Influence of Leadership Style and Ethical Climate on Attitude to Work of Police Officers: Evidence from Osun State Police Headquarter, Nigeria

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Abstract

This study examined the influence of leadership style and ethical climate of attitude to work of the police officers in Nigeria. Two hypotheses were tested in line with the objectives and research questions of the study. The ex-post facto method, which involved the use of secondary data from the internet, journals, and articles, was employed. For this research work, the quantitative research design was used. The population of the study consists of Officers of The Nigeria Police Force Osun State Headquarter in Nigeria. However, a sample size for this study was determined using Yamane formula. The sample size consists of one hundred and sixty-five (165) Officers of the Nigeria Police Force. The instrument used for this research work is the questionnaire. The instrument passes the test of validity. The data were analyzed using manual and electronic-based methods through the data preparation grid and statistical package for the social sciences (SPSS). The utilization of structured grids allows specific responses to be located with relative ease and facilitate the identification of emerging patterns. The linear regression analysis method and ANOVA were employed to test the hypothesis. Other methods of data analysis, which were also used in this study, include parametric and non-parametric measurement such as trend analysis. The research finds out that leadership style and ethical climate have a significant effect on police officers' attitude to work and also Police officers who are affected by unfavorable ethical climate may result to lackadaisical attitude during official assignments which affect their productivity at work. It was also revealed that Self-Esteem adopted by the Nigeria Police force had an effect on Ethical Behavior of Police officers in Nigeria. The Study recommends that government should provide modern equipment to change outdated one and inculcate the habit of frequent use of technology in the discovery of the crime, curbing the crime as well and also specialized training should be conducted on regular basis to the officers of the force.

Keywords: leadership, style, ethical behavior, attitude to work, ethical climate.

JEL Classification: M1, L29.

Introduction

The Nigeria Police Force was formed in the year 1930 and later enshrined in section 194 of the 1979 constitution. Their roles include the enforcement of the law, protection of lives and properties as well as the maintenance of internal peace and security. However, the Force has drawn great attention from a vast majority of the Nigerian population following a spate of total collapse in the adherence to its work ethics (Afolabi & Amole, 2011). Thus, great attention has shifted from the ethical behavior of those in the economic sector, administrative and other spheres of social life to individuals in the Nigerian Police Force, thereby putting heavy ethical demand on the work of police officers. Adebayo (2005) posits that these demands include a number of norms, which the police officers have to abide by in their day-to-day work in case their activities are appraised as professionals according to public expectations. Ethical behavior as used in this work involves refraining from negative acts/behavior that is contrary to the code of conducts of the Nigeria Police Force (Adams et

al., 2001; Ngodo, 2008; Popoola, 2017). It is characterized by honesty, fairness, and equity in interpersonal and professional relationships. An officer who espouses ethical behavior will respect the rights of the citizens (Smith, 2010).

Kowo & Akinbola (2018) noted that the Nigerian police force, in spite of its pivotal role in the criminal justice system is not immune to this virus that ravages the nation. It is unimaginable that an institution saddled with the responsibility of enforcing law could rank among the most corrupt institutions in the country. However, there seems to be an existing inverse relationship between the effort being made by the government to boost sanity and performance in the Nigeria Police Force (Osuji, 2013). It is to this effect that the Inspector general (I.G) of Police warned commissioners against unlawful detention and unhealthy work ethic. Thus, it is for this reason that this research is being proposed to provide answers to the problem of unhealthy work ethic among police officers of the Nigeria police force. This study focuses on issues of leadership and police organizational ethics. Leadership is consistently identified as one of the most important aspects to maintaining police integrity (Porter, 2005; Gong, 2000; Brashall et al., 2003; Robin et al., 2010) and ensuring police professionalism (Schneider, 2009). The research literature on ethical leadership identifies how principles from social and organizational psychology – such as social learning theory, transformational leadership, transactional leadership, and organizational justice – can effectively promote ethical behavior. Through adopting particular leadership styles, leaders can promote and inspire value systems, set standards, reinforce performance, respond to problems, and transform organizations from a collection of individuals to a collective with shared principles (Macenzie & Rich, 2001; Churchill, 1976; Howitt, 2002; Hubert et al., 2007).

Statements of Research Problems

One attribute that may determine how an individual responds to work ethic is self-esteem. According to Alpert, Rojek & Porter (2012) it is generally accepted that people seek to maintain, enhance and protect their self-esteem. Also, the manner in which they foster their self-esteem has a great deal to do with their behavior and the consequences to others. Thus, their level of self-esteem influences their ethical behavior as regards to work. Self-esteem rises and falls in response to successes and failures in domains on which one has staked self-worth (Kowo & Kadiri, 2018). Although there may be cultural variability in its expression, the tendency to seek self-esteem is well established in western cultures. Wolfe & Piquero (2011) stated that individuals with high self-esteem have integrity which they try as much as possible to protect by strictly adhering to their work ethic. This quest to protect their integrity is bedrock on the axiom which states: "whatever reduces a man's dignity reduces his authority". Integrity here is generally considered to be "uprightness" within an individual. A person who has high self-esteem does not only obey the law but also adheres to rules and standards. This kind of behavior is usually referred to as ethical behavior. Conversely, those with low self-esteem seem not to care much about ethical behavior since they are in the struggle to get to "the top", they believe they have very little or nothing to lose. Unfortunately, it is often difficult to judge the extent to which one adheres to high ethical principles/behavior (Babin et al., 2000; Flaherty & Pappas, 2002).

Research Objectives

i. To determine the effect of leadership style and perceived ethical climate on the attitude to work of Officers in the Nigeria Police Force.

ii. To examine the effect of Self-esteem on the ethical behavior of police officers in Nigeria.

Hypothesis One

H_{01}: leadership style and perceived ethical climate have no significant effect on the attitude to work of police officers in Nigeria.

H_{a1}: leadership style and perceived ethical climate have a significant effect on the attitude to work of police officers in Nigeria.

Hypothesis Two

H_{02}: Self-esteem has no significant effect on ethical behavior of police officers in Nigeria.

H_{a2}: Self-esteem has a significant effect on ethical behavior of police officers in Nigeria.

Literature Review

Conceptual Framework

Previous literature on the influence of leadership on Police unethical behavior can encompass a variety of actions and has been described in the literature using a variety of terms such as 'deviance', 'misconduct', and 'corruption'. Ross & Robertson (2000) offer a suitably broad definition of 'police misconduct' that involves any form of deviant, dishonest, improper, unethical or criminal behavior by a police officer. Stone & Ward (2000) outline that early explanations of police misconduct, particularly those adopted by the police themselves, focused on the individuals involved – 'rotten apples'. This carried the assumption that misconduct could be addressed by identifying and removing these individuals from a police department. However, studies soon criticized the simplicity and explanatory power of a model that focused only on static 'bad character' factors to understand the more dynamic and systemic problems uncovered through a variety of high profile incidents and inquiries. A shift in focus to external influences highlighted the role of the organizational and social environment in shaping the ethical behavior of police officers, identifying factors that can influence officers' attitudes and encourage a particular behavior. More recently, researchers have attempted to understand how the fit of the individual within his/her organizational environment may be important in predicting performance (person situation interaction). Leaders have the power to influence the organizational climate (e.g. emphasizing performance targets, setting standards and rules, responding to problems); and social culture (e.g. reinforcing certain norms or allowing norms to perpetuate unchallenged). Numerous inquiries and reviews concerned with police corruption and misconduct have recognized this and highlighted the need for more effective leadership, enhanced supervision and much greater managerial accountability (Mowday & Porter, 1976; Kowo & Akinbola, 2018; Arye et al., 2002; Gong, 2000).

Ethical Leadership

Kowo & Akinbola (2018) discuss the ethical components of different leadership styles and highlight that ethical leaders must show "moral character", legitimate values, and morality of the processes of social ethical choice and action. Osuji (2013) presented 'ethical leadership' as a new leadership construct, defined as follows: demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way, communication, reinforcement, and decision making. This definition suggested that ethical leaders not only demonstrate ethical behavior themselves but actively encourage the ethical behavior of others. Ethical leadership has been found to predict followers perceptions of leader effectiveness (Afolabi & Omole, 2011; Arye et al., 2002; Macenzie & Rich, 2001). Organizational citizenship behavior is typically described as discretionary effort and other cooperative workplace behaviors (Gong, 2013). Negative attitudes towards workplace deviance and avoidance of workplace antisocial conduct (Stone & Ward, 2000).

How do Ethical Leaders Influence Behavior?

According to Avolio (1999), an important underlying construct underpinning ethical leadership is 'authentic leadership', which can encompass various aspects of leadership styles, but at the same time, they argue, is distinct. Walumbwa et al. (2010) describes 'authentic leadership' as follows: The extent to which a leader is aware of and exhibits a pattern of openness and clarity in his/her behavior toward others by sharing the information needed to make decisions, accepting others' inputs, and disclosing his/her personal values, motives, and sentiments in a manner that enables followers to more accurately assess the competence and morality of the leader's actions. Walumba et al. showed not only that authentic leadership behavior was positively related to organizational citizenship behavior and engagement, but that this relationship could be explained by the extent to which followers identified with their supervisor and felt "psychologically empowered" in their role. Thus, they explain the mechanism through which follower engagement is achieved. Similarly, Adams et al. (2005) suggest that "ethical leaders likely use both transformational and transactional leadership approaches", but go further to offer social learning theory as a theoretical framework for explaining the mechanisms through which ethical leaders positively influence followers' behavior. Social learning theory emphasizes the importance of learning through observation and reinforcement (either personal experience or vicarious experience via others). Thus, they propose that ethical leaders are role models for followers, through their own behavior, communication and use of reinforcement. In a review of the literature on ethical leadership, Kowo & Kadiri (2018) offer the following summary of the mechanisms by which such individuals influence the conduct of others: The emerging research suggests that ethical leaders are characterized as honest, caring, and principled individuals who make fair and balanced decisions. Ethical leaders also frequently communicate with their followers about ethics, set clear ethical standards and use rewards and punishments to see that those

standards are followed. Finally, ethical leaders do not just talk a good game – they practice what they preach and are proactive role models for ethical conduct.

Attributes and Values

Ethical leaders are the embodiment of the 'ethical' attributes and principles they stand for and particular values that are communicated outwards. In policing, organizational values are often set through policy documents and incorporate principles of honesty and integrity that are expected of all members of the organization. A recent study by the CMC (2013) in Queensland, Australia, suggested that the greater the alignment between the organizational values and the personal values of police officers – value-congruence – the greater the likelihood those officers were to recognize the seriousness of, and report, misconduct. Value-congruence or alignment between employees and the organization can be increased through transformational leadership (Smith, 2010). Transformational leadership values excellence in outcomes through a shared value system (Burns Indeed, Johnson & Marshall, 2003) highlights transformational leadership styles as a facilitator to ethical behavior within policing. However, Gong (2000) found this to be the least likely style used by police managers from North American, Western European and Australian police agencies. Fairness Ethical leadership includes leader behavior that demonstrates consideration for, and fair treatment of, staff as well as moral decision-making (Avolio, 1999; Babin et al., 2000; Hubert et al., 2007). Fair and balanced decision-making, and respectful treatment are at the root of 'organizational justice' and closely related to the idea of 'operant leadership' (i.e. the use of operant conditioning – positive and negative consequences – to achieve behavior change) (Stone & Ward, 2000). A key component of operant leadership is that consequences for behavior are timely, consistent and proportional to performance. This promotes perceptions of fairness and increases employee trust, which in turn impacts positively on employee behavior (Rubin et al., 2010) and reduces counterproductive employee behavior (Avolio, 1999). Conversely, research on organizational justice shows that feelings of unfair treatment can negatively affect job performance and rule adherence (Popoola, 2017).

Setting and Enforcing Standards

Along with transformational leadership styles, ethical leadership has also been found to involve elements of transactional leadership (Gong, 2000). According to Huberts et al, (2007) and Brasher et al. (2003), ethical leaders set clear standards and use performance appraisal, and reward and punishment, to hold employees accountable for their conduct. These consequences reinforce 'rule-congruent' behavior in order to maintain the set or expected standard. Osuji (2013) reports a long history of research demonstrating that consequences affect ethical behavior. Police leadership in the context of misconduct has previously been criticized on the basis of senior officers not setting common standards, inadequate monitoring of officer performance, and supervisors willingly turning a blind eye to corrupt behavior (Bandura, 1986; Adams et al., 2001; Smith, 2010). Indeed, these systems signal the 'ethical climate' of the organization – "the shared perception of what is ethically correct behavior and how ethical issues should be handled within an organization" (Stone & Ward, 2000). Ethical climate has been linked to managers' ethical decision-making intentions (Ross & Robertson, 2000) and employees' willingness to lie (Ross and Robertson, 2000), as well as more general organizational outcomes. Kowo & Akinbola (2018) argue that the effects of ethical climate can be explained, at least in part, through positive influences on employee cohesion and morale.

Theoretical Framework

Cognitive Dissonance Theory

Cognitive Dissonance Theory propounded by Leon Festinger (1957), is concerned with relationships among cognition, for the motive of this theory, may be through a piece of knowledge. The knowledge may be about an attitude, an emotion, a behavior, a value and so on. For instance, the knowledge that one likes money is cognitive, the knowledge that one likes rice is cognition, the knowledge that the government removed the fuel subsidy is cognition. People hold a multitude of cognitions simultaneously and these cognitions from irrelevant, consonant or dissonance relationships with one another.

Cognitive unrelatedness probably analyzes the bulk of the relationship among a person's cognitions. Unrelatedness simply means that two cognitions have nothing to do with each other. People like consonant among their cognitions we did not know whether this stems from the nature of human organisms or whether it is learned during the process of socialization, but people appear to prefer cognitions that fit together to those that do not. The aforementioned simple observation gives the theory of cognitive dissonance in its interesting form. Two cognitions are said to be dissonance if one follows from the opposite another. What happens to people when they uncover dissonant conditions? Answers to this prescribe from the basic postulate or

fastener's theory. A person who has dissonant or discrepant cognitions is said to be in a state of physiological dissonance, which is expected as unpleasant physiological tension. The stated tension has a drive like properties that are much like those of hunger and thirsty. If someone has been deprived of basic necessities for several years, he or she experiences unbearable tension and is driven to reduce the under bearable tension state that results. Reducing psychological state of dissonance is not a simple thing as eating or drinking. To understand the way out open to an individual in a state of dissonance. The factors that affect the magnitude of dissonance arousal must firstly understand. Firstly, the relative weights given to the consonant and dissonant cognitions may be adjusted by their importance in the mind of the individual of the organization (thereby adding more consonant beliefs). Secondly, in its simplest form, dissonance increases as the degree of discrepancy among cognitions increases. Thirdly, dissonance increases as the number of discrepant, cognition increase. Fourthly, dissonance is inversely proportional to the number of consonant cognitions held by an individual. The dissonance could also be eliminated by leaving the job or sabotaging it, but this behavior is a lot harder to achieve than changing beliefs. The relevance of this theory to present study is that when the inferiors (Police Officers at lower level) are fortunate to work with lenient superiors (Officers at upper class) and favourable ethics in their attitude to work as opposed when their superiors are harsh and uncooperative and when the climate in their field of operation is unfriendly.

In such a case, there is every possibility that the police officers will have a negative attitude to work when men of the force who love policing are confronted with the corruption within the force, the way to rectify such occurrence is to either continue to serve the organization faithfully despite the poor image (maintain a positive attitude to work) or to show dislike for it by exhibiting a negative attitude to work.

Learning Theory

Learning theory began at Yale University with the research of Hovland and associates (Hovland, Janis, and Kelly, 1953). This theory realized on the assumption that attitudes and perception and learnt and are therefore acquired through the same process as other habits. We learn the feelings and values associated with the information and fact learned about various attitude objects. Attitude and perceptions were learned through observation, association, reinforcement, punishment, and imitation. The basic source of attitude and perception are people, newspapers, magazines, mass media, schools etc. As we read, interact with people as we move around, we discover new attitudes and acquire new perceptions. In the current study, the perception of Police Officers towards police work must have been learned through varied means. Such means include the views of management incumbents, superior officers who represent the leadership of the organization or by ethical slant presented by the organization.

Empirical Framework

A number of studies on police attitude towards ethical issue conducted in the western world have reported that female officers on average expressed higher ethical standard than males. For example, a longitudinal survey of law enforcing officers in the United States found that female officers gave significantly more ethical responses for both idealistic and realistic situations than their male counterparts did. Ross & Robertson (2000) investigated the attitude to police officers and recruits towards breaches of ethics and found that females appeared to have a higher ethical personal standard than male officers of equivalent rank did. Smith (2010) examined the influence of gender and age on attitude towards professional ethics among a sample of the Nigeria police officers using a cross-sectional survey. Data were collected from a total of 163 participants and the results revealed that gender and age were significant predictors of unethical beliefs; females and older police officers were more ethical than their male and younger counterparts. Gong (2000) reported the findings of a meta-analysis of 47 students showing that female students consistently exhibit stronger ethical attitudes than their male counterparts do. In a survey using a series of vignettes across different settings in the US, Johnson & Marshall (2003), found that among business professionals, females displayed higher ethical judgment than the male folks did.

According to the observational theory of Bandura (1986), much of what we learn is obtained by observing others, and this is much more efficient than learning through direct experience because it spares more countless responses that might be followed by either punishment or no reinforcement of any kind. The people whose behavior is observed are referred to as models. Rubin et al. (2010) identified four main processes that are crucial for observational learning: Attention, retention/representation, behavior production, and motivation. In order to learn through observation, you must attend to the model. Factors that regulate attention include whether we think the behavior is important and can yield some profit to us. Secondly, we must learn to make some mental representation of what we have witnessed in memory, since we may not have the occasion to use

an observed behavior for up to several years. Behavior production, on the other hand, involves the process of converting the mental representations into appropriate actions. For instance, you may remember that someone cheated on his taxes or embezzled money that was entrusted under his care but can you perform the feat? Lastly, observational learning is most effective when observers are motivated to enact the model behavior. Your motivation may depend on whether you encounter a situation in which you believe that the response is likely to lead to favorable consequence(s) for you. From the above, it is therefore, deduced that every officer in the Nigeria police force has a role model, and severe punishment to this model (as a result of negligence to work ethics and/or non-adherence to the code of conduct) will restrain the officer from emulating him/her. If on the contrary, the model gets away with his/her wrong deeds, the observer will, therefore, have every cause to emulate him/her. Thus, to ensure that police officers eschew unhealthy work attitude, anyone caught espousing it should be severely punished, to serve as a deterrent to others who may wish to emulate him or her. Afolabi and Omole (2011) conducted a study on personality and workforce diversity as predictors of ethical behavior and job satisfaction among Nigerian Police officers. They upheld their hypothesis, which predicted that age, gender, educational attainment and work experience of Police officers will independently and jointly predict their ethical behavior. The results showing the contribution of each of the predictor variables in the joint prediction revealed that age contributed significantly with older police officers scoring higher on professional ethical scale than the younger ones. The contribution of gender was also significant, thus male police officers scored higher on professional ethical scale than their female colleagues. The present study, therefore, seeks to find out if self-esteem can predict police officers work ethical behavior.

Research Methods

The ex-post facto method, which involved the use of secondary data from the internet, journals, articles, and so on was also employed. For this research project, the quantitative research design was used. This design is such that numerical data would be generated from a number of questionnaires administered to several respondents. Relevant data were collected at the same instance; a cross-sectional design was adopted as well. The population of the study consists of Officers of the Nigeria Police Force Osun State Headquarter in Nigeria. However, for this study, it is determined using Yamane formula.

This formula is concerned with applying a normal approximation with a confidence level of 95% and a limit of tolerance level (error level) of 5% (Cresswell, 2009).

To this extent, the sample size is determined by $[n = \dfrac{N}{1+Ne^2}]$ (1)

Where: n = the sample size;

N = population = the limit of tolerance;

Therefore, $n = \dfrac{280}{1+280(0.0025)} = \dfrac{280}{1+280(0.05)^2} = \dfrac{280}{1+0.7} = \dfrac{280}{1.7} = 165$ respondents (2)

A sample size of one hundred and sixty-five (165) Officers of the Nigeria Police Force Osun State Headquarter in Nigeria was selected for the study. All members of the population had equal chances to be chosen as part of the sample because one hundred and sixty-five (165) questionnaires were administered randomly to the entire population. Sampling techniques used is the simple random sampling technique. The questionnaires employed for this study comprises two (2) sections: A and B. Section A has to do with the demographic analysis of respondents and it contains 7 questions, while section B has to do with questions relating to the research topic and this contains 32 questions. The Likert-scale was used to measure opinions, where for positive questions (Strongly Agree = 5, Agree = 4, Undecided = 3, Disagree = 2, Strongly Disagree = 1), and for negative questions (Strongly Agree = 1, Agree = 2, Undecided = 3, Disagree = 4, Strongly Disagree = 5). Asika (1991) stated that validity can be defined as the extent to which a measuring instrument measures what it is designed to measure. The instrument used for this research work is a questionnaire and it is valid because it is designed in such a way to deduce information in the variables of the research problems. The instrument also passes the following test of validity. These are: content test, criterion-related test, construct test and discriminate validity by reducing bias, errors that might result from personal characteristics of respondents and from variability in their skill. The data were analyzed using manual and electronic-based methods through the data preparation grid and statistical package for the social sciences (SPSS). The utilization of structured grids allows specific responses to be located with relative ease and facilitate the identification of emerging patterns (Asika, 1991). In this research work, linear regression analysis method, which also makes use of ANOVA, was employed to

test the hypothesis. Other methods of data analysis, which was also used in this study, include parametric and non-parametric measurement such as trend analysis.

Data Presentation and Analysis of the Result

Table 1. Distribution of respondents and response rate

Respondents Occupation	Questionnaire administered (sampled)	Percentage of total response (%)
Senior Cadre Officer	31	22.1
Middle Cadre Officer	80	57.1
Lower Cadre Officer	29	20.8
Total	140	100.0
Gender/Category	**Questionnaire administered (sampled)**	**Percentage of total response (%)**
Male	67	47.9
Female	73	52.1
No of Returned	140	84.8.
No of Not Returned	25	15.2
Total no of Questionnaires	165	100

Source: Field Survey 2019

Test of the Hypothesis

Hypothesis 1

H_{01}: leadership style and perceived ethical climate have no significant effect on the attitude to work of police officers.

H_{a1}: leadership style and perceived ethical climate have a significant effect on the attitude to work of police officers.

Table 2. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.085^a	.007	.000	.72361
a.Predictors: (Constant), LEADERSHIP STYLE & PERCEIVED ETHICAL CLIMATE				

Source: Authors compilation, 2019

Table 3. ANOVA (b)

	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.529	1	.529	1.010	.317^a
	Residual	72.259	138	.524		
	Total	72.788	139			
a.Predictors: (Constant), LEADERSHIP STYLE & PERCEIVED ETHICAL CLIMATE						
b. Dependent Variable: ATTITUDE TO WORK.						

Source: Authors compilation, 2019

Interpretation of Results

The results from the model summary table above revealed that the extent to leadership style and perceived ethical climate has an effect on the attitude to the work of police officers is 0.7% i.e (R square = 0.007). The ANOVA table shows that the Fcal is 1.010 at 0.0001 significance level. The implication is that leadership style and perceived ethical climate have an effect on the attitude to work of police officers.

Table 4. Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.309	.224		10.316	.000
	LEADERSHIP STYLE & PERCEIVED ETHICAL CLIMATE	.085	.085	.085	1.005	.317
a. Dependent Variable: ATTITUDE TO WORK.						

Source: Authors compilation, 2019

The coefficient table above shows the simple model that expresses the effective leadership style and perceived ethical climate have on the attitude to work of police officers. The model is shown mathematically as follows;

$Y = a+bx$ where y is the attitude to work of police officers and x is effect leadership style and perceived ethical climate, 'a' is a constant factor and 'b' is the value of the coefficient. From this table therefore, Attitude to Work = 2.309 + 0.085. This means that for every 100% change in leadership style and perceived ethical climate, attitude to work of police officers is responsible for 8.5% of the change.

Decision

The significance level below 0.01 implies a statistical confidence of above 99%. This implies that leadership style and perceived ethical climate have an effect on attitude to the work of police officers. Thus, the decision would be to reject the null hypothesis (H_0) and accept the alternative hypothesis (H_1).

Hypothesis 2

H_{02}: Self-esteem has no significant effect on ethical behavior of police officers in Nigeria.

H_{a2}: Self-esteem has a significant effect on ethical behavior of police officers in Nigeria.

Table 5. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.325ᵃ	.106	.099	.68189
a. Predictors: (Constant), SELF-ESTEEM				

Source: Authors compilation, 2019

Table 6. ANOVA (b)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	7.599	1	7.599	16.343	.000ᵃ
	Residual	64.166	138	.465		
	Total	71.766	139			
a. Predictors: (Constant) SELF-ESTEEM						
b. Dependent Variable: ETHICAL BEHAVIOR						

Source: Authors compilation, 2019

Interpretation of Results

The results from the model summary table above revealed that the extent to which Self-esteem has on ethical behavior of police officers in Nigeria is 10.6% i.e (R square = 0.106). The ANOVA table shows that the Fcal is 16.343 at 0.0001 significance level. The implication is that Self Esteem adopted by Nigeria Police officer affects ethical behavior of police officers in Nigeria.

Table 7. Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.619	.181		8.954	.000
	SELF-ESTEEM	.257	.064	.325	4.043	.000
a. Dependent Variable: ETHICAL BEHAVIOR						

Source: Authors compilation, 2019

The coefficient table above shows the simple model that expresses the effect of Self- Esteem on ethical behavior of police officers in Nigeria. The model is shown mathematically as follows; $Y = a+bx$ where y is Ethical Behavior and x is Self-Esteem, 'a' is a constant factor and 'b' is the value of the coefficient. From this table, therefore, ETHICAL BEHAVIOR = 1.619 + 0.257. This means that for every 100% change in Self-Esteem, Ethical Behavior of Police officers in Nigeria is responsible for 25.7% of the change.

Decision

The significance level below 0.01 implies a statistical confidence of above 99%. This implies that Self-Esteem adopted by the Nigeria Police force has an effect on Ethical Behavior of Police officers in Nigeria. Thus, the decision would be to reject the null hypothesis (H_0) and accept the alternative hypothesis (H_1).

Conclusion

This research was conducted to investigate the influence of leadership style and ethical behavior on the attitude to work of police officers in Osun State, Nigeria. In view of this research, the following conclusions were

drawn: There was a significant effect of leadership style and ethical climate on police officers' attitude to work. Police officers who are affected by unfavorable ethical climate may result in lackadaisical attitude during official assignments, which affect their productivity at work. This study revealed the theoretical and practical aspects of self-esteem in relation to the work ethical behavior of officers in the Nigeria Police Force. In view of the study, it was discovered that self-esteem had influences on the work ethical behavior of police officers. It will also enable the general public, the senior police officers in charge of recruitment and most importantly the government to know that police officers with low self-esteem in general and the male police officers in particular are more likely to be involved in unhealthy work ethics. This will encourage management not to discriminate against women during recruitment into the Police Force and also not to generalize that all police officers espouse unethical behavior.

Recommendations

1) Specialized training should be conducted on regular basis to the men of the force.

2) The government should adopt and provide modern equipment to change outdated one and inculcate the habit of frequent use of technology in the discovery of the crime and curbing the crime as well.

3) The researchers recommend that government should motivate the members of the force by looking inwards into their welfare packages if provided with adequate welfare attitude towards the issue of corruption that will be reduced drastically.

Suggestions for Further Studies

1) The quantitative aspect of this research adopted a survey method of data collection; other studies could consider carrying out a study involving a longitudinal data collection process to provide reliable confirmation of the relationships identified in this research.

2) For this research, the quantitative research design was used. This design is such that numerical data was generated from a number of questionnaires administered to several respondents. Further studies could employ in-depth interviews as qualitative data collection process to enrich the data collection process.

3) The sample size of this study was determined based on the population of the officers of the Nigeria Police Osun State Nigeria; further research should be conducted on a broad population.

Limitations of the Study

a) The Sample Size for this research was determined using Yamane formula. Using an alternative method for the sample size determination may offer a different sample size.

b) The study could not have exhausted the definition of Leadership style, Ethical Behavior, Attitude to work and other relevant concepts in the available stock of Leadership Style.

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