifying the completeness of services provided by some suppliers (Businessstech, 2017 March 06).

According to Ebrahim and Yurtkou (2017), employees with higher organisational commitment identify more strongly with the organisations and companies for which they work. They, furthermore, mention that these individuals attempt to preserve that strong identification and desire to avoid causing harm to their organisations and companies. Therefore, it seems credible that persons with higher concentrations of organisational commitment might engage less in behaviour that may negatively affect their organisation(s).

Corruption Watch Report (2018 August 13), South Africa's civilian group responsible for checking corruption besides fraud, indicated that although statements of bribery decreased slightly compared to 2017, cities in KwaZulu Natal and Gauteng continually struggle to address the plague of corruption. The occurrence of bribery is very shocking in the City of Johannesburg Metropolitan Municipality. 39.8% of all mentioned national bribery wrongdoings occur in Gauteng, where the City of Johannesburg sits disturbingly at 20.1% in the rankings of municipalities (Corruption Watch Report, 2018, August 13).

The above indicates that the City of Johannesburg faces numerous challenges and is not immune to or exempt from corruption and perceptions of poor organisational culture and unethical behaviour. Fajrin, Saragih and Indratjahjo (2018) mention that the existence of workers who resigned and are not concerned about the organisation demonstrates that employees' organisational commitment is not strong. These incidents demonstrate that the City of Johannesburg faces challenges of unethical leadership, poor organisational culture, and unsatisfactory employee commitment, leading to high involuntary employee turnover.

Singh and Twalo (2015) state that the disreputable conduct of workers in the office impends the reputation of the concerned businesses, harming the company's power to offer excellent services to their clients besides other shareholders. Furthermore, the authors indicate that such behaviour undermines and harms human relations. In addition, Ananlou and Ahn (2017) argue that certain organisational cultures play a critical role in shaping individuals' attitudes or behaviour. Given these challenges experienced by the City of Johannesburg, this study seeks to critically evaluate and focus on the influence of ethical leadership and organisational culture on employee commitment.

1.3 SIGNIFICANCE OF THE STUDY

The exploration enhances the developing discussion about ethical leadership and organisational culture by studying their effects on ethical leadership in the City of Johannesburg. The study enlarges the theoretical and empirical body of knowledge of ethical leadership and organisational culture research by trying to untangle how employee commitment is affected by these aspects. In addition, the study will assist the City of Johannesburg management in developing an organisational commitment model using ethical leadership and organisational culture at its core.

1.4 AIM OF THE STUDY

The study objective is to discover the influence of ethical leadership and organisational culture on employee commitment in the City of Johannesburg.

1.5 OBJECTIVES OF THE STUDY

The study focused on the subsequent objectives:

- Research Objective One: To determine the relationship between ethical leadership and employee commitment.
- Research Objective Two: To determine the relationship between organisational culture and employee commitment.
- Research Objective Three: To develop a model to determine the impact of ethical leadership and organisational culture on employee commitment.

1.6 STUDY HYPOTHESIS

To meet Research Objectives One and Two, the following hypotheses were formulated and applied:

1.6.1 Hypothesis 1

H₁: There is a link between ethical leadership and employee commitment.

H₀: There is no link between ethical leadership and employee commitment.

1.6.2 Hypothesis 2

H₂: There is a link between organisational culture and employee commitment.

H₀: There is no link between organisational culture and employee commitment.

1.6.3 Hypothesis 3

H₃: To develop a model to determine the impact of ethical leadership and organisational culture on employee commitment.

Ho: There is no need to develop a model to determine the impact of ethical leadership and organisational culture on employee commitment.

1.7 DISCUSSION OF KEY CONCEPTS USED IN THE STUDY

1.7.1 Ethics

Ethics is a thoughtful word originating in the Greek term “ethos”, meaning norm or personality (Mihelic, Lipicnik & Tekaveie, 2010). The word defines and stipulates good prerequisites besides behaviour, suggesting desirable and undesirable conduct that underlie philosophical principles. Ethics is known as the study of how choices impact society. Furthermore, it studies a society’s rights and duties, the moral rules societies use in choosing selections, and the interactions between societies. Moral values and practices form a significant segment of commercial courses (Ouma, 2017).

1.7.2 Ethical leadership

The extensive information on ethical leadership is rife with varied explanations concerning this term. Ethical leadership is important to a manager's trustworthiness and potential impact (Chik, 2020). Nonetheless, Eisenbasis and Giessber (2021) argue that the trustworthiness of moral managers might have a critical influence on the confidence of managers and subordinates. Ngubane (2021) defines ethical leadership as inspiring workers by standards, attitudes and doctrines that fall on the established customs of company conduct. In this definition, the essential element of leadership is inspiring workers with standards, ideologies and principles. Equally, (Mitonga, Flotman and Moerane 2019; Benevene, Dal Corso, De Carlo,

Falco, Carluccio and Vecina,2018; Bello,2012) describe ethical leadership as the validation of conforming to appropriate behaviour through individual actions besides personal relations, also reciprocal the promotion of such conduct to supporters throughout the interaction, strengthening and decision-making.

In addition, Bhana and Suknunan (2019) describe an ethical leadership style as exhibiting the appropriate conduct and showing followers proper behaviour through suitable communication, support, and decision-making. Similarly, Suparman, Suryatni, Nasir and Azmi (2020; p.749) posit ethical leadership “as a process in which leaders and followers elevate each other to a higher level of morality and motivation”. Bhana and Suknunan (2019) identify ethical leadership as the epitome of sustainable leadership in one’s personal and professional life. Oates (2013) asserts that ethical leadership styles postulate that concerning wrong and right, the variation is modest. However, Alshammari, Almutairi and Thuwaini (2015) state that ethical leadership inspires workers by standards and attitudes that significantly fall on the established customs in the organisation’s behaviour. Similarly, Tamer and Akyurek (2021) see moral managers as those who take on principled accountabilities besides requirements regarding single or organisational opinions. Thus, an ethical leader does what is correct.

Ethical leadership is considered equally signifying principled persons and ethical supervisors (Mitonga-Monga & Cilliers, 2016). Sergiovanni (2015) mentions that an ethical leader is a leader who combines moral and bureaucratic power in his personality and creates values and belief systems that define the truth. Equally important, Ngubane (2021) argues that ethical leaders become exemplary to other employees and influence them to act ethically. A leader must promote ethical behaviour as a role model for employees. Tamer and Akyurek (2021) suggest that moral managers know

the right thing, have a stable character and advocate ethics, attitudes, standards and inspiration. They oppose misbehavior besides unethical approaches and preventive actions if they encounter difficulties. In addition, Lesinger, Altinay, Altinay and Dagli (2027) imply that exhibiting/modelling ethical behaviour will help embed ethical norms in the organisation. Therefore, workers will be more satisfied and exert higher performance and organisational commitment.

Moreover, moral managers are seen as pleasing, dependable and consistent exemplars participating in ethically normal conduct (Engelbrecht, Wolmarans & Mahembe, 2017). Furthermore, Engelbrecht et al. (2017) argue that characteristics of ethical leadership like frankness, thoughtfulness, and impartiality became essential to apparent leadership success.

Gungor (2018) mentions that ethical leadership involves displaying the appropriate behaviour regarding interpersonal relationships, decision-making and other organisational processes. Ethical leadership integrates moral values within a structure, and when considered from the perspective of individuals or organisations, Ethical leadership is compatible with democracy and justice (Gungor, 2018). Similarly, Bellou (2012) argues that dependability, trustworthiness, kindness and impartiality are profound thriving worries affecting leaders and followers.

Nyukorong (2014) mentions that principled managers can participate in several undertakings to inspire and promote moral practices inside the company. Katranci, Sungu and Saglam (2015) similarly contend that ethical leadership, since it is sincere and consistent, should provide tasks to individuals; create a good atmosphere appropriate for organisational needs; adopt participation, and participative administration also should build moral consciousness. Engelbrecht, Heine and Mahembe (2014) mention that

ethical leadership is indispensable since it fosters moral conduct and active communication among managers and subordinates. Moreover, Engelbrecht et al. (2014) argue that ethical leadership should build moral consciousness; individuals provide tasks, assume participation, a democratic administration and mainly, build an acceptable company atmosphere appropriate for the company's needs.

In contrast, Brown and Treviño (2006) argue that principled managers further attempt to influence subordinates' moral behaviour positively, and spread moral values, besides making staff responsible for those values by applying incentives and retributions. According to Buys (2019), ethical leadership is centered on right or wrong behaviour towards others. Rather than a process, ethical leadership is more a method of choosing the correct decision (Darcy, 2010). Agha, Nwekpa & Eze (2017) perceive ethical leadership as management guided by admiration for moral attitudes, standards, and the rights and respect of others. Concepts such as trust, integrity, honesty, consideration, equal treatment, charisma, and fairness are all linked to ethical leadership.

The principles, beliefs, and values of right and wrong characterises the foundation of organisational behaviour, forming the foundation upon which the leaders influence employees to achieve the organisation's goals (Al-Sharifi & Rajiani, 2013). Buble (2012) explains the practice of shaping staff over standards, values and beliefs founded on the established standards of business conduct as ethical leadership.

These descriptions' summaries summarise the critical components of ethical leadership. Ethical leadership is therefore established on the degree to which companies and directors are inspired by moral standards while inspiring their workers more than management style (Abrhiem, 2012). Ethical leaders

empower their followers by power sharing and increasing their accountability. Ethical leaders are, thus, the key to communicating an organisation's values and beliefs (Hoch, Bommer, Dulebohn & Wu, 2018).

1.7.3 Organisational culture

According to Maleka, Kambuwa and Karodia (2015), a simple explanation of organisational culture is important to postulate a point of departure in pursuit of understanding the subject. Manetje and Martins (2009) state that a simple description of organisational culture is vital to offer a point of departure in understanding constructs.

The word 'culture' is theoretical and generally contains several features of an organisation. Due to the diversity in the literature concerning organisational culture, authors agree that organisational culture has tangible and non-tangible aspects (Maseko, 2017). In addition, Gjuraj (2013) argues that philosophy, as it is, is a consequence of a band of individuals staying in a similar location and displaying the same stances and behaviour. A society that falls into an established civilisation displays related customs, past, faith, standards, and objects, differentiating them from the rest. So, various nationwide philosophies exist and are increasingly sub-cultures, leading to a particular category of organisations and actions. In contemporary civilisations, though, ethos is regarded as a palpable or impalpable setting band of individuals cohabit and collaborate.

Organisational culture is important because the indicated cultural components establish plans, objectives, and functioning techniques. To make businesses more efficient and effective, it is critical to comprehend the function of culture in business life. Chipunza and Malo (2017) state that there are numerous descriptions of the concept of organisational culture, and the description differs based on the sector, the organisation's history, the

employees' personalities, and the nature of their interaction. Pihno, Rodrigues & Dibb (2014) indicates that notwithstanding increased research on this concept, academics and experts have no accepted consensus on its descriptions besides measurement. In most explanations, innumerable postulations, standards, customs, attitudes, views, and acting are applied to elucidate organisational culture (Bashayreh, Assaf & Qudah, 2016). However, Schein (1985) describes organisational culture as a form of rudimentary postulations conceived, learned, or formed through a specific group as it adapts to handle its difficulties of outside acclimatisation and inside integration. It has functioned properly to be deemed acceptable and, consequently, to be communicated to novel followers as a proper approach to observe, reason, and feel concerning those issues. This explanation emphasises that organisational culture includes formed suppositions, acknowledged as a strategy to carry out activities and transferred to new business followers. For new workers, this would mean commutable conduct inside the business, resulting in new belief systems. Organisational culture is an organisation's viewpoint and a style of handling an organisation to improve the efficiency and effectiveness of its performance (Ramdhani., Ramdhani & Ainissyifa, 2017). Nikpour (2017) detailed organisational culture as the form of beliefs, standards and acquired approaches to dealing well with experience that has increased throughout an organisation's past. It also tends to be shown in its visible arrangements and the behaviour of its associates. Furthermore, it represents the shared standards, beliefs and values of associates of the organisation.

Moreover, organisational culture is a system of common meaning understood by associates distinguishing the organisation from other organisations (Robbins & Judge, 2013). Thus, it engenders the distinctive character of an organisation (Dolan & Lingham, 2012). Similarly, Yanti and Dahlan (2017) view organisational culture as a collection of values established and upheld by all members of an organisation. The organisation's members refer to the

values in speaking, acting, behaving and solving problems of the organisation and its members. Darmawan (2013) states that organisational culture is established standards, principles and positions imposed on associates of the organisation. However, Uha (2013) states that organisational culture entails values that ensure that human resources carry out their obligations and behave appropriately.

Paramita, Lumbanraja and Abash (2018) state that organisational culture is the set of standards, philosophies, habits and style of operating that are common and influence the behaviour and actions of members of an organisation. Colquitt, LePine and Wesson (2017) perceive organisational culture as common knowledge about the rules and values in business that shape the behaviour of the organisation's members.

1.7.4 Organisational commitment

Organisational commitment in the last forty years became some of the greatest popular factors to be reviewed. Like all erstwhile psychological concepts, it is challenging to postulate a generally acknowledged explanation of organisational commitment (Suma & Lesha, 2013).

According to Hakim and Msi (2015), commitment means that employees desire to maintain their association with the organisation, besides being prepared to do business to achieve organisational objectives. Commitment is believed to be shown through individuals' attitudes, behaviours and beliefs concerning the organisation.

Adanse, Yamga and Atinga (2017) mention that organisational commitment has been conceptualised from the perspectives of behaviour and psychology. The behavioural approach to organisational commitment concerns the

interaction between employers and workers about rewards. However, the psychological perspective regards organisational commitment as affiliation to an employee's job. Pala, Eker and Eker (2008), however, state that the major driver of organisational commitment is a mental state that reveals an extreme feeling of belonging, appreciation, distinctiveness, allegiance, backing, desire and spirit of pride towards an organisation.

Meyer and Allen (1984) primarily outline organisational commitment as a two-dimensional model, namely affective commitment and continuance commitment. Affective commitment refers to workers' association with and connection to the organisation. In contrast, continuous commitment is the employees' feeling of being committed to the organisation when considering the cost of resigning. Subsequently, Allen and Meyer (1990) refined the model to include the latest 3rd element, normative commitment, which regards workers' feeling of duty to stay in an organisation. In this type of commitment, the employees regard staying and working in the organisation as their duty and responsibility. In addition, Mitonga-Monga and Cilliers (2016) mention three components of organisational commitment: affective commitment, continuance commitment and normative commitment. Antilla (2014) defines affective commitment as an individual's emotional attitude towards his organisation. However, Suntanto and Setiadi (2021) state that employees with a normative commitment or who are more worried about big pay will likely be constantly searching for jobs from businesses that can afford high salaries. Moreover, Tamer and Akyurek (2021) argue that with continuance commitment, employees do not want to leave the company; they are escaping confrontation to some extent by not leaving, which they may assume would result in a difficult situation.

According to Ashely and Parumasur (2020), organisational commitment is the relative power with which employees classify and include themselves in a

specific company. Equally, Ambar, Saba, Asma, Yasir and Ayesha (2015) argue that it is the extent to which employees in an organisation classify themselves as supporting the organisation. It is seen as the degree to which workers are keen to endure their association with a company because of their association with the firm. Somunoglu, Erdem and Erdem (2012) conclude that it is the extent to which a worker grasps the principles and objectives of the organisation. However, Karimi (2016) describes it as employees' imbued passion, determination and desire, which helps them achieve organisational goals.

Zeffane and Al Zarooni (2012) regard employee commitment as being at the centre of a web of behaviour and attitudes. According to these authors, commitment refers to a person's loyalty and intent to stay with the employer based on a sense of duty and responsibility, which extends beyond purely personal interest in employment. Organisational commitment means the relative strength of an individual's identification with and involvement in a particular organisation (Mowday, Porter & Steers, 1982), the extent to which employees are willing to work on its behalf and the likelihood that they will remain members of the organisation (Dey, 2012). Reade and Lee (2012) and Kuo (2013) establish that characteristics, employment and workers' conduct, including a company's socio-cultural atmosphere, are classically linked to organisational commitment. Meyer, Stanley and Parfyonova (2012) regard organisational commitment as a mindset that binds workers to the company. Organisational commitment has therefore been stated as the individual's comparative level of association and involvement with the organisation (Nobarieidishe, Chamanifard & Nikpour, 2014).

Organisational commitment demonstrates employee commitment to their organisation (Yao, Qiu & Wei, 2019). It can be explained as a psychological-emotional state that describes an employee's identification with a firm (Allen & Meyer, 1990). Organisational commitment posits that staff wish to uphold

the organisation's relationship and are willing to do business to achieve organisational goals (Darmawan, 2013). It involves an active employee relationship with the organisation, in which an individual is willing to give up something for the sake of the organisation (Mitic, Vukonjanski, Terek, Gligorovic & Zoric, 2016). Colquitt, LePine and Wesson (2017) define the commitment of employees in an institution as employees' desire to be an element of the institution because of a sense of obligation and for financial and emotional reasons. Zawawi, Putrawan and Hamidah (2019) regard the commitment of employees as the faithfulness an employee feels towards the organisation.

Based on these definitions, organisational commitment can be summarised as a strong desire of staff to keep working in an institution and having no desire to move on to other institutions to satisfy emotional or financial needs or because of feelings of obligation. It is discussed as the mental connection of employees to the organisation and their eagerness to devote themselves to an organisation's welfare (Durai, Rani and Sriram, 2019). Besides, according to Hamid, Ramid and Salamzadeh (2020), employee commitment assists in defining how workers who have a positive attitude towards work form a tendency to engage in or contribute to acceptable efforts in their work role.

1.8 DELIMITATIONS OF THE STUDY

Theofanidis and Fountouki (2018; p.157) describe delimitations as "the boundaries consciously set by an author/s. Delimitations refer to ways in which an investigation has been narrowed (reduced) in size (number of participants; the number of research sites and time involved) to make it manageable".

Therefore, the delimitation of this study was that it was carried out in the City of Johannesburg Metropolitan Municipality in Gauteng, South Africa. The (Metro Municipality) consists of the City of Johannesburg Metro Centre Head Office, Johannesburg City Parks and Zoo, Johannesburg City Power, Citizens Relationship and Urban Management Regions A, B, E and F, Johannesburg Road Agency, Environmental Health Region A, Johannesburg Metro Police Department Regions A and E.

The research objective was to determine the effect of ethical leadership and organisational culture on employee commitment in the City of Johannesburg. Research participants were selected from specialists, junior, middle and top management at the City of Johannesburg's organisations listed above. Due to budget limitations and time, only 400 participants participated in the study instead of a possible 28 000 City of Johannesburg employees. Data was collected using a simple random sampling technique at one point in time.

1.9 OUTLINE OF THE THESIS

This study is divided into seven chapters. They have been structured as follows:

Chapter One presents a synopsis of the whole research by presenting the introduction and background, the problem statement, the significance of the study, the research aim and objectives, key research questions, study hypotheses, discussion of key concepts used in the study, delimitations of the research and outline of the thesis.

Chapter Two provides a comprehensive discussion of the theoretical structure (Framework) employed in the study.

Chapter Three presents the literature review covering an international, continental and national view of the subjects of ethical leadership, organisational culture and employee commitment.

Chapter Four outlines the research design and methodology used in the study. This encompasses a discussion of the research paradigm, design, methodology, population and sampling strategy. Moreover, this chapter discusses statistical analyses employed for data analysis, issues of validity and reliability, ethical considerations and the study's limitations.

Chapter Five presents the data analysis and discusses the findings of the study. The main findings of the research are examined through the model discussed in Chapter Four. The results of the analysis are also tested against the proposed hypotheses.

Chapter Six examines critical themes emerging from the study findings. The interpretations are compared or differentiated with the relevant literature and the theoretical framework chosen for the study.

Chapter Seven discusses the study's conclusions, indicating how the key research questions were answered. The chapter concludes with implications and recommendations based on the research results.

1.10 CONCLUSION

This section covered the abstract of investigating the influence of ethical leadership and organisational culture on employee commitment in the City of Johannesburg. The problem statement, aims of the study, statement of hypotheses, objectives of the study, research questions and delimitations of assessment were clearly outlined, plus the structure of the thesis chapters. The following chapter will review the literature that underpins this research.

CHAPTER TWO: THEORETICAL FRAMEWORK

2.1 INTRODUCTION

The previous chapter discussed national, continental and international literature underpinning the current study. This chapter will discuss the hypothetical structure of the study. Several theories and author-driven models will be discussed in the study.

2.2 THEORY OF ETHICAL LEADERSHIP

Mbonu (2018) mentions that studies have employed social learning and exchange theories to describe the impact of ethical leadership. To understand how leaders influence their followers into acting ethically, this research was based on social learning theory (Bandura, 1986), which provided insight into the processes impacting followers' behaviours in the organisation. Bandura (1986) has established a social learning theory which explains how individuals integrate social norms and behaviours through diverse processes. This is discussed below.

2.2.1 Social learning theory

Demeanour is acquired from the situation in observational learning (Edinyang, 2016). Furthermore, Adinyang (2016) opined that social learning theory is equally acknowledged as observational learning, which happens when a viewer's behaviour sway, subsequently seeing the conduct of a role as exemplary. It is, furthermore, argued that an onlooker's compartment can

be influenced by a constructive or undesirable show of conduct that has been seen.

According to Sabir (2021), social learning theory has been used by scholars to determine how ethical leadership can behave and work as exemplary to draw their follower's responsiveness in imposing moral ideals and involvement in decent practices in their policymaking. There is a twofold method to this theory. Firstly, ethical leadership influence their admirers through their activities as exemplary, and admirers absorb this behaviour from the supervisor by witnessing and learning of the reward and chastisements presented by the manager instead of it (Bai, Lin & Liu, 2019). Moreover, Nabavi (2014) indicate that social learning theory is founded on the impression we absorb from connections with others in a societal setting.

According to Yousaf, Fatima and Haider (2020), social learning theory is the analysis of obtaining new behaviours through the only application of simulation and reflection. A vital part of social learning theory is shared acceptance, which mentions that erudition results from mental progressions unravelling and successively being erudite in a communal situation.

Furthermore, Yousaf et al. (2020) state that under the social learning theory of Bandura and Walters (1977), individuals will not openly emulate the conduct of their exemplary to form their individual anticipated constructive or undesirable movements. The instrument amongst the inducements and reactions would influence this. Once individuals observe inducements similar to their supervisor's conduct that are in accordant with the principles of the inside function or complement it with the value of organisation and expansively satisfactory before owing to the mental discerning of specific, actual emotional state, sensation or sensitivities will arouse to assess the conduct of their exemplary and resolve moreover to emulate or not emulate.

While individuals mimic their hero or impetuses' behaviour owing to the constructive sense reaction or instinct concerning the hero's behaviour, they would be inspired to conduct themselves in a comparable way to their exemplary.

Similarly, Khokhar and Zia-ur-Rehman (2017) argue that social learning theory affords the outline to comprehend the association concerning morals, managers and efficiency. This model emphasises factual erudition. As stated in the social learning model, individuals learn out of straight knowledge and through witnessing the activities of other societies and the penalties of their actions. This distanced behaviour is denoted as erudition devoid of personal involvement. Bandura and Walters (1986) postulate that through communal education, supervisors influence the moral demeanour of supporters by modelling, a type of behaviour re-enactment. They also pointed out that characters hold a top-ranked position in organisations and can manage payments, meaningfully influencing their function in influencing modelling efficacy. Furthermore, Brown et al. (2005) state that the social learning idea clarifies why workers inside an organisation attempt to replicate behaviours of idols that are alluring in their setting.

2.3 SELECTED MODEL OF ORGANISATIONAL CULTURE

Different researchers have developed models of organisational culture that include other characters' otherwise behaviours determined by views and expectations of what creates organisational culture. Dolan and Lingham (2012) have summarised approximately the primary organisational cultures frameworks such as the Deal and Kennedy model, Charles Handy concept and Edgar Schein model. Likewise, the three models and details regarding the Denison model of organisational culture are discussed in this section since this is a model that underpins the study. However, this research used Denison's organisational culture model to evaluate organisational culture in

the City of Johannesburg¹The reasons for adopting this model for this study are as follows. “The basis of the model is on this basic point that how the performance is influenced by organisational culture; is applied in organisations for management of change and recognises those components of organisational culture requiring change in order to be prioritised for reviewing; in place of the evaluation of personality, it tests the behaviour of group; It is applicable to all of the hierarchy levels; from viewpoint of the measuring indices and measurement of organisational culture dimensions, it is a detailed model; the graphical diagram of this model indicates clearly the organisational culture characteristics of two dimensions of internal and external centralisation and the degree of inflexibility as well as at 12 indicators level; this model has a direct impact on organisational culture and provides a novel framework over the other organisational culture models; the Denison’s model has been extensively employed by various organizations in other countries in order to evaluate organisational culture”(Pirayeh,Mahdavi & Nematpour,2011; p. 1889).

2.3.1 Denison’s model

Denison and Neale (2011) identify four social characteristics: participation, consistency, adaptableness and mission. These fundamental qualities are articulated concerning established decision-making practices and are studied employing 12 indices that make up the model (Denison & Neale, 2011). The paragraphs below succinctly discourse each of the four organisational culture characters and their indices.

2.3.1.1 Involvement

Involvement is the first organisational feature that guarantees the partaking of personnel in policymaking—likewise, depending on the group’s determination to execute the job and continued participation in developing employees’ expertise. Mainly, participation entails establishing human competency,

proprietorship and accountability. Therefore, an organisational culture characterised as extremely engrossed sturdily inspire worker participation and builds a feeling of proprietorship and responsibility. They depend on relaxed, optional and indirect mechanism setups, slightly than prescribed, unequivocal, administrative mechanism structures. The indices of the participation characteristic are:

- **Empowerment:** Concerned with a single power, inventiveness and capability to carry on their drudgery;
- **Team orientation:** Accentuates functioning supportively concerning mutual objectives that each employee sense equally answerable; and
- **Capability development:** Clarifies that the establishment persistently spends on improving workers' abilities to remain economical and achieve constant commercial wants.

2.3.1.2 Consistency

The second trait, consistency, emphasises preserving existing conditions by correctly balancing and properly merging. Moreover, an organisation provides understandable guidelines concerning the correct and erroneous means to sort out stuff. Steadiness describes the standards and structures that are the foundation of a sturdy philosophy. Similarly, it affords a dominant basis of incorporation, synchronisation and mechanism. Reliable organisations cultivate an ideology and an established organisational structure that form an inner structure of authority grounded on solid backing and incorporate a reasonable set of prohibited and unprohibited things. The indices of the dependability feature are:

- **Coordination and integration:** Explain the capability of diverse occupations and elements of the establishment to labour in collaboration adequately to realise mutual objectives. Organisational limitations do not restrict toil being executed;

- **Agreement:** There is an underlying level of contract and the capability to resolve challenges once they arise; and
 - Core values: Stress that associates of the establishment distribute an established moral that generates a feeling of distinctiveness and a firmly established anticipation

2.3.1.3 Adaptability

The third trait, adaptableness, illustrates the capability of the organisation to translate the pressure of the industry atmosphere into action by forming modification, focusing on customers and insisting on an organisational learning environment. Organisations embrace a structure of standards and principles that upkeep the organisation's ability to obtain, understand and decipher indications from its setting into inner behavioural modifications that raise their odds for existence, progress and expansion. The indices of the adaptableness feature are:

- **Creating change: concerns** an organisation's aptitude to adopt flexible methods of meeting fluctuating requirements. Such an establishment will be competent to scrutinise the corporate situation, react speedily to existing developments and expect imminent fluctuations;
- **Customer focus:** The organisation's ability to understand and react to its customers and anticipate prospect requirements; and
- **Organisational learning:** Occurs once an organisation obtains, converts and understands indications from the setting into prospects for boosting modernisation, acquiring information and building competencies.

2.3.1.4 Mission

The final feature is the mission, through which organisations create significant durable course and organisation. This feature evidently describes the enterprise's tactical course, idea, aims and intentions. A mission affords resolution and significance by outlining the establishment's communal part and outside aims, which express an applicable way of accomplishment for the establishment and its memberships. A feel of mission permits an establishment to nature recent conduct by visualising an anticipated impending state. The indices of the mission trait are:

- **Strategic direction and intent:** Concerns with strong tactical aims conveying the organisation's resolution and making it understandable how each person might add;
- **Goals and objectives:** Highlight an understandable list of aims and intentions which can be connected to the undertaking, idea and approach and can offer each person an obvious course in their toil; and
- **Vision:** Certifies that an organisation has a communal understanding of an anticipated imminent state. It exemplifies primary morals and appeals to the emotions and attentions of the organisation's employees whereas offering management and way.

2.4 THEORETICAL MODEL OF ORGANISATIONAL COMMITMENT

MguQulwa (2008; p.29) argues that Meyer and Allen contributed immensely to the organisational commitment literature, with over fifteen studies published in 1984. Meyer and Allen's three-component commitment model was chosen for this study because it has undergone the most extensive empirical evaluation (Allen & Meyer, 1996).

2.4.1 Allen and Meyer's model

Allen and Meyer (1990) base the three-dimensional model of organisational commitment on observations they made of the connections and dissimilarities existing in univalent theories of organisational commitment. Their fact advocates that devotion connects the distinct to the organisation, and this connexion reduces the probability of resignation. In this model, organisational commitment is built based on the three dimensions of affective commitment, continuance commitment and normative commitment.

“Affective commitment: (the desired mindset) is the amount that workers feel expressively committed and tangled in the company; continuance commitment is the necessity to remain with the organisation owing to charges related to exiting the organisation, and normative continuance commitment is grounded on the feel of compulsion to continue in a specific organisation” (Sabir, 2021; p.37).

The three dimensions are constructed on the assertiveness and views of single staff (Allen & Meyer, 1990). Meyer and Allen (1991) distinguished that the distinct dimensions of organisational culture are founded on workers' devotion to the organisation, like resignations intents, employment conduct and worker welfare.

Meyer and Allen (1997) studied the explanation of organisational commitment they established in 1991 and subsequently agreed that there are substantial associations between affective and normative commitment. Besides, too recognised precise estimates of organisational commitment expending only affective and normative dimensions are only sometimes conceivable (Meyer & Allen, 1997). The three-dimensional model of affective commitment, normative commitment and continuance commitment comprises an emotional state that connects the worker to the organisation (Meyer & Allen, 1997; Singh & Gupta, 2015).

The three dimensions signify the diverse mental states of a distinct servant, and it is conceivable to improve autonomous procedures for individual measurement (Meyer & Allen, 1997). The point that a member is dedicated to the aims or idea of an organisation, either an affective commitment, normative commitment or continuance commitment, is established to be a forecaster of the resolution of the worker to remain or quit the organisation (Meyer & Allen, 1997). Affective commitment is decided by a worker's decision to continue devoting to the organisation through roughly emotive links (Al-Jabri & Ghazzawi, 2019). Affective commitment is constructive assertiveness towards the organisation (Singh & Gupta, 2015). Mahal (2012) mentioned that a being's assertiveness is unswervingly linked to the individual morals they deliver to the organisation. In addition, Faloye (2014) argues that how people ascertain and include selves in an organisation illustrates the absolute forte of affective commitment.

Meyer and Allen's (1997) organisational commitment model posits that affective commitment is mostly inclined by numerous influences like employment encounters confronting the being. These cover the following aspects: role simplicity explained by the organisation, unswerving clearness of aims and an amount of controllable struggle in accomplishment aims, approachability by supervision for comment, colleague interrelation, fairness of prospect and reimbursement, seeming individual significance and appropriate and beneficial comment. In addition, affective commitment improvement is associated with organisational goals and the internalisation of bureaucratic policy and culture (Singh & Gupta, 2015). An individual's affective attachment to an organisation is grounded principally on their association with, besides through, a yearning to form a connection with an organisation (Allen & Meyer, 1990). After a person come to be entrenched in the organisation, they experience internalisation, where there is a seeming configuration of aims and morals apprehended by mutually the being and the

organisation. Thus, affective commitment deals with the amount associated with the organisation (Allen & Meyer, 1990).

Though workers might have all three forms of bureaucratic commitment at various levels in their relationship with a company, affective commitment is commonly measured by utmost academics (Mowday et al., 1979; Iverson & Buttigieg, 1999) as the greatest appreciated about envisaging lasting retaining of precious worker resources (Singh & Gupta, 2015). Conversely, according to Al-Jabri & Ghazzawi (2019), affective commitment remained an undesirable forecaster of more significant nonattendance, workstation pressure and resignation.

Continuance commitment (the second dimension), as established by Meyer and Allen (1991), is associated with a cost-benefit exploration of the worker, like the loss of monetary savings and problems in getting new employment. As to rather a worker continues with an enterprise is assessed concerning the seeming prices of exit. Inclined by term, ranked authority, or years of employment, staffs elect to continue dedicated since they feel they have more to miss by resigning (Singh & Gupta, 2015). Hence, continuance commitment may be considered a predetermined connexion to the organisation (Al-Jabri & Ghazzawi, 2019). The person's reminder with the organisation is grounded on a continuing valuation of financial welfare expanded by continuing with the organisation (Faloye, 2014).

Organisational memberships also nurture commitments due to the constructive extrinsic payments attained rather than inevitably linking with the organisation's goals and values (Faloye, 2014). A study by Mahal (2012) indicates that the continuance dimension of worker organisational commitment is frequently the main feature in a worker's risk analysis exploration of continuing with the organisation.

Normative commitment, the ultimate of the three dimensions suggested by Meyer and Allen (1991), reveals a worker's feeling of dedication owing to a sensation of responsibility. This is not as much of an individual devotion, nonetheless slightly a seeming social expectancy, where some stay dedicated to the company that offers reimbursement for work (Singh & Gupta, 2015). In addition, Messner (2013) refers to normative commitment as the occupation behaviour of persons, steered by a feeling of responsibility, commitment and devotion towards the organisation. Furthermore, Singh and Gupta (2015) argue that organisational associates remain dedicated and established on ethical motives. The normative commitment worker continues in an organisation since it seems ethically correct to do as such, irrespective of how considerable standing or contentment the organisation offers all the period (Messner, 2013).

2.5 CONCLUSION

This chapter has discussed international, continental and national literature. It discussed theories relevant to this study and emphasised how they are linked to the studied subjects. The subsequent chapter will cover the research methodology and design of the current study.

CHAPTER THREE: LITERATURE REVIEW

3.1 INTRODUCTION

This chapter provides an international, continental and national literature review of ethical leadership, organisational culture and employee commitment, and this is then related to my work.

3.2 LITERATURE REVIEW

Winchester and Salji (2016; p.308) state that “official literature analysis is an empirical, extensive study of an occurrence”. They furthermore indicate that there are many reasons for writing such a review that will sway its extent and approach; however, a literature review is an analytical review of the existing shared understanding of an experience. Instead of simply a comprehensive list of everything available, a literature review must stay illuminating, a particular and balanced summary of the information, postulating a composed assessment that comprises contradictory conclusions and contradictions, besides a proven and present view. Dladla (2020) posits that the impact of assessing literature is to hone and expand the academic background of the study whilst also familiarising the investigator with advanced changes in the study area. Moreover, the scholar is exposed to former researchers' problems, hypotheses and study findings to expand and intensify efforts instead of simply repeating them.

3.3 DISCUSSION ON ETHICAL LEADERSHIP

Interest in the ethical leadership concept developed in the past decade, mainly owing to the responsibility held by ethical leaders in today's society (Dinc & Ekrem, 2016). The word ethical leadership is linked to Enderle (1987), who attempted to comprehend the influence of managers' choices on others in the pursuit of organisational goals (Odeneye, Hoon & Phypo, 2018). Ethical leadership has attracted immense attention among researchers and has consequently been widely studied (Ahmad, Gao & Hali, 2017). Furthermore, the growing attentiveness and keen attention to ethical leadership growth are contended to respond to striking unethical behaviour (Ahmad et al. 2017). The stories concerning company greed and accountability are key headlines in modern news. Investigations by the United States of America's Congress concerning the Wall Street crumbling of 2008 demonstrate that directors of conglomerates intentionally and dishonestly grant credit and worthless deals (Clarke & Bassel, 2013). Within 2008 and 2010, the American Administration injected over Seven hundred billion dollars towards the economy to rescue failing companies that were viewed as 'extremely important to be bankrupt (Grove & Cook, 2013). These events reinforced the need to revise corporate morals and ethical leadership (Zhu, Trevino & Zheng, 2016).

Interestingly, Ahmadeel and Dawood (2019) explain that the perception of ethical leadership has advanced during the 20th century due to commercial misconduct. Interest in ethical leadership was further emphasised more recently due to the wrong business practices of Volkswagen in manufacturing means in its goods to conceal emissions. These unethical behaviours were partly blamed on the gross unethical practices of organisational leaders (Verschoor, 2015). In addition, Neubert, Wu and Roberts (2013) argue that the bankruptcy of organisations like Lehman Brothers and Enron is a good stick to the significance of moral conduct. Instead, a dearth of moral conduct in organisational practice is probable to result in detriment to the self-esteem

of staff, consequently invoking the need for regulation from the government on the basics of ethical leadership.

Ahmandeel and Dawood (2019) argue that ethical leadership is a current subject field that has experienced considerable consideration due to the positive impact that this leadership style has on workforces and their companies. Research on ethical leadership attributes its emergent significance to managers' corrupt and dishonorable behaviour that affects public and private sector organisations.

Nevertheless, problems of ethical leadership problems are old and ethical leadership information has its foundation in early and current history. Most papers are normative regardless of years of research (Brown & Trevino, 2006; Shakeel, Kruyen & Van Thiel, 2018). Ethical leadership is one of the sub-branches of ethical behaviour (Kelidbari, Fadaei & Ebrahimi, 2016) and has been the focus of creating a healthy work environment because of the organisational, group and individual outcomes it entails.

The recent highlighting of unethical behaviour and corruption in several public and private sector organisations has underlined the need for particularly moral and ethical leaders. Ethical leadership has become a word for contemporary and universal leadership styles that should symbolise all contemporary and worldwide leaders (Ishammari, Almutari & Thuwaini, 2015). According to Changsuk, Ma, Bartnik, Haney, and Kang (2017), ethical leadership is linked to a manager's qualities: trustworthiness, reliability and dependability, frankness, uneasiness, and moral judgement. Ethical leadership is linked to value-based management, such as setting ethical standards through communication and rewards. Moon and Christensen (2021; p.4) concur that:

“The principal personal traits of ethical leaders are integrity (i.e., principled behaviour), honesty (i.e., telling the truth), trust (i.e., can be trusted), respect (i.e., treatment of employees with respect and dignity), and the ability to listen (i.e., listening to employees’ concerns)”.

Okana & Akyuzb (2016) mention that ethical leadership distinguishes itself by exhibiting virtues, especially in line with elementary moral values like making sound judgement, uprightness, impartiality and dependability. Ethical leadership begin with the supervisor and then gradually involves many units in the community. Hence, ethical leadership has various accountabilities like community presentation of values and accountability to itself significantly greater than anyone adhering to moral values compared to the rest (Ozan, Ozdemir & Yirci, 2017). As progression in belief, truthfulness, blamelessness, thoughtfulness and justice in their relationship, ethical leadership accepts and reverence different standards and opinions (Northouse, 2016). According to Moon and Christensen (2021), moral managers inspire workers to participate decently and meet principled hopes by depicting their appealing personality qualities, like reliability, trustworthiness and dependability. In contrast, they also state that unethical modelling induces workers to show misbehavior and unproductive job conduct like disruption, discernment and deceit to supervisors.

Ethical leadership fundamentally emphasises proper demeanour for the entire organisation, not just for managers (Okechukwu, 2012). Equally important, Changsuk et al. (2017) state that ethical leaders are honest individuals who demonstrate moral traits in all areas. In addition to these personal characteristics, ethical leadership implement good leadership, keenly inspiring workers to be careful of ethics and to behave ethically. They achieve this through communication, discipline and the effects of role modelling. Moreover, Nicolaidis (2019) illustrates that ethical leadership includes two fundamental elements; ethical leadership must act and make

ethical decisions, and these ethics must be visible in how individuals interrelate daily with managers, in their approaches and the approach they manage their business. Where there is ethical leadership in place, the growth and development of organisations can be discerned due to their good governance practices. A good atmosphere is created by ethical leadership through choosing choices and behaving virtuously (Northouse,2013). Abdelhamid 2017) argue that ethical leadership strengthens workers' allegiance and assists in developing workers' dedication, supports individuals' connection, association, and contribution, and aids with the company's success. Jaouadi and Lakhali (2021) conclude that ethical leadership represents two main facets: an individual and an ethical leader.

Developing research throughout distinctive cultures has revealed that ethical leadership can be successful in encouraging workers as it is positively related to positive employee outcomes and incorporating distinctive attitudes and behaviour (Bedi, Alpaslan & Green, 2016; Chen & Hou, 2016; Chughtai, Byrne & Flood, 2015; Demirtas & Akdogan, 2015; Ng & Feldman, 2015). Business moral values are established by ethical leaders additionally their enforcement (Demitras, Hannah, Gok, Arshan & Capar,2017). Furthermore, Mitonga-Monga (2020) argues that a company is regarded as appealing to be linked with by workers when management is regarded as moral. Treviño et al. (2000) state that devotees differentiate ethical leadership into twofold aspects, i.e. moral manager and moral person. The moral manager is the leader who supervises the virtuous behaviour of the staff through interaction, reinforcement and noticeable activities. The moral person aspect is if the superior is virtuous, as displayed through their personality, behaviour, and choices. Management is seen as virtuous, pretending, or not due to the high similarity between the two components of ethical leadership. Consequently, Giessner, Van Quaquebeke, Gills, Van Knippenberg & Kolle (2015) argue that integrity is an essential element of the manager's neuroticism and a basis behind the manager's activities.

Lam (2016) describes ethical leadership in corporate as leaders creating noticeable ethical consequences, irrespective of their inner drives. It is important to be an ethical leader as there is something concerning moral conduct that makes it good and not motivated by the intention of selfishness (Lam,2016). Ethical leadership largely emphasises proper demeanour for everyone in the organisation, not only for management. (Okechukwu, 2012). Lawton and Paez (2015) mention that it encompasses certain aspects of personal conduct deemed ethically appropriate in decision-making and developing relations with others, which inspire others to follow. Almandeel and Dawood (2019) mention that ethical leaders construct a favourable environment each day, behaving ethically and making decisions based on ethics. According to Gungor (2018), out to be responsible, people/societal concerned, unbiased and truthful. In the same vein, Northhouse (2016; p.409-416) outlines five main models that assist in making good ethical leadership, specifically “social bond to community, respect, service, fairness and uprightness”. The shared aim of the five values is to groom ethical leaders who deal justly and equitably, are devoted to standards of truth and reliance, and assist and reverence others. Workers who regard their manager as virtuous are likely to be involved in societal deals, trading -off their business's commitment to the advantage of their ethical leader, who is authentic, reverent and unselfish (Mitonga-Monga, 2020).

When describing ethical leadership, Monahan (2012) focuses on the manager. A supervisor is deliberated as principled when inner qualities direct the supervisor's policymaking procedure. A manager living a good life inspires subordinates. The writer mentions that when an executive shows creativity, consideration, compassion and shrewdness, it improves integrities. The basis for making the correct strategy choices and employing the policies is provided when integrity is applied in the establishment or some organisation (Okechukwu,2012).

During the Serious Social Investing Conference held in Johannesburg, former Chief Justice Mogoeng Mogoeng spoke about moral management being vital 'nationwide. He articulated the point that other problems of apartheid, enforced eviction, and work reservation is a consequence of unethical leadership. He stated that ethical leadership in the public and the business sector was required to correct historical wrongs. He mentioned that when you are a leader, you have the authority to influence those you lead, and what you do largely determines what those who follow you are likely to do (Mogoeng, 2016). In addition, Muir (2015; p.3) states that an organisation's leadership behaviour is important to "setting the tone from the top". He adds that: "Leaders multiply their contribution through their influence on others" accordingly, this makes the workforce raise mismanagement issues and seek assistance or scrutinise before assuming questionable actions".

Moreover, Madonsela (2012), when addressing the second Daily Maverick Meeting Forum at the Victory Theatre, Johannesburg, in November, the former Community Guardian articulated the necessity for ethical leadership to raise the bar regarding integrity in public sector service delivery. She further mentioned that ... integrity applies with respect to both how people are treated and control over public resources and opportunities is exercised.

To be moral is indispensable; besides, it is vital at each level of organisational activity, particularly for individual managers who live as exemplary to their workforces. Thus, ethical leadership can help build confidence since individuals will respect principled leaders as they understand they can rely on them to make the correct decision as they see it (Stuckelberger, Fust & Ike, 2016). According to Brown and Treviño (2013), ethical leadership promotes ethical behaviour when leaders lead by example

in their management practices and hold teams responsible for missteps. Ethical leadership are individuals who conduct themselves in a manner that the public, organisations and people strive to act. Such leaders are completely and make well-adjusted choices, considering issues from the virtuous aspect. Moral principles act as a guide in their behaviour, values and beliefs. Dladla (2020) posits that ethical leadership ascertains an atmosphere that serves its workforce to ensure they work for the organisation to achieve the target and stay dependable.

Ngubane (2021) purports that ethical leaders become models to their workers and consequently sway them to be principled. Ethical leaders are seen as fascinating, dependable and consistent examples that participate in decently acceptable behaviour, clear the gist of morals, and inspire worker results. A leader must be a classic example for the employees in encouraging ethical behaviour. Honesty should be the main share of ethical leadership in the conducting code for the leader's all course of action and self-concept (Giessner et al. 2015).

Babalola, Stouten, Camps and Euwema (2017) believe that ethical leaders are seen as exceedingly harsh in portraying proper policies and principles by fostering and exhibiting a principled demeanour. Furthermore, ethical leadership occasionally conveys such convincing just principles that develop into intimidation of personnel ethical standards. In addition, Van Dooren, Bouckaert and Halligan (2015) mention that managers who endorse proper behaviours to juniors and hold a sturdy besides completely right attitude are probably seen as uncompromising, so a consequence restraining their efficiency as a manager. The degree to which workforces can raise their opinions concerning everything at work and be in charge of the approach activities are carried out plays a central part in shaping their adaptable behaviour. Once a manager has robust moral views, that manager depicts a

sturdy principled appearance to teams concerning how activities ought to occur.

Mitonga-Monga (2020) argues regarding dishonest management that workforces might nevertheless engage in societal exchange transactions to gain preference established on their allegiance to their management as compared to the business. Downe, Cowell and Morgan (2016; p.899) illustrate that:

“Morals in government management is the basic element of virtuous governance, and ethical leadership assist in successful public service delivery. The good standing of distinctive managers plays a momentous part in resolutions taken by government managers and defines whether managers are moral or disreputable”.

The Mail and Guardian (2020; p.11) reported that then-Auditor-General Thembekile Makwetu bemoaned the absence of ethical leadership, accountability and good governance in municipalities nationwide. Unfortunately, local government is typically associated with bribery, nepotism and corruption. Mbandwa, Dorasamy and Fagbadebo (2020) assert that disreputable management hinders the provision of critical community aid involving water and power, sanitation, waste collection, housing, health facilities and access to law enforcement. Moreover, Lizeka (2018) offered proof to substantiate that the absence of morals in management remained the basis of the modest performance of municipalities in KwaZulu-Natal. Montsho (2019) demonstrates that the public service delivery protests and workers' protests in the municipality resulted in the complete shutdown of roads heading to major cities in the Northwest. The municipality was insolvent, and funds were inadequate to compensate the workers whilst providing basic services simultaneously. A total of one hundred and thirty-four billion Rands was incorrectly paid to the municipality, and there was no individual accountability for the spending of this budget. As a result, the regional administration acknowledged a lack of management integrity and

placed the town under regional management. According to Singh (2019), the destruction of infrastructure throughout the mass action cost the town three million and five hundred thousand Rands. Lack of management integrities was a key contributor to the protest action. Thus, hiring ethical leaders with the necessary competencies is key to guaranteeing a stable situation with good decisions being made.

3.3.1 Importance of ethical leadership

Ethical leadership has been suggested as a potential solution to a company's corruption, incompetence and lack of moral values (Sokoh & Chris, 2021). Alshammari, Almutairi and Thuwaini (2015) postulate that the basic function of ethical leadership is to construct value paradigms that inspire supporters. In addition, the practical implications of philosophies of significance and morals rely on the supervisor's capability to create a tactical element of initial upright reliability to inspire the devotees to pursue accomplishment and performance effectiveness in the company. Stuckelberger et al. (2016) state that ethical leadership brings about trustworthiness and respect for the leader and the business, as the reliability of the moral manager commands the admiration of solitary and association internally and externally. Ethical leadership leads to better-quality teamwork in tandem with business; groups will be considerably above prepared to collaborate with an ethical company.

Ethical leadership also builds a beneficial environment amongst the workforce since personnel tend to feel more secure and devoted to the business. Ethical leadership provides leaders with dignity while they unswervingly consider the conscience of their choices, activities and relations and go without interrogating their reliability. The peculiar characteristic of ethical leadership that distinguishes it from related management models is the transactional management approach to the principles and behaviour of the business (Crews, 2011).

Having unambiguous features could influence a distinct to a just type of management. Indeed, just supervisors are linked with and appreciate qualities like gentleness, trustworthiness, openness and justice. The existence of these qualities is contemplated indispensable for the manager to attain trustworthiness and efficiency. Similarly, egotistical, fake-reliability, personalised, charming and vicious management styles are characteristics.

linked to corrupt management (Crews, 2011). Decent managers guide through modelling; they can cultivate relations, enforce beliefs and expand custom values in the business. Ethical leadership approaches and choices are based on virtuous tenets, signifying that their devotees likewise pursue to display decency in their engagements and choices to establish mutual morale (Okechukwu, 2012). Right managers are dependable, unbiased and ethical influencers (Mitonga-Monga, Flotman & Moerane, 2019).

According to Alshammari et al. (2015), the core role of ethical leaders is to create important patterns that guide their devotees. The realistic effect of the ideologies of value morals remains with the capability of the manager to create a tactical element of timely moral experience to inspire devotees. Buble (2012) summarises that organisations are detached from managers' actions and principles in the modern universal marketplace. This detachment is predominant while facing moral predicaments during organisational determinedness. The moral problem for the workforce is created within a minor space by the movements and what managers say. Given this, it is up to ethical leadership to close the space by influencing devotees with a reliable demeanour, just principles, right action and executing manager (Al-sharafi & Rajjani, 2013).

Stacey (2013) recommends following precise tactics that link to the just persuasive part of devotees. These strategies must look inside to measure

not just the emotive part of the organisation but the query manager's decision to consider others' viewpoints. Therefore, it is conceivable that a correct way of action will outline organisational value. The supervisor thus successfully expects the effects of the resolution, weighing up conflicting considerations besides magnificently recognising the situations causing a moral conundrum. Using a tactical method, managers effectively tackle emergent moral predicaments by establishing the basic structures to elude complications, situational pressure and bias.

Additionally, the base of principles needs to reveal the essence of saintliness. Al-sharafi and Rajjani (2013) mention that the workforce must be permitted to develop through observing a leader. Considering this, it is clear that accepted principles of the organisation are illustrated through the role of the upright manager. The holy viewpoint that moulds a sound comprehension of upright managers' roles reveals the managers' function as liberators. According to Hsin-Kuang, Chun-Hsiung and Dorjgotov (2012; p.111), *“managers inspire workers to ascertain their holy place and attach with the Highest Being through a paradox that eases the dominant moral tension. This pressure ostensibly lies in the communal nature of the human being and manifests the inherent need for others through a disposition of less self-serving and less egocentric leadership. The essential structure that institutes a minor self-serving ethical leadership design depends on managers' capability to inspire subordinates by assessing their movements and results. The programmes that monitor workers offer a necessary understanding of the generally principled pulse in the business. The relationship of divine correlation and its effect on workers' activities depicts the likely effect of moral conduct that reveals the characteristics of ethical leadership. The leader, therefore, acquires skills that constantly measure the efficiency of applying value ethics in the business”*.

According to Smith (2014), a business workforce is critically swayed by the way a business performs its business. The business's ethos and tenets are predisposed and created by the business's management. The outcome of acting illegally results in a tactical relations decline, harms the reputations of businesses and contributes to a drop-in worker force output, inventiveness and dependability. A business is continuously entrenched in public relationships; its achievement and existence depend on ethics – doing the right things. Societal associations are centred on integrities, and there is a likelihood of business seclusion in the absence of it. This would ultimately lead to additional costs like penalties, lawful constraints for immoral conduct, and the cost of a tarnished reputation (Smith, 2014).

Concerning the current research, the local government's reputation has been tainted by reports of nepotism, bribery and corruption (Mbandla, 2020). For example, according to Nkosi (2019), Barberton (in Mpumalanga) is well known for mining contributions, and the municipality has provided massive job creation/tourist incomes. However, community marches and worker go-slows in this city damaged how people see the town. Industrial strikes damaged the municipality's business and the relationship between high-ranking and lower-ranking staff. Those who complained about management emphasised poor management morals in the city; for example, high-ranking executives had remunerated themselves extra pay without even working. Another example relates to the unethical activities of Elias Motsoaledi, as reported by the South African broadcasting corporation News Online (2018). The City Manager and the Director of Finance made suspicious investments, which led to their precautionary suspension. Despite hesitancy from the council, they had invested millions into the Venda Building Society Mutual Bank, which felt that the city was hardly prepared for such a large venture.

Similarly, Stander (2017) mentions another scenario where a high-ranking public bureaucrat in Bitou local municipality remained temporarily prevented after a forensic probe found evidence of maladministration, misconduct and unethical behaviour. The City Manager and Executive for company services were temporarily barred for wrongdoing and corrupt behaviour, including the irresponsible usage of public finances and meddling with city staff recruitments and tender processes. McGluwa (2019) brings forward another example regarding the temporary barring of the City Manager and Director of Finance of Mamusa Local Municipality. Unscrupulous doings in South Africa harm public service delivery, and the community loses trust in public servants.

Regarding this study more specifically, News24 (2022, January 7) reported that a City of Johannesburg employee is being probed following allegations that he attempted to corrupt a mayoral committee member by offering a bottle of scotch plus three thousand Rands. Municipality Spokesman, Virgil James, mention that the employee holds a session with the representative accountable for economic development, Nkuli Mbundu. During the session, the employee attempted to influence Mbundu that the Metropolitan Trading Company must be kept to supply broadband in the entire city and other similar services: James said.

“At the end of the meeting, the member of the mayoral committee was given a packet by the official. Uneasy about this exchange, the mayoral committee member searched the packet and discovered it contained a bottle of whiskey and R3 000 in cash. The MMC subsequently contacted the office to inform him that he could not accept it and handed the packet back”.

Stuckelberger, Fust and Ike (2016) posit that ethical leadership brings about trustworthiness and respect to leaders and the institute, whilst the reliability of the moral manager gets the admiration of people and masses equally internally and externally of the company. Kar,n.d. lists several advantages for

a supervisor to remain a moral manager; these comprise good company reputation; re-establishment or improvement of shareholder assurance; taking the lead for competitors in the economy; deterrence and decrease of illegal punishments; impediment of public claims of staffs not able address their complaints properly within the organisation; better workforce retention and industry leader by better client contentment;

Moral managers manage by being a role model; capable of establish relationship, force upon beliefs besides refining accepted standards in the company. Moral supervisors' approaches and choices are built on decent beliefs, implying that their adherent similarly pursues to display integrity in their efforts and also choices to establish shared principles (Okechukwu, 2012). Holton (2020) argues that ethical leadership manages to avert organisational wrongdoings, a bad office environment, intimidation and bigotry, unprincipled supervision, impractical and diverging objectives, the dubious usage of expertise, moral dilemmas, wrong bookkeeping, non-existence of implementation of working conditions measures, favouritism and bias, commercial surveillance in addition to misuse of management power. Kar (n.d.) further posits that decent managers are characterised as authentic, kind and just characters who make unbiased also equitable choices. Furthermore, the author pointed out that just supervisors habitually converse with their associates concerning principles, set unambiguous right principles and employ incentives and reprimands, ensuring values adhere to. Finally, ethical leaders do not speak well; they lead by example and are positive exemplars of moral behaviour.

Tende and Amah (2021) suggest that ethical leadership can also assist the company in attracting additional clients, shaping alliances and eventually multiplying incomes in the long run. In summation, when ethical leadership is applied correctly, an organisation and its employees can enjoy the following

(Tende & Amah, 2021): boosted output; sustained extreme confidence; personal -fulfilment; harmless lawful performance; a beneficial organisational culture; a safe working atmosphere; good habits; improved emotional well-being; and avoidance of scandalous situations.

3.3.2 Principles of ethical leadership

Patelli and Pedrini (2015) summarise the characteristics of ethical leadership as humbleness, awareness of shareholders' welfare, trustworthiness, forming personal associations and accountability. Tamunomiebi and Orianzi (2019) describe the characteristics of an ethical leader as having an objective of virtuousness and respected targets, prepared to embrace objectives during setbacks. A noble head is genuine, respects the viewpoint that merits vigorous apprehension and has good judgement. In an investigation carried out on the understanding of ethical managerial leadership, it was found that ethical leadership is believed to be amenable and accessible and has conventional management qualities like veracity, scrupulousness and credibility (Trevino, Brown & Hartman, 2003). Ethical leadership includes transactional leadership, like planting moral values and holding supporters answerable for moral demeanour.

Similarly, Dewi and Wajdi (2019) mention that ethical leadership deliberates on extensive effects, advantages and disadvantages of the choices arrived at the organisation. Furthermore, ethical leadership is unassuming, careful, seek justice, is accountable and displays admiration. Ethical leadership establish excellence benchmarks and sticks to them. Also, sway the principles of organisational ethics through their conduct.

3.3.3 Ethical leadership challenges in the public sector

Litschka, Suske and Brandtweiner (2011) state that the premeditated value of successful ethical leadership leads to acting with impartiality and honesty and adopting a generally accountable style. Conversely, supervisors are confronted in numerous ways on what is objective through the atmosphere of the feature where the public segment performs. The suggested explanation to this encounter is attached to growing the self-esteem of influential by imitating the views of moral practice. Consistent tension occurs during the implementation of ethical leadership systems because of widespread egotistical behaviour in policymaking. Ethical leadership necessitates supervisors in the communal segment to discard dependency on these regular predispositions. Some supervisors appeared inept in considering the significance of their admirers when making poor verdicts in the communal subdivision (Giessner & Quaakebeke, 2010).

Self-protective character qualities characterise many supervisors in the community segment. This leads to the formation of countless authority centres intended to elevate the aims of distinct supervisors rather than the whole organisation. This impediment contains moral trepidations, creating a struggle for executives to engross in a participative exchangeable style to supervisory. Therefore, it is obvious that the fundamental reasons for the catastrophe of managers in the community segment are egoism and obliviousness. Equally, Buble (2012) summarises that it is communal for these supervisors to feel exempt from moral requirements. The rationale that forms this viewpoint is that the sagacity of management is understood as detached from the manager's identity. Considering this, community segment management can more likely exempt themselves from practicing principled supervision.

3.3.4 Ethical challenges facing the African public sector

A serious encounter acknowledged by the World Bank (2010) is the demonstration of silent fraud in Africa, which mainly emphasises learning, healthcare, farming and the private segment. Silent fraud is related to nonconformities from anticipated demeanour by forefront companies which omit financial interchange. They rather hinder the accomplishment and development of the recognised segments vital for destitution abolition and the attainment of the Millennium Expansion Aims. It can be contended that immoral department by subordinate might well be acceptable in their thoughts by the delinquency of their managers sharing in immoral governance. Then, by conceding the checking and implementation of moral comportment, unprincipled governance can inspire junior bureaucrats to participate in unscrupulous comportment. One of the leading explanations for Africa's fall behind is the deprivation of service provision resulting from discreet dishonesty (World Bank, 2010). The United Nations Development Programme (2001) argues that except if the subsequent parts are sorted out, unscrupulous demeanour in the African public segment will persevere:

- The lack of a structure for revealing fiscal attention in existing disciplinary codes – no verification system exists for members of Parliament or political parties. Yet, there is a drive towards openness and transparency.
- The non-appearance of a philosophy of communal service – the non-existence of a plan for construction and supporting a value of suitable public service required to enhance the intents of arrangements and structures.
- The dearth of government acknowledgement of expert relations to mitigate the complete influence of these links in stimulating virtuous behaviour amongst public bureaucrats.
- Measures for performing in an unprincipled manner are excessively compound – vagueness in the statutory setting and an overall dearth

of understanding of guidelines on corrective acts frequently leads to a disappointment in taking action.

- Insufficient learning of the community on the working of bodies empowered with performing against immoral demeanour habitually leads to inhabitants not being sanctioned to express active against the exploitation of community office and feel self-assured that they will be heard.
- Low points of the effectiveness of prevailing bodies and organisations resulting from scarce instruments to coordinate and assimilate labour involving corrupt behaviour.
- Feeble supervision guidelines and practices concerning acquisition structures, occupation preparations, supervision of discipline, risk supervision, data administration and fiscal administration.
- Most administration sections lack guidelines and processes to conform with whistleblowing – whistleblowing apparatuses do not offer an operative shield of the informer's identity and continuation of all authentic confessions.

The continual manifestation of corrupt demeanour in the community segment shows that the commendations of the United Nations Development Programme (2001) have nevertheless emanated to realisation. Attention is necessary to the view that unprincipled governance might suggest an accumulating process, where the strong corrupt a coordination is, the strong it creates a descending twisting of misconduct (World Bank, 2010). South Africa may not be excepted from this condition where community bureaucrats often bring into line their policies consequently and fund the overall approval of an unscrupulous setting, creating repetition.

3.3.5 Ethical conduct challenges facing the South African public sector

According to Dorasamy (2010), a corrupt demeanour is a widespread concern. It is thus not restricted to South Africa. It is detrimental to the regime, as the community can mislay trust in the truthfulness of community government. The culturally, justly and physically disjointed government of the apartheid regime pretentious the growth of a shared community service philosophy. Additionally, a stoppage approach towards execution obligations has been hereditary by the contemporary community service philosophy. Moreover, there is a dearth of individual responsibility due to active entrustment since the emphasis is greatly on answerability for an observance of guidelines and measures and not for the elevation of output, which destructively influences efficacy and success. Community administrators don't hold subordinates accountable either. Throughout the apartheid period, standing was arranged against ethnic outlines. Therefore, pitiable presentation and not being dreadful of being downgraded or ejected developed into the standard.

Great intensities of enlightenment, particularly unfortunate learning in countryside parts, have deprived individuals of the chance to query the regime on aspects of community management. In addition, compound regulations like rules and procedural facts can be problematic to comprehend (Mafunisa, 2008).

It can be argued that an unprincipled manner is a multi-dimensional difficulty. Though a strategy is significant for modifiable integrity, its ineptitude in motivating answerability and clarity and offering actual and resourceful services to civilisation can end maladministration and destroy communal trust in the regime. The influence of the international disaster has resulted in grave adversity in civilisation – joblessness, dropping product costs, the credit crisis

and feeble transfer requests have numerous pretentious segments of the regime. This consistently intensifies immoral practices previously in being. The government can no lengthier endure with fragile control instruments for answerability, obligation and decent authority. Except if the regime reacts with operative processes, the acceptability of legislative receptiveness and better-quality policy employment will drop by the wayside. The lack of sufficient means for bodies to manage immoral comportment remains a key difficulty in South Africa (United Nations Development Programme, 2001).

Given different tests facing the administration due to the international predicament, community leaders are anticipated to display amplified devotion to community sector morals. It may be submitted that some of the ideologies controlling management in this situation must comprise community concern instead of egocentricity which is a powerful strength in aiding people. This necessitates a perfect knowledge of one's morals. Community leaders do not merely necessitate understanding; nonetheless, the capability to address tests and difficulties that incessantly demand re-description creates public concern. Moreover, a code of integrity ought to supplement the public service code of behaviour to strengthen public concern intentions, like devotion to the standards of social equality, justice, approachability and brilliance in public service provision. Lastly, there ought to be a similarity among the public leader's integrity, expert code and the public service moral code in following public concern (Clapper, 1999).

These values accentuate that ethical leadership is the basis for establishing indispensable services to populations who rely not simply on the regime but the subjects of the regime. This imposes the conception of a public sector atmosphere that favors neutrality, responsibility, answerability and reliability. The non-existence, depletion of public means, misrepresenting plan attainments, and wastefulness might lead to public service unsteadiness.

This eventually affects governmental, communal and fiscal improvement on the surface of the worldwide crunch.

3.3.6 Strategies to promote ethical leadership in the South African public service

Dorosamy (2010) outlines that the South African administration employed several inventiveness to stimulate virtuous control in its commitment to better frankness, clearness and responsibility. This commitment includes controlling unethical conduct based on an ethical framework. Moreover, Mashilo and Selelo (2020) posit that well-established legislation is in place to curb continuous poor governance emanating from the absence of moral submission in local government. The abundance of legislation needs simply an administrative drive to bite and attends to mischievous behaviour by management in the regime. Matsiliza (2013) argues that administration bureaucrats worldwide must support integrity in policymaking when carrying out their functions and accountabilities in organisations revealed by the organisations' well-explained value systems. In addition, Matsiliza (2013) mentions that the public expects the regime to devise ways to promote a virtuous value that will re-establish societies' reliance on the government. Below are some of the legislative ways to prevent unethical behaviour in municipalities.

3.3.6.1 The Constitution of the Republic of South Africa, Act 108 of 1996

Section 195 (1), Chapter 10 of the Constitution suggests rudimentary ideals and ideologies oversee public administration and make it receptive to the tenets of egalitarianism. The Constitution plays a vital part in revivifying morals in public service bodies, and section 195(a) mentions that "a high standard of professional ethics must be promoted and maintained." Public bureaucrats are anticipated to firmly stick to the highest degree of the state to

successfully and competently provide services to all inhabitants. As a result, this clause is obligatory for every public servant to follow in the execution of their duties (Mashilo & Selelo, 2020).

3.3.6.2 The Public Service Act, 103 of 1994

This law affords the society and state of the Republic's public service the regulation of the conditions of employment, terms of office, correction, superannuation and expulsion of associates of the public service, and related kinds of stuff. The White Paper on the Transformation of Public Service Delivery (South Africa, 1997) highlights the government's revolution significance which regards putting people first (amongst other things), termed 'Batho Pele' in Sesotho. This White Paper discusses transfiguring service delivery to meet elementary requirements while rectifying historical disparities. The transformation must ensure a change in institutions or people. The White Paper (Batho Pele) describes placing the ideologies into practice, specifically concerning the regime's three spheres and the broader public sector.

Ngidi and Dorasamy (2014) imply that Batho Pele values are key in safeguarding operative public service delivery and exemplifying how the activities of public administrators might be delimited. These moralities necessitate that clientele be asked; obtain services conforming with established criteria; have admittance to information; be handled with politeness; be enlightened no matter what; have their difficulties resolved instantaneously, obtain an explanation wherever expected and obtain excellent worth for their cash.

3.3.6.3 Municipal Finance Management Act, 56 of 2003

The Municipal Finance Management Act, 56 of 2003, intends to secure comprehensive and maintainable administration of the fiscal matters of metropolises and other bodies in the local section of the regime. The aim is to institute capital customs and values for the local part of the administration and to offer substances linked therewith.

3.3.6.4 Prevention and Combating of Corrupt Activities Act, 12 of 2004

The Act was presented to offer for the consolidation of procedures to thwart and battle dishonesty and fraudulent deeds. The Act insists on the provision of:

- Probing processes in reverence of fraud and associated dishonest undertakings;
- The formation and confirmation of a list to place firm limitations on individuals and corporations condemned of shady actions involving bids and deals;
- Assigning a burden on particular individuals occupying an occupation of power to account for certain immoral dealings; and
- Extraterritorial dominion in reverence of the wrongdoing of exploitation and transgressions linked to fraudulent undertakings and substances.

3.3.6.5 Promotion of Access to Information Act, 2 of 2000

The Promotion of Access to Information Act, 2 of 2000, offers effect to section 32 of the Constitution. It affords that everybody has the right to admittance data kept by the Government, including info held on to by different individuals, when such confidentially kept material is mandatory for the use and safeguard of privileges. Furthermore, the Promotion to access to

information intentions emphasises the prominence of admittance to data in an autonomous civilisation by promoting transparency and answerability. The promotion of access to information ensures this by the necessitating public (government) and private (non-government) organisations to make equally a handbook and a record concerning measures for others to admittance data. Promoting access to information likewise restricts the forms of data that can be retrieved.

3.3.6.6 Protected Disclosures Act, 26 of 2000

This Act provides processes in relationships in which workers in equally the private and the public segment might divulge evidence concerning dishonest or crooked comportment by their companies or other workforces. The Act offers defense of personnel who make a revelation and affords for materials associated therewith.

3.3.6.7 Public Financial Management Act, 56 of 2003

The Public Financial Management Act aims to regulate monetary supervision in national and regional administrations. The Public Financial Management Act also guarantees that wholly those administrations' income, disbursement, properties and obligations are managed proficiently and meritoriously; it affords for the accountabilities of individuals assigned with fiscal supervision in those administrations and affords materials linked therewith.

3.3.6.8 Promotion of Administrative Justice Act, 3 of 2000

The Promotion of Administrative Justice Act, 3 of 2000 gives effect to the right to managerial act that is legitimate, rational and procedurally impartial and to the right to printed explanations for managerial acts as intended in section 33 of the Constitution. The Promotion Administrative Justice Act aims to create management efficient and responsible to individuals for its activities.

In conjunction with the Constitution, it incorporates the Batho Pele Philosophies and indorses South African inhabitants' right to unprejudiced government. Section 33 of the Constitution safeguards that folks can request printed explanations when governmental deed troubles them.

3.3.6.9 National Anti-Corruption Forum

The National Anti-Corruption Forum comprises three subdivisions: civil, business and government. Each segment is epitomised by 10 participants chosen by their particular electorates. The national anti-corruption forum was formed to fight and foil bribery, form reliability, and promote responsiveness. It was presented in Cape Town, South Africa, on 15 June 2001. The forum is committed to adding to the formation of a nationwide agreement over the synchronisation of sectoral approaches against fraud; recommending to the administration on countrywide creativities on the employment of tactics to fight bribery; distribution of info and unsurpassed practice on sectoral anti-corruption effort and guiding segments on the enhancement of sectoral anti-corruption plans.

3.3.6.10 Human Rights Commission

In relation to section 184 of the Constitution, the Human Rights Commission must support principled demeanour by checking and evaluating the adherence to rights in South Africa. The commission can necessitate pertinent public structures to afford it with data on the processes engaged in realising the rights detailed in the Bill of Rights (Du Toit, Van der Waladt, Bayat & Chemings, 1998).

3.3.6.11 King IV

The draft King IV description overtly remarks that its intentions comprise:

“... promote good corporate governance as integral to running a business or enterprise and delivering benefits such as ... an ethical culture ... present good corporate governance as concerned with not only structure and process but also an ethical consciousness and behaviour” (Draft King IV, 2016; p.2).

King IV develop each of the philosophies of responsibility, answerability, equality, and transparency in relationships to approach the major body of an establishment that ought to demeanour itself to influence ethical leadership. It postulates that;

Responsibility: The governing body should assume ultimate responsibility for the organisation, as well as the protection of resources: financial, manufactured, human, social and relational, and intellectual and natural capitals.

Accountability: The governing body should be held responsible for its decisions and actions by stakeholders. Accountability follows from the assumption or designation of responsibility. Governance structures and arrangements should connect responsibility and accountability. Accountability cannot be delegated or abdicated and should be communicated clearly.

Fairness: The governing body should ensure that it balances in its decisions the legitimate and reasonable needs, interests and expectations of material stakeholders of the organisation in the best interests of the organisation.

Transparency: The governing body should ensure that reports and disclosures enable stakeholders to make an informed assessment of performance, including the impact of the organisation’s activities and its ability to sustain value creation” (Draft King IV, 2016; p.3-4).

3.3.6.12 Anti-corruption capacity requirements

In January 2002, Cabinet sanctioned that, as a measure of implementing the Public Service Anti-Corruption Strategy, the least anti-corruption capability need be created in each section and community units falling in the dominion of departments. Strategies on arrangements to house the least functions, countrywide roles regarding synchronisation and divulging on dishonesty in

departments, an execution plan and execution backing to departments were to be provided.

3.3.6.13 Public Service Code of Conduct

The purpose of the Act is to offer real influence to the applicable constitutional provisions linked to public service. Each staff are anticipated to conform to the Code of Conduct ('the Code'). The Code is a controller to personnel concerning what is anticipated of them from a moral understanding point, equally in their demeanour and affiliation with others. Submission to the Code can be anticipated to improve effectiveness and aid in guaranteeing sureness in public service.

3.3.6.14 National anti-corruption hotline

The National Anti-Corruption Hotline was launched in September 2004. It permits individuals to disclose duplicitous deeds in the public sector via a central toll-free hotline. This is a creativity of the Public Service Commission, an administration body accountable for checking and appraising the society and management of public service.

3.3.6.15 The Public Service Commission

The Public Service Commission develops its decree from sections 195 and 196 of the Constitution. It is authorised and sanctioned to probe, observe and assess the society and management of the public service. This directive also involves the assessment of accomplishments or dearth thereof of regime programmes. It is further responsible for promoting processes that will guarantee operative and effectual performance inside the public service and stimulate beliefs and ideologies of public administration as established in the Constitution, in the public service.

3.3.6.16 The Independent Complaints Directorate

The Independent Complaints Directorate is an autonomous apparatus formed to guarantee that monitoring in our republic happens inside human rights guidelines and that constables who fail to defend the rule of law are answerable for their activities.

3.3.6.17 The Auditor-General

As per Section 48 of the Constitution, the office of the Auditor-General of South Africa must check and account for accounts, financial statements and financial management of each regime branch in each section of administration (Dassah, 2018). In its aptitude, the Auditor-General office has an inspection function in handling public capital and elevating transparency and answerability in the public segment (Mashilo & Selelo, 2020).

3.3.6.18 The Public Protector

An alternative name for the public defender is a watchdog. The public defender shields inhabitants from governmental excesses. The personnel investigate grievances from the communal and might start an inquiry if they are practical reasons that there could have been exploitation of influence in some executive department. The public defender reports straight to the Legislature on discoveries. There is a public protector in each province who has the same power as the national public protector. The authority and function of the public protector are listed in sections 182 and 183 of the Constitution, furthermore in the Public Protector Act (23 of 1994). The Constitution list the public defender's basic roles as to probe every demeanour in state-run matters or the public management in every segment of administration that is purported to be wrong or to end in some unseemliness or predisposition, as well as to disclose every demeanour and to take suitable corrective feat (Moeti, 2014).

3.3.6.19 The Public Accounts Committee

Moeti (2014) asserts that the public accounts committee is a permanent commission of Parliament, commonly mentioned as the Standing Committee of Parliament. The author argues that most of Parliament's work is carried out by committees. This signifies that the assembly re-forms itself into reduced clusters. These groups are apportioned diverse errands, essentially regarding the checking of the decision-making power. Accordingly, the groups boost Parliamentary productivity and usefulness. They permit widespread exploration of matters, surge members' input in Legislative subjects and afford an environment for a community view on particular matters. The public Accounts Committee is one of several such groups that appear as a key institution assigned with ensuring answerability in regime performance and the right demeanour. It is an overseer for Parliament on ways the policymaking devotes the cash apportioned to it. After the Auditor-General scrutinises the statement to scrutinise recommendations and abnormalities, the group have the supremacy to subpoena chiefs of departments to account for how they used public funds. The group may then endorse a fitting remedial deed to Assembly.

3.3.6.20 Prevention of Organised Crime Act, 121 of 1998

The prevention of Organised Crime Act is the body that pursues to rescue any trends related to structured criminality. Similarly, the Act aims to disseminate tactics to thwart cash laundering systems, collective actions and any structured lawbreaking that could rise (Govender, 2015). In addition, Goga (2014) lengthens this more to mention that the superiority of this Act is to address three groupings of felonies: organised misconduct, prohibited undertakings and currency laundering systems.

3.4 FACTORS INFLUENCING UNETHICAL CONDUCT IN THE SOUTH AFRICAN PUBLIC SECTOR

Despite having an extensive variety of decrees and protocols behind the South African moral administration structure, unscrupulous practices remain to pestilence the public sector. Schulz-Herzenberg (2009) outlines factors contributing to unethical conduct in the South African government. He mentions the rotating entrance between the administration and corporate, where public bureaucrats are hired into the private segment with the same business interests and had businesses pending before they worked in administration. He also states that past public administrators have better admittance to legislators and can exploit their administration associates to their advantage or commercial welfare once they resigned from the public workplace. A waiting time regulation would preclude exploitations by limiting private recruitment for one year.

There is a dearth of administrative determination to announce strong guidelines supervising the connection between the African National Congress party in administration and black economic empowerment businesses that bid for civil deals. Legislators tend to espouse a contracted elucidation of what establishes a 'conflict of interest'. Although there is a compromise that enticements, sweeteners and blackmail encompass a conflict of interest, persons holding ranks of influence are less accommodating of discrimination, partiality and misappropriation of communal assets, likewise establishing a conflict of interest. A nonexistence of unanimity concerning what institutes the least ideals of moral comportment for communal bureaucrats adds to numerous actions that are virtuously uncertain about continuing lawful. Individuals in authority will discharge scandalous writing for being exactly that.

Therefore, non-compliance by public officials occurs due to the following:

- Indecisive rules and careless checking and oversight;

- Scarce corrective actions to admonish folks who dismiss their obligation to continue openly liable; and
- Slight wide-ranging or pre-emptive checking of nominated administrators' disclosure systems.

Supervision depends on the value of communal admittance to data. Unless an approved grievance is lodged, there is the non-existence of a reasonable motive to examine a communal administrator's interests. Great gauge dissimilarities through community bodies in the inhabitants' ability to admittance disclosure archives suggest that authorising community disclosure by decree is no assurance that the community can admittance this data. Ambiguities in guidelines, like directive that necessitates community disclosure of donations beyond a definite worth, enforce no restrictions on the worth of the acknowledged handouts.

Mafunisa (2008) underlined numerous causes encouraging unscrupulous demeanour in the South African Administration. The author mentions the issue of role modelling – where top officials model unethical behaviour, which trickles down to the public servants. In the absenteeism of community administrators indoctrinating community service standards, there are no juniors exemplary for juniors to imitate. Frequently, conspiracy amongst political and governmental management increases further unscrupulous comportment. In addition, the non-existence of suitable learning and teaching in conscience is an issue. The administration is habitually criticised for failing to respond to community requirements. Such incompetence and ineptness are principally credited to a dearth of teaching and learning in principled demeanour that can inform community bureaucrats of the moral element of their effort.

3.5 LINKING ETHICAL LEADERSHIP AND ORGANISATIONAL COMMITMENT

Almandeel and Dawood (2019) mention that voluminous studies investigation was carried out to establish a correlation amongst the variable's ethical leadership, organisational commitment and employee's loyalty. Organisational commitment surmises that ethical leadership stimulates greater commitment between staff, particularly among individuals holding better moral norms. The rationale is that staff classify and benefit more united in the organisation by displaying creditable moral conduct (Yaqub, Mahmood, Nazim & Sohail, 2021). Staffs that greatly associate with their organisation are likely to follow the managers' behaviours and be more devoted towards realising their purpose and therefore have fewer plans to resign (DeConinck, 2014). Also, Wright, Hassan & Yuki (2014) mention that ethical leadership may surge organisational dedication and decrease the corrupt activities of juniors to help progress and improve business and workforces.

3.5.1 Linking ethical leadership and organisational commitment: The international literature perspective

Siegel (2013) piloted an investigation on ethical leadership and organisational commitment in the Canadian armed forces. The investigation investigated supposed supervisor ethical leadership as a prognosticator of organisational commitment in a Canadian armed forces sample. The research was conducted to establish the prognosticators and conclusions of ethical leadership behaviour on organisational commitment. Findings displayed that managers' ethical leadership has a direct and positive link with the commitment of teams; likewise, equally masculine and feminine managers demonstrated related ethical leadership behaviour.

Cemberci, Civelek and Gunel (2016) assessed the mediating role of the ethical climate on the correlation between ethical leadership and

organisational commitment in various businesses functioning in many areas in Istanbul. The conclusions indicated that a virtuous demeanour of a manager was not enough to stimulate organisational commitment save the manager ensuring a principled environment is formed. Teams employed in a business with moral organisational settings have a great standard of accountability equated to workers employed in corrupt atmospheres.

Celik, Dedeoglu and Inanir (2014) studied the link between ethical leadership, organisational commitment and hotel job satisfaction. A key purpose of this study was to uncover mediating part of the organisational commitment concerning ethical leadership and job satisfaction. Three hundred and seventy-one partakers employed in four-star and five-star hotels in Antalya participated in the investigation. The investigation findings indicated that ethical leadership positively impacts organisational commitment and job satisfaction. Moreover, organisational commitment has a limited moderator role concerning ethical leadership and job satisfaction.

An investigation conducted by Qianqian, Biyan, Qian, Sinian and Mengshi (2014) in China hotels assessed the influence of ethical leadership on employees' job behaviour and the partly moderating influence of job satisfaction and engagement. Findings of the outcome reveal that workers' work contentment and employment commitment show the influence of ethical leadership on employees' client-centred behaviour. Ethical leadership may create and encourage efficiency by raising employee work contentment and commitment, conferring an economic lead on businesses supporting the outside effects and improving client gratification. Furthermore, workers' employment commitment and being appreciated play a momentous part in refining equally workers' behaviour towards clientele and their work contentment. Conversely, researchers have rather paid slight consideration to employee engagement.

In Kedah (Malaysia), Ismail and bin- Daud (2014) piloted an investigation to determine the effect of ethical leadership on organisational commitment in schools. A cross-sectional investigation was done on three hundred and twenty-four secondary school educators. The results show that ethical leadership influences organisational commitment in schools. Accordingly, ethical leadership ought to be implemented and practised by school managers to advance the realisation of organisational commitment, thus convalescing school functioning.

Adeoye (2020) scrutinise the effect of ethical leadership and employee commitment on organisational efficiency in an educational setup by concentrating on non-teaching associates. The study design employed a descriptive survey, dispensing two hundred surveys. Only 181 (90.5%) were valid for the investigation. Three theories were examined, and results showed that a relationship between ethical leadership and organisational effectiveness exists. Also, ethical leadership affect employee commitment and attitude to work. Correspondingly, the investigation indicated that a substantial link between ethical leadership, employee commitment and organisational effectiveness exists. Ethical leadership is determined to be powerful in driving employee commitment and improving organisational effectiveness in a college setting. The investigation's recommendation (amongst others) was that college executives try incorporating ethical leadership as a pointer to aid in convalescing service excellence and strengthen workers' allegiance. Ethical leadership should be paramount in the institution to improve employee commitment to achieve organisational effectiveness.

In another study, Priya (2016) examined the impact of ethical leadership on employee commitment in a business employing co-integration and link

evaluation. Results indicate that their ethical leadership and employee commitment were inextricable, while managers inspire employees to loyalty and enhanced functioning. Similarly, Khuong and Dung (2015) explored the impact of ethical leadership and organisational impartiality on worker commitment in Vung Tau City, Vietnam. The practical outcomes indicate ethical leadership and ethics-based provisional rewards had an uninterrupted consequence on worker commitment—additionally, these elements, alongside organisational justness, implicitly pretentious worker engagement through worker dependence. Fairness, ethics and rewards are thus important in an organisation. These factors can enhance trust levels and encourage employees to engage with their jobs.

Furthermore, Neubert et al. (2013) established that ethical leadership inspires employee commitment and organisational behaviour. Managers are responsible for shaping employees' attitudes in their intermediary evaluation investigation of the college workforce and scholars.

Tosun and Ulusoy (2017) In a Turkish hospital explore organisational commitment among medics and nurses, as well as their contentment and the level of exhaustion, in a Turkish hospital. They established that as emotive dedication, normative commitment and technical attainment improved, whereas the continuance commitment degree increased, the occupational contentment degree decreased.

Yousef,2002; Maik, Waheed & Khalil-ur-Rehman (2010) posit that ethical leadership focuses on the workload, disputes on the job, and work pressure and are drastically linked to retaining associates inside the company. Zhu, Norman, Peng, Riggio and Sosik (2012) establish that ethical leadership improves the organisation's commitment to a greater level, particularly concerning the view and sense of safety amid the workforce due to

environmental instabilities. Alhyasat (2012) conclusions on employees in the Jordan Media Institution similarly showed that an environment of positive work ethos in an organisation results in an improved distinctive degree of responsibility.

Abuzaid (2018) evaluated the link connecting ethical leadership and organisational commitment in Jordan's banking sector. The main goal of the investigation was to observe the link connecting ethical leadership and its association with employee commitment. The research employed a numerical technique since the goal was to relate variables and forecast results. The investigation conclusion showed a positive and substantial correlation between ethical leadership and two organisational commitment factors: affective and normative commitment. In addition, findings showed no link concerning ethical leadership and continuance commitment.

Benevene et al. (2018) evaluated ethical leadership as an antecedent of employment contentment, affective organisational commitment and intention to stay among volunteers of a non-profit organisation. The investigation aim was to examine the influence of ethical leadership on volunteers' contentment, affective organisational commitment and intent to remain with a similar organisation; the part performed by employment contentment as an intercessor in the link concerning ethical leadership and volunteers', also concerning ethical leadership and affective commitment. A nameless survey was independently dispensed to a hundred and ninety-eight Italian volunteers of distinctive charity organisations. The outcomes confirmed the responsibility of contentment in the connections concerning the variables reviewed. Specifically, it was established that ethical leadership is linked with volunteers' intent to remain and their affective commitment.

3.5.2 Linking ethical leadership and organisational commitment: The African perspective

In Nigeria, Agha, Nwekpa and Eze (2017) investigated the effect of ethical leadership on organisational culture at a company. The adopted social research learning theory is employed to describe the main technique in which ethical leadership inspires its devotees. Primary data were collected through a survey managed by staff and clientele of the business reviewed. The outcomes showed a sturdily undesirable impact of integrity on the company's continuance commitment, nonetheless a strong positive effect of equal treatment on affective commitment. The effect is that the right ethical leadership contributed to the performance of employees who attempted to attain a bigger business stake. Ethical leadership improved employee commitment in the business workforce. Consequently, the investigation recommended that organisations adopt ethical leadership suiting all settings. Establishments would derive unsurpassed from the workforce's truthfulness.

Ouma, k'Aol and Sikalieh (2018) piloted an investigation to establish the influence of the psycho-emotive element of ethical leadership on employee commitment in high-ranking directors in 253 transport sector parastatals in Kenya. The research implemented the positivist investigation philosophy and a descriptive correlational research design. One hundred fifty-three 153 high-ranking directors participated in the research. Research data was managed with a self-administered survey. The investigation found that the psycho-emotive element of ethical leadership considerably influences employee commitment in executives. Therefore, the investigation determined that parastatal managers needed to contemplate implementing the facets of the psycho-emotive element of ethical leadership because it impacted parastatal leaders' commitment level. Aspects included building an attractive workplace environment, ensuring teams are honored to be linked with the employer, and having a strong belief in recognising and rewarding productive employees.

In the Democratic Republic of Congo, Mitonga-Monga and Cilliers (2016) studied perceived ethical leadership concerning workers' organisational commitment in a company. The findings indicated that ethical leadership views had an important effect on business loyalty levels. Likewise, findings indicated that ethical leadership forecasted workforces' affective, continuance, normative and general commitment. Findings increase fresh insight into commercial morals by presenting a positive view of ethical leadership by teams, which is vital to improving their business commitment.

Srinivasan, Desalew and Belayneh ((2020) studied the consequence of organisational culture on organisational commitment in educational staff at Arba Minch University, Arba Minch town, Ethiopia. The all-inclusive survey was intended as a descriptive and explanatory exploration. The key target of the research was to analyse the consequence of different organisational culture variables (involvement, consistency, mission and adaptability) on worker engagement from three main dimensions affective, continuance and normative. The basic discovery of the investigation was that the levels of cultural traits such as involvement, consistency and mission were little. In contrast, flexibility was average compared to the affective, continuance and normative commitments.

Lalitha and Aman (2017) conducted a case study on the correlation between top management ethical leadership and organisational engagement at the Ethiopian University in the Amhara region. The main intention of the investigation was to determine top management's ethical leadership and its relation to the employees' organisational commitment in the public universities of Ethiopia using an explanatory survey research design with quantitative methods. The outcome of the investigation shows that top management's ethical leadership has a statistically important impact on

employees' organisational engagement. Teams that view their principal executive as moral are more committed to the organisation than individuals who see their chief executive's supervision as corrupt.

3.6 DISCUSSION ON ORGANISATIONAL CULTURE

Falemu and Ojo (2013) argue that people spend most of their time within a business where they labour. As individuals are recruited in companies, principles, philosophies, anticipated conducts and processes are conversed to them for doing things in that organisation. Equally, as businesses shape their workforces' conduct, people should do similar to individual conduct. During the course, the employees gradually acknowledged positive fundamental stances and attitudes concerning the business. These eventually become the culture of the organisation.

In a business context, culture is important to society and the organisation (Wahyuningsih, Sudiro, Troena & Irwawanto, 2019). According to Singh (2012), the ethos has developed a *sine qua non* of prevailing believed, nevertheless its uncertainties. In English, 'ethos' originated from the unique Latin term 'culture' - the 'tilling of the ground'. Philosophy fairly somewhat that a business possesses; a culture in all the business exists (Mitic, Vukonjanski, Terek, Gligorovic & Zorić, 2016). Monga, Monga, Mahajan and Monga (2015) indicate that philosophy inside a business is seen as a huge influence, and the societal adhesive embraces business partners organised and spread to new workers, thus determining the functioning of the business and the workers' engagement.

A philosophy forms peculiarity from one organisation to the next. It sends a feeling of individuality to the associates, enables pledge to the organisation's objectives, improves the communal structure strength, decreases vagueness

and assists as a means to direct and configure workers' mindsets and behaviours (Sarhan, Harb, Shrafat & Alhusban, 2020). They further state that organisational culture can reflect the discrete ideals that reveal distinctive loyalty inside a business.

Organisational culture in the past few years has been an important theme in management and business research, owing to the consequence and possible influence on favorable results like engagement, reliability, commitment plan and job contentment (Bashayreh et al., 2016). They further mention numerous articles that have been devoted to organisational culture issues. Pihno (2014) states that organisational culture is regarded as a very intriguing and hitherto mysterious subject for management scientists, with more than four thousand six hundred journals exploring the topic since 1980. The predominant part of organisational culture in business and management literature is ascribed to the principle that these public characteristics may remain a key basis of the behaviour of organisations, groups and individuals (Hartnell et al., 2011).

Ahmed and Shafiq (2014) define culture as a mixture of standards, established viewpoints, communications and simplifications of conduct, which give way to people. The elementary notion of philosophy is derived from allotment culture developments founded during the correct provision of means. However, Schein (1990) sees culture as an assortment of several beliefs and behaviours, perhaps regarded direction to victory. According to Amofa and Ansah (2017), culture is communicated to workforces in several methods, like tales, ceremonies, signs and dialects. They further mention that distinctive corporations have diverse traditions of achieving things and implementation methods. Kumar (2016) mentions that culture forms proper operating relations and encourages moral interaction among personnel. The

author further argues that it aids personnel in making choices in circumstances where proper guidelines or policies do not exist.

According to Namdeo (2014), organisational culture is universal and influential. Moreover, it nevertheless influences the transformation or a certain obstacle to the organisation. He argues that to workers is also an adhesive that connects individuals to business; otherwise, that pushes workers far. Aina, Femi and Kolapo (2012) mention that organisational culture has no definition because an organisation's culture stems from undefined norms of behaviour that are thrilling, nevertheless restrained to the degree that their attributes might not remain knowingly seen by teams within the organisation. This is supported by Idowu (2017), who also mentions that organisational culture is a slippery concept to define concretely. Though no understanding exists in the literature regarding organisational culture, solitary experts contended that there is single unanimity, which is the statement that organisational culture possesses equally palpable and unpalpable characteristics (Sokro, 2012).

Serpa (2016) understands organisational culture as similar to the collective method of existence, discerning and succinctly performing united and synchronised ways among folks through give-and-take beliefs. Organisational culture is the set of communal standards, beliefs and norms that influence how employees think, feel and behave in the workplace (Agwu, 2013). Gathai, Ngugi, Waithaka, and Kamingi (2012) look at organisational culture in relation to management approaches and the prevailing ideals and views, equally cognisant and insensible, costume codes, and occupation names, among others, within businesses. Maseko (2017) views organisational culture as albeit corporation alignment regarding its inside shareholders, which creates the rudimentary guidelines regulating personnel's actions that are established and distributed in the business.

Thus, a company or organisation's culture consists of the values that determine the obligations and behaviours in the organisation.

Messner (2013) posits that organisational culture involves the collective, verbalised or unarticulated ideals, dogmas and deeds adding to a corporation's inimitable common and emotional atmosphere; it is the cement directing comportment and contours organisational judgement. Organisational culture gives the organisation its distinct character and ways of dealing with various challenges (Ndlovu, Ngirande & Setati, 2017).

Schein (2011) states that organisational culture refers to dualistic key components: basic steadiness and assimilation. The primary component, basic steadiness, signifies an established generally understood ideals and dogmata profound in the corporation, not effortlessly discernible whilst observing outward conducts and practices. These intensely apprehended ideals and views characterise individual and organisational culture after another and ascertain the corporation's uniqueness. Examples may be the confidence level in the institute's management, or the degree of dependency or impartiality teams are allowed. Schein (2011) distinguished the subsequent component, assimilation, like many conduct configurations, customs, conditions and ideals coalescing to shape the corporation's distinctiveness. Batugal (2019) indicates that organisational culture has a philosophical sway on distinctive teams, strictly since it is a mostly putative conventional of ideals relatively than just an unequivocal, scripted establishment of rubrics. Furthermore, organisational culture in the form of organisational values is spread continuously from member to member over teaching, tales and paradigms.

Organisational culture is classified among organisational-level elements prompting employee commitment and moral behaviour inside the

organisation, employees' feel of group affiliation, their functioning, independence and retaining (Kinicki & Kreitner, 2004; Khan & Rasli, 2015). Organisational commitment considerably affects folks' approaches, behaviours and perceptions in realising organisational ambitions and intentions.

Inside the organisation, the staff's conduct, besides being led with documentation, nonetheless long-run ideals and views emerges and are adopted by the teams as a standard procedure. Therefore, it may be delayed before these ideals and dogmata are treasured in the organisation (Maseko, 2017). Contiu, Gabor and Oltean (2012) contend that teams are cognisant of organisational culture, absorbing it in their office and bringing into line their proficient ambitions with the organisation's ambitions. These ideals, documentations, dogmata and moralities oversee the running practices and methods expended within the organisation (Sokro, 2012).

Yanti and Dahlan (2017) mention that an organisation with exceptional ideals widely indoctrinated in the workforce is bound to be an example for the workforce in implementing their everyday obligations. Accordingly, organisational culture might prompt and stimulate employee commitment within the organisation. The positive values of the organisation turn to form an essential foundation for forming the confidence of its associates. Yoel (2015) posits that organisational culture might act like a gauge, assisting in differentiating an organisation from each another's, grounded on workers' views concerning dogmata, customs, colleagues' compatibility, acknowledgement of tasks done, the backing of organisation and respect for individuals trepidations, the ground-breaking approach of implementation and equality in remunerations, as well as standards of behaviours and approaches motivating the organisations' job behaviour.

Hakim and Msi (2015) argue that upholding organisational culture values might enable the materialisation of larger engagement and boost organisational engagement and steadiness, likewise the behaviour of staff. Darmawan (2013) hypothesises that organisational culture is linked to organisational achievement. Through organisational culture, one can improve the behaviour, performance and goal-striving of both the employees and the organisation (Uha, 2010).

Organisational culture improves through customs, and rules are an indispensable basis of behaviour (Hogan & Coote, 2014). Organisational culture stipulates and signifies the usual views of a corporation's workforce influencing their behaviour (Ahmady, Nikooravesh & Mehrpour, 2016). Similarly, it is seen as a decisive element aimed at the achievement of every organisation (Levering, 2016). While organisational culture is more than just important in attaining organisational attainment, increasing a culture surpasses these elements (Arditi, Nayak & Damci, 2017).

Organisational culture is one determining feature in improving the achievement of organisational aims and intentions. However, corporate culture also affects the commitment of employees in the organisation (Nongo & Ikyanyon, 2012). It is one of the factors that develop an organisation strategically. It is emphasised that the organisation's philosophy, similar to individuals' beliefs, might be appealing in maximising the importance of people resources that may eventually be supervised for organisational achievement (Aina et al., 2012).

Robbins and Judge (2013) mention that the understanding of employees on organisational culture shapes organisational commitment. Moreover, the aforementioned writers note that to a greater extent, as new colleagues' consent to the fundamental standards, they are engaged, and the more it

impacts their behaviour. Equally, scientists have discovered a positive and substantial correlation between general organisational culture and organisational commitment. Organisational culture imparts an important work-related attitude: employee commitment (Namdeo, 2014).

3.6.1 Strategies for developing a culture

Robbins and Judge (2013) identify three methods by which philosophy might be formed. Firstly, originators employ and retain workers who ruminate and sense correspondingly. Secondly, they train and socialise the workers to their mindset and sentiment. Lastly, the founder's behaviour incites workforces to be associated with them and internalise their views, ideals and suppositions. Robbins and Judge (2013) undoubtedly integrate views on how organisations endure and convey organisational culture. Hence, assortment exercises, principal administration movements and socialisation approaches are the three powers that are imperative in supporting culture.

3.6.2 Stages for forming organisational culture

Szczepanska and Kosiorek (2017) outline different stages of organisational culture. Stage One entails articulating the ideologies of organisational culture. The strategic part is performed by the proprietor, organisation creator, or the supervision persons epitomising them. The elements that decide organisational culture at this phase are typically behavioural displays of stances, ideals, values and the organisation's vision.

Stage Two involves the growth of the organisational culture. It comprises examining what links individuals. It is imperative to form groups and internalise society. At this step, the core elements defining the organisational culture are cluster methods, comprising the teams' responses to the behaviour of other fellows inside the organisation. The outcome is a

transformation and adjustment of manners and behaviour. Currently, the organisation commences to separate itself discernibly from the rest within its setting, accelerating the consolidation of its organisational culture.

Stage Three regards the development of philosophy amalgamation, modification and stabilisation, along with an assessment of being behaviour. Now the prevailing features forming the organisational culture are interior procedures that result in the assimilation of the staff, from staffing to acclimatisation finally, the operating setting. The impact of the supervisors' team on the workforce, for example, by management approaches, organising teamwork, issuing directives, guidance, impetus, and conferring, has a fundamental function to work.

Stage Four is considered development. This implies the complete stabilisation of the organisational culture, sturdy interior mechanism, and attentiveness to supporting the unit, nonetheless similarly disinclination to transformation. The elements with the sturdiest inspiration on the organisational culture are strengthened behaviour configurations, benchmarks, and including artefacts established by cluster associates. Other influences are translucence in contact with the setting, which must embolden the workforce to double its determination to establish the community.

3.6.3 Types of culture

3.6.3.1 The culture clan

This type of culture fosters personal positioning in the workplace. Its importance is sharing job processes, teamwork and partaking in employment progressions and measures. Depending on the orientation, it is customarily participative, mostly incorporating managers and staff as an additional clan, promoting devotion and commitment (Cameron & Quinn, 1999).

Consequently, individuals will not experience any system of seclusion as long as folks observe stern observance to conform to the manager and rules. The superior is recognised as the frontrunner whose task is to guide and expedite apportioned responsibilities. Group administration is the emphasis. Simamora and Jerry (2013) and Ghorbanhosseini (2013) unearthed that in clique stereotypes, there is an astronomical point of admiration for relations practices and dealings and in persuasion associates' organisational commitment.

3.6.3.2 The adhocracy culture

An adhocracy culture is a form of organisational culture offering broader openings to its establishments to foster and cultivate inventiveness in the purview of the organisational objectives. Folks are invigorated to assume gambles enthusiastically, accede to transformations readily and be enthused to take complete management, henceforth obligating themselves to be ingenious and modern in resolving encounters (Aji, Hamid, Hassan & Rasdi, 2017). Inanlou and Ahn (2016) mention that, it has been established that adhocracy culture has an effect on teams' cognisant view and wits to take well-versed choices and to maintain a deep attentiveness of working setting. Harper (2015) state a related statement, therefore, adhocracy culture is interrelated to organisational commitment.

3.6.3.3 The hierarchy culture

In organisations, this culture category emphasises systems and procedures to simplify constancy in service provision. The hierarchy culture emphasises the inside tests, difficulties, firmness, certainty, and effectiveness (Aji et al., 2017). The functional means in the organisation are grounded on an official conduit of influence that synchronises and leads workflows transversely at each point (Shurbagi, 2014). Karimi (2016) detected that hierarchy culture furnishes workforces with the anticipated concentration to reach

implementation. Committed employees are the main drivers in harnessing organisational inputs to produce outputs.

The above information on culture forms affords awareness of how an arrangement functions; friction emerges and is solved among leaders and workforces. It has also described the relationship between co-workers seeking to achieve organisational goals (Ramachandran, Chong, & Ismail, 2011).

3.6.4 External factors forming organisational culture

According to Szczepanska and Kosiorekc (2017), external factors influence organisational culture. These factors relate to the development and growth of the organisation. Moreover, they mention that outside influences are linked to the organisation's expansion, targeting a premeditated, methodical modification in the mindsets, views and ideals of the teams to facilitate the organisation to adapt well to the quick-transforming peripheral milieu of new-fangled markets, guidelines, and know-how. External factors thus include i) a changing market; ii) political, legal, financial, technological and shared situations; iii) cumulative globalisation and flexibility; iv) changes in utilisation and spending behaviours and v) the lifestyle of groups.

Szczepanska and Kosiorekc (2017) also argue that dynamics interrelated to the development of the institute take into consideration the successes and situation of the establishment in the marketplace, inclinations in need, the latest marketplaces saturation, patrons' quality wishes (necessitating flexible organisational configurations suppleness), availability of money and competent workforces. Still, the outer situations impelling organisational culture commonly and targeting the situation are unswervingly linked to general philosophy, expressed as an agreed of standards, conducts, viewpoints and customs prevailing inside the populace of a self-determining

state. The effect of general philosophy on organisational culture is explained from two viewpoints, namely:

- Unrestricted from the effect of philosophy – acknowledging the formation of shared ideologies and organisational background and several kinds of demeanour, similar in contradiction to traditional restrictions; and
- Social positioning – conceding that the workforce's behaviour is subjugated by general philosophy essentially compared to the philosophy of the organisation falls under.

The viewpoint of humanity also affects the beliefs of teams. Whereas, linked to embracing ideals and traditional forms openly anywhere societies might be conscious of their combination, or in case they are oblivious of them (it relates to the understandings of beliefs and traditional outlines which are neither noted nor construed). Contrastingly, ideals are accepted circuitously by the organisation via its adherents who learnt them in the initial or ancillary socialisation development. This is exceptionally perceptible in the ideals disseminated by the supervision workforce.

Outstandingly, everyone inhabits different societies that form a clear culture, and the current connection of countless traditional occurrences affords material to people contributing to the proceedings. The organisational certainty is entrenched in a wider societal setting, after which the organisational standpoint consents the supposition that organisational values are somewhat predestined by race, business, and undertaking, comparatively interrelated to the organisational arrangement and mechanism methods, and; moderately exceptional merchandises of unique characters similar to the organisation's past. It means that organisational culture depends strongly on the social and cultural environment in which it functions and on the national culture in which it is rooted. The influence of national

culture on organisational culture is most visible in the communication within the organisation. This means the level of openness and formality, the leadership or the proximity/distance in the hierarchy, the level of the employees' participation in decisions, the care for the quality of interpersonal relations, the evaluation of individuals and groups, the organisational model (especially the level of the standardisation of work processes and skills) and ways of exercising control (Szczepanska & Kosiorekc, 2017).

In contemporary times, numerous organisations initiated or improved strategies, merchandise and methods to minimise the utilisation of resources to develop public and participant interactions. Organisations must undertake momentous traditional adjustments to fully retort to eco-friendly and societal trials. This denotes that the peripheral surroundings affecting organisational culture are contained in the distance future developments of collective progression, in ancient knowledge, effects of conviction and geographical environments.

3.6.5 Internal elements forming the culture of the organisation

Szczepanska and Kosiorekc (2017) also outline internal elements for forming organisational culture, as discussed below.

3.6.5.1 Function of organisation's founders in forming organisational culture

A principal aspect of forming organisational culture is the organisation initiator. They influence the workforce so that the greatest ideals pooled through themselves in a specified organisational culture result from their activities. The characteristics of the originator's encouragement of the organisational culture are associated with the concept and undertaking of the corporation. The concept defines the viewpoints and explains the firm's

outlook. Like the persona of the outlook that the organisation's associates desire to craft, the apparition fails to indicate the firm's objectives. The intentions to be accomplished are decided in the undertaking, which is a specific manifestation of the far-reaching plans and aspirations in linguistic access to the workforce and the organisation's setting. The undertaking is consequently redrafted of the concept in a strategy.

Philosophy forming the role of the assignment emanates from the point that it engrosses the outlook; details the focus of the activities established inside an organisation, necessitates the teams' combined efforts centred on collective tenets; focuses on planned aims. It develops a significance which is the core of in-house identification and supports the organisation's differentiation, solidifying the sentiment of uniqueness and the personnel's bonding with the organisation. The workers' effect on the organisational culture comprises a process of traditional discussions, procedures and subsequent realisation of a concession by the colleagues of the organisation unceasingly substance of the wanted and fitting components and qualities of the organisation frankly. Those measures, which are customarily surreptitious and unwitting, are central to a collective view of the organisation as an instrument for realising the unit's concern. They relate to the fundamentals of the organisation (the plan and objectives, processes to accomplish them, benchmarks for appraising the outcome, or techniques of adjusting the courses of its acts) and to the social assimilation of its associates. The position arguments for this incorporation are common linguistics, ideas and connotations, restrictions of the collection, ideologies of lamination, relational associations and a mutual dogma.

The mutual approval and compliance to the morals, principles, approaches and behaviour configurations will allow a constructive influence on the conventional features of the organisational culture reciprocally seen and

distributed by the workforce, making it sturdier. The non-existence of concession considering the mutual clarification of the essentials of the organisational culture is concerned, manifests in dissimilar feelings or understandings of the organisation's workforce, which might deter the manner of modelling the organisational culture. Consequently, it is indispensable to guarantee that the organisation's teams can acquire the principles, ideals, approaches, and behaviour outlines they can recognise.

3.6.5.2 Function of managers in forming organisational culture

For operations to be successful, the activities engaged by directors must be linked while targeting to produce reliable outcomes. This equally applies to management, explicitly a situation for indispensable modifications. The situation style, founded on the chosen tenets and type of the organisational arrangement, determines the boundaries and how the leaders impact the employees of an organisation, likewise their mindsets. The unique view of the leader, someone their juniors sense they can trust and converge their attentiveness, provides forte to their understandings and sentiments, beliefs and mindsets and a substantial impression on the workforce. Consequently, their behaviour, activities and arguments outline the look of the organisational culture in the brains of their assistants.

Supervisors impact the behaviour of the individuals within the organisation by making policies that define the way anticipated intriguing chances are, the extent of liberty the person must possess, ways of conducting themselves, converse and wear, and type activities offer predictions of a wage increase, and elevation or erstwhile rewards. Thus, business philosophy develops into an instrument of workers' supervision who, over human resource strategy, might encourage the associates of the organisations. Therefore, emphasises should be that beyond the assumptions held by leaders, their skills and qualities (including their styles and leadership strategies) profoundly impact

organisational culture. This influence can stay progressive and transformational – conveyancing indicators for results-focused and accommodating behaviours, generating and strengthening a beneficial philosophy. Nevertheless, this effect might otherwise stay undesirable and unreliable– tacitly necessitating unresponsive and assertive behaviours.

3.6.5.3 Function of workers in forming the culture of an organisation

Each organisational method is grounded on individuals who must implement the responsibilities basic to realising organisation objectives. Otherwise, suitable workforces possessing mandatory credentials, character qualities and talents are vital for the successful functioning of the organisation. Meanwhile, the individuals impact the objectives and responsibilities through influencing the setting within which their job is carried out or what know-how is selected, which requires that the workforces acquire the latest know-hows.

The being element is indispensable, besides being for realising the organisation's purposes, likewise, for following the definition of the organisation like a structure with a particular internal organisation, and aimed at the correct function of its sub-systems, including organisational structure. The workers' influence on the organisational culture is part of the procedure of social discussions and arrangement and therefore attaining a concession through the organisation associates on the substance of the anticipated and applicable, in their judgement, basics and characters of the organisation. Those preparations, which are customarily undisclosed and unwitting, are central to a mutual view of the organisation as an instrument for realising the importance of the unit. They pertain to the fundamentals of the organisation (for example, the approach and objectives, the procedures to accomplish them, the standards for assessing the outcomes, or the modes of tweaking the direction of actions) and the traditional incorporation of its associates. The orientation opinions for this incorporation are shared linguistic ideas and

connotations, the collection restrictions, the ideologies of stratification, relational relationships and a mutual philosophy.

The communal recognition and capitulation to the ideals, standards, stances and behaviour forms will have a progressive effect on the customary fundamentals of the organisational culture reciprocally alleged and communal by the workers, which will turn it sturdier. However, the non-existence of agreement concerning the shared explanation of the fundamentals of the organisational culture is concerned, manifests in diverse approaches or opinions of the workers that may hinder the process of shaping the organisational culture. So, it is essential to protect the organisation's workforce and absorb the morals, ideals, mindsets, and behaviour outlines with which they might pinpoint.

3.6.6 Levels of organisational culture

Scheppers and Reddy (2019) illustrate that culture in a company encompasses three stages. At the external stage are noticeable objects, everything an individual might understand, grasp and detect by viewing other associates inside the institute. At a more profound stage, ideals and viewpoints are communicated; these are neither recognisable but might be separated from how individuals clarify and validate their activities. At the central phase, certain ideals developed so intensely entrenched in a philosophy that conceivably is expressed as elementary suppositions.

3.6.6.1 External phase of organisational culture leading to organisational commitment

The outward phase of organisational culture includes the material setting, signs, language and palpable stuff. The corporeal setting involves individuals with dissimilar experiences by using all-encompassing linguistics. Initially, the

organisation focuses on the corporeal situation where staffs interrelate. An actual atmosphere promotes the contentment of the organisation's employees, which raises their emotive connexion to the organisation (George, 2009). Organisational affective commitment increases if the environment allows employees to feel good, work comfortably, and interact easily with others in an amiable setting. The prevailing philosophy of the organisation concerning teams is a durable investment inside the institute with eventual returns. Many researchers argue that continuous commitment is low compared to affective commitment in the organisation (Meyer & Allen, 1997). The rituals and ceremonials piloted by the organisation impact the level of relationship of teams to the organisation, and true description tales told to fresh teams embolden their affective commitment. Emotional attachment to the organisation is difficult to measure.

3.6.6.2 Espoused values of organisational culture that affect organisational commitment

Supported ideals display an organisation's specified ideals and rules that correlate meaningfully with a commitment to the organisation. Embraced ideals of organisational culture are connected with three directions in organisational commitment. Espoused ideals are legitimate ideals, some of which are obligatory to adopt and need to be applied by the manager of an organisation. The organisational leader sets the target for employees, emphasises achievements and allows time to relax, which increases commitment (Cooper 2003). The leadership offers distinctive possibilities for dissimilar circumstances and recognises the prospects and encounters likely to be experienced by the organisation. The execution of plans about organisational culture backs the commitment of employees. Management approaches and ideals diminution the hesitation of employees and embolden their commitment to the organisation (Whetten & Cameron, 2004). Recognising the dissimilarity amongst distinctive ideals and supported morals

is crucial for employees to align with the organisation's mission and approaches (Ferrando, 2010).

3.6.6.3 Basic assumptions of organisational culture that affect organisational commitment

An organisation's rudimentary suppositions and ideals are opinions, perceptions or convictions that make it difficult to leave because these exist on an insentient stage. An organisation's fundamental postulations and ideals applied in critical thinking through peripheral acclimatisation and inside incorporation cultivates employees' commitment (Schein, 1991). An engrained standard of rudimentary suppositions and beliefs concerning organisational stance aids in increasing an astronomical level of commitment of employees to the organisation (Fink, 1992).

The essential form of collective principles and suppositions builds employee commitment (McShane, 2006). Organisations can build employee trust using collective ideals between the workforces that determine organisational culture's elementary postulations and values. These aspects expand the enthusiasm and pledge of employees to the organisational goals (McShane, 2006).

According to Denison (1984), an effective organisational culture fosters a high-commitment setting that improves payoffs and organisational functioning. The functioning of an organisation within organisational commitment signifies optimised functioning (Petty, Beadles, Lowery, Chapman & Connel, 1995). A social appraisal allows the organisation to determine the aperture amid the existing and preferred ethos, which benefits the organisation in improving its promise (Schein, 1991). Philosophy is a primary segment of organisational procedures, founded on innumerable aspects such as morals, dialectal, sacraments, rituals and habits. Countless varieties of organisations have embraced diverse forms of cultures.

Nevertheless, each organisational culture is attuned to the three levels of organisational culture.

3.6.7 Dimensions of organisational culture

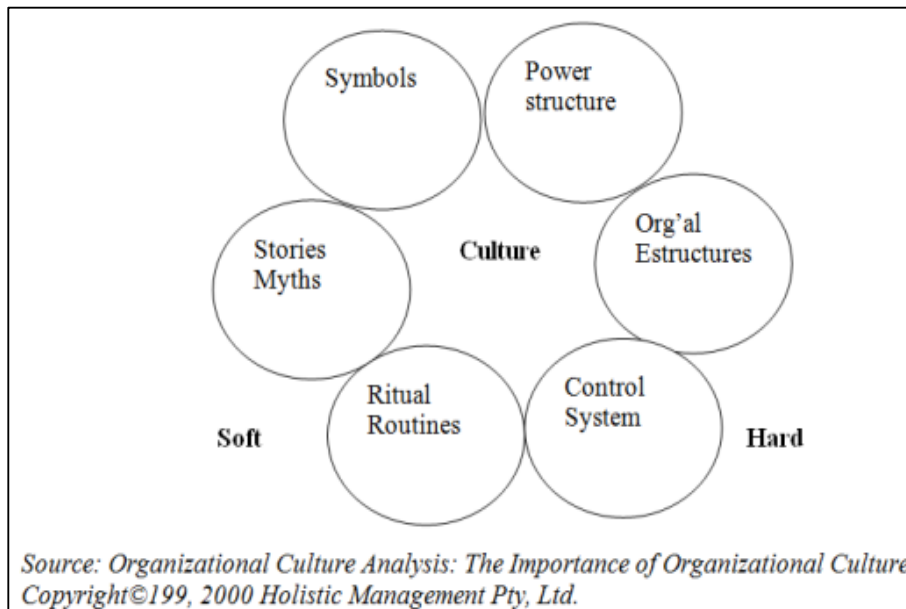
Hofstede (1980) expended data grouped from IBM teams from over 50 nations and organised organisational culture into four proportions:

- Authority gap – the amount to which workforces and supervisors have a detached connection, both official and casual;
- Uniqueness – the amount to that individuals might differentiate among the significance of the organisation and egocentricity;
- Vagueness circumvention – the amount to that populace are keen to diminish the ambiguity and be understanding of indistinctness; and
- Maleness – the amount to that achievement is defined as drive, encounter and rudeness, slightly more than helpful and advancement.

3.6.8 Conceptualisation of the culture of organisations

According to Shahzad, Lugman, Khan and Shabbir (2012), the conceptualisation of the organisational culture varies on the measure of two dissipations, the procedure-oriented approach and the arrangement methodology. In this methodology, statistics, using quantitative methods, are used to gauge the philosophy of an institute (Shahzad et al., 2012). Among the very important widespread conceptualisations of philosophy can be understood using the onion design. Organisational culture is described as an onion composed of distinctive strata. Nevertheless, standards and beliefs are the furthestmost imperative facets of organisational culture. One can consider several traditional symbols, artefacts and outlines of the workforce's behaviour.

Figure 2.1: The onion Designs of organisational culture



3.6.9 Importance of organisational culture within the organisation

Arifin (2015) argues that organisational culture determines organisational conduct considerably above instructions from higher supervision and might impact the realisation of approaches if they contradict the organisation's philosophy. This highlights the influence of organisational culture on an organisation's functions. Organisational culture ascertains the procedures inside which associates of the organisation communicate and discern what is needed of them in different situations (Taurisa & Ratnawati, 2012). Strict procedures besides regulator tools are infrequently essential as organisational culture perform like an inside regulator gauge that manages the workforce's efforts (Kalaw, 2014). Organisational culture fragmentation (little consensus between employees' values) or organisational culture differentiation (certain segments of the organisation only encompass organisational tenets) affect the usefulness and effectiveness of the organisation (Maseko, 2017).

Divyarajaram (2014) argues that organisational culture is imperative in fostering a rule of deportment for personnel. It enables inspiration through acknowledgement and stimulates self-assurance and performances like monitoring employees' views and movements. Organisational culture (stimulates workers' mindsets and conducts as directed by its principles, rules and suppositions (Nayak & Barik, 2013). Executive resolutions concerning structural plans, which comprise the understood directions and expectancies of organisational conduct, outline the philosophy of the establishment (Nayak & Barik, 2013). The institute's philosophy outlines and synchronises worker conduct to embolden vow to achieve executive aims (Aryasri & Aijaz, 2013).

Ahmed and Shafiq (2014) list the functions of organisational culture as affording an awareness of associates' distinctiveness, refining associates' enthusiasm, fortifying executive tenets and influencing comportment by a regulator instrument. An organisational culture demonstrated in its associates' views, suppositions, principles, stances, and deeds is a treasured foundation of a corporation's economic lead. Odiakaose (2018) indicates that organisational culture is not solely aimed at the economic lead; it has developed as a pre-requisite for managerial achievement, permitting enterprises to entice and keep important teams. Organisational culture is the social glue that bonds teams organised, making them a sense segment of the institute and thus getting out the finest in them in relation to productivity and value in reaching managerial purposes.

It was determined that managerial viewpoints, employees' attitudes and significance systems whilst slice of organisational culture affect transformation administration (Onyango, 2014). Consequently, organisations should guarantee that they acquiescently back worker positions and a configuration of effort that supports transformation administration. This would

improve the company philosophy that maintains the commercial growth and affluence of the institute.

Odiakose (2018) mentions that an unblemished acceptance of organisational culture is central for all structural supervisors and organisers since it stimulates how their corporations respond to the vibrant encounters tackled by businesses.

Srinivasan et al. (2020) formulate the benefits of organisational culture as offering an established distinctiveness to the associates, such as allotment rules, ideals and respectable views, a feeling of inseparableness, incorporation and cooperation and facilitating a mutual and resilient pledge. Robbins and Judge (2013) list the organisational culture roles for the organisation and its employees. According to them, philosophy has a confined function; forms peculiarities amid an organisation and others; communicates an awareness of uniqueness for organisation associates; simplifies vow to rather greater than distinctive egocentricity; and increases the firmness of the community method by postulating ideals for what workforces must communicated and executes.

According to Bizuneh (2016), the collective drive that develops from a common ethos inclines to prompt robust pledges from everybody who accede to the philosophy like their possession. Thru emboldening a joint feel of distinctiveness and assurance, the ethos incites durable assimilation and teamwork in the memberships of an organisation. It structures behaviour in abetting associates and creates an appreciation of their settings. The organisational culture is a foundation of collective gist that clarifies why things transpire in the manner they happen. It succors organisational affiliates to conform to an anticipated type of behaviour. Ethos thus guarantees that each one reflects and acts in an agreed approach. It should be noted that

organisational culture is intangible and plays an important role in behavioural outcomes such as job satisfaction and commitment (Pawirosumarto, Sarjan & Gunawan, 2017; Soomro & Shah, 2019); organisations must take the impact of organisational culture on their employees' behaviours into consideration.

Furthermore, organisational culture influences how individuals sense their work, the degree of inspiration, assurance and resulting work happiness (Sokro, 2012). It might encourage workers to contribute their top aimed at organisational purposes, but besides might dampen or deflate workers by successive detrimental effects on the organisation's accomplishment (Alkailani & Athamneh, 2012). Organisational culture impacts operational set-ups since it encourages organisational conduct, including teams' impetus.

Falemu and Ojo (2013) state that organisational culture brings internal integration and coordination. It defines, among others, the means of interaction, thoughts, viewpoints, ideals and ambitions of the organisation and concludes the degree of development of the institute's commercial. Correspondingly could be expanded to improve structural efficiency. In relation to functioning, Falemu and Ojo (2013) argue that ethos might boost the degree of employee commitment and is significant to the realisation of an institute. However, definite forms of ethos might increase functioning above others. Enterprises that emphasise strategic supervisory apparatuses, like patrons, investors, workforces and management, outclass businesses without these social peculiarities. This is factual as the veracious form of employee commitment is promoted over the contentment of the teams. Deprived of assurance, organisational culture solitary cannot expressively improve implementation. Hence, employee commitment is critical for guaranteeing the prosperous realisation of administrative plans and plans and, consequently, boosting implementation.

Mubin, Vohra, Ijaz, Rafique and Hassan (2014) mention that organisational culture promotes healthy relationships among workers; it extracts the best out of each team member and brings all workers to a common platform. It also helps create a brand image that guides the workers and gives them a sense of direction. A strong organisational culture, therefore, shapes the team's behaviour, synchronises their management, constructs collective views, ensures employment assurance and organisational distinctiveness for the team, thwarts chaos inside the organisation, condenses exterior mechanisms and reduces contradiction, expenses and employment discontent (Azizollah, Abolghasem & Amin, 2016).

Also, Dyke-Ebirika and Barinua (2021) argue that organisational culture can decrease negative influences on organisational relationships by adopting and implementing more rewarding organisational culture patterns to bring about employee commitment.

In addition, Badu, Made and Sarayini (2018) suggest five roles of organisational culture: defining boundaries, creating differences among solitary organisations and others, sending mindsets of uniqueness for things larger than individual self-centeredness and encouraging steadiness of societal purposes. It assists in tying organisations organised by delivering criteria for what employees must input and perform and by taking the opinions and regulator instruments that direct and structure the behaviour of employees into account.

3.6.10 Factors determining the strength of organisational culture

Organisational culture is not artificial; however, a forceful trait in each organisation. While each organisation possesses philosophies, it is simply

cogent that selected organisational cultures are superior to others. The organisational culture may be strong or weak. The magnitude to which associates of an establishment implement the organisational culture dangles predominantly at the nature of philosophy that prevails inside the establishment (Bigliard, Dormio, Galati & Schiuma, 2012; Sokro, 2012). Mubin, Vohra, Rafique & Hassan (2014) mention two types of organisational culture: strong and weak.

Fajrin, Saragih and Indratjahjo (2018) list sturdy social features as i) associates of the organisation being fervent to the organisation and ii) a code of conduct that is clearly defined, understood, obeyed and implemented so that those who work together develop strong cohesion. The values adopted by the organisation are consistently existed and conveyed in daily behaviour by the society working for the establishment. Organisations offer distinctive recognition to organisational protagonists and thoroughly generate a variety of champion altitudes.

Philosophy might be robust or feebly grounded on the amount of workers' agreement with, dedication to and similarity with organisational ideals, standards, artefacts and observations. When additional members of an organisation concur at, widely share and persist, dedicated toward an established collective ideal and performs, the stronger the philosophy inclines to be. The widespread participation of the associates in measures, habits and processes creates the philosophy sturdier. A resilient philosophy has ideals and processes that are obeyed and communal by organisational memberships. It guides anything imperative and whatever desires to be completed in the unsurpassed concern of an organisation.

The amount that associates of an organisation approve of the organisational culture predominantly dangles upon the form of culture which predominates

in an organisation (Bigliard, Dormio, Galati & Schiuma,2012; Sokro, 2012). Madu (2012) states that a solid organisational culture signifies agreed principles and viewpoints pungently obeyed and distributed extensively in an organisation. Nonetheless, such a philosophy entails that the organisation performs other culture-specific contributions and is improbable to modify. This infers that within this system of philosophy, an organisation must implement grave action to encourage and increase its rules and ideals for its workforce. Ehteshamul, Massod and Muhammad (2011) posit that the power of organisational culture is proven by the extent of joint significance of doctrines, rules and tenets; the further worldwide the connotation communal amid the organisation's associates is, the sturdier the philosophy (Uddin, Luva & Hossian, 2013). Philosophies, where personnel's objectives remain associated with a corporation's purposes, are repeatedly understood to be effective (Karisen, 2011).

Reddy (2019) argues that a company with a strong culture exudes open communication and empowers workers' decision-making. In contrast, Mubin et al. (2014) refer to a strong organisational culture as one where workers adapt satisfactory, and reverence a company's guidelines and stick to its procedures. Hence in a philosophy, individuals relish functioning and consider each task as a different studying opportunity from which to acquire experience; furthermore, they accede to their functions and accountabilities enthusiastically.

Ashipaoloye (2014) states that a weak organisational culture signifies standards and theories not intensely and commonly communal in the institute. This suggests that distinct associates of the institute depend profoundly on individual ideologies, customs and morals. Organisations with feeble organisational cultures make few culture-specific ventures, and philosophies are unpredictable (Taurisa & Ratnawati, 2012). To direct the

comportment of their associates, corporations with feeble organisational cultures also depend strongly on procedures and policies compared to a collective acceptance of principles and viewpoints (Yeh & Chien, 2012), leading to a rigorous highlighting of guidelines and policies to which associates' conduct must be brought into line. Mubin et al. (2014) see weak organisational culture as an ethos where people consent to accountabilities due to the dread of seniors and punitive dogmata. The workers in such situations do things out of compulsion. They treat their organisation as a mere source of income and never become attached to it.

Moreover, Arrah, Caglar and Bayram (2018) contend that a strong culture is characterised by the acknowledgement of the significance of culture-based controls; a reverent and considerate situation; a group atmosphere; colleague supervised milieu; an internalised organisational culture; a constructive engagement of disagreement managing; joint atmosphere; a feeling of accountability and responsibility and approachable supervision.

3.7 DISCUSSION ON ORGANISATIONAL COMMITMENT

Research on organisational commitment has shown that it is an unprompted, gradual procedure which progresses within the interconnection of a person to the organisation (Al-Jabri & Ghazzawi, 2019). Devoted workforces will likely increase their performance and devote time to the institute (Niguse & Hirpesa, 2018).

Organisational commitment is a dynamism that connects a worker to a path of achievement pertinent to definite points (Aranki, Suifan & Sweis, 2019). Equally, dedicated workers developed into diligent workers and deeply energetic. Consequently, organisations with dedicated workforces are better efficient (Morrow, McElroy & Scheibe, 2012). Nearly all academics recognise

this theory as the strength of distinctive organisational propositions and identifications (Stan, 2013). Organisational commitment is achieved after the corporations and workers develop shared importance in sustaining their functioning link (Tharikh, Ying & Saad, 2016). It remains essential since teams' aims and necessities must merge with an organisation's to achieve an unsurpassed workforce (Devece, Palacios-Marqués & Pilar Alguacil, 2016).

Similarly, Cohen (2013) mentions that workers are said to be dedicated to the establishment after their objectives coincide with that of a company; once they are keen to use determination in place of the institute and at the same time as they aspire to continue the link with the institute. Wong and Tong (2014) argue that workers' dedication to the company is further linked to their behaviour regarding other colleagues regarding confidence and unit association. Workers might probably develop moods of dedication to the organisation. According to Bisgin (2014), workers that are devoted to their organisation's performance, considering that they are associates of the organisation, increase both partial and measurable assistance of employees towards the organisation. Namdeo (2014) argues that inducing worker commitment largely depends on organisational culture.

Almandeel and Dawood (2019) describe organisational commitment as a policy-making result that academics have lately concentrated. All establishment needs a workforce with an ardor for the company's assignment and intentions. This workforce, during the absenteeism of a manager, will exemplify their institute in a manner boosting its standing. Organisations similarly require members of a team that are ardent to continue with the institute, as this develops deeply to shaping the continuousness of the establishment. Workforces are the lifeblood of all institutions, and their stance on the institute is important for its output and profitability (Daniel & Eze, 2016). Organisational commitment is an accepted display of the degree of

attachment the worker has reached to the organisation (Robbins & Judge, 2012). It is a psychosomatic contract that joins workforces to their institute and diminishes workers' resignation rate (Allen & Meyer, 1990). Organisational commitment is associated with resignations; workforces that have an extreme level of dedication to their companies are unlikely to resign, whereas a slightly dedicated workforce tends to have a great resignation percentage. Organisational commitment includes three aspects or attributes: influential commitment, continuance commitment and normative commitment (Allen & Meyer, 1990).

Workers' dedication is a constant fear for the company's security, accomplishment and expansion. This has steered organisations to pay attention to improving human assets to produce extra with fewer ventures. So, suppose employee commitment is their point of association with the tasks and targets of the establishment and the preparedness to continue within it. In that case, it goes along with that the companies must set out behaviours destined to assist in keeping a trained, gifted and devoted staff (Monga et al., 2015).

Dwivedi, Kuashik and Luxmi (2014) describe devotion as the development through which the objectives of an institute and individuals developed gradually assimilated or similar. Commitment to each employee is very important because a committed employee can deal with a more responsible job than employees who are not committed. Usually, committed employees will work optimally to devote attention, thought, energy and time to the job, thus doing as the company expects (Hadian, 2017).

Nongo and Ikyanyon (2012) mention that the sturdier a member's devotion to an organisation, the slightly more probable the being happens to resign. Organisational commitment is not exclusively caused by the inside dynamics

of the beings, although outward elements might instigate it. Three imperative variables possibly impacting organisational commitment are organisational culture, leadership behaviour and job satisfaction (Yanti & Dahlan, 2017). Nongo and Ikyanyon (2012) summarised the three defining characteristics of organisational commitment as a robust conviction in and approval of the organisation's targets and ideals, a disposition to exercise extensive determination in place of the organisation, and a solid need to sustain the relationship of the establishment.

In line with the social exchange viewpoint, workers' emotive connection to a corporation means they are strongly dedicated to weighing the advantages and disadvantages of quitting or resolving to leave (Kuo, 2013; Coetzee, Mitonga-Monga & Swart, 2014). Organisational commitment is a strategic element in the relationship between workers and businesses, offers interconnection, and encourages the workforce to deal with external pressures and respond to client requests (Zehir, Sehitoglu & Edgan, 2012; Kuo, 2013). Organisational commitment can be divided into exchange-based systems of inspiration and target-relevant approaches. Madsen, Miller and John (2005) mention that organisational commitment impacts workers' conduct and assertiveness, also in the nonexistence of extrinsic incentives. Workers who caught a sense of achievement and self-actualisation are mentally and enthusiastically dedicated to the business (Hansen et al., 2013).

3.7.1 Effects of organisational commitment

The level of employee commitment may be predisposed moreover clearly or adversely by the philosophy prevailing inside the organisation (Ramdhani et al., 2017). Ndlovu, Ngirande and Setati (2017) argue that dedicated workers might add to the business's total welfare. Among others, commitment increases structural efficiency, reduces the resignation rate and significantly makes staff function smoothly in situations where the setting is not favourable

and means are inadequate (Meyer & Allen, 1990; Shahid & Azhar, 2013). Dey, Kumar, and Kumar (2014) postulate that fostering organisational commitment midst workers is imperative since workforces that are devoted to their organisation will function well, remains for a while, come to be devoted and remain more industrious. Employee commitment remains vital as it could be employed to foresee functioning and nonattendance (Dordevic, 2004; Owoyemi, Oyelere, Elegbede & Ghajumo-Sheriff, 2011).

Similarly, Ozsahin, Zehir, Acar and Sudak (2013) state that teams with little organisational devotion display undesirable compartment, like late coming workplace and disinterestedness in their responsibilities. As a result, if personnel are devoted, they will arrive early and add strongly towards the organisation. Accordingly, if workforces lack devotion to their job, this may disturb organisational functioning destructively in fostering change and adapting to dynamic environments (Ozsahin et al., 2013).

Furthermore, Farooq and Zia (2013) believe that organisational dedication affects the association between a workforce affiliate and an organisation, besides if a worker remains by an organisation. Organisational culture also strongly impacts job and provision excellence and handles a pivotal part of an organisation. Moreover, folks devoted to an organisation are motivated to make further determinations to achieve organisational objectives that could contain workplace creativity (Geidam, Balwi, Othman, Abdulhamid, Sabo, Sule & Idriss, 2021).

3.7.2 Typology of organisational commitment

According to Mitonga-Mitonga and Cilliers (2016), Meyer et al. (1991) and Berberoglu (2018), organisational commitment is based on three components. These are affective commitment, normative commitment and continuance commitment.

Suntato and Setiadi (2021) describe affective commitment as an individual, positive emotional attitude towards an organisation. They also argue that workers with affective commitment are inclined to be extra entailed in numerous organisational accomplishments. Ahmad and Rainayee (2013) state that operationally, affective commitment may have three elements: single and organisational significance comparison characterises a worker's conviction and approval of organisational objectives and beliefs; an obsession to help an administration to achieve its objectives and a definite need to sustain structural affiliation out of choice. Furthermore, the authors point out that being fundamental in essence, affective commitment is further dynamic than other sorts of commitment (normative and continuance) as what might be attained by aspiration is unable to be realised by coercion.

In contrast, workers with normative commitment – those who may be oriented to chase higher wages – are inclined to pursue precise jobs. They are continuously searching for work and organisations which can afford them with better pay. Furthermore, normative commitment is the level workers feel ethically devoted to remaining within a company (Adegbaye, Agboola & Buraimo, 2021). However, according to Suma, Leshu, Zeb-Obipi and Agada (2017) and Onu, Ankinlabi & Adegbola. (2018), this devotion comes from the goodness of a sense of indebtedness. This triggers a feeling of obligation and responsibility to the establishment. Moreover, Agada and Zeb-Obipi (2018) believe that this feeling of obligation could remain till workers sense that they have compensated the organisation.

Srinivasan, Desalew and Belayneh (2019) argue that continuous commitment grows from the workers' desires to remain with the company by reflecting and understanding the prices of exiting and the inclination to continue as a result of a non-transferable investment. According to Srinivasan et al. (2019), non-

preferable investments include retirement and relationship with other workers. In addition, they mention that continuance commitment comprises several years of employment and the unique benefits received by the workers from the company. Meyer and Allen (1997) posit that in continuance commitment, the worker considers the disadvantages of quitting the company and evades leaving. Whilst continuance commitment is not negative, it is regarded as a negative commitment type. Tamerand and Akyurek (2021) explain that, in continuance commitment, members do not want to leave the company as they avoid issues arising if they resign, not because they are loyal to the company.

Meyer and Allen (1991) stress that the three modules of organisational commitment are not jointly limited. Workers might be concurrently dedicated to affective, continuance, and normative commitments at diverse intensities. Employees might have dedication outlines that echo great or little intensities of all components. These dissimilar outlines might ultimately steer to the dissimilar conclusion on workstation conduct and affected by countless influences, some of these being organisational culture (Agwu, 2013).

3.7.3 Factors affecting organisational commitment

Fajrin (2018) outlines several factors affecting commitment. These are described below.

3.7.3.1 Personal Characteristics

People who have certain personality traits, such as being meticulous, extroverted and constructive, have a habit of being more dedicated. Likewise, more team-focused people who allocate cluster objectives to their objectives and unselfish folks are inclined to stay further dedicated. Other factors also affect commitment, such as:

- **Age and tenure:** These are certainly linked to organisational dedication. Regarding the level of schooling, the greater the anticipations that might not be provided, the lower loyalty is.
- **Gender:** Females commonly encounter bigger encounters in realising career success, consequential in greater devotion.
- **Marital status:** Joined in holy matrimony, people are closely linked to an organisation.
- **Job involvement level:** Sole job participation is certainly associated with organisational commitment.

3.7.3.2 Situational influence

Communal ideals in the workplace are a key element of joint connexion. Excellence, invention, collaboration, partaking and dependence tenets will make it simple for personnel to ration and form associations. If the member trusts that the worth of their organisation is related to the superiority of the service product, the teams will participate in behaviour which adds to that idea. Organisational fairness includes fairness regarding; equality of supply distribution, the management procedure, and the maintenance of interpersonal relationships.

Where work characteristics are concerned, meaningful work, autonomy and feedback are important in the internal organisational labour philosophy. The precise features of employment increase reliableness also bond to the organisation. Organisational assistance has an indisputable relationship with organisational commitment. This affiliation is outlined as the level to which associates identify that organisations provide inspiration and veneration, acknowledge the assistance and thus appreciate folks in their effort. This implies that the organisation values its workers' lives and individual well-

being and acknowledges their input. If this happens, the teams will turn out to be devoted.

3.7.3.3 Positional influence

A longer period of employment will commit members/employees further, especially when accompanied by prospects for associates to agree to stimulate responsibilities and to have more independence and advanced advancement chances. Moreover, individual venture breaks of thoughts, vigor and period surge, societal associations are further significant, and admittance to novel occupation info declines. Regarding the level of effort, numerous research remark on socioeconomic standing as a forecaster of the sturdiest dedication. Great prominence, as well as being actively involved, tend to enhance the organisational culture.

3.7.4 Linking organisational culture and organisational commitment

Extensive studies undertaken within service and management sectors have proved that organisational culture is pointedly correlated to organisational commitment (Martin, 2010; Acar, 2013). This is supported by Acar (2012) and Brewer and Clippard (2002), who also mentions that countless investigations exploring the affiliation concerning organisational culture and organisational commitment show an incontrovertible bond between them. Voluminous scholars have detected that organisational culture can aid in improving workers' points of commitment to their organisations. Business philosophy influences the dedication of staff in the organisation, and the forte of organisational commitment correlates with the forte of business culture (Nongo & Ikyanyon, 2012). A robust company culture allows teams to comprehend the organisation's objectives, and as they labour toward organisational objectives, their devotion rises (Nongo & Ikyanyon, 2012).

Organisational culture has been acknowledged as a key force after the servant's prolonged existence (Desselle, Raja, Andrews & Lui, 2018). Company culture is a substantial instrument for refining organisational loyalty, and the improved modification amid detailed and seeming ideals improved organisational loyalty (Brewer & Clippard, 2002). Solitary research applied to the Turkish logistics industry surveyed 344 employees, and outcomes revealed a positive affiliation between organisational culture and organisational devotion (Acar, 2012). Shim, Jo, and Hoover's (2015) study involved 385 Korean police officers. The results show that generals who stayed dedicated to a set philosophy were further devoted to their organisations.

Organisational dedication has been articulated as a procedure of worker submission to the organisation. This submission is connected meticulously with the culture of supremacy and function uniqueness within the organisation. Organisational commitment has likewise been stated as members' apperception and internalisation of organisational standards and has been believed to be inclined by aid and accomplishment-focused philosophy (Mohan & Sharma, 2015). The 'supremacy and role culture' charts on the ranked and adhocracy philosophy form the competing values framework model, although the 'support and accomplishment culture' charts on the clan and market culture. Srinivasan, Getasew and Belayneh (2018) point out an establishment's momentous affiliation between organisational culture and employee commitment. The forte of an organisational culture indicates the development of employee commitment and can assist in enhancing their satisfaction level in the organisation.

Organisational culture characterises the exclusivity of an organisation and consequently reveals organisational personality. Then, an organisational culture which harmonises, complements and accommodates the

anticipations, welfares and wants of equally several affiliates of the organisation as attainable inclines to be regarded certainly by adherents of the organisation. Equally, an organisational culture not associated with the ambitions of associates of the organisation is perceived as undesirable and will consequently not be sustained (Niguse & Hirpesa, 2018).

Niguse and Hirpesa (2018) furthermore mention that the conception of an organisational culture regarded as constructive will prompt employee interest within the organisation; it will also allow the evolution of a feel of persona identity of organisational ideals and purposes, aspiration to involve and contribute vigorously inside the organisation, and stimulus to continue in the concern of the organisation. These are entirely displays of organisational dedication. Thus, organisational culture will influence organisational commitment.

Lim (2010) also described an important connection between organisational culture and elements of organisational commitment (affective commitment, continuance commitment and normative commitment). Therefore, there is a satisfactory indication in the literature backing the link between organisational culture and commitment.

Organisational culture concurs with organisational commitment (Pinho, Rodrigues & Dipp, 2014). Assuming workers are soundly familiar with the organisational culture, they pledge to the association's causes (Alvesson, 2013). The investigation has revealed that workforces that are content with the company culture are keen to undertake a substantial effort to realise organisational objectives (Sudan & Kumar, 2004; Kessuwan & Muenjohn, 2010; Mitic, Vukonjanski, Terek, Gligorovic & Zorić, 2016). Organisational commitment goes hand in hand with organisational culture, and they equally envisage how an organisation will work (Shahid & Azhar, 2013).

Organisational culture and organisational commitment add meaning to the success of some organisations (Black, 2004; Pinho, Rodrigues & Dipp, 2014). Analysis has extensively revealed exactly how exceptionally, and meaningfully organisational culture and dedication can increase the accomplishment and competitiveness of organisations (Meyer & Allen, 1990; Kessuwan & Muenjohn, 2010; Shahid & Azhar, 2013; Mitic, Vukonjanski, Terek, Gligorovic & Zorić, 2016). This is because loyal forces were established to display invention, are contented with their operational settings and enjoy the higher performance, and these companies have a lower employee turnover (Shahid & Azhar, 2013).

Dwivedi et al. (2014) and Manetje and Martins (2009) trust a constructive affiliation amid organisational philosophy and dedication. Notable researchers in the area of organisational culture and commitment (Lok & Crawford, 2004; Silverthorne, 2004; Ahmed Shah, Memon & Phulphoto, 2012; Austen & Zacny, 2015) have long established a constructive connection between organisational culture and commitment and established that servants' performance and dedication were pretentious completely by organisational culture.

However, some research points out no significant association between organisational culture and employee commitment. According to an analysis led by Williams, Rondeau and Francescutti (2007), and Nongo and Ikyanyon (2012), culture substantially and significantly affects employee commitment. However, organisations must try to maintain consistent integration of culture.

3.7.5 Linking organisational culture and organisational commitment: International literature perspective

Firuzjavaeyan, Firuzjavaeyan and Sadeghi (2015) surveyed the impact of organisational culture and organisational commitment at Zahedan University of Medical Sciences. The investigation explored organisational culture's influence on educators' organisational commitment. The research indicated that segments of organisational culture are linked considerably with organisational commitment. Increasing organisational culture will lead to more extraordinary dedication among teachers.

Lok and Crawford (2001) maintained that sub-culture would define the behaviours or devotions of the workforces in organisations resulting from a robust philosophy. Also, it established that sub-cultures are related more intensely to organisational commitment than organisational culture. The conclusions demonstrate that ground-breaking and compassionate cultures have a constructive effect on organisational commitment. Nevertheless, bureaucratic culture impacts organisational commitment adversely.

Lok and Crawford (2004) assessed leadership behaviours in Hong Kong and Australia and established that ground-breaking and compassionate organisational culture negatively impacts organisational commitment and employment contentment. They establish important discrepancies among the two samples and that Australian partakers had greater mean marks on organisational culture, employment contentment and organisational commitment.

Another interesting study was undertaken by Al-Matari and Bin Omira (2015), who confirmed the interceding influence of organisational commitment on the association between organisational culture and organisational performance with a sample of public segment workforces in the Kingdom of Saudi Arabia.

The research discovered a partially intermediating influence of organisational commitment on the connection between organisational culture and performance. Likewise suggested a constructive and substantial relationship between organisational culture and organisational performance.

Aranki et al. (2019) studied the relationship between organisational culture and commitment. The key driver of the examination was to probe the connection between organisational culture and organisational commitment in information technology companies in Jordan. The investigation outcomes showed a positive and major affiliation between organisational culture and commitment. Centred on the outcomes, the researchers made some commendations, one of which IT corporations in Jordan must emphasise constructing an improved culture to realise more incredible stages of organisational commitment.

Yusuf (2020) conducted a study to analyse the effect of organisational rudiments of organisational culture on organisational commitment, employment contentment, and the trust of professors as workers in tertiary establishments. This analysis quantitatively studied universities in Serang Banten, Indonesia. The outcomes confirm that organisational culture positively influences organisational commitment, employment contentment, and lecturer trust in the university setting. The effect is that a virtuous and favorable organisational culture in tertiary establishments empowers organisational associates to form their reliability, competency, consistency and devotion towards the tertiary organisation. This state can arise due to the presence of a favorable organisational culture, which will embolden associates of the organisation to actualise constructive morals in the organisation, plus the ideals regarding conviction, like reliability, competency, dependability and devotion.

Austen and Zacny (2015) examined the connexion between organisational culture, public service motivation and organisational commitment in the public service segment. They established that there is a collective impact between public service motivation and organisational culture. They also found that organisational culture restrains the impact of public service motivation on organisational commitment. Also, Acar (2012) explored the rapport between organisational culture, leadership styles and organisational commitment in the Turkish logistics industry, establishing that staff belonging to their organisation's philosophy and consent to the organisations' goals are probable to be devoted to their organisation. In a similar vein, nonetheless a dissimilar arena (schooling), samples were taken from five universities in Turkey. Top, Oge, Atan & Gumus (2015) examined the association amid several elements, specifically authoritarian and servant management styles and nationwide philosophy, organisational commitment and subordinate reactions to feedback to the leaders' style. They established that the utmost significant liaison between these dynamics is the link between the national cultural reflection on leadership and organisational commitment.

Gokce, Guney and Katrinli (2014) scrutinised the influence of organisational culture on the liaison between perceptions of leadership style and commitment to the organisation by ascertaining how Turkish doctors perceived leadership behaviour at private hospitals. They then assessed the degree of organisational commitment. They proved a momentous constructive rapport between the perception of leadership style and doctors' organisational commitment level.

Zhu, Devos and Li (2011) surveyed the influence of organisational culture on dedication and established a substantial relation between the commitment of Chinese educators, their welfare and the organisational culture. Meyer, Hecht, Gill & Toplorytsky (2010) suggested a dependable outcome with the

erstwhile exploration. They established the liaison between the degree of affective commitment and preparedness to remain in the organisation centred on organisational culture.

Krajcsák (2018) studied the relationship between employee commitment and organisational culture using self-evaluation as an intermediary variable. It was established that the maximum points of affective commitment could be detected in the dynamic clan culture. This category of culture can be continuous in the durable period if the employees of an organisation have a high degree of self-image.

Yanti and Dahlan (2017) investigated the effects of organisational culture, leadership behaviour and job contentment on employee commitment. The research objective was to study the influence of organisational culture, leadership behaviour and job satisfaction on organisational commitment at the Technical Implementation Unit of the Education Office in Tangerang Regency, Java. The investigation outcomes illustrate that organisational culture influences job contentment and commitment. Although leadership behaviour influences job contentment and organisational commitment, job satisfaction directly influences commitment.

Hakim and Msi (2015) researched the influence of organisational culture on organisational commitment and performance in a hospital in the district of South Konawe in Southeast Sulawesi (Indonesia). The results show that organisational culture positively and significantly affects organisational commitment and employee performance. Likewise, it established that organisational commitment positively influenced employee performance and was a mediating variable between organisational culture and employee performance. These results denote that to develop employee performance, it is essential to promote organisational culture and organisational commitment.

Khan and Rashid (2012) indicate that organisational culture significantly affects organisational commitment. In contrast, Abbas and Somaye (2012) state that organisational culture has a positive relationship with organisational commitment; however, the effect of bureaucratic organisational culture on organisational commitment is small. Research by Asghar, Mojtaba and Sadeghi (2015), Ghader and Afkhami (2014), Habib, Aslam, Hussain, Yasmeen and Ibrahim (2014) and Coffey, Trew and Trigunarsyah (2012) proves that organisational culture has a positive attitude and behaviour towards employee commitment.

Shoaib, Zainab, Maqsood and Sana (2013) researched the influence of organisational culture on organisational commitment in public and private organisations. The exploration investigated employee commitment's influence on culture, given the demographic variables of participants. The examination consulted three hundred and seventy-one participants in the investment segment, and outcomes show that clan culture was chosen by the participants, conceivably for the humble aim that it operates in a 'family-like' structure – focusing on interrelation and an employed caring situation, cluster devotion and reliability. It also indicated that clan culture, equated to the other forms of culture, had the utmost momentous connection to the three commitment dimensions in the investigation. Employing the demographic variable of masculinity, it was established that women were more interested in affective commitment in the organisation when equated to their masculine colleagues. In addition, no dissimilarity occurred for the continuance commitment, though men, when equated to women, were more prone to normative commitment.

3.7.6 Linking organisational culture and organisational commitment: African literature perspective

Falemu and Ojo (2013) studied organisational culture, employment contentment and commitment among Lagos-based construction workers. Managers in the Nigerian construction industry need to be made aware that organisational culture promotes employment contentment and employee commitment, which successively impacts performance. The preliminary fact to demonstrate that organisational culture promotes employment contentment and employee commitment is to observe if there is a connection between the three hypotheses. This was the drive of the research of Falemu and Ojo. The outcomes demonstrate a tangible link between organisational culture, employment contentment, and the devotion of construction workers. The connections affect significant organisational results in Nigerian building corporations concerning employment contentment, employee commitment, and the eventual functioning of the building businesses.

Okocha and Eletu (2016) piloted research on the impact of organisational culture and employee commitment in certain superstores in Port Harcourt. The conclusions exposed that organisational culture is expressively connected to employee commitment. Established on these discoveries, it was determined that organisational culture substantially impacts employee commitment. The investigation, consequently, suggested that superstores in Port Harcourt must reinforce their participation and adaptability behaviours to accomplish higher emotional and normative commitments amongst employees.

Amofa and Ansah's (2017) study investigated the relationship between organisational culture and organisational commitment in the Ghanaian banking business by international banks. The examination employed a

positivist study viewpoint and espoused a measurable method for collecting, understanding and evaluating the information. The discoveries confirm that the banks' organisational culture had a constructive rapport with affective, normative, and continuous commitment. The conclusions contributed to an improved comprehension of how company philosophies strongly influenced employee commitment.

Shurbagi (2014) analysed the association between organisational culture and organisational commitment in Libya's National Oil Corporation. The observed effects indicated that the relationship between organisational culture and organisational commitment was positive and significant. In contrast, the primary culture was a hierarchy, and the dominant organisational commitment was effective.

Agwu (2013) conducted a study on the degree of the connection between organisational culture and employee commitment in Bayelsa State Civil Service (southern Nigeria). Findings from the statistics exploration showed a substantial affiliation between organisational culture and employee commitment. Still, noteworthy variances were detected in the dedication of the staff of different sexes and ages who had served for different periods. The researchers, therefore, recommended the reinforcement of collaboration amid workforces, coaching and re-coaching of crews, development in the compensation scheme, expansion of interior communiqué ways and allowing workforces to participate in policymaking.

Bizuneh (2016) led an investigation into the effect of organisational commitment on employee commitment. The research explored the influence of four organisational culture characteristics on employee commitment: participation, reliability, adaptableness and mission in the Ethiopian Carriers Corporation. The results show that the four characters evaluating

organisational culture were all interrelated to employee commitment in the $r=0.530$ to $r=0.641$. Besides, adaptableness was the highest contributing organisational culture trait in extrapolating employee commitment, with a beta value of 386. In their downward order of standardised coefficients, mission, participation, and steadiness were the additional three organisational culture traits. However, consistency did not significantly affect employee commitment.

Srinivasan et al. (2019) analysed the influence of organisational culture on employee commitment within the faculties of Arba Minch University (Ethiopia). The fundamental goal of the analysis was to analyse the influence of various organisational variables (participation, steadiness, mission and adaptableness) on employee commitment from three key elements affective commitment, normative commitment, and continuance commitment. The social study was conducted amongst academic staff members on all five campuses using probability sampling. The main discovery of the research was that the level of culture characters (such as participation, steadiness and mission) was little; the adaptableness was average, and affective commitment, continuance commitment, and normative commitment were also average.

Lauture, Amewokunu, Sherrie and Lawson-Body (2012) examined the effect of culture on the organisational commitment of public-sector staff in Haiti to identify the association between cultural characteristics and its influence on employee commitment in the public sector. A positive view of organisational culture was determined to increase employee commitment. Accordingly, chief directors must be keen to anticipate the primary concern of the personnel and apply an organisational commitment that mostly emphasises dynamics like talent improvement, training and workforce improvement. These

elements add intensely to building the member's affective commitment. Unfortunately, the results only apply to the public sector of Haiti.

3.7.7 Linking organisational culture and organisational commitment: South African literature perspective

Manetje and Martins (2009) explored the affiliation between organisational culture and commitment amongst industrial motor workers in South Africa. They established an essential link between organisational culture and devotion exist. The outcomes recommend that entirely organisational culture elements have a constructive link with the workers' normative commitment, except for the existing achievement culture, the ideal power culture and the preferred support culture. However, the study exposes an adverse connection between organisational culture and normative commitment. In addition, Manetje and Martins (2009) also examined organisational culture's effect on organisational commitment. The outcomes advocate that organisational culture affects organisational commitment, and recommendations were made to implement organisational culture successfully and organisational commitment change initiatives.

Latchigadu (2016) studied the relationship between organisational culture and organisational commitment. The analysis exposed no significant link between organisational culture and organisational commitment. Conversely, there was a dissimilarity between the prevailing and ideal power culture, likewise the prevailing and ideal role dimensions.

Zhou (2017) studied the influence of organisational culture on organisational commitment and intent to leave between workers at carefully chosen wholesale businesses in the Western Cape, South Africa. The retail industry was selected because retail is one of the quick-expanding industries. Consequently, significant to comprehend the way businesses' intense

expansion is seen by their workforces. The theorised relations planned for the research concentrated on the rapport concerning organisational culture and commitment, the link between commitment and intent to leave and the bond between organisational culture and the plan to resign. The study findings expressively reveal a constructive rapport between organisational culture and dedication, and an adverse connexion was established amid organisational commitment and turnover.

Ndlovu, Ngirande and Setati (2017) investigated the link between organisational culture and organisational commitment at a higher education institute in South Africa. The study revealed that different cultural typologies bring about different levels of organisational commitment. Furthermore, support culture had a strong significant connection with normative and continuance commitment. This means that if the company displays a sense of care and support to its workforce, it will develop an obligatory sense of belonging and assist the company in attaining its goals.

In contrast, Naik (2012) conducted a study in a South African consulting firm. The overall objective of the investigation was to decide whether there is a relationship between organisational culture and organisational commitment in the consulting business. The results were analysed using Pearson's correlation analysis and showed no connection between organisational culture and organisational commitment in the consulting firm.

3.8 CONCLUSION

This section has studied the current and past literature on organisational culture, employee commitment and organisational commitment from a national, continental and international perspective. The literature presented in this chapter was applied in analysing data obtained from the research

population. The following chapter will cover research design and methodology that will be employed to examine data obtained from the study.

CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

The previous chapter was devoted to the theoretical framework employed in this study. This chapter outlines the research design and methodology that led the exploration. Furthermore, in this chapter, the main methodological topics are reviewed. These include the research paradigm, research strategy, research methods, population/sampling strategy, sampling method and techniques, sampling size and sample frame, data collection method, data analysing strategy, triangulation of information, validity and reliability, ethical consideration, limitations of the study and constraints.

4.2 RESEARCH PARADIGMS

An investigation paradigm or established views concerning exploration must be vital to any exploration task (Brown & Duenas, 2019). Nevertheless, De Vos (2005) emphasises that paradigms are a way of observing one's investigation material and are connected to ontological, epistemological and methodological assumptions. Dladla (2020) posits that a paradigm functions and axiological assumptions as a standpoint that affords a justification for examination; it necessitates the investigator to use specific approaches for gathering information, observation and analysis. In addition, Kaushik and Walsh (2019) state that there are quite a few paradigms that arrange and systematise social work exploration, namely: Positivism or post-positivism; Interpretivism or social constructivism; Emancipatory or critical/advocacy/participatory action frameworks; transformative paradigms; and pragmatism or post-modernism.

Kaushik and Walsh (2019) argue that these paradigms are all essential and include the following mutual features:

- Axiology – philosophies concerning the part of standards and moralities in an investigation;
- Ontology – suppositions concerning the nature of realism;
- Epistemology – deductions relating to the way we recognise the sphere, the way we increase gen, the affiliation amid the apprehender and acknowledged;
- Methodology – communal accepting of the most significant procedure for the acquisition of understanding regarding the sphere; and
- Rhetoric – the common taking of the linguistic of exploration.

However, Rehman and Alharthi (2016) only outline three significant paradigms - positivism, interpretivism and critical theory. This study employed the positivist paradigm. Antwi and Hamza (2015) state that the positivist exploration paradigm strengthens quantitative research. Otani (2020) also mentions that the positivist paradigm is always used in quantitative analysis, meaning quantitative researchers can ignore the concept of a research paradigm. Rehman and Alharthi (2016) mention that positivist research often generates numerical data. The positivist paradigm applies a methodology concerned with amplifying the link between different phenomena, otherwise, variables that are dependable in period and context (Shah & A-Bargi, 2013). This might be investigational (cause and effect), quasi-experimental, a randomised control trial or non-experimental, where queries and suppositions are specified earlier in a proposing system and are subject to an experimental assessment for authentication (Kivunja & Kuvinyi, 2017).

Saunders, Lewis and Thornhill (2019) argue that positivism is a rational position the natural researcher uses; it involves functioning with an apparent societal actuality to generate law-like generalisations. Likewise, Okesina (2020) illustrates that the positivist paradigm as research-based analysis is based on the scientist's viewpoint of the investigator; it is strongly linked with Aristotle, Francis Bacon, John Locke and August Comte. Similarly, Antwi and Hamza's (2015) positivism perceives social science as an organised technique in merging deductive logic with detailed experimental monitoring of personal conduct to ascertain and approve established probabilistic causal rules which might be applied to guess common forms of private action. Moreover, the sort of social realism for positivists is that first-hand realities occur separately from individual views; the law of cause and effect oversees them. Thus, forms of social realism are steady and understanding them is habit-forming. In addition, a rudimentary supposition of this paradigm is that the objective of science is to propagate the supreme perspective-objective approaches conceivable to gain the contiguous estimate of actuality. Scientists functioning from this perception expound (in measure able expressions) how variables interrelate, form actions and genesis an outcome.

Rehman and Alharthi (2016) assert that positivism accepts that actuality happens freely to people. Furthermore, it hardly interceded in our sanities and is directed by unchallengeable rules. Positivists endeavour to realise the societal sphere similar manner to the natural sphere. In nature, there is a cause-effect association amid occurrences, and the same applies to the social world. O'Leary (2017) mentions that in the positivist paradigm, investigators increase understanding by gathering material in the structure of statistical information collected from a representative. They then make suppositions devoid of meddling in the procedure. Rahi (2017) asserts that a quantitative approach is a technical approach, and its foundation could be recognised in the positivist paradigm.

Consequently, the study employed a positivist paradigm founded on the recognisable societal realism attained autonomously by the investigator. Positivism, as a philosophical stance, seeks to create generalisations regarding society. Positivism is associated with the significance of whatever is globalised, with a firmer emphasis on uncontaminated information moreover specifics deprived of being swayed by the clarification of personal prejudice (Saunders et al., 2012; Scotland, 2012). Alharahsheh and Pius (2020) indicate that if a researcher adopted an extreme positivist position, the scientist would consider an establishment or other connected communal bodies as tangible, much like physical items and natural occurrences are real. Concerning epistemology, the investigator may emphasise finding realities or symmetries that are discernible and quantifiable. Likewise, occurrences to be detected and quantified must give rise to the expansion of trustworthiness and significance in the information. The academic should target discovering causal associations amid the information collected to permit the conception of law-life generalisations, such as one established by experts. The investigator may employ and embrace practical general instructions and rules to underpin and clarify the considered conduct or occasion in institutes.

In this study, the investigator was autonomous in the exploration procedure as the questionnaire was sent to research partakers for completion. This is a quantitative study, given that the field of research is social science. This was a conscious decision, given that the researcher attempted to establish a statistically significant relationship.

4.2.1 Ontological assumptions

At an ontological level, positivists accept realism, implying that realism is detached, quantifiable and calculable by a process liberated by the researcher and his instruments (Okesina, 2020). Antwi and Hamza (2015)

mention that at an ontological level, positivists accept that realism is demonstrably assumed and is assessable by employing things liberated of the scholar and tools; principally, understanding is impartial and reckonable. In addition, positivist theorists espouse logical approaches and categorise the information creation route with estimation to improve exactness in explaining restrictions and their association with them. They specify the procedure and nature of realism and anything that might be acknowledged. According to Gemma (2018), ontologically, optimist trust that realities exist that might be established, that actuality is identical for individuals, and observation and measurement tell us what that reality is. Bryman (2008) proposed four central features of positivism, namely: phenomenalism merely information established by the learning is actual information; deductivism concept creates suppositions which might be found for incontestable 'edicts'; objectivity discipline needs to be unbiased, and inductivism understanding is expanded by collecting realities that afford the foundation for edicts.

4.2.2 Epistemological assumptions

At the epistemological level, optimists accept that the apprehender and the item to be recognised are dissimilar beings, and none exercises effect on the former (Okesina, 2020). Therefore, this separation makes objective knowledge possible. Similarly, Antwi and Hamza (2015) describe epistemology as the form of the connection between the investigator and the manner it symbolises the sort of personal information and acceptance that diverse sorts of analysis and other means of inquiry might learn. Epistemology poses the following enquiries: What is the link among the apprehender, and is that acknowledged? In what way does everyone recognise what everybody understands? What amounts to understanding?

4.2.3 Axiological assumptions

Concerning axiology, a positivist typically focuses on truths and holds that investigator must be impartial (Okesina, 2020). Wang and Zhu (2016) argue that in the positivistic paradigm, the researchers try to assume human behaviour first and then use complex methods to prove the assumption. From an ontological position, the positivist paradigm suggests that an objective reality exists in nature and society independently (Berger & Luckmann, 1966, cited in Peca, 2000).

Therefore, this study is associated with ontology concepts, given that the analysis is quantitative. Antwi and Hamza (2015) mention that at an ontological level, optimism accepts that certainty is impartially set and reckonable by things sovereign of the academic and devices. Precisely, understanding is detached and assessable.

4.3 RESEARCH DESIGN

Al Kindy, Shah, and Jusoh (2016) assert that an investigation plan links the idea and accurate conclusions from first-hand confirmation or other means or tactics. Similarly, Boru (2018) defines an exploration plan as the procedure for amassing, analysing, deducing and writing information in investigation studies. Sekaran and Bougie (2016) present an examination strategy for gathering, measuring and scrutinising information produced to respond to exploration queries. Equally important, Asenahabi (2019) describes a research design as an inclusive strategy for linking the intangible investigation issue to the pertinent and achievable observed exploration. Asenahabi (2019) adds that it is an analysis that affords a particular path for ways of exploration gradually that is implemented by an investigator earlier in the information gathering. The examination procedure starts to achieve the research objective validly. Bryman, Bell, Hirschsohn, Dos Santos, Du Toit,

Masenge, Van Aardt & Wagner (2017) argue that a study plan outlines data gathering and scrutiny structure.

Sileyew (2020) explains that an investigation strategy is envisioned to afford a reasonable basis for a study. Abutabenjeh and Jaradat (2018) conclude that after classifying the exploration theme and articulating queries, choosing the suitable plan is conceivably the greatest imperative resolution an investigator makes. Most importantly, Anesahabi (2019) warns that if an investigator assembles information beforehand reflecting through the study strategy matters, such as what material is essential to retort the investigation queries, the conclusion made will probably be feeble and unpersuasive and may well stall to achieve the exploration objectives.

Opuke (2017) mentions that there are several sorts of quantitative exploration strategies, namely survey exploration, correlational exploration, experimental exploration and causal-comparative exploration. According to Al Kindly et al. (2016), the quantitative investigation is linked with experiment, and survey exploration approaches. Ponto (2015) expounds that survey exploration embroils the gathering of gen from a taster of persons via their answers to queries. Survey investigation employs a technical sampling method with a planned survey to appraise a specified populace's individualities through numerical procedures (Opuke, 2017). A survey as a procedure of measurable investigation is concerned with sample questionnaires, questionnaire design, and questionnaire administration to collect gen from the cluster/populace being studied and analyse the data to improve the consideration of a population's conduct or individualities.

In survey exploration, information is attained from societies, and the investigation samples are a portion of the inhabitants that is late applied to generalise to the entire populace. The survey method was chosen for this

study as it is a valuable tool in social science exploration. Moreover, Opuke (2017) summarises three elementary views in survey investigation, i.e., a survey is utilised to define a partial trait of a particular populace, which includes swotting relationships.

Lai (2018) argues that surveys are useful in capturing facts, opinions, behaviours or attitudes from various respondents. Queiros, Faria and Almeida (2017) delineate surveys as an exploration system that allows gathering facts straight from being affianced in the research via a list of queries organised in a definite order. They further mention that the survey is the uttermost utilised measurable procedure as it lets one obtain material about a concerning occurrence thru the creation of queries that mirror the sentiments, views and behaviours of a cluster of persons. There are quite a few advantages of a survey, namely the great representativeness of the whole populace and the small budget of the technique if likened to other substitutes, the dependability of investigation information, which is hugely reliant on the survey organisation and the correctness of responses offered by the participants (Queiros et al., 2017).

As mentioned, a survey was used in this study research. This was chosen because of the exploration queries and exploration intentions. Therefore, in line with Saunders et al. (2012), this exploration used a survey to help improve the reliability of the research findings. This study required gathering a substantial quantity of quantitative information that was analysed employing numerical procedures. The non-experimental survey in the arrangement of a questionnaire was thus employed to assemble information on which to perform statistical analysis to evaluate the influence of ethical leadership and organisational culture on employee commitment at the City of Johannesburg.

This analysis espoused a cross-sectional strategy since the information was only amassed once from participants. Caruana, Roam, Hernandez-Sanchez and Solli (2015) define cross-sectional analysis as a type of investigation which might examine various variables at a particular occasion, then offers no gen about the effect of time on the variables quantified, as they are still. In addition, Wang and Cheng (2020) concur that in a cross-sectional exploration, scientists simultaneously consider the investigation's results and exposures. Furthermore, they describe it as getting a snapshot of a group of individuals. Caruana et al. (2015) outline the benefits of cross-sectional – they take brief moments to arrange and perhaps are regarded for initial appraisals of associations before undertaking unwieldy longitudinal-type research. Furthermore, Zangirolami-Ramumundo, Echeimberg and Leone (2018) state that cross-sectional analysis aims to attain trustworthy information that makes it conceivable to produce robust inferences and form a novel hypothesis which might be explored with different exploration.

4.4 RESEARCH METHODOLOGY

Investigation approaches are vital implements utilised by investigators to amass information (Nieuwenhuis, 2016). These comprise quantitative, qualitative, mixed-method and multi-method research (Maree, 2016). In contrast, Okesina (2020), Makombe (2017) and Al Kindy et al. (2016) assert that there are only three categories of exploration approaches which can be adopted in an exploration, namely qualitative, quantitative and mixed-methods research.

Opinions around which technique is superior were communal formerly. Nonetheless, most modern writers highlight that apiece means signifies dissimilar techniques of accumulating and analysing facts grounded on an accepting of societal realism. Therefore, according to Makombe (2017), what is indispensable is the choice of correct techniques of analysis.

The mixed-methods strategy incorporates qualitative and quantitative study and information in an exploration investigation, whereas quantitative research explores traits and situations from which numerical data are obtained (Doss, Rayfield, Burris & Lawver, 2021). Creswell (2014) mentions that qualitative research emphasises discovering and realising the significance that a person or group of people attribute to a communal difficulty. In addition, Asenahabi (2019) indicates that a qualitative investigation plan generates information which is not assessable through indefinite queries.

Quantitative research approach data helped provide a deeper understanding of the issue under study. Moreover, the approach allows for broad coverage of the situation. It's quick and economical. Furthermore, it permits subjects under research and analysis to be evaluated through objectives instead of being derived subjectively through sensation and reflection on intuition. Also, it helps measure attitudes, behaviour, preferences or beliefs using statistical analysis and generations of descriptions (Noordin & Masrek, 2016).

Quantitative researchers seek explanations and predictions that generate other persons and places. "The intent is to establish, confirm, or validate relationship and to develop generations that contribute to the theory" (Leedy and Ormrod, 2001, p.102). This study also aims to establish, confirm, or validate the relationship between ethical leadership and organisational culture on employee commitment in the City of Johannesburg. Hence it was adopted as a research approach.

In addition, the study merited a quantitative approach because quantitative data helped provide a deeper understanding of the issue under study. Additionally, the exploration objective is to identify the relationship between ethical leadership, organisational culture and employee commitment among the City of Johannesburg employees. The quantitative research methodology

was selected to address the relationship between the three variables, ethical leadership , organisational commitment and employee commitment. Variables are considered the links to a hypothesis and are, therefore, considered the vehicles for the quantitative investigator when conducting an exploration (Al Kindy et al., 2016). The characteristics of quantitative research are used to test the relationship between variables. This relationship is measured mathematically through statistical methods in executing the study, as was done for the current study (Al Kindy et al., 2016).

For the above-mentioned reason, the study adopted a quantitative research approach since the study objective was to determine the influence or effects of ethical leadership and organisational culture on employee commitment.

Rahman (2017) asserts that quantitative methods, which generally use reasonable reason, pursue uniformity in being existed by unravelling the communal sphere into observed workings named variables. These variables may be signified mathematically as occurrences or rates, of which relations with one another may be discovered by arithmetical methods and retrieved by investigator-introduced stimuli and methodical dimension. Quantitative exploration emphasises the features of communal conduct that may be enumerated and shaped instead of simply discovering them and understanding the significance folks attach to actions.

According to Brenyah and Obuobisa-Darko (2017), quantitative examinations protect against prejudices and other elucidations and likewise cogitate the generalisability and reproduction of findings. In addition, Saher (2015) states that the most useful method in the research arena is quantitative research, with many benefits such as time-saving and ease of use. Lemmon II (2019) also states that quantitative research consents to an extensive study, relating an immense quantity of subjects and improving the simplification of the

outcome. Primarily, the quantitative method is intended to offer synopses of information which underpins simplifications concerning the occurrence being studied. It also allows more considerable impartiality and correctness of outcome. To realise this, quantitative investigation typically comprises few variables and numerous circumstances and uses approved measures to ensure legitimacy and dependability by using better-established standards.

This implies the investigation can be repeated, analysed, and equated with related research. Immense bases of material can be summarised and compared transversely classifications. Furthermore, Bias (2018) lists the benefits of employing the quantitative research approach. He states that it is arithmetical (quantitative), so exploration may not be affected by individual moods or views in considering and signifying results and facts. Secondly, the quantitative method streamlines the dispensation of a huge amount of information; thirdly, it permits simple data correlation and expands measurable assessment pointers.

Moreover, Kabir (2016) argues that it is inexpensive to carry through and is standardised; therefore, contrasts might be effortlessly completed, and the influence's scope can be customarily measured. Similarly, Queiros *et al.* (2017) assert that information can be measured in quantitative exploration. As the testers are primarily huge and viewed as demonstrative of the populace, the outcomes are accepted as though they constitute an overall and satisfactorily complete assessment of the whole inhabitants. Furthermore, quantitative research emphasises impartiality and is specifically apt once there is the likelihood of amassing measurable measures of variables and implications from tasters of inhabitants. Information is assembled impartially and meticulously. Lastly, arithmetical information is examined via statistical methods, repeatedly employing software similar to

International Business Machine (IBM's) Statistically Package for Social Science (SPSS) version 2.0.

Choy (2019) explains that the quantitative investigation method has momentous twofold benefits. Firstly, it may be overseen and assessed rapidly. No necessity to devote time to the organisation before directing the assessment and the replies may be tabulated within a brief period. Secondly, mathematical facts attained thru this tactic simplify links amid organisations, moreover, the assessment of the level of consensus or disaccord among participants. The pro of valid measurable information lies in its dependability.

The quantitative study is also utilised to determine cause and effect whilst predicting or describing the distribution of some attributes among a population (Merriam & Tisdell, 2016). Al-Kilani and Kobziew (2016) state that with the quantitative approach, the exploration conclusions may be widespread to a larger populace, allowing researchers to analyse data more easily because quantitative data are in numerical form, providing a higher level of accuracy. Researchers can thus compare measures of dispersion and present analyses graphically. Mohajan (2020) asserts that the quantitative research design allows for testing the hypothesis, which this current study has done. He also argues that quantitative methodology is judged for rigour and strength based on validity, reliability and generalisability. Lastly, Cheteni and Shindika (2017) conclude that quantitative data provide an improved consideration of the issue being studied.

The relationships between ethical leadership, organisational culture and employee commitment were scrutinised by amassing numerical facts and statistical analyses to test the theory. In addition, regarding research strategies, as Al Kindy et al. (2016) mentioned, the quantitative examination

is often linked with experimental and survey exploration techniques. In the current exploration, the investigator used an online questionnaire to amass statistics connected to the three variables (ethical leadership, organisational culture and employee commitment). Lastly, concerning the research approach, Al Kindy et al. (2016) argues that quantitative inquiry is allied with the deductive tactic, moving from statistics to philosophical analysis. This is in line with the main approach of this study.

4.5 RESEARCH POPULATION AND SAMPLING STRATEGY

This section outlines the research population and the sampling strategy of the study. According to Moffatt (2015), a population is the total of all the selected individuals with particular characteristics that interest a researcher. He also states that, in a general sense, the research population includes all elements of a well-defined group. Maleka et al. (2015) define a population as a cluster of individuals, proceedings or kinds of stuff that concern an investigator's analysis and from which the sample elements are drawn.

Majid (2018) explains the research population or population of interest as the study's target population that it intends to study. Similarly, Banerjee and Chaudhury(2010) posit the research population as the subset of the target population available for study and the sample as a subset of the population. In addition, Al Kindy et al. (2016) describe the research population as the people who appeal to the researchers' interest in generalising the research outcomes. On the other hand, the sample is the set of units selected to represent the population of interest (Gravetter & Wallnau, 2017). Moreover, Casteel and Bridier(2021) argue that the data provided about the sample is analysed, and the results are inferred (quantitative) or transferred (qualitative) to the population of interest. In addition, the model should be representative of the population of interest, a requirement addressed by prescribing the correct sampling frame and using an appropriate sampling method (Casteel & Bridier (2021).

4.5.1 Target population

Cooper and Schindler (2014) understand the target population as the sum of compiled elements from which a scholar intends to generate deductions. The target population of this research was 400 full-time top management, middle management, junior management and specialist employees of the City of Johannesburg. Due to the size of the City of Johannesburg Metropolitan Municipality and to ensure representation, the study population was drawn from specific departments and municipal-owned entities at the core of the City of Johannesburg. These are the City of Johannesburg Head Office in Braamfontein, Johannesburg City Parks and Zoo, Citizen relationship and Urban Management Regions A and E, Environmental Health Region A and E, Johannesburg Metro Police Region A, Johannesburg Property Company and Johannesburg Development Agency.

4.5.2 Sampling

According to Ngodwana (2018), sampling is done by identifying the place and the people to participate in a study. Similarly, Majid (2018) posits that the test group is a powerful instrument for investigation studies as the populace of concentration commonly comprises countless persons for any exploration task to comprise as partakers. Al Kindly et al. (2016) mention that the test group consents to the investigator to assemble less information that signifies a whole inhabitant. Rahi (2017) outlines reasons for sampling as the increase in speed of data collection, which results in accuracy and cost-efficiency. Maleka, Kambuwa & Karadio (2015) define a taster as a subsection and depiction of the populace designated for investigation. It involves associates designated as symbolic persons from a huge populace. Majid (2018) contends that a decent tester is a numerical depiction of the populace of concentration sufficient to respond to the exploration questions.

4.5.3 Sampling strategies

According to Taherdoost (2016), sampling systems can be divided into non-probability and probability.

Figure 4.1: Sampling methods in educational research (Sarstedt, Bengart, Shaltoni & Lehmann, 2018).

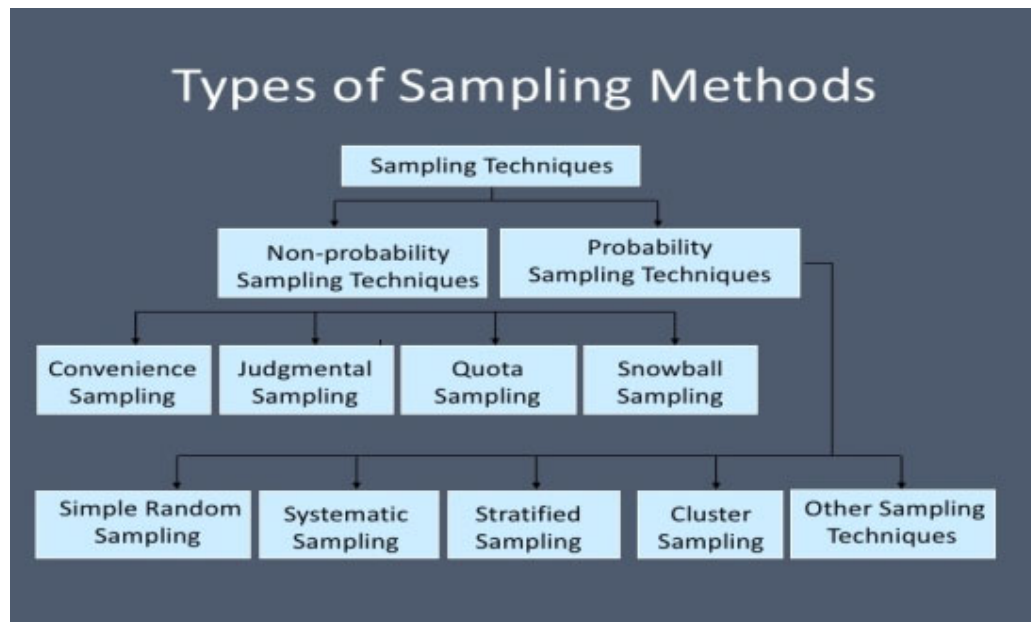


Figure 4.1: Types of sampling strategies

Source: Adapted from (Wilson,2010; Ghauri &Gronhaung,2005).

Al Kindy et al. (2016) assert that in probability samples, the likelihood of each component being selected from the populace is pre-set and is the same for all elements. Consequently, the sample may respond to research questions and achieve the related objectives. In addition, probability sampling is typically linked to the survey and experimental investigation approaches.

In contrast, in non-probability samples, according to Al Kindy et al. (2016), the chance of an individual group being nominated from the entire populace is not prearranged and not conceivable to answer investigation queries or to

cover intents that oblige the academic to make numerical inferences regarding the individualities of the populace. As a result of the plan of this exploration (quantitative, deductive exploration, with a survey approach and cross-sectional time horizon), the probability sampling technique was selected to determine the 400-person target population.

Al Kindy et al. (2016) also assert that the investigator must select the utmost suitable sampling system to create the essential tester for the current study. There are various tactics for probability sampling, namely simple random, stratified random, cluster and multi-stage sampling. Countless other conditions will additionally affect the researcher's selection of probability sampling techniques, like the necessity for face-to-face connection with partakers, the geographic part over which the populace is spread, the sorts of the sampling frame, the arrangement of the sampling frame and the size of the sample required (Al Kindy et al., 2016). A simple random sampling strategy was selected to collect data from the target population since the technique guaranteed that chosen representatives were a sample of a larger research population.

According to Alvi (2016) and Sharma (2017), simple random sampling is a form of sampling where each group of the populace has an equivalent opportunity of being designated to participate in the sample. Sharma (2017) explains that the complete procedure of sampling is completed in a single phase, with the subject assigned separately from the other associates of the populace.

Sharma (2017) views the advantage of simple random sampling as the straightforwardness of collecting the sample. The additional fundamental trait of simple random sampling is the representativeness of the populace. Supposedly, the simple element which may compromise its

representativeness is luck. The arbitrary disparity is a sampling error' if the tester is not illustrative of the populace. Impartial random selection and a representative sample are vital in concluding the outcomes of an exploration. Owing to the representativeness of a sample attained by simple random sampling, it is practical to make generalisations from the outcomes of the sample back to the populace.

Saunders et al. (2012) purport that a simple random sampling strategy is apt for a physically spread space if the investigator applies a substitute to the face-to-face collection technique. The City of Johannesburg Metropolitan Municipality has various departments and municipal-owned entities, so the populace is spread over an extensive geographical space. The process of amassing information and analysis was based on a quantitative tactic that did not necessitate face-to-face interview information gathering. Hence, the simple random sampling strategy was suitable for the current study.

4.5.4 Sample size and sample frame

The sample size is the sum of partakers picked for the exploration project tester (Wagner, Kawulich & Garner, 2012). As Stephanie (2012) recommended, Slovin's formula was used to derive a representative sample size in this investigation, as little was known about the population behaviours. To achieve an acceptable accuracy to allow generalisation, a 95% level of confidence was set. As the populations for the two quantitative strata were known, the sample sizes were calculated according to Slovin's formula with a 95% confidence, giving a 0.05 alpha level. This can be presented as $n = N / (1 + N e^2) = 2\,000\,000 / (1 + 2\,000\,000 * 0.05^2) = 399.92$. The minimum representative sample is thus 399.92.

The sampling structure for this investigation was a list defined by the academic populace of concern. The sampling frame, therefore, defined a set

of respondents from which the investigator selected the sample of the target populace.

4.6 DATA COLLECTION METHODS

Information assembly approaches are imperative for how the gen gathered is utilised, and what clarifications it can produce is decided by the procedure and analytical method used by the investigator (Paradis, O'Brien, Nimmon, Bandiera & Martimianakis, 2016). Ouma (2017) defines fact gathering as the exact and orderly assembly of facts pertinent to the investigation sub-problems. An electronic questionnaire/survey was employed to gather information for the exploration based on the study's research design, questions and objectives. Sekara and Bougie (2016) describe a questionnaire as a set of questions compiled in advance, requiring participants to restrict their responses to close, well-defined choices. Questionnaires might be in broadsheet form and posted to partakers, distributed in an automated arrangement via email or an internet-based platform like Survey Monkey, or an amalgamation of all three, providing the partaker with the choice to select which way is favoured (Ponto, 2015).

Likewise, Adam (2016) outlines the advantages of using questionnaires for data collection as being not as costly, involving less time and not as much energy to oversee equated to an interview schedule. An automatically despatched questionnaire is quicker and more inexpensive than other methods, and more samples can be incorporated into the study. This method affords an opening for complete concealment in information gathering and allows fewer likelihoods for questioner prejudice. Kilani and Kobziew (2016) point out that a questionnaire is a flexible tool enabling researchers to organise the questions and receive replies from respondents without the need to talk to each one separately. Furthermore, Bader, Bauer, Kroher and

Riordan (2016) argue that profound or individual queries can be responded to more candidly since they are responded to secretly.

According to Al Kindy et al. (2016), creating a flawless questionnaire is difficult. Still, it needs to be a data collection apparatus to gather clear-cut information to empower the investigator to respond to the investigation queries and realise the related intents. Equally important, if a survey is appropriately phrased, it will usually necessitate less skill and energy in the management procedure. Al Kindy et al. (2016) identify three approaches the researcher must follow when planning separate queries. These are: espouse a question employed in other questionnaires, adjust a question employed in other questionnaires, and develop your questions.

As questionnaire design is critical, this study adopted questionnaires already in use; their effectiveness and quality in data collection have been well-proved regarding the three variables in question for this study. The survey tools were divided into four sections: i) demographic questions; ii) ethical leadership questions; iii) organisational culture questions, and iv) organisational commitment questions. Ethical leadership will be measured through Brown, Trevino and Harrison's (2005) questionnaire, organisational culture will be measured through a questionnaire adopted from Denison's (2006) organisational culture measurement questionnaire, and employee commitment will be measured through Meyer and Allen's (1996) organisational commitment questionnaire.

The questions adopted from the study employed an interval scale. A five-point Likert-type scale (dimension) was used for all research questions in the survey. They ranged from 1, indicating strong disagreement, to 5, indicating substantial agreement, to measure statements relating to ethical leadership, organisational culture and organisational commitment variables in the City of

Johannesburg. Shende and Upagade (2013) posit that the Likert scale assesses the degree of agreement or disagreement and is great for assessing perceptions, attitudes and values. Furthermore, the Likert scale was selected because of its capacity to understand, measure and analyse the respondents' attitudes quickly. Respondents often felt comfortable revealing their perceptions through a Likert-type format (Sebudi, 2016). Moreover, Revilla, Saris and Krosnick (2014) mention that the agree-disagree scale may be applied to evaluate broad-ranging constructs. Visual scale demonstration is also simply on broadsheet questionnaires or web surveys. The questionnaire management is also simple and quick; the scale merely needed to be elucidated to the partakers once.

4.7 DATA ANALYSIS STRATEGY

Ibrahim (2015) describes data analysis as performing specific calculations and evaluations to extract relevant information from data. Data analysis can be carried out either manually or electronically. Quantitative information for this exploration was acquired from primary data (questionnaires). The basic information was analysed using International Business Machine's Statistical Package for Social Science (SPSS). The Statistical Package for Social Science (SPSS) version 2.0 software for data analysis yielded fast, user-friendly and reliable statistical analysis for quantitative data. It provided comprehensive outputs equated to other statistical software (Ong & Puteh, 2017). It also undertook contrast and correlational statistical assessments in univariate, bivariate and multivariate examinations for parametric and non-parametric statistical methods.

The data analysis for this study was mainly quantitative, including equally descriptive and inferential statistics. Descriptive statistics were applied in this exploration to summarise the demographic characteristics of the study's sample (Saunders et al., 2016) and assess the City of Johannesburg

employees' perceptions of ethical leadership, organisational culture and their commitment to the organisation.

The inferential statistics included a correlation analysis (to measure the relationship between ethical leadership, organisational culture and employee commitment) and a structural equation model (SEM) (to measure organisational culture's and ethical leadership's impact on employee commitment). Based on the Partial Least Squares-Structural Equation Model (PLS-SEM) methodology, the measurement model was assessed first, followed by the Structural Equation Model (SEM). Finally, an importance-performance map analysis was performed using the index scores to assess the most important factor influencing employee commitment and to determine the factor that most often affected employee performance/commitment.

4.7.1 Triangulation of information

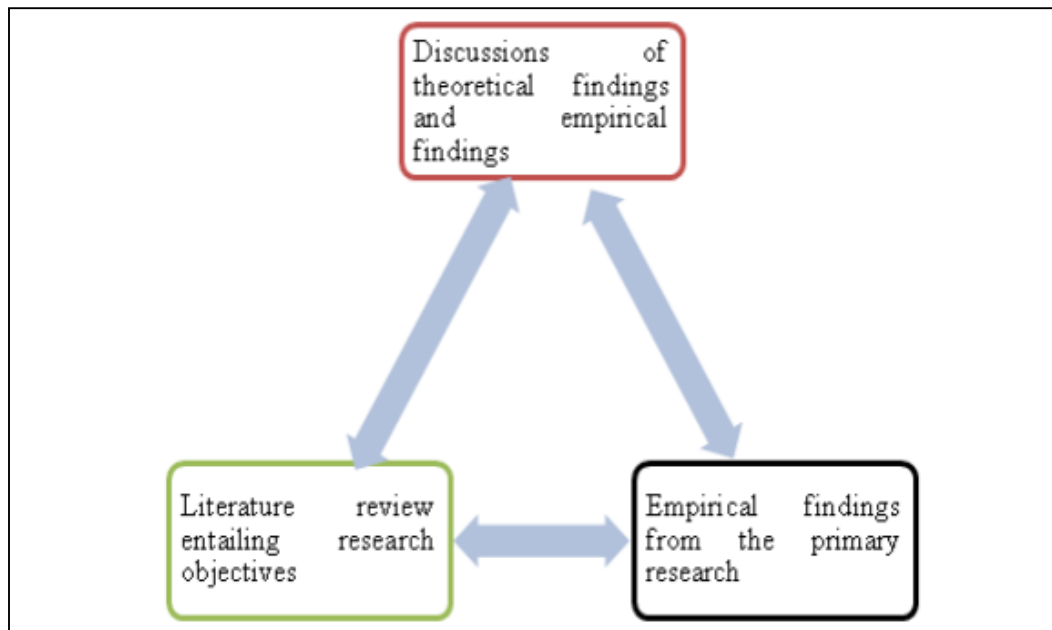
Noble and Heale (2019) see triangulation as a technique to raise the credibility and validity of investigation outcomes. By merging concepts, approaches or observers in investigation research, they indicate that triangulation may guarantee that important prejudices from using a solitary technique or a solo observer are reduced. Moreover, they conclude that triangulation may improve exploration as it provides a diversity of datasets to clarify different features of the occurrence of concentration. This aids in disproving a situation where an individual dataset nullifies an assumption produced by another. Triangulation may support approving a supposition where a solitary set of outcomes adopts the results of a study whilst also explaining the study's results. Noble and Heale (2019) identify the different sorts of triangulation as follows:

Data triangulation: Comprises substances like times, space and individuals; **Investigator triangulation:** Comprises the application of numerous investigators in an exploration; **theory triangulation:**

inspires numerous hypothetical arrangements to allow the clarification of an occurrence; and **methodological triangulation**: supports the application of numerous information-gathering approaches, like interviews and observations.

The current study made use of quantitative research. However, the literature reviews centred on the research objectives were triangulated with the empirical research from the primary research.

Figure 4.2: Triangulation of the present research.



Source: Researchers's personal compilation

4.8 PILOT STUDY

According to Al Kindy et al. (2016), a pilot test of the questionnaire is required before utilising it to collect data. Eldridge et al. (2016) define pilot studies as subsections of practicability studies. Therefore, achievability is a predominant concept for exploration, evaluating whether impending research, venture or development may be done. A preliminary exploration is frequently done to assess the viability of systems, approaches, surveys and interviews and how they work together in a specific setting. It may likewise expose moral and concrete concerns that might obstruct the chief study (Doody & Doody, 2015). In addition, Doody and Doody (2015) describe the aim of pretesting as allowing investigators to practice and evaluate the efficiency of their prearranged information gathering and examination systems. It also assists in detecting predicted glitches with approaches so that modifications may be done before the extensive exploration starts. Pretesting also directs the expansion of the exploration strategy to guarantee that the techniques perform in practice, and lastly, it evaluates the likelihood of the planned investigation procedure. Initial studies check the practicality of the accepted investigation approaches and apparatuses to explore a particularly difficult (Thomas, 2017).

Mutz and Müller (2016) define the pilot study's aim as gathering preliminary knowledge about the studied phenomenon. Furthermore, by piloting an introductory study, the investigator increases validation or nullification of the earlier acknowledged links concerning the occurrences. An experimental exploration similarly permits the choice of the gen amassed (Morris & Rosenbloom, 2017). This ends in the refutation of gen that is unrelated to the problem in examination or does not exist in the atmosphere or populace. Separately from examining the established questionnaire's precision, it is possible to understand the length of rudimentary investigation or dependable random sample size (Mutz & Müller, 2016).

Dźwigoł (2018) concludes that a preliminary exploration seems to be essential if the arena of analysis is being discovered for the initial time, with entirely different procedures and apparatuses being employed for the examination. The prime determination of an initial exploration is not to respond to exact study questions but to avert scholars from beginning an extensive exploration deprived of satisfactory information on the approaches planned.

In principle, an experimental study is led to avoid a severe defect in expensive research (Polit & Beck, 2017). Lastly, a considered and implemented initial study could benefit the investigators in detecting likely perplexing variables that were not formerly recognised and appraise the forte of connections amid significant variables to assist in calculating sample size.

Malmagvist, Hellberg, Mollas, Rose and Shelvin (2019) state that piloting a test exploration aims to intensify examination worth. This could be accomplished in the utmost parts of an investigation development especially emphasising its significance in improving reliability and validity in enquiry. So, an experimental examination must be seen as a vital fragment of an investigation plan.

To attain a preliminary analysis of the research implemented for the current study, a pilot study was performed on 40 individuals. The 40 pilot research participants were neutral and did not form part of the main study as participants. Data collected during the pilot study were analysed, and their reliability was assessed using Cronbach's alpha reliability test. Established on the comment from the test exploration participants, flaws discovered in the questions were modified and rectified to enhance the questions' effectiveness before the primary research commenced.

4.9 VALIDITY AND RELIABILITY

Heale and Twycross (2015) emphasise that it is crucial to consider the validity and reliability of data-gathering implements while carrying out or assessing the study. However, Ghazali (2016) contends that there is an association between validity and reliability; any tool might be dependable, nevertheless not useable. Though, it can only be useable if it is dependable. If an apparatus is useable, it needs to be consistent. Gates, Johnson and Shoulders (2018) state that researchers can establish numerous kinds of mechanism validity, and diverse techniques exist in which scores can be precise. According to Cooper and Schindler (2014), there are five forms of validity: face validity, criterion-related validity, construct, formative and sampling or content validity.

4.9.1 Validity

Gates et al. (2018) assert that instrument validity is a creation of the exact condition and matters in which the instrument is applied. Hence, to guarantee others that the procedure has validity concerning the study's exploration problem, subjects and setting, the academic must establish validity concerning the context in which data are collected. Borinwa (2015) mentions that validity articulates the amount to which a measurement assesses what it is supposed to evaluate. Furthermore, Sekaran and Bougie (2017) explain validity as an examination of how sound the instrument that has been established evaluates the suitable model and reliability with solidity and constancy. Mohajan (2017) concludes that validity refers to the correctness of outcomes.

Gates et al. (2018) explain that though content validity necessitates a comprehensive depiction of the content to work as a specification when

assessing items, face validity count on the personal views of specialists to conclude whether an instrument appears to measure the intended content. Gates et al. (2018) state that as the prejudice essential to create face validity, it is deliberated by some academics to be the feeblest method to establish validity. This is supported by Surucu and Maslakci (2020), who view face validity as an individual conclusion founded on the academic's state of mind, views and perception about the effectiveness of the evaluating instrument. In addition, investigators like Kaplan and Saccuzzo (2017) purport that face validity might not be reflected as a pointer of validity. Investigators consider that the outcomes of face validity are not reinforced by statistical facts and can be alleged to display validity. Still, the evaluating mechanism does not assess the structure it is anticipated to assess. Face validity is seen as a biased resolution and assessing instrument that faces validity per specific investigators, which may not be deliberated convincing to other investigators. So, face validity is habitually realised as a feeble system of structural validity.

Saunders et al. (2016) state that constructs validity guarantees that an instrument measures its intended construct, not the other variables. This type of validity can be measured using experts familiar with the construct. Likewise, Ghazali (2016) explains construct validity as the amount to which an instrument assesses the feature or hypothetical construct that it is planned to measure. Similarly, Drost and Liang, Laua, Huang, Maddison and Baranowski (2014) state that criterion validity evaluates how good questionnaire outcomes stack up against another mechanism or predictor. Cresswell (2014) explains that criterion validity is applied to envisage the outcomes of present or future performance – it then relates to the assessment outcomes of another criterion of concentration. The greater the connection between the recognised and novel measures, the more confidence shareholders can have in the evaluation implementation. In addition, Gates et al. (2018) contend that criterion validity is established by comparing scores on an implement recognised to measure an applicable

criterion variable precisely. The relevance of variables with which comparisons are made is vital. If the other variables are unscientific or if the validity of the scores linked with such variables is little, then the computed validity coefficient, higher r values, indicates higher validity. Criterion-related validity can be established through simultaneous instrument managements, where themes are given both implements inside a short time frame, or thru a prognostic arrangement, in which the criterion is gauged years earlier or once the mechanism is overseen (Gates et al., 2018).

In this study, face validity was authenticated by a primary instrument established against the target populace of 40. Construct validity was assessed using adapting the research questionnaire. In addition, the pre-test exploration was led before the core investigation, which abetted the investigator from evading qualms of the content in the information-gathering assessing implements. To improve lucidity and overall aptness, the researcher ensured that qualms were jettisoned through suitable words and concepts. For this exploration, construct validity was safeguarded thru discussion with a section of professionals on ethical leadership, organisational culture and organisational commitment, who provided inputs on the exploration mechanisms to be used. Factor analysis was piloted when the assessment was finalised to test validity statistically.

The student also acquiesced the mechanisms to the investigation supervisor, a specialist on ethical leadership, organisational culture and employee commitment to ensure the validity of the assessing mechanisms and decide whether the instruments might be deliberated valid at face value. Lastly, the mathematician and the student's supervisor conducted a systematic review of the evaluating implements to confirm that all concepts relating to the exploration were encompassed, ensuring that the mechanisms were augmented.

4.9.2 Reliability

Sileyew (2020) asserts that reliability has great characterisations and tactics, but they all have a common thread. Heale and Twycross (2017) mention that the second portion of excellence in quantitative research is dependability or the correctness of a mechanism. This is the point that an investigation device steadily yields identical outcomes if employed in identical conditions on repetitive instances. The steadfastness of measurements stipulates the level to which it is short of partiality and confirms continuous measurement transversely time with countless items in the implementation (Sileyew, 2020).

However, Bolarinwa (2015) describes reliability as the amount to which a questionnaire, test, observation or measurement process yields the same outcomes in recurring exploration. Reliability is the firmness or constancy of scores over time—reliability concerns scores, not individuals. Ghazali (2016) purports reliability as a quantity of steadiness or inside constancy of a mechanism in evaluating particular concepts. Noble and Smith (2015) pronounce reliability as dependability within the engaged investigative processes. Sekaran and Bougie (2017) also express reliability as an assessment of how unswervingly an assessing implement assesses any concept it evaluates. Creswell (2014) states four types of reliability: inter-rater, test-retest, parallel forms and internal consistency reliability. According to Christensen (2014):

Internal consistency reliability assesses the degree to which different observers consistently measure the same phenomenon. Creswell (2014) argues that internal consistency of reliability is further split into two categories; **Average inter-item correlation** is attained by taking each item in an assessment that investigates the similar construct, determining the association coefficient for the respective pair of items, and calculating the average of all these association

coefficients; **Split-half reliability** is obtained by separating every item of a test planned to analyse a similar area of understanding in half. A cluster of persons oversees the whole test, the total score for each set is computed, and the split-half reliability is attained by determining the link between the two total set scores (Cooper & Schindler, 2014). **Re-test reliability** is applied to measure a measure's steadiness over time. This approach accepts no significant modification in the measured construct on both occasions. **Parallel form reliability** measures the consistency of outcomes of the two sets constructed similarly from the same content domain. The scores from the two-test version are then correlated to appraise the steadiness of outcomes through alternate versions. This is beneficial because of interpretational differences in human observers. **Inter-rater reliability** investigates whether scores from one sample are dependable when more than one observer records the conduct of partakers simultaneously using the identical mechanism (Ghazali, 2016).

The current study tested for inter-rater reliability and internal consistency or average inter-item link reliability. Cronbach's alpha scores were used to evaluate reliability. According to Al-Najem (2014), to check the reliability of the investigation, investigators can assume the maximum applied technique, which is Cronbach's alpha. Queiros et al. (2017) concur that Cronbach's alpha (α) is the most commonly used internal consistency reliability measure. Cronbach's alpha was employed to appraise the overall reliability of the measurement scale of each construct, to examine the reliability of the results and guarantee that the tool applied in the investigation was dependable. Cronbach's alpha affords an estimate of the magnitudes of the total variance, which signifies the scale's reliability (Al-Najem, 2014). A Cronbach's alpha score above 0.6 is highly dependable and acceptable (Duad, Khidzir, Ismail and Abdullah, 2018).

Al Najem (2014) explains that pilot testing could enhance reliability. Queiros et al. (2017) mention that numerical information is examined via statistical processes, frequently employing software like Statistical Package for Social Science (SPSS), R or Stata. Data acquired from the preliminary assessment were evaluated using Statistical Package for Social Science (SPSS). The benefit of Statistical Package for Social Science (SPSS) is that it offers imperative fragments of information in the output viewer. Lastly, in the instance of reliability investigation, the student tested the accuracy and exactness of the process of the instrument.

4.10 ETHICAL CONSIDERATIONS

In modern eras, moral deliberations in exploration and scholars' societies have developed more focused (Vilma, 2018). This is, in part, a sign of the legal modifications linked to person rights and information safeguards, nevertheless, the product of intensified community apprehension about exploration and finding constraints. According to Ingham-Broomfields (2014), ethical guidelines outline a set of standards for conducting research. Ethical considerations for this study were dealt with as discussed below.

4.10.1 Informed consent

According to Akaranga and Makau (2016), knowledgeable approval is one of the foremost moral concerns in exploration. This infers that a being knowledgeable, willingly, shrewdly, and consents to participate. Furthermore, Akaranga and Makau (2016) argue that informed consent also emphasises the partakers' right to sovereignty, that is, the capability for independence to act as per an individual plan. Fleming and Zewaard (2018) mention that the term 'informed consent' entails two significant features ('informed' and 'consent'), each requiring careful consideration. Partakers need to be entirely educated about what will be asked of them, how the information will be applied, and what significance there might be. The partakers need to provide

unequivocal, active, signed permission to be part of the investigation, plus consider their privileges to admittance their gen and the rights to pull out at any time. The informed consent procedure may be understood as an agreement between the investigator and the partakers. The aspect of being educated must contain a pure elucidation of who the researchers are, the objectives of the investigation, the type of information that will be amassed from partakers, the way statistics will be assembled from partakers, and the amount of dedication necessary from contributors, way the information will be employed and recounted, and possible dangers of taking part in the investigation are.

To ensure that the above ethical standard was maintained, an informed consent letter was attached to the questionnaire (and informed consent was obtained before the questionnaire was distributed), a cover letter was provided, and an interview guide was compiled. All participants were made aware that their participation was voluntary.

4.10.2 Confidentiality and anonymity

Fleming and Zeywaard (2018) argue that it is significant that the distinctiveness of partakers should be saved mysterious. Reassurances lengthen outside, shielding their appellations to comprise the circumvention of self-identifying proclamations and data as well. Maintaining concealment and privacy is imperative in shielding the partakers from possible mischief. Furthermore, Fleming and Zeywaard (2018) mention that partaker obscurity and privacy are two expressions frequently applied synonymously when dissimilar. Partaker obscurity denotes that the partaker's distinctiveness is unidentified to the investigator. Partaker concealment signifies that the investigator recognises the partaker's distinctiveness; the information has been de-identified, and the individuality is preserved confidential. In addition, Akaranga and Makau (2016) refer to anonymity as guardianship of

clandestine thru not ascertaining the national or traditional upbringing of participants, abstaining from mentioning to them their appellations or exposing slightly other delicate material concerning the partaker. This is why, during the investigation process, an investigator must give assurance to guard the info provided in sureness by the partakers. If somewhat material necessity is exposed, then permission needs to be required from the participants.

To ensure confidentiality and anonymity for the current study, participants' personal information was not part of the questionnaires. No form of identity was attached to responses to the questionnaire to protect the identity of the participants. Furthermore, participants were also guaranteed that their partaking would be secret and that answers provided would be preserved with the sternest concealment. Moreover, partakers were also educated that the enquiry would be merely applied for educational aims and that they possibly can withdraw at any stint without any adverse significance.

4.11 LIMITATIONS OF THE STUDY

Ross and Zaidi (2019) purport that exploration confines signify flaws in an exploration plan that might impact the results and suppositions of the investigation. Furthermore, they argue that investigators have a duty to the educational community to present comprehensive and truthful restrictions of a presented exploration. The limitations of this study include that it was only carried out in the City of Johannesburg Metropolitan Municipality, involving members of the personnel of the City of Johannesburg Head Office in Braamfontein, Johannesburg City Parks and Zoo, Citizens Relations Urban Management Regions A and E, Environmental Health Regions A and E, Johannesburg Metro Police Region A Johannesburg Road Agency, Johannesburg Property Company and Johannesburg Development Agency. The study aimed to determine the influence of ethical leadership and

organisational culture on employee commitment in the City of Johannesburg Metropolitan Municipality. However, owing to budget and time constraints, only 400 participants participated in the research study instead of all the City of Johannesburg employees. Data was collected using a simple random technique and at only one point at a time. In addition, information was amassed through quantitative research methods, and questionnaires were used to solicit participants' responses.

4.12 CONCLUSION

This part presented and discussed the methodology of the study. The most important aspects discussed were the research paradigm, research design, research approach, research philosophy, target population, sampling, data collection, data analysis, pilot study, reliability and validity. The chapter also discussed various ethical issues, including the study's limitations. The following chapter (Chapter Five) will present, discuss and interpret the enquiry outcomes grounded on the procedure used in this chapter.

CHAPTER FIVE:

DATA ANALYSIS AND INTERPRETATION OF FINDINGS

5.1 INTRODUCTION

The previous chapter presented and discussed the study's research design and methodological assumptions. This chapter presents an analysis of data and an interpretation of findings thematically. The data was analysed using the International business machine (IBM) Statistical Package for Social Science (SPSS) version 2.0. In this chapter, findings from the data analysis will be presented.

The major components of this chapter are the descriptive statistics used to present the respondents' demographic information and custom tables used for survey analysis and the presentation of results. The format for presenting the results will include frequencies, percentages, custom tables, means and standard deviations.

5.2 RESPONSE RATE

Response rate is the proportion of the sum of partakers in exploration to the sum requested to partake (Jack, 2008). An aggregate of 400 questionnaires was distributed to the study population, and 234 were returned, giving an initial response rate of 58.5%. Of the 234 returned questionnaires, 14 were completed incorrectly and were omitted from the analysis, resulting in a valid response rate of 55%.

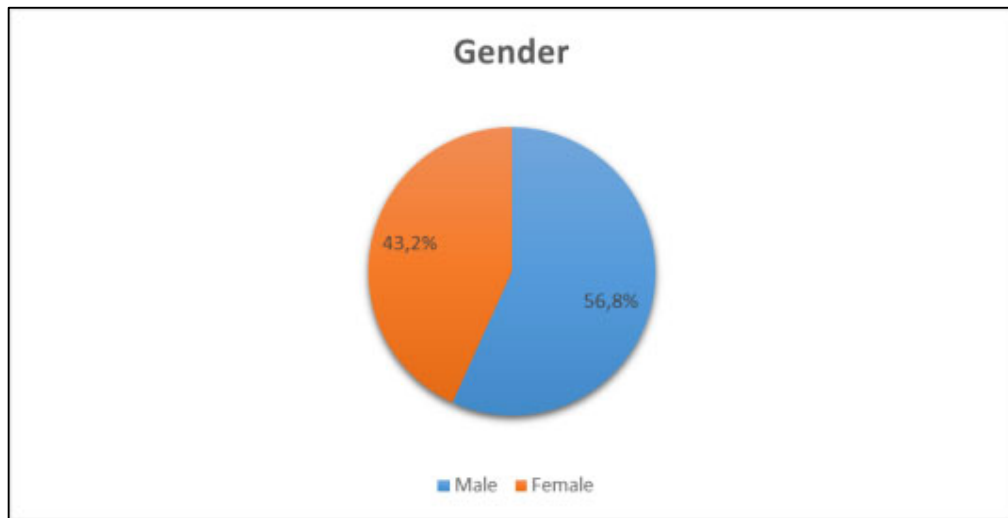
5.3 DESCRIPTIVE STATISTICS

Descriptive statistics were used in this study to summarise the demographic characteristics of the study's sample (Saunders et al., 2016). The demographic information included in this analysis encompassed gender, age group, highest educational qualification, years of work experience and job position. Frequency counts and percentages will be displayed in figures and tables to derive meaning from the data.

5.3.1 Gender

The study's findings, reflected in Figure 5.1, reveal more male respondents (56.8%, $n = 133$) than female respondents (43.2%, $n = 101$). The results indicate a relative disproportion indicating that the City of Johannesburg is gender unbiased.

Figure 5.1: Gender of participants

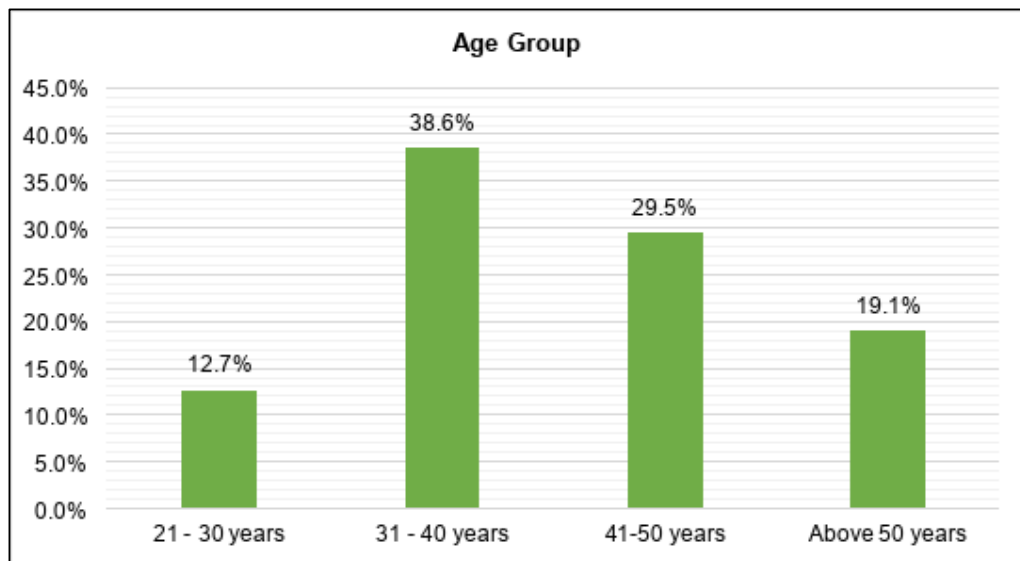


Source: Researcher's own compilation

5.3.2 Age group

Figure 5.2 below illustrates that most participants were aged between 31-40 years (38.6%), which is the productive age in the public service, followed by the 41-50 years age group (29.5%), this implies that the City of Johannesburg employs less matured workforce and the above 50 groups (19.1%). The lowest represented age group is 21-30 years (12.7%).

Figure 5.2: Age group



Source: Researcher's personal compilation

5.3.3 Level of education

The following table displays that the bulk of partakers is National Diploma holders (37.3%), 29.1% have bachelor's degrees, 12.3% have master's degrees, only 0.5% or one participant has a PhD, and 20.9% do have other qualifications.

Table 5.1: Level of education

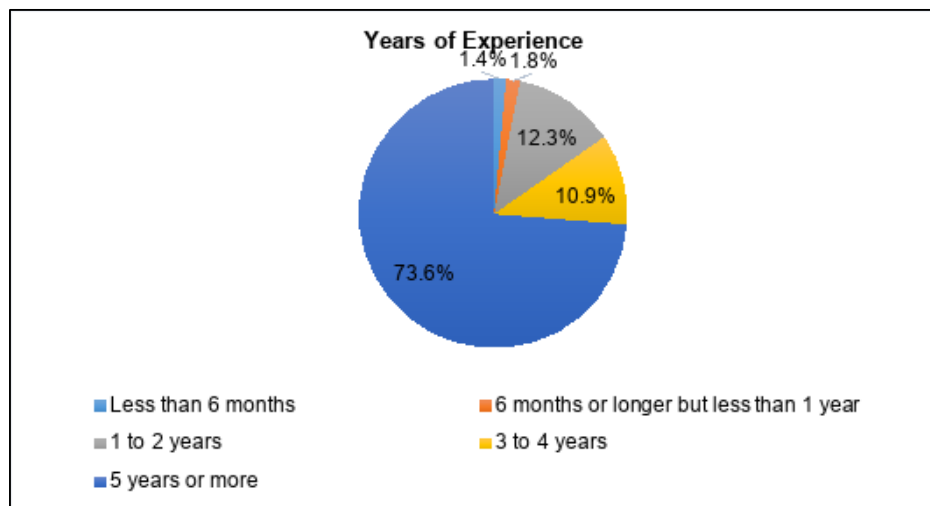
		Frequency	Valid %
Valid	National Diploma	82	37.3
	Bachelor's Degree	64	29.1
	Master's Degree	27	12.3
	PhD	1	.5
	Other	46	20.9
	Total	220	100.0

Source: Researcher personal compilation

5.3.4 Work experience

It can be seen from Figure 5.3 that most participants had five or more years of working experience (73.6%), 12,3% had 1 to 2 years,10,9% had 3 to 4 years, and the lowest number of participants had less than six months of working experience (1.4%).

Figure 5.3: Years of experience

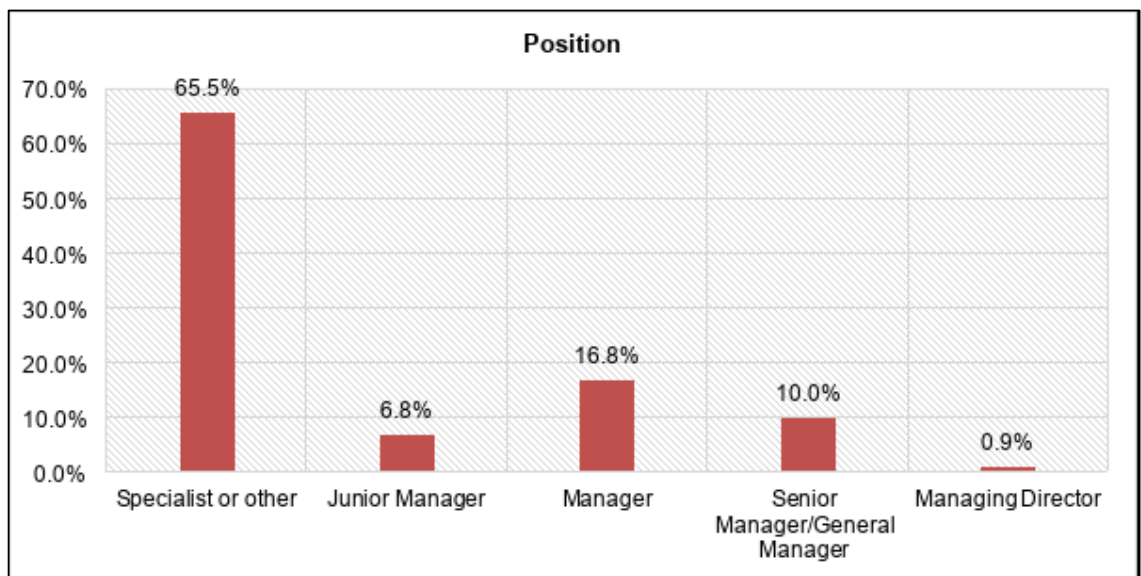


Source: Researcher's personal compilation

5.3.5 Job position

It is evident from Figure 5.4 below that 65.5% of the participants were specialists, 6.8% were junior managers, 16.8% were managers, 10.0% were senior managers or general managers, and only 0.9% were managing directors.

Figure 5.4



Source: Researchers personal compilation

5.4 CUSTOM TABLES

The study used custom tables to explore 220 City of Johannesburg employees' perceptions of ethical leadership and organisational culture and assess their commitment to the organisation. The study questionnaire had the following five constructs: ethical leadership, organisational culture, affective commitment, continuance commitment and normative commitment. The following sub-sections present the results utilising frequency counts,

percentage responses, and mean and standard deviations for each of the five constructs. It should be noted that a five-point Likert-type scale was administered during data collection. However, to enhance the readability of the results, the two lower and two upper scales have been collapsed to form a three-point scale – as per Grimbeek, Bryer, Beamish and D’Netto’s (2005) recommendation.

5.4.1 Ethical leadership perceptions

Table 5.2: Ethical leadership perceptions

Ethical leadership Perceptions Items		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
My boss conducts individual life in an ethical way.	Count	34	36	150	3.70	1.152
	Row N %	15,4%	16,4%	68,1%		
My boss describes achievement not merely through outcomes but also thru the approach these are achieved.	Count	33	48	139	3.63	1.117
	Row N %	15%	21,8%	63,2%		
My boss pay attention to what workforces have to say.	Count	45	55	120	3.42	1.193
	Row N %	20,5%	25%	54,6%		
My boss reprimands workforces that contravene ethical principles.	Count	41	48	131	3.53	1.120
	Row N %	18,7%	21,8%	59,5%		
My boss makes reasonable and sensible choices.	Count	42	51	127	3.46	1.176
	Row N %	19,1%	23,2%	57,8%		

Ethical leadership Perceptions Items		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
My boss can be trusted.	Count	43	51	123	3.54	1.235
	Row N %	19,8%	23,5%	56,7%		
My boss deliberate ethics or values with workforces.	Count	44	46	128	3.44	1.229
	Row N %	20,2%	21,1%	58,7%		
My boss sets a model of how to do things the right manner in terms of ethics.	Count	42	44	134	3.53	1.240
	Row N %	19,1%	20%	60,9%		
My boss has the best interest of workforces in mind.	Count	50	59	111	3.34	1.267
	Row N %	22,7%	26,8%	50,4%		
When making choices, my boss asks, “what is the right thing to do?”	Count	54	63	103	3.21	1.222
	Row N %	24,6%	28,6%	46,8%		
Ethical leadership					3.47	1.023

Source: *Researcher personal compilation*

The results in Table 5.2 indicate that the employees perceive their managers' actions, behaviours and decision-making processes as generally demonstrating sound ethical leadership. Notably, all the mean scores of the items measuring ethical leadership are above 3.0, suggesting that most employees held a positive view of ethical leadership in the organisation. There is a broad consensus among the employees that their managers ethically conduct their personal lives ($M = 3.70$, $SD = 1.152$). The same is true for how the boss “*describes achievement not merely through outcomes but also thru the approach these are achieved*” ($M = 3.63$, $SD = 1.12$).

However, it is worth noting that none of the items has a mean score of 4.0 or above. This may indicate that there is still much room for improvement in employee leadership. This appears to be particularly true for critical items of EL such as “*My boss pays attention to what workforces have to say*” ($M = 3.42, SD = 1.19$) and “*My boss makes reasonable and well-adjusted choices*” ($M = 3.46, SD = 1.176$) which have mean scores below 4.0.

Another inference that can be drawn from the results in Table 5.2 is that large segments of the employees lack complete trust that ethical leadership exists in their organisation. For instance, almost 20% of the surveyed employees strongly disagree/disagree that their manager is someone who “*can be trusted*”. Similarly, 22.7% ($n = 50$) of the surveyed employees strongly disagree/disagree that their manager “*has the best interest of the workforce in mind.*” It equally concerns that 24.6% ($n = 54$) of the surveyed employees strongly disagree/disagree that their managers make decisions based on “*what is the right thing to do*” ($M = 3.21, SD = 1.22$). Thus, it is apparent from these results that building trust between managers and employees is one of the critical areas with scope for organisational improvement if employees’ perceptions of ethical leadership within the organisation are to be enhanced.

5.4.2 Organisational culture

Table 5.3: Organisational culture

Organisational Culture		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
Most workforces are very involved in their job.	Count	52	39	129	3.43	1.114
	Row N %	23,6	17,7	58,6		
Decisions at my company are	Count	63	69	86	3.08	1.147

Organisational Culture		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
typically made at the level where the best information is available.	Row N %	28,9	31,7	39,5		
Information is extensively shared so that everybody can receive the information he or she needs in time.	Count	75	57	88	3.03	1.189
	Row N %	34,1	25,9	40		
Everybody at my company believes that he or she can have a positive impression.	Count	59	67	94	3.19	1.094
	Row N %	26,8	30,5	42,8		
Business planning is continuous and includes everybody in the process to some degree.	Count	80	50	90	2.94	1.207
	Row N %	36,3	22,	40,9		
Collaboration across varied parts of the organisation is vigorously stimulated.	Count	59	58	102	3.20	1.148
	Row N %	26,9	26,5	46,6		
People at my organisation work as if they are part of a team.	Count	59	63	98	3.21	1.159
	Row N %	26,8	28,6	33,2		
Teams are our key building blocks.	Count	51	57	111	3.32	1.188
	Row N %	23,3	26	50,7		
Work in my organisation is organised so that each person can see the link between his or her work and goals of the organisation	Count	58	64	97	3.16	1.184
	Row N %	26,5	29,2	44,3		
In my organisation leaders and managers practice what they preach.	Count	95	64	61	2.72	1.190
	Row N %	43,2	29,1	27,7		

Organisational Culture		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
There is a characteristic management style and a distinct set of management practices.	Count	64	71	85	3.05	1.113
	Row N %	29,1	32,3	38,7		
There is a clear and constant set of values that govern the way we conduct business.	Count	56	65	99	3.20	1.126
	Row N %	25,4	29,5	45		
In my organisation disregarding the central values of the organisation will get one into trouble.	Count	42	49	128	3.50	1.110
	Row N %	19,2	22,4	58,5		
In my organisation, there is an ethical code that guides our conduct and helps us tell right from wrong.	Count	30	41	148	3.66	.998
	Row N %	13,7	18,7	67,5		
In my organisation, when disagreements occur, we work hard to achieve “win-win” solutions.	Count	57	70	93	3.17	1.134
	Row N %	25,9	31,8	42,3		
In my organisation, there is a “strong” culture.	Count	51	79	90	3.15	1.099
	Row N %	23,2	35,9	40,9		
In my organisation, it is easy to reach an agreement, even on hard matters.	Count	65	71	83	3.02	1.109
	Row N %	29,7	32,4	37,9		
In my organisation, we often have trouble reaching an agreement on key issues.	Count	56	75	89	3.18	1.066
	Row N %	25,4	34,1	40,5		
There is a clear agreement about the right or wrong way to do things.	Count	58	68	94	3.17	1.083
	Row N %	26,4	30,9	42,7		

Organisational Culture	Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std
Organisational Culture				3.18	.863

Source: *Researcher personal compilation*

Based on the employees' views in Table 5.3 above, maintaining a positive organisational culture has been a challenging experience for the City of Johannesburg. Despite the summated mean score ($M = 3.18$, $SD = .86$) being slightly on the positive side of the scale, there is a strong indication that a significant segment of the employees does not agree that there is a positive organisational culture in their workplace. For instance, 43.2% ($n = 95$) of the respondents strongly disagree/disagree that their *“leaders and managers practice what they preach.”* In addition, 36.3% ($n = 80$) strongly disagree/disagree that *“business planning is ongoing and involves everyone in the process to some degree.”* This implies that many employees feel left out of key business planning decisions that might affect their working conditions. Being part of the decisions affecting one's daily working environment is critical for a positive organisational culture (Samson & Mayowa, 2013). The average deviation of .863 shows that the respondents' perceptions did not vary as much as they did in other constructs – perhaps suggesting a more shared perception that positive organisational culture should be one of the focus areas for enhancing ethical leadership. According to Patel and Hamlin (2017), the lack of a positive organisational culture is a concern because it enhances loyalty and retains employees apart from being the cornerstone of brand building.

5.4.3 Measures of organisational commitment

Commitment (or lack thereof) often manifests through behavioural tendencies that reveal employees' emotions towards the organisation (Armstrong,2012). According to Srinivasan, Desalew and Belayneh (2020), Organisational culture consists of three important elements: affective commitment, continuance commitment and normative commitment. According to Armstrong (2012), employee commitment is employees' loyalty and attachment to an organisation and is related to their feelings about the organisation. In addition, Aziz, Othaman, Gardi, Ahmed, Sabir, Ismael, Hamza, Sorguli, Ali and Anwar (2021) explain that organisational commitment is the individual's mental connection to the organisation. Furthermore, Lee (2010) posits that employee commitment involves an employee's devotion and willingness to exert an effort on behalf of the organisation. This suggests that employee commitment is an emotion that typifies the employer-employee relationship and, therefore, the decision to stay with an organisation or company. Results obtained from the survey that assessed organisational commitment is presented in the remaining three tables

5.4.3.1 Affective commitment

Table 5.4: Affective commitment

Affective Commitment		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std.
I would be glad to devote the rest of my career with this organisation.	Count	81	47	92	3.00	1.393
	Row N %	36,9	21,4	41,8		
I feel that this organisation's problem is my own.	Count	75	43	101	3.09	1.280
	Row N %	34,2	19,6	46,1		

Affective Commitment		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std.
I feel a strong sense of belonging to my organisation.	Count	68	46	106	3.12	1.277
	Row N %	30,9	20,9	48,2		
I feel emotionally attached to this organisation.	Count	73	51	95	3.04	1.252
	Row N %	33,3	23,3	43,3		
This organisation has a great deal of personal meaning to me.	Count	59	49	112	3.20	1.282
	Row N %	26,8	22,3	50,9		
Affective Commitment					3.09	1.082

Source: *Researcher's personal compilation*

The results presented in Table 5.4 above point to widespread apathy among employees. The summated mean score of 3.09 with an average deviation of 1.08 suggests that most respondents' perceptions fell between the lowest and neutral scales. This seems to be the case across all the items measuring this construct, except the last item, where 50.9% ($n = 112$) of the employees agree/strongly agree that the "organisation has a great deal of personal meaning" to them. Notably, almost 60% (36.9%, $n = 81$ and 21.4%, $n = 47$) of the employees showed no interest in spending the rest of their careers with their current organisation. The general sense of indifference among large segments of the employees concerning their employer is likewise denoted by almost neutral mean scores for items such as "I feel emotionally attached to this organisation" ($M = 3.04$, $SD = 1.25$) and "I feel that this organisation's problem is my own" ($M = 3.09$, $SD = 1.28$). It is pretty evident from these results that the employees' levels of affective commitment or emotional attachment to their current employer ranged between very low and moderate.

5.4.3.2 Continuance commitment

Table 5.5: Continuance commitment

Continuance commitment		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree/ Strongly Agree	Mean	Std.
It would be difficult for me to leave my organisation right now even if I wanted to.	Count	75	44	101	3.10	1.324
	Row N %	34,1	20	45,9		
One of the chief reasons I remain to work for my present organisation is that resigning would necessitate significant individual sacrifice. Alternative organisation may not match the inclusive remunerations that I have here.	Count	58	51	111	3.27	1.238
	Row N%	26,4	23,2	50,5		
One of the reasons for not leaving my organisation is the scarcity of available alternatives.	Count	47	47	126	3.47	1.180
	Row N%	21,4	21,4	57,3		
I am scared of what might occur if I resign my employment without having another one lined up.	Count	34	40	146	3.75	1.121
	Row N%	15,4	18,2	66,3		
At this point, continuing with my organisation is a matter of necessity.	Count	37	48	135	3.65	1.146
	Row N%	16,9	21,8	61,4		
Continuance commitment					3.61	.976

Source: *Researcher's personal compilation*

Table 5.5 shows that a considerable proportion of the respondents perceive their stay in the current organisation as necessary rather than optional. About 61.4% ($n = 135$) agree/strongly agree that their stay is “*a matter of necessity*” while 66.3% ($n = 146$) agree/strongly agree that they were “*afraid of what*”

might happen if [they] quit [their] job without having another one lined up". The respondents' stay in their current job is largely driven by 'fear of the unknown' rather than happiness and job satisfaction in their organisation. This notion is made clearer by the item "*One of the major reasons I continue to work for my current organisation is that leaving would require considerable personal sacrifice*" (50.5%, $n = 111$ agree/strongly agree). Therefore, from the data in Table 5.5, it can be stated that the levels of organisational commitment are low based on continuance commitment measures. The summated mean score ($M = 3.61$, $SD = .976$) supports this conclusion

5.4.3.3 Normative commitment

Table 5.6: Normative commitment

Normative culture Items		Strongly Disagree/ Disagree	Neither Disagree nor Agree	Agree / Strongly Agree	Mean	Std
I believe that these days, people move from one company to another too frequently.	Count	51	74	94	3.18	1.068
	Row N%	23,3	33,8	43		
One of the major reasons why I continue working for this organisation is that I believe that loyalty is important and thus I feel a sense of moral obligation to remain here.	Count	64	64	92	3.11	1.200
	Row N%	29,1	29,1	41,9		
If I got another offer for a better job elsewhere, I would not feel it will be right to leave my organisation.	Count	120	38	62	2.54	1.287
	Row N%	54,6	17,3	28,2		
I do not believe that a person must always be loyal to his organisation.	Count	101	62	56	2.65	1.199
	Row N%	46,1	28,3	25,5		
Things were better in the old days when people stayed with one organisation for most of their careers.	Count	76	65	79	2.96	1.231
	Row N%	34,5	29,5	35,9		

Normative culture Items	3.08	.935
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Source: Researcher's personal compilation

The results in Table 5.6 above are pretty revealing in several interesting ways. Most respondents would not feel happy about leaving their current employer for a better-paying job (54.6%, $n = 120$). This is despite the findings presented in Table 5.5, where it was shown that 57.3% ($n = 126$) agree/strongly agree that the reason for staying in the current job was “*the scarcity of available alternatives.*” Another important observation is that 46.1% ($n = 101$) strongly disagree/disagree with the item “*I do not believe that a person must always be loyal to his organisation.*” In other words, many respondents believe it is important to be loyal to one’s employer. This belief is consistent with the second item in Table 5.6, “*One of the major reasons why I continue working for this organisation is that I believe that loyalty is important, and thus I feel a sense of moral obligation to remain here*” (41.9%, $n = 92$ agree/strongly agree).

The conclusion that may be drawn from the three constructs measuring organisational commitment (Tables 5.4 to 5.6) provides an interesting finding. While the surveyed employees do not exude considerable organisational commitment to their employer, a significant proportion seems interested in staying with their current employer. Reasons that seem pivotal for employees’ decisions on whether to stay with the current employer include, among others, loyalty to the organisation, scarcity of viable alternatives, and what may be colloquially described as fear of the unknown.

5.5 EXPLORATORY FACTOR ANALYSIS

An exploratory factor analysis was done in this study as a factor validity technique. Factor validity is the amount to which the measure of a construct

conforms to the theoretical description of the said construct (Esquivel, 2011). Exploratory factor analysis is a statistical method used to increase the reliability of the scale by recognising unfitting items that can be detached, as well as the dimensionality of constructs, by scrutinising the presence of a relationship between items and factors when data on the dimensionality is limited (Yu & Richardson, 2015).

Before performing exploratory factor analysis, Bartlett's Test of Sphericity and the Kaiser-Meyer Olkin Measure of Sampling Adequacy was performed to check the factorability of the data. Specifically, the Kaiser-Meyer Olkin Measure (KMO) test was utilised to study the sampling adequacy of the data, and Bartlett's Test of Sphericity (Bartlett, 1950) was used to check if links between items were satisfactorily huge for exploratory factor analysis (EFA) to be performed. For factor analysis to be suitable, Bartlett's Test of Sphericity ought to reach a statistical significance of less than 0.05 (Yu & Richardson, 2015). The Kaiser-Meyer Olkin measure (KMO) value ranges from 0 to 1, with 0.6 considered the minimum value for exploratory factor analysis (EFA) to be appropriate (Awang, 2010; Awang, 2012; Hoque & Awang, 2016; Hoque & Awang, 2017). The Kaiser-Meyer Olkin measure (KMO) and Bartlett's test results are presented in the table on the next page.

Table 5.7: Kaiser-Meyer Olkin Measure and Bartlett's test results

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.939
Bartlett's Test of Sphericity	Approx. Chi-Square	6327.119
	Df	703
	Sig.	.000

Source: Researcher's personal compilation

It can be seen from Table 5.7 that the Kaiser -Meyer Olkin measure (KMO) verified the sampling adequacy for the analysis with the Kaiser-Meyer Olkin measure (KMO) value = 0.939 above the minimum value of 0.6 (Awang, 2010; Awang, 2012; Hoque & Awang, 2016; Hoque & Awang, 2017). The Bartlett Test of Sphericity was statistically significant (p-value < 0.05), indicating that correlations between items were sufficiently large for exploratory factor analysis (EFA).

Table 5.8: Summary of exploratory factor analysis results

FACTOR (S)	Factor loading	Eigenvalues	Variance explained (%)
FACTOR 1:	ORGANISATIONAL CULTURE		
Organisational culture 7	People at my organisation work as if they are part of a team.	0,803	
Organisational culture 9	Work in my organisation is organised so that each person can see the relationship between his or her work and the goals of the organisation.	0,764	
Organisational culture 11	There are a characteristic management style and a distinct set of management practices.	0,753	
Organisational culture 15	In my organisation, there is an ethical code that guides our behaviour and helps us tell the right from wrong.	0,734	
Organisational culture 4	Everyone at my organisation believes that he or she can have a positive impact.	0,727	
Organisational culture 8	Teams are our primary building blocks.	0,727	

FACTOR (S)	Factor loading	Eigenvalues	Variance explained (%)
FACTOR 1:	ORGANISATIONAL CULTURE		
Organisational culture 6	Cooperation across different parts of the organisation is actively encouraged.	0,725	
Organisational culture 16	In my organisation, there is a strong culture.	0,718	
Organisational culture 12	There is a clear and constant set of values that governs the way we conduct business.	0,718	
Organisational culture 17	In my organisation, it is easy to reach a consensus, even on difficult issues.	0,705	
Organisational culture 10	In my organisation leaders and managers practise what they preach.	0,704	
Organisational culture 13	In my organisation ignoring the core values of the organisation will get one into trouble.	0,688	
Organisational culture 2	Decisions at my company are usually made at the level where the best information is available.	0,685	
Organisational culture 3	Information is widely shared so that everyone can get the information he or she needs in time.	0,670	
Organisational culture 1	Most employees are highly involved in their work	0,658	
Organisational culture 5	Business planning is ongoing and involves everyone in the process to some degree.	0,657	
Organisational	In my organisation, there is an ethical code that guides our behaviour and	0,638	

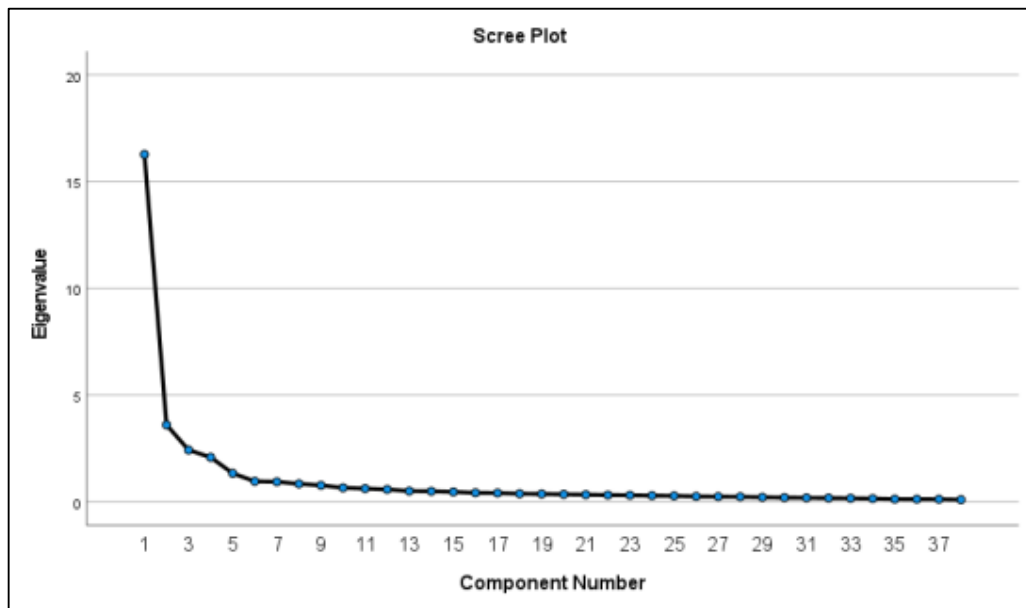
FACTOR (S)	Factor loading	Eigenvalues	Variance explained (%)
FACTOR 1:	ORGANISATIONAL CULTURE		
culture 14	help[s] us tell right from wrong.		
Organisational culture 19	There is a clear agreement about the right or wrong way to do things.	0,610	
FACTOR 2	ETHICAL LEADERSHIP		
Ethical leadership 6	My manager can be trusted.	0,844	
Ethical leadership 5	My manager makes fair and balanced decisions.	0,841	
Ethical leadership 9	My manager has the best interest of employees in mind.	0,828	
Ethical leadership 7	My manager discusses ethics or values with employees.	0,824	
Ethical leadership 8	My manager sets an example of how to do things the right way in terms of ethics.	0,819	
Ethical leadership 3	My manager listens to what employees have to say.	0,818	
Ethical leadership 2	My manager defines success not just by results but also by the way these are obtained.	0,796	
Ethical leadership 4	My manager disciplines employees who violate ethical standards.	0,764	
Ethical leadership 10	My manager, when making decisions, asks "what is the right thing to do?"	0,759	
Ethical leadership 1	My manager conducts his or her personal life in an ethical manner.	0,744	

FACTOR (S)	Factor loading	Eigenvalues	Variance explained (%)
FACTOR 1:	ORGANISATIONAL CULTURE		
FACTOR 3	AFFECTIVE COMMITMENT		
Affective commitment 4	I feel emotionally attached to this organisation.	0,833	2,419 6,366
Affective commitment 5	This organisation has a great deal of personal meaning to me.	0,782	
Affective commitment 3	I feel a strong sense of belonging to my organisation.	0,758	
Affective commitment 1	I would be happy to spend the rest of my career with this organisation.	0,734	
Affective commitment 2	I feel that this organisation's problems are my own.	0,646	
FACTOR 4	CONTINUANCE COMMITMENT		
Continuance commitment 5	At this point, remaining with my organisation is a matter of necessity as much as desire.	0,862	
Continuance commitment 4	I am afraid of what might happen if I quit my job without having another one lined up.	0,854	
Continuance commitment 3	One of the few serious consequences of leaving my organisation is the scarcity of available alternatives.	0,714	
FACTOR 5	NORMATIVE COMMITMENT		
Normative commitment 1	I believe that these days, people move from one company to another too frequently.	0,765	
Normative	Things were better in the old days	0,625	

FACTOR (S)	Factor loading	Eigenvalues	Variance explained (%)
FACTOR 1:	ORGANISATIONAL CULTURE		
commitment 2	when people stayed with one organisation for most of their careers.		

Source: *Researcher's personal compilation*

Figure 5.5: Scree plot



Source: *Researcher's personal compilation*

There were 44 items relating to ethical leadership , organisational culture and employee commitment. Each of them was analysed using the principal components analysis with varimax rotation. Using both the scree plot (Catell, 1966) and the Kaiser-Meyer Olkin measure (KMO), five-factor criteria were extracted from the factor solution as theoretically conceptualised.

Factor 1 was called organisational culture ; it had an eigenvalue of 16.276 and explained 42.831% of the total variance. Factor 2 was named ethical leadership; it had an eigenvalue of 3.597 and explained 9.466% of the total variance. Factor 3 was labelled affective commitment ; it had an eigenvalue of 2.419 and explained 6.366% of the total variance. Factor 4 was called continuance commitment ; it had an eigenvalue of 2.078 and explained 5.468% of the total variance. Factor 5 was entitled normative commitment; it had an eigenvalue of 1.325 and explained 3.488% of the total variance.

The five factors explained a total variance of 67.620%, greater than the recommended value of 60% (Hair, Sarstedt, Ringle & Mena, 2012). The factor loadings ranged from 0.610 to 0.862, greater than the recommended 0.5 (Hair et al., 2014), suggesting that they are strongly loaded to their respective factors in the current study. A total of six items were deleted from the factor solution due to factor loadings of below 0.5.

5.6 RELIABILITY ANALYSIS

The exploration applied Cronbach’s alpha coefficient to assess the reliability of the scales in the instrument. The instrument’s reliability denotes the steadiness and constancy of the established mechanism (Creswell, 2010). Cronbach’s alpha values above 0.6 are highly reliable and acceptable (Dua et al., 2018). The reliability of constructs can also be measured using composite reliability.

Table 5.9: Reliability analysis results

Construct	Cronbach's Alpha	Number of Items
Affective commitment	0.894	5
Continuance commitment	0.766	5

Normative commitment	0.626	6
Ethical leadership	0.960	10
Organisational culture	0.954	19

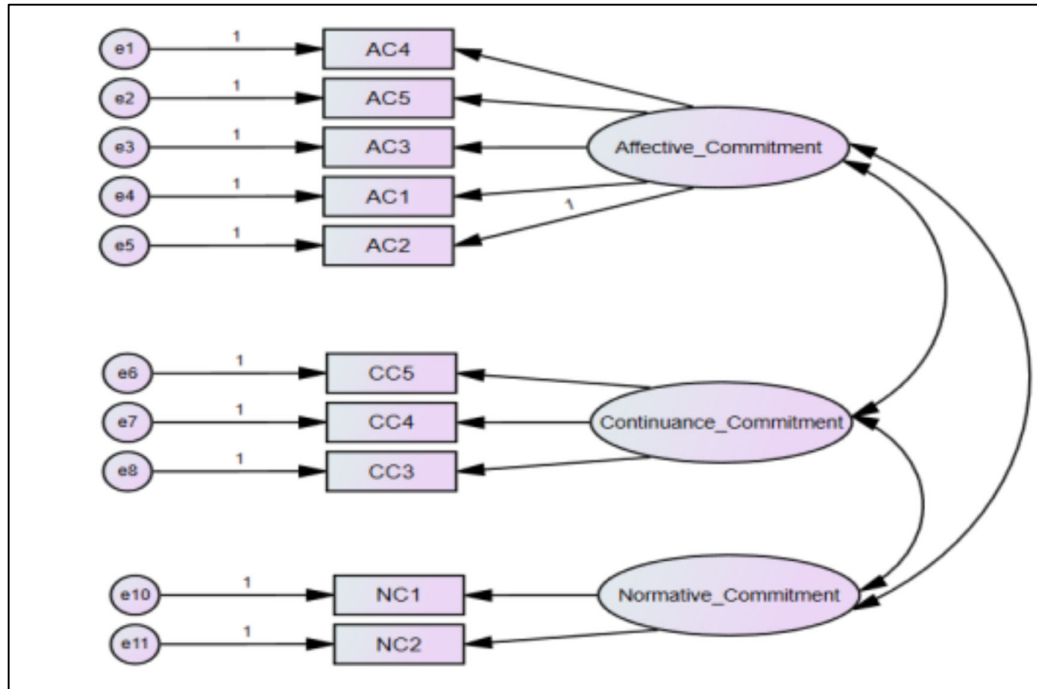
Source: Researcher's personal compilation

Table 5.9 above indicates that all study scales, affective commitment, continuance commitment, normative commitment, ethical leadership and organisational culture, had Cronbach's alpha values ranging from 0.626 to 0.960, which are all greater than the 0.6 recommended value (Duad et al., 2018). These results suggest that the study instrument was highly reliable.

5.7 CONFIRMATORY FACTOR ANALYSIS

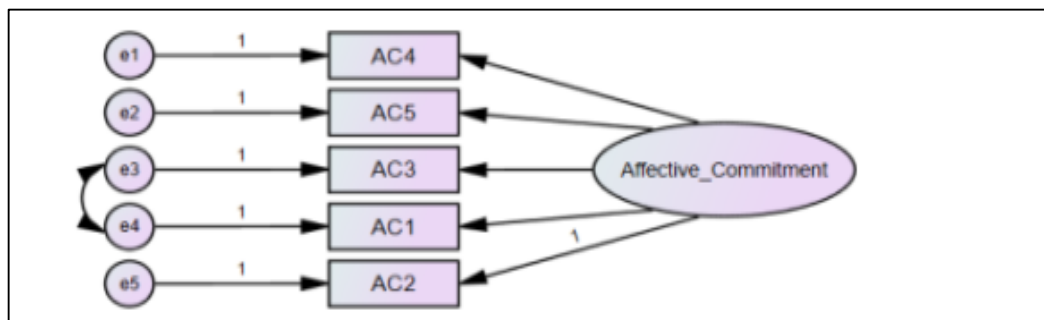
A confirmatory factor analysis (CFA) was conducted during this study to validate the factor structure of employee commitment, as established by Mitonga-Mitonga and Cilliers (2016) and the exploratory factor analysis in Section 5.5 above. International business machines (IBM's) Analysis of Moment Structure version 27 performed the confirmatory factor analysis (CFA). Figure 5.6 presents the confirmatory factor analysis (CFA) model for employee commitment. This model seeks to confirm if the employee commitment scale comprises three sub-factors: affective commitment, continuance commitment and normative commitment. Before model interpretation, it is seemly to use extensively used total and relative fit indices to evaluate how well the model fits the sample data. The model fit indices used to confirm the factor structure of the employee commitment is deliberated in detail below.

Figure 5.6: Unidentified confirmatory factor analysis for employee commitment



Source: Researcher's personal compilation

Figure 5.7: Identified confirmatory factor analysis for employee commitment



Source: Researcher's personal compilation

Table 5.10: Absolute and relative fit indices recommended and study results

Model Values	Recommended Values	References	CFA Model Results
Chi-Square p-value	p-value > 0.05	(Barrett, 2007)	p-value = 0.358
Root mean square error of approximation (RMSEA)	< 0.06	(Hu & Bentler, 1999)	0.021
The root measure square residual (RMR)	< 0.05	(Hu & Bentler, 1999)	0.021
Goodness-of-fit statistic (GFI)	< 0.95	(Civelek, 2018)	0.992
Tucker-Lewis Index (TLI)	< 0.95	(Hu & Bentler, 1999)	0.999
Comparative fit index (CFI)	< 0.95	(Hu & Bentler, 1999)	0.999
Normed-fit index (NFI)	< 0.95	(Hu & Bentler, 1999)	0.993
Relative Fit Index (RFI)	< 0.95	(Hu & Bentler, 1999)	0.984
Incremental fit index (IFI)	< 0.95	(Hu & Bentler, 1999)	0.999

Source: Researcher's personal compilation

It is evident from Figure 5.6 that employee commitment is only measured by affective commitment as indicated by the absolute and relative fit indices, which are within the recommended threshold values suggested by Barrett (2007) and Hu and Bentler (1999), as seen in Table 5.10. The Confirmatory factor analysis (CFA) model with the three sub-factors, namely affective commitment, continuance commitment and normative commitment, was unidentified (Figure 5.7). After improving the confirmatory factor analysis (CFA) model fit with the assistance of the modification indices, it was found that employee commitment is measured only by five affective commitment

items. Hence, in subsequent analyses, employee commitment will be assessed with five items of affective commitment.

5.8 CORRELATION ANALYSIS

Correlation analysis assessed the link between ethical leadership, organisational culture and employee commitment. Samuel and Okey (2015) describe correlation as a statistical measurement of the link between two continuous variables using the correlation coefficient (ρ). The correlation coefficient ranges from -1 to +1. A correlation of -1 designates a perfect negative correlation, meaning that as one variable goes up, the other goes down. A correlation of +1 shows a perfect positive correlation, signifying that both variables move in the same direction. A zero correlation reveals that there is no connection among the variables. It is imperative to interpret the magnitude of the correlation coefficient values between -1 and 0 or between 0 and +1 by following procedures from different authors. Hinkle, Wiersma and Jurs (1979) recommended the following strategies.

Table 5.11: Correlation coefficient effect sizes

Little correlation	r = 0.10 to 0.29
Low correlation	r = 0.30 to 0.49
Moderate correlation	r = 0.50 to 0.69
High correlation	r = 0.70 to 0.89
Very high correlation	r = 0.90 to 1.0

Source: Researcher's personal compilation

Table 5.12: Correlation analysis and discriminant validity results

Correlations		Ethical leadership	Organisational culture	Employee Commitment
Ethical leadership	Pearson Correlation	0.864		
	Sig. (2-tailed)			
	N	220		
Organisational culture	Pearson Correlation	.600**	0.762	
	Sig. (2-tailed)	.000		
	N	220	220	
Employee commitment	Pearson Correlation	.501**	.564**	0.837
	Sig. (2-tailed)	.000	.000	
	N	220	220	220
** Correlation is significant at the 0.01 level (2-tailed).				

Source: Researcher's personal compilation

Table 5.13: Correlation analysis hypothesis testing

Hypothesis	Relationship	R	p-value	Decision
H _{1a}	There is a relationship between ethical leadership and employee commitment.	0.501	0.000	Supported
H _{1b}	There is a relationship between organisational culture and employee commitment.	0.564	0.000	Supported
H _{1c}	There is a relationship between Ethical leadership and organisational culture.	0.600	0.000	Supported

Source: Researcher's personal compilation

It can be seen from the tables above (Tables 5.11, 5.12 and 5.13) that there was a statistically significant ($p\text{-value} < 0.05$) moderate positive correlation ($r = 0.60$) between organisational culture and ethical leadership. The relationship between ethical leadership and employee commitment was also found to be statistically significant ($p\text{-value} < 0.05$), with a moderate positive correlation coefficient ($r = 0.501$). Finally, there was a statistically significant ($p\text{-value} < 0.05$) moderate positive correlation ($r = 0.564$) between organisational culture and employee commitment.

5.9 STRUCTURAL EQUATION MODEL

To measure the impact of organisational culture and ethical leadership on employee commitment, a structural equation model (SEM) was constructed. Based on the partial least squares-structural equation model (PLS-SEM) methodology, the measurement model was evaluated first, followed by the structural equation model (SEM).

5.9.1 Assessment of the measurement model

The measurement model was evaluated by appraising the items and constructs' reliability, convergent, and discriminant validity. The measurement model seeks to define how to fit the observed indicators assist as a measurement instrument for the latent variables (Amin et al., 2013).

Cronbach's alpha coefficient and composite reliability were evaluated to assess the reliability. For a construct to be considered reliable, the composite reliability value has to be at least 0.6 (Hair et al., 2014). Cronbach's alpha values above 0.6 are also highly reliable and acceptable (Duad et al., 2018). As shown in Table 5.9, all Cronbach's alpha values were greater than 0.6. The composite reliability values were 0.961 for organisational culture, 0.963 for ethical leadership and 0.921 for employee commitment. The Cronbach's alpha and composite reliability values were greater than 0.6, showing high reliability among indicators and constructs.

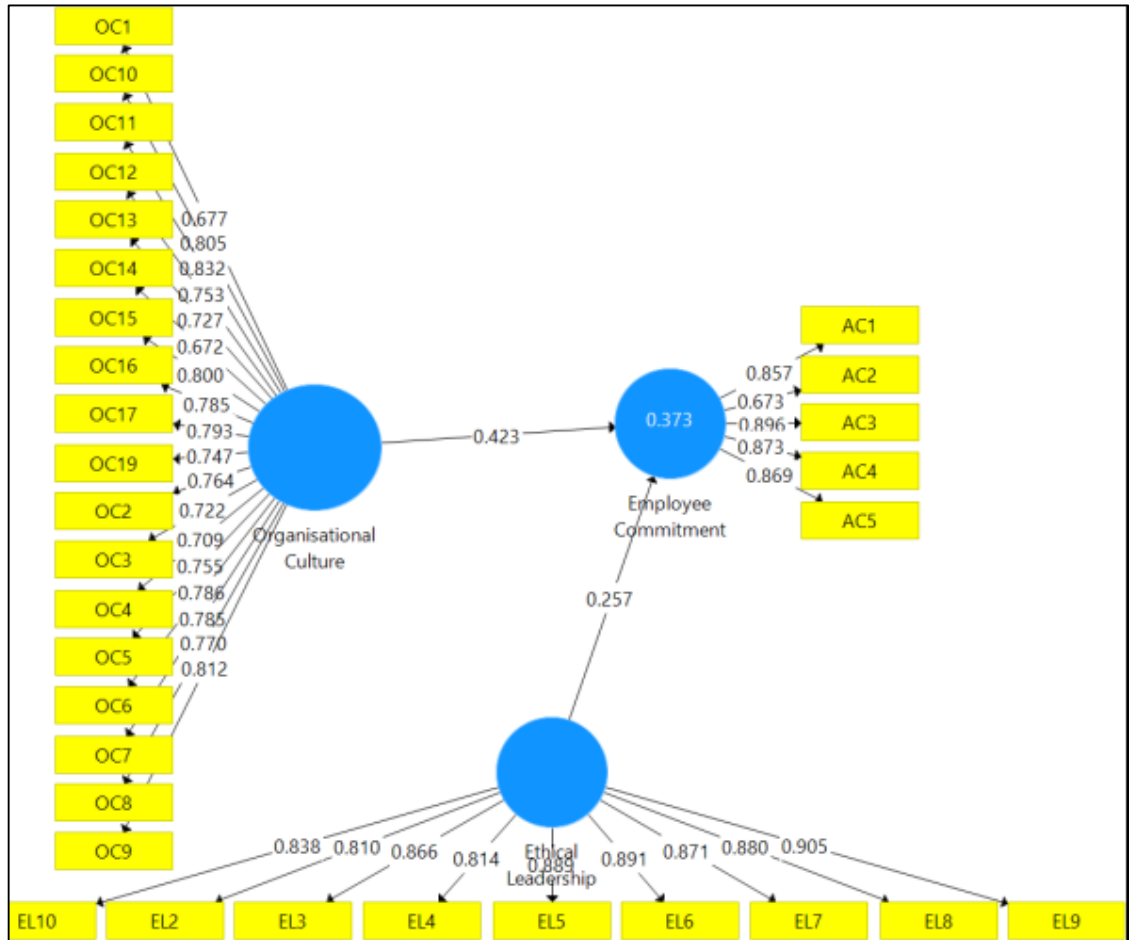
It is evident from Table 5.8 that the factor loadings were all greater than 0.5 (Hair et al., 2014). The average AVEs were 0.581 for organisational culture, 0.746 for ethical leadership and 0.701 for employee commitment – all above the recommended threshold value of 0.5 (Hair et al., 2014). These results suggest good convergent validity of the study items and scales.

Discriminant validity was evaluated by comparing the correlation between the constructs and the square root of the average variance extracted (AVEs), as shown in Table 5.12. The diagonal in Table 5.12 shows that the square root of the average variance extracted (AVEs) between each pair of factors was higher than the correlation estimated between factors, thus ratifying its discriminant validity (Hair et al., 2006).

5.9.2 Assessment of the structural equation model

The structural equation model (SEM) was assessed using SMART-PLS 3.0. The structural equation model (SEM) was assessed using the t-values, path coefficients and coefficient of determination (R^2), as presented in Figure 5.8 and Table 5.14 below

Figure 5.8: The structural equation model



Source: Researcher's personal compilation

Table 5.14: Structural equation model results

Hypothesis	Relationship	Path-Coefficient	t-value	p-value	Decision
H _{2a}	Ethical leadership - >Employee commitment	0.257	3.410	0,001	Supported
H _{2b}	Organisational culture -> Employee commitment	0.423	6.023	0,000	Supported

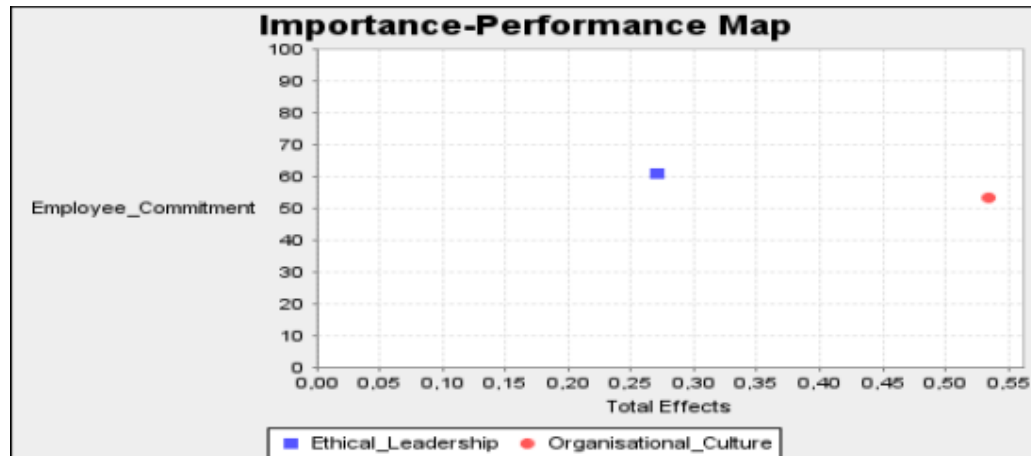
Source: Researcher's personal compilation

It is evident from Table 5.14 above that ethical leadership significantly impacted employee commitment ($\beta = 0.257$, t-value = 3.410, p-value = 0.001) and organisational culture ($\beta = 0.423$, t-value = 6.023, p-value = 0.000). The R^2 value on employee commitment was 0.373, suggesting that 37.3% of the variance in employee commitment is explained by both ethical leadership and organisational culture.

5.9.3 Importance-performance map analysis

The importance-performance map analysis was performed to assess the most important factor influencing employee commitment and determine the factor which most heavily affects performance on employee commitment using the index value scores.

Figure 5.9: Importance-performance map



Source: Researcher's personal compilation

Figure 5.9 above presents the index values and total effect scores of the determinants of employee commitment. Organisational culture has the highest importance level (total effect = 0.535) in influencing employee commitment, over ethical leadership (total effect = 0.271), whilst ethical leadership (index value = 61.043%) affects performance on employee commitment more than organisational culture (index value = 53.384%).

5.10 CONCLUSION

This chapter deliberated the descriptive analysis of the research participants on how ethical leadership and organisational culture impact employee commitment. The proceeding chapter will discuss the themes that emerged from the study.

CHAPTER SIX:

DISCUSSION OF STUDY RESULTS

6.1 INTRODUCTION

The previous chapter presented the findings of the study. This chapter presented the key themes emerging from the findings of the study. The key objective of the current study was to explore the influence of ethical leadership and organisational culture on employee commitment at the City of Johannesburg Metropolitan Municipality. The following sections will discuss the findings based on the previous chapters' research.

6.2 RESULTS

The study had three goals: to investigate the relationships between ethical leadership and employee commitment, to investigate the relationships between organisational culture and employee commitment, and to develop models to assess the impact of ethical leadership and organisational culture on employee commitment.

6.2.1 HYPOTHESIS 1

As stated in Chapter One of this study, Hypothesis 1 sought to determine whether *H₁: There is a relationship between ethical leadership and employee commitment*. The relationship between ethical leadership and employee commitment was also found to be statistically significant (p-value < 0.05), with a moderate positive correlation coefficient of ($r = 0.501$). Therefore, this hypothesis is supported since it has been confirmed that there is a moderate positive relationship between ethical leadership and organisational culture.

Thus the findings from the first objective have revealed that there was indeed a moderate association between ethical leadership and employee commitment, with a correlation coefficient strength of 0.051. The correlation also appears positive, meaning improving ethical leadership should positively influence employee commitment. From the above, it follows that *H₀: No relationship between ethical leadership and employee commitment* is not supported.

These findings are consistent with the known literature. Organisational commitment implies that ethical leadership stimulates greater commitment among staff.

Thus, the study findings reveal a constructive and substantial rapport between ethical leadership and employee commitment, grounded on the experience of the City of Johannesburg employees. Hence, ethical leadership influences the employee commitment of the City of Johannesburg employees. This means that when a leader at the City of Johannesburg exercises ethical leadership, workers reply similarly by participating in organisational commitment. These findings agree with earlier assessments that revealed that the more principled the supervisor, the greater the degree of organisational dedication of the workforce (Mayer, Kuenzi, & Greenbaum, 2010).

Likewise, the significant positive affiliation between ethical leadership and organisational commitment is sustained by Mitonga-Monga and Cilliers (2016). They revealed that once personnel regard their superiors as reasonable, they develop expressively and cognitively link to the organisation, therefore, dedicate additional time and drive to the organisation by practising participatory comportments like organisational devotion. Similarly, Zeinabadia (2010) reported similar conclusions, which piloted an assessment among educators in Iran and established that a supervisor's ethical management inspires additional -role conduct between workers.

Moreover, the findings of this research also agree with a previous study by Rashed and Nesha (2017), which found that ethical leadership increases employee commitment towards an organisation. Another study by Adeoye (2021) reveals that ethical leadership influences employee commitment and attitudes at work. A study supports these findings by Mitonga-Monga and Cilliers (2016) establishes that ethical leadership views have a momentous inspiration on organisational culture. Furthermore, Nelson and Daniels (2014) mention that as an excellent level of truthfulness and equality relates to great devotion, ethical leadership that is seen to be constant in their lines and handles workforces equitably and with self-worth is probable to affect workers' degree of dedication certainly. The study findings of Mahdi, Shafizan and Almasafir (2014), Ismail and Duad (2014), Ponnu and Tennakoon (2010), and Siegel (2013) confirmed that ethical leadership has a substantial and positive outcome on organisational devotion.

Also, Al-Aldarous (2021) posited that ethical leadership is crucial in promoting employee commitment to achieve the goals of an organisation. Equally, Qing, Asif, Hussain and Jameel (2020) pointed out that ethical leadership is critical as it positively influences an employee's employment behaviours. It impacts employee motivation, job satisfaction, performance, and commitment. However, Zafar and Raja (2015) ethical leadership fosters workers' satisfaction with their work, contributing to the organisation's success. Still, unethical leadership undermines workers' commitment to work (Chamtititigul & Li, 2021).

Previous research findings support a relationship between ethical leadership and organisational commitment. In addition, the research has provided enough evidence to support this relationship. These findings, in addition, support the findings mentioned in the literature review as follows:

Almandeel and Dawood (2019) also found a correlation between ethical leadership, organisational commitment, and employee loyalty. The rationale is that staff classify and become more united in the organisation when they display credible moral conduct. Also, Hassan and Wright (2014) mention that ethical leadership may surge organisational dedication and decrease the corrupt activities of juniors to help in the progress and improvement of businesses and workforces.

Those findings are indeed the foundation of one of the essential leadership compasses in South Africa, the King Code, which has been updated and improved as the environment changes. One aspect that should be noted is that although employee commitment depends on ethical leadership, it cannot be said to depend on ethical leadership strongly. The strength is still below 0.7, the minimum descriptively strong correlation. Thus, the leadership should endeavour to provide ethical leadership, which should not be regarded as the only source of employee commitment. Employee commitment is more than just ethical leadership; this is still in line with the previous findings from the literature from Almandeel and Dawood (2019), who also mention employee loyalty as an ethical leadership attribute. As a result, the relationships between ethical leadership and employee commitment are reciprocal. In leadership, the ethical leadership stance does not thrive.

6.2.1.1 Discussion of results from the first objectives

6.2.1.2 Discussion of the correlation between ethical leadership and employee commitment from the international perspective

Leadership and the nature of leadership are specific to people and the environment. Thus, from an international perspective, the correlation between ethical leadership and organisational commitment was empirically

demonstrated through many studies. Indeed, Ethical leadership positively impacts organisational commitment and job satisfaction, according to Turkish researchers. Cemberci, Civelek, and Gunel (2016) studied the mediating role of the ethical climate in Turkish businesses. Qianqian, Biyan, Qian, Sinian, and Mengshi (2014) assessed the influence of ethical leadership on employees' job behaviour. The findings revealed that managers' ethical leadership had a direct and positive relationship with team commitment. School managers should implement ethical leadership to advance the realisation of organisational commitment, thus convalescing school functioning.

Yousef, 2002; Maik, Waheed and Khalil-ur-Rehman (2010) posit that ethical leadership focuses on the workload, disputes on the job, and work pressure and is drastically linked to retaining associates inside the company. Ismail and Daud (2014) found that ethical leadership influences school organisational commitment. Adeoye (2020) scrutinised the effect of ethical leadership and employee commitment on organisational efficiency in an educational setup. Tosun and Ulusoy (2017) explore organisational commitment among medics and nurses in a Turkish hospital. Abuzaid (2018) evaluated the link connecting ethical leadership and organisational commitment in Jordan's banking sector.

6.2.1.3 Discussion of the correlation between ethical leadership and employee commitment from the African perspective

From the African perspective, it has also been demonstrated that ethical leadership and organisational commitment are positively correlated. Empirical research was carried out in Nigeria, part of west Africa, and the Democratic Republic of the Congo, which is in the same bloc as the Southern African Development Community, to which South Africa belongs.

In Kenya, Mitonga-Monga and Cilliers (2016) studied perceived ethical leadership concerning workers' organisational commitment in the Democratic Republic of the Congo. According to researchers at Arba Minch University in the Amhara region, Ethiopia's top management's ethical leadership statistically impacts employees' organisational engagement. The levels of cultural traits such as involvement, consistency, and mission were low, whereas flexibility was at an average level comparable to affective, continuance, and normative commitments.

6.2.1.4 Summary of the discussion on the correlation between ethical culture and employee commitment

Ethical leadership positively impacts employee commitment regardless of the area and the environment. Almandeel and Dawood (2019) found a correlation between ethical leadership, organisational commitment, and employee loyalty. According to Turkish researchers, ethical leadership positively impacts organisational commitment and job satisfaction. Empirical research was conducted in Nigeria, part of west Africa, and the Democratic Republic of the Congo. Mitonga-Monga and Cilliers (2016) studied perceived ethical leadership concerning workers' organisational commitment in Kenya.

In contrast, the current study outcomes are not favourable to the conclusions of the study conducted by Hamid, Rahim & Salamzadeh (2020), which reveals that ethical leadership has no significant link with employee commitment. Furthermore, findings of studies conducted by Aryati, Sudiro, Hadiwidjaja and Noermajati (2018) reveal that ethical leadership has no significant effect on organisational commitment.

6.2.2 Hypothesis 2

The study's second hypothesis, H_2 : *There is a relationship between organisational culture and employee commitment*, implied that organisational culture has a positive link with employee commitment.

The study results reveal that there is a statistically significant (p -value < 0.05) moderate positive correlation ($r = 0.564$) between organisational culture and employee commitment. From the above, it follows that H_0 : *There is no relationship between organisational culture and employee commitment*, is rejected.

The results in the previous chapter indicate that organisational culture has a positive relationship with organisational commitment, revealing that culture plays a vital role in keeping the workforce. Not only was the correlation positive, which implies that better organisation culture should lead to employee commitment improvement. The strength of the correlations, also still moderate (0.564), was found to be strongest than one of the ethical leadership and employee commitment. It should be argued that for better employee commitment and organisational goal achievement, the organisation should invest more in organisational culture than ethical leadership, given the strong correlation which is assimilated to the weight of those variables on employee commitment.

These findings support the findings mentioned in the literature review as follows: The findings of this study are supported by the study of Acquah, Sarkodie, Baffoe, Lennox, Amon and Nunoo (2020), who indicated that there is a positive link between cultural practice in the organisation and employee commitment. Besides, the findings of this investigation are sustained by the findings of past explorations piloted by Mandan, Amir and Vajihed (2012). They indicated a major affiliation among all components of organisational

culture as well as adaptability, involvement, adjustment, mission and organisational commitment. Moreover, Lauture, Amewokunu, Lewis and Lawson-Bodyet (2012) found that the positive view of organisational culture increases employee commitment. Ghorbanhosseini (2013) concludes that organisational culture has a direct and momentous influence on organisational commitment. Furthermore, Messner (2013) studies exhibited a positive liaison between organisational culture and organisational commitment.

Equally important, the results of this study are moreover in agreement with the findings of Rashid and King (2011), Taurisa and Ratnawati (2012), Harwiki (2013), and Messner (2012), who all established that organisational culture has a significant effect on organisational commitment. Likewise, Soryani, Syah and Raras (2018) conducted a study that mainly agrees with the current findings that organisational culture influences organisational commitment. Mahmudah (2012) described a substantial connection between business culture and organisational commitment, while Firuzjaeyan, Firujaeyan* and Sadeghi (2015) indicated that elements of organisational culture interrelated considerably with organisational commitment. This signifies that cumulative organisational culture eventually leads to greater dedication among tutors. The study by Hai¹, Hai² and Van Tien (2018) analysed the relationship between corporate culture and employee commitment centred on the outcomes of an analysis of 289 workforces. The assessment results support this study's findings by showing that each element of organisational culture has a statistically momentous influence on all traits of commitment. Likewise, Aranki et al. (2019) an exploration that supports this study's findings with the analysis indicating a positive and significant link between organisational culture and organisational commitment. The study's findings are consistent with the results of the investigation by Harwiki (2013) and Messner (2012), which indicate that organisational culture has a momentous effect on organisational

commitment. At the same time, the study findings are supported by those done by Dyke-Ebirika and Barinua (2021), which reveal a strong positive connection between organisational culture and employee commitment.

Earlier research findings support a relationship between organisational culture and organisational commitment. Besides, the research has provided enough evidence to support this relationship. Consequently, companies that attempt to improve their personnel commitment must make an extra effort to build a strong organisational culture.

In contrast, this study's results are inconsistent with Kurnia (2013) research, which established no correlation between organisational culture and organisational commitment. Furthermore, Lahiry (1994) assessment shows a feeble link between organisational culture and commitment. Moreover, the study by Giri, Nimram, Hamid and Al Musadiege (2016) reveals that organisational culture has no substantial influence on organisational commitment. Similarly, the study by Nongo and Ikyanyon (2012) established that involvement and adaptability significantly correlated with commitment, whereas consistency and mission did not relate to commitment. Al-Shurafat and Abdul Halim (2018) reviewed published works on organisational culture and organisational commitment between 2012 and 2017. The bulk of the revised research showed strong significant interactions between organisational culture and organisational commitment; however, fewer results (and sometimes no) showed a weak association between culture and commitment variables.

6.2.2.1 Discussion pertaining to research objective two: The correlation between organisational culture and organisational commitment

6.2.2.2 Organisational culture and employee commitment

This research was also undertaken to determine the relationship between organisational culture and employee commitment.

6.2.2.3 Discussion of correlation from the internal perspective

Both external and internal factors influenced the culture; hence it is how the organisation operates. Those external factors thus influence employee commitment. According to Szczepanska and Kosiorekc (2017), external factors influence organisational culture. External factors include: (i) a changing market; (ii) political, legal, financial, technological, and shared situations; (iii) cumulative globalisation and flexibility; (iv) changes in usage and spending behaviours; and (v) group lifestyle. The effect of general philosophy on organisational culture is explained from two viewpoints: Unrestricted by the effect of philosophy—acknowledging the formation of shared ideologies and organisational background, as well as various types of demeanour, in contrast to traditional constraints.

In contrast, ideals are accepted by the organisation through its adherents, who learned them during the initial or ancillary socialisation process. The impact of national culture on organisational culture is most visible in intra-organisational communication. This means the level of openness and formality, the leadership, or the proximity/distance in the hierarchy (Szczepanska & Kosiorekc, 2017). Organisational culture depends strongly on the social and cultural environment in which it functions.

The tangible environment, signals, language, and perceptible items are part of the organisational culture phase. The corporeal setting uses all-encompassing linguistics to involve people from different backgrounds. Numerous studies contend that continuous commitment is less prevalent in organisations than in affective commitment (Meyer & Allen, 1997). An authentic environment encourages employees' happiness, which increases their emotional connection to the organisation (George, 2009).

6.2.2.4 Influences of internal culture factors on employee commitment

In line with the findings of this research, internal factors of culture influence employee commitment. Many researchers share that view. Szczepanska and Kosiorek (2017) also outline internal elements for forming organisational culture.

The organisational initiator is key in forming organisational culture. They exert influence over the workforce so that their actions reflect the highest ideals they have collectively developed. The idea outlines the firm's approach and defines its viewpoints. The apparition fails to convey the organisation's goals, much like the colleagues' personas do. The process by which employees impact organisational culture involves customary debates, practices, and the realisation of a concession by the organisation's coworkers.

The justifications favouring this inclusion are shared linguistics, concepts, and connotations, collecting constraints, laminating ideologies, and sharing dogmas. Disparate feelings or understandings across an organisation's workforce result from a lack of compromise regarding the mutual clarification of the organisational culture core principles.

An organisation's limits and how its leaders affect its employees depend on the situational style founded on the chosen organisational principles and arrangement type. The distinctive perspective of the leader, someone their subordinates feel they can trust and who focuses their attention, strengthens their understandings, sentiments, beliefs, and mindsets and significantly impacts the workforce. Supervisors impact employee behaviour by creating regulations that specify how expected interesting opportunities are presented, how much freedom employees are required to have, and what behaviours will likely result in pay raises, promotions, or other benefits. Business philosophy evolves as a tool for employee management. As a result, the statement that beyond the assumptions held by leaders, their talents and attributes have a tremendous impact on organisational culture should be emphasised.

The process of social dialogues, arrangements, and accommodations includes the workers' effect on organisational culture. In addition to being necessary for achieving the organisation's goals, the being element is also essential for adhering to the definition of an organisation as a structure with a specific internal organisation aimed at properly operating its sub-systems, including organisational structure. The collective acceptance of and adherence to the values, norms, positions, and behavioural patterns will gradually strengthen the organisational culture's basics. The internal factors thus lie with the internal initiator, the external, and the internal factors, which all three-impact employee commitment.

Setting goals for staff, highlighting accomplishments, and providing downtime all help to enhance commitment. Employee commitment is supported by strategies for an organisational culture that are carried out. Employee reluctance is reduced, and management strategies and principles strengthen organisational commitment. An ingrained standard of fundamental

assumptions and beliefs about organisational attitude contributes to an astronomical level of employee commitment. A strong organisational culture produces a high-commitment environment that enhances rewards and organisational performance, according to Denison (1984).

There are two types of organisational cultures, known as strong and weak cultures, according to Mubin et al. (2014). According to Fajrin and Saragih (2018), strong social characteristics include a code of conduct that is established, understood, followed, and implemented by all organisation members. According to Madu (2012), a strong organisational culture denotes accepted values and opinions vehemently followed and widely disseminated. This implies that to encourage and raise its norms and values for its workers, an organisation must take serious action according to this system of philosophy. According to Ehteshamul and Muhammad (2011), the quantity of doctrines, regulations, and tenets demonstrates the organisational culture's potency. According to Ashipaoloye (2014), a poor organisational culture denotes standards and theories that are not widely shared inside the institute. According to Mubin et al. (2014), weak organisational culture is an ethos where employees agree to accountabilities out of fear of authority figures and harsh dogmas.

6.2.2.5 Summary discussion of the relationship between organisational culture and employee commitment

Organisational culture, rather than directives from top management, defines how an organisation behaves. According to Maseko (2017), organisational culture is the social glue that holds teams together. According to Divyarajaram (2014), organisational culture is crucial for developing a code of conduct for employees. The basis of collective wisdom that explains why things happen the way they do is called organisational culture. According to Odiakose (2018), an unwavering acceptance of organisational culture is

crucial for all structural managers and organisers since it influences how their firms react to businesses' complex situations.

According to Srinivasan et al. (2020), an established employee distinctiveness is one of the advantages of organisational culture, which promotes organisational behaviour, including teams' motivation, and impacts operational setups. Falemu and Ojo contend that ethos is important to an institute's realisation and may increase employee commitment. Over team satisfaction, employee commitment is prioritised. A strong organisational culture encourages positive interactions between coworkers. Employee commitment is a crucial element for the successful execution of administrative plans and programs, which in turn helps with implementation. Dyke-Ebirika and Barinua (2021) say that organisational culture could make the bad effects on employee commitment less severe.

6.2.2.6 Organisation culture and organisation commitment from the international perspective

Many researchers at the international level have found that there is indeed a positive correlation between organisational culture and organisational commitments. Those results have espoused those of this research project. This is supported by Acar (2012) and Brewer and Clippard (2002), who also mentions an incontrovertible bond between the two. Srinivasan, Getasew and Belayneh (2018) point out an establishment's momentous affiliation between organisational culture and employee commitment. Solitary research in the Turkish logistics industry surveyed 344 employees, and outcomes revealed a positive affiliation between organisational culture and organisational devotion (Acar, 2012). Shim, Jo, and Hoover's (2015) study involved 385 Korean police officers. An organisational culture which harmonises, complements and accommodates the anticipations, welfares and wants of equally several affiliates of the organisation as attainable inclines to be regarded certainly by adherents of the organisations.

A culture not associated with the ambitions of associates is perceived as undesirable and will consequently not be sustained. Researchers have long-established a constructive connection between organisational culture and commitment. Dwivedi et al. (2014) and Manetje and Martins (2009) state that trust is a constructive affiliation amid organisational philosophy and dedication. According to an analysis led by Francescutti (2007), and Nongo and Ikyanyon (2012), culture does have a strong and significant effect on employee commitment. Jordani et al. (2019) investigated the relationship between organisational culture and commitment in information technology companies in Jordan.

Al-Matari and Bin Omira (2015) studied a sample of public segment workforces in Saudi Arabia. Yusuf (2020) looked at the effect of organisational rudiments of culture on organisational commitment, employment contentment, and the trust of professors as workers in tertiary establishments. Austen and Zacny (2015) examine the relationship between public service motivation and organisational commitment to public service. Acar (2012) explored the rapport between organisational culture and commitment in the Turkish logistics industry. Gokce, Guney and Katrinli (2014) scrutinised the influence of culture on the liaison between perceptions of leadership style and commitment to the organisation by ascertaining how Turkish doctors perceived leadership behaviour at private hospitals.

Meyer et al. (2010) suggested a dependable outcome with the erstwhile exploration and established the relationship between the degree of affective commitment and preparedness to remain in the organisation. Yanti and Dahlan (2017) investigated the effects of organisational culture, leadership behaviour and job contentment on employee commitment. The research objective was to study the influence of organisational culture and leadership

behaviour on organisational commitment at the Technical Implementation Unit of the Education Office in Tangerang Regency, Java. Results imply that promoting organisational culture and commitment to developing employee performance is essential. Clan culture, equated to the other forms of culture, had the utmost momentous connection to the three commitment dimensions engaged in the investigation.

Managers in the Nigerian construction industry seem to be unaware that organisational culture promotes employment contentment and employee commitment, which successively impacts performance. Ghana's banks' organisational culture had a constructive rapport with affective commitment, normative commitment and continuous commitment, according to Amofa and Ansah. Shurbagi (2014) analysed the association between culture and commitment in Libya's National Oil Corporation. Agwu (2013) conducted a study on the degree of the connection between organisation culture and employee commitment. A positive view of organisational culture increases employee commitment in the public sector of Haiti. Chief directors should be keen to anticipate the main concern of the personnel and apply an organisational commitment that mostly emphasises talent improvement, training and workforce improvement.

6.2.2.7 Organisation culture and organisation commitment from the African and South African perspective

The international perspective was also consistent with a few studies conducted in Africa and South Africa. Thus, the African literature has supported the hypothesis that organisational culture positively relates to organisational commitment. Manetje and Martins (2009) of South Africa investigated the relationship between organisational culture and commitment among South African workers in the automobile industry. A study on the

connection between organisational culture and organisational commitment was done by Latchigadu (2016).

Ndlovu, Ngirande, and Setati (2017) examined the relationship between organisational culture and commitment. To determine whether there is a relationship between organisational culture and organisational commitment in the consulting industry, Naik (2012) conducted a study in a South African consulting firm. Pearson's correlation analysis found no connection between culture and commitment.

6.3 Summary of the findings

The King Code, which has been changed and improved as the world has changed, is the foundation of one of the most important leadership guides in South Africa. The study had three goals: to look into the links between ethical leadership and employee commitment, to make models for measuring the effect of moral leadership on employee commitment and to evaluate the study's findings. Results from the first objective showed that the correlation coefficient strength was moderate, at 0.051. These results agree with the body of existing literature. Numerous studies have scientifically proven the link between ethical leadership and organisational commitment. In Kenya, Mitonga-Monga and Cilliers (2016) studied how a company's organisational culture affected how ethical leadership was viewed. Studies in Turkey found that ethical leadership is good for organisational loyalty and job satisfaction. The study took place in the Democratic Republic of the Congo and Nigeria, which are both in west Africa. Mitonga-Monga and Cilliers (2016) studied how ethical leadership affected employees' organisational engagement in Kenya. In other words, when a leader in the City of Johannesburg demonstrates ethical leadership, employees respond by participating in organisational commitment. According to a study by Adeoye (2021), ethical leadership affects employee commitment and attitudes at work. Mitonga-Monga and

Cilliers (2016) state that moral principles profoundly influence organisational culture. Unmoral leadership practices weaken employees' dedication to their jobs (Chamtititigul & Li, 2021).

The results of research by Aryati, Sudiro, Hadiwidjaja, and Noermajati (2018) show that organisational commitment is unaffected significantly by ethical leadership. Company commitment is positively impacted by organisational culture, which suggests that a more positive organisational culture should increase employee commitment. The company should place more emphasis on organisational culture than ethical leadership if it wants to increase employee commitment and achieve its goals. Additionally, the relationship between organisational culture and employee commitment was investigated in this study.

Two perspectives describe how general philosophy affects organisational culture. Szczepanska and Kosiorekc (2017) assert that outside variables affect organisational culture. The social and cultural context in which a culture operates significantly impacts that context. In their 2017 study, Szczepanska and Kosiorekc explain internal factors contributing to organisational culture formation. The organisation's founder is an important element in developing organisational culture. Regulations that describe how expected intriguing opportunities are provided and how much flexibility employees are expected to have impact employee behaviour.

6.4. CONCLUSION

In conclusion, this study's findings have revealed that ethical leadership is key in positively influencing employee commitment. Therefore, the City of Johannesburg Metropolitan Municipality employees should be trained to increase their knowledge of ethical leadership, apply it and be empowered to enhance employee commitment. Moreover, the study has also revealed that

organisational culture contributes substantially to employees' commitment to the City of Johannesburg. Consequently, the City of Johannesburg leadership should create a strong culture resulting in a positive environment. This would assist in retaining employees and thus reduce employee turnover.

Moreover, the study has also revealed that organisational culture contributes substantially to employees' commitment to the City of Johannesburg. Therefore the City of Johannesburg leadership should create a strong culture resulting in a positive environment. This would assist in retaining employees and thus reduce employee turnover.

CHAPTER SEVEN: RECOMMENDATIONS, LIMITATIONS AND FUTURE RESEARCH

7.1 INTRODUCTION

The previous chapter discussed the results of the study. The current chapter will discuss the limitations of the study, implications for future research recommendations and concluding remarks.

7.2 LIMITATIONS

Although the study has effectively achieved its main objective of exploring the influence of ethical leadership and organisational culture on employee commitment, the study does have limitations that cannot be disregarded. The confines of the study are the following.

Firstly, the research was conducted amongst 400 employees of the City of Johannesburg Metropolitan Municipality and did not include other municipalities in Gauteng. The results cannot be generalised to other municipalities in South Africa. Therefore, future studies could use a larger sample to gain more representative views.

Secondly, the study only concentrated on three variables, ethical leadership, organisational culture and employee commitment, from the perception of lower, middle and top management workers in the City of Johannesburg. Future studies can be conducted to include employees at lower positions, such as general workers/drivers/team leaders as well as City of

Johannesburg service providers, to have a clear view of how ethical leadership and organisational culture impact on employee commitment.

Thirdly, this research involved a cross-sectional study, meaning that statistics were gathered from a single point and time; this does not offer the depth of analysis of a longitudinal study. Therefore, future studies could be carried out as longitudinal studies conducted over time in determining the impact of changing the impact of ethical leadership and organisational culture on employee commitment.

7.3 RECOMMENDATIONS FOR FUTURE RESEARCH

Future studies could be conducted across multiple Metropolitan municipalities in South Africa to acquire other generally relevant outcomes. The study can also be replicated simultaneously in the public and private areas to compare how ethical leadership and organisational culture impact employee commitment in the private and public areas. This study employed a quantitative research approach. Future studies could thus apply a qualitative or mixed-method approach to capture the comprehensive observation of municipal employees.

7.4 RECOMMENDATIONS

Established on the conclusions of the study, the ensuing commendations are made:

The City of Johannesburg managers ought to be educated as transformation mediators and empowered to act as exemplary, exert a constructive effect on their personnel, to further develop their dedication to the organisation

The City of Johannesburg should share the results of this study with all its employees to highlight the importance of ethical leadership and

organisational culture on employee commitment. The City of Johannesburg must ensure that they employ people who are ethical and create a strong organisational culture that will assist in retaining committed employees; this will eventually reduce the high employee turnover and eradicate unethical behaviours.

7.5 CONCLUDING REMARKS

The current study has both hypothetical and decision-making insinuations. Regardless of the study limitations, the current research provides important input to the literature on ethical leadership, organisational culture and employee commitment. It increases the current understanding of the constructs by hypothetically and empirically signifying the significance of ethical leadership and organisational culture concerning employee commitment.

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APPENDICES

Appendix 1: Survey Questionnaire

Appendix 2: Editorial Letter

Appendix 3: Permission Letter to Conduct A study

Appendix 1. Survey Questionnaire

I am a PhD student at the Durban University of Technology and carrying out a survey on ***The Impact of Ethical Leadership and Organisational Culture on Employee Commitment in the City of Johannesburg.*** The results of this survey will be used to determine the impact of ethical leadership and organisational culture on employee commitment in the City of Johannesburg.

Taking part in this survey is entirely voluntary and anonymous. The question consists of four sections. The questionnaire should take no more than 15 minutes of your time. Your cooperation is appreciated.

When evaluating a question, please answer it from your perspective.

Place an X in the appropriate box where applicable or complete where required.

Thank you for taking the time to complete this survey. Should you have any questions, please feel free to contact:

Joseph Ndou: 083 446 2412 or jndou@jhbcityparks.com

SECTION A: BIOGRAPHICAL DETAILS

- Please indicate your gender.

Male	1
Female	2

- Please indicate your age group

Under 30	1
30-39	2
40-49	3
50 and over	3

- Please indicate your highest qualification obtained.

National diploma	1
Bachelor's degree	3
Master's degree	4
PhD	5
Other	6

- How many years have you been working for your company?

Less than 6 months	1
6 months or longer but less than 1 year	2
1 to 2 years	3
3 to 4 years	4
5 years or more	5

- What is your work position in your organisation?

Specialist	
Junior manager	
Manager	
Senior manager/General manager	
Managing director	

SECTION B: ETHICAL LEADERSHIP

On a scale of 1 to 5, 1= Strongly Disagree, 2 Disagree, 3=Neither Disagree nor Agree, 4=Agree, and 5=Strongly Agree, indicate the extent to which you agree with each of the following statements.

ETHICAL LEADERSHIP		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
EL1	My manager conducts his/her personal life in an ethical manner	1	2	3	4	5
Ethical leadership2	My manager defines success not just by results but also by the way these are obtained.	1	2	3	4	5
Ethical leadership3	My manager listens to what employees have to say.	1	2	3	4	5
Ethical leadership4	My manager disciplines employees who violate ethical standards.	1	2	3	4	5

Ethical leadership5	My manager makes fair and balanced decisions	1	2	3	4	5
Ethical leadership6	My manager can be trusted.	1	2	3	4	5
Ethical leadership7	My manager discusses ethics or values with employees.	1	2	3	4	5
Ethical leadership8	My manager sets an example of how to do things the right way in terms of ethics.	1	2	3	4	5
Ethical leadership9	My manager has the best interest of employees in mind.	1	2	3	4	5
Ethical leadership10	My manager, when making decisions, asks "What is the right thing to do?"	1	2	3	4	5

SECTION C: ORGANISATIONAL CULTURE

On a scale of 1 to 5, 1= Strongly Disagree, 2 Disagree, 3=Neither Disagree nor Agree,4=Agree, and 5=Strongly Agree, indicate the extent to which you agree with each of the following statements.

FAMILY ORIENTATION/LOYALTY		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Organisational culture 1	My company tries to create “family atmosphere”.	1	2	3	4	5
Organisational culture 2	My company emphasizes open communication	1	2	3	4	5
Organisational culture 3	My company treat each person as a total person	1	2	3	4	5
Organisational culture 4	I feel that my organisation has a real interest in the welfare and overall satisfaction of those wo work here					

Organisational culture 5	My company tries to create a unique “family atmosphere”					
OPEN COMMUNICATION						
Organisational culture 6	My manager/ supervisor encourages people to speak up when they disagree with a decision.	1	2	3	4	5
Organisational culture 7	My manager gives me the freedom to express idea.	1	2	3	4	5
Organisational culture 8	I feel that my manager values my ideas and inputs	1	2	3	4	5
Organisational culture 9	My manager is open to all questions					
TEAM APPROACH						
Organisational culture 10	My manager encourages people to work as team	1	2	3	4	5
Organisational culture 11	My manager encourages people who work	1	2	3	4	5

	in my group to exchange opinion and ideas					
Organisational culture 12	I have a chance to meet with my manager one to one at least twice per year to discuss performance and goals					
KNOWLEDGE OF MANAGERS						
Organisational culture 13	My manager often communicates the overall goals to employees	1	2	3	4	5
Organisational culture 14	My manager provides help, training, and guidance so that I can improve my performance	1	2	3	4	5
Organisational culture 15	I feel that my manager has the knowledge and training to be a good leader					

SECTION D: EMPLOYEE COMMITMENT

On a scale of 1 to 5, 1= Strongly Disagree, 2 Disagree, 3=Neither Disagree nor Agree,4=Agree, and 5=Strongly Agree, indicate the extent to which you agree with each of the following statements.

A. AFFECTIVE COMMITMENT SCALE		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Employee commitment 1	I would be happy to spend the rest of my career with this organisation	1	2	3	4	5
Employee commitment 2	I feel that this organisation's problems are my own	1	2	3	4	5
Employee commitment 3	I feel a strong sense of belonging to my organisation	1	2	3	4	5
Employee commitment 4	I feel emotionally attached to this organisation	1	2	3	4	5
Employee	This	1	2	3	4	5

commitment 5	organisation has a great deal of personal meaning to me					
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B. CONTINUANCE COMMITMENT SCALE		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Employee commitment 1	It would be difficult for me to leave my organisation right now - even if I wanted to.	1	2	3	4	5
Employee commitment 2	One of the major reasons that I continue to work for my current organisation is that leaving would require considerable personal sacrifice - another organisation	1	2	3	4	5

	may not match the overall benefits that I have here.					
Employee commitment 3	One of the few serious consequences of leaving my organisation is the scarcity of available alternatives.	1	2	3	4	5
Employee commitment 4	I am afraid of what might happen if I quit my job without having another one lined up.	1	2	3	4	5
Employee commitment 5	At this point, remaining with my organisation is a matter of necessity as much as desire.	1	2	3	4	5

C. NORMATIVE COMMITMENT SCALE		Strongly Disagree	Disagree	Neither Disagree nor Agree	Agree	Strongly Agree
Employee commitment 1	I believe that these days, people move from one company to another too frequently.	1	2	3	4	5
Employee commitment 2	One of the major reasons why I continue working for this organisation is that I believe that loyalty is important and thus I feel a sense of moral obligation to remain here.	1	2	3	4	5
Employee commitment 3	If I got another offer for a better job elsewhere, I would not feel it was right to leave my	1	2	3	4	5

	organisation.					
Employee commitment 4	I do not believe that a person must always be loyal to his/her organisation.	1	2	3	4	5
Employee commitment 5	Things were better in the old days when people stayed with one organisation for most of their careers.	1	2	3	4	5

Thank you for taking the time to complete this survey.

Appendix 2: Editorial Letter

Marielle Tappan
Wapadrand, Pretoria
Tel 072 474 1158
Email mteditorialinfo@gmail.com



Date of Edit: 15 March 2022

Edit: Joseph Ndou

To whom it may concern,

I, Marielle Tappan, trading under the name MT Editorial, hereby confirm that I am a language editor.

I have extensive experience in the field of language and publishing and received my Bachelors of Information Science in Publishing from the University of Pretoria. I am also a registered member of the Southern African Freelancer's Association.

I hereby declare that the editing done for any client is done with the utmost diligence and the full appreciation of the English language and all of its intricacies, as was done for edited sections of this document.

If there are any other queries, please do not hesitate to contact me.

Kindest Regards,

Marielle Tappan
Owner, MT Editorial
(BIS) Publishing
SAF03058, SAFREA

Appendix 3: Permission to conduct study



a world class African city

City of Johannesburg
Office of the City Manager
Group Strategy, Policy Coordination and Relations
Innovation & Knowledge Management Unit

16 th Floor A-Block Metropolitan Centre 158 Civic Boulevard Braamfontein	PO Box 1049 Johannesburg South Africa 2000	Tel +27(0) 11 407 6455 (O) Fax +27(0) 11 339 1580
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www.joburg.org.za

Mr Joseph Ndou
083 446 2412
indou@jhbcityparks.com

25 June 2019

Subject: PhD Research on the influence of ethical leadership and organisational culture on employee commitment and sociability at City of Johannesburg

Dear Mr Ndou,

Thank you for approaching City of Johannesburg Metropolitan Municipality, Gauteng, with regard to your request to undertake a PhD research on **the influence of ethical leadership and organisational culture on employee commitment and sociability at City of Johannesburg.**

We are pleased to know that the City of Johannesburg has been selected as one of the focus research areas and are hopeful that the research would equally provide useful findings and insights that will contribute positively towards the attainment of the city's 2040 Growth and Development long-term Strategy, as well as the city's 2016 – 2021 Integrated Development Programme Priorities.

The City of Johannesburg does not have any objection and hereby gives consent to do your research work with focus on relevant departments & municipal entities that provide service delivery to citizens/ business / other entities.

The CoJ will provide necessary support in terms of facilitating any relevant information with regard to conduct of interviews and questionnaire survey at the identified department/ divisions/ directorates in consultation with CoJ as useful to your research work.

We wish you best of luck in your PhD completion and looking forward to receiving copy of the report.

Thank you

Pakiso Harvey Pnaitse, APR
Director: Innovation & Knowledge Management
Group Strategy, Policy Coordination & Relations Department
harvey@joburg.org.za