

Chapter One

Introduction

1.1 Background to the Study

As one of the pillars of professionalism, the ethics of work attracts much attention of scholars of various fields of knowledge. They are considered professional construct such as morals, codes of conduct, and guiding principles that shapes an employee's attitude towards work and organisational responsibilities. Ethics are theorized globally as the codes of morale and standards of conduct to employees regarding the way they should conduct their duties with care, integrity and responsibility^{1,2}. It evaluates these principles using a framework of key ethical metrics, the measurement for work ethics are: work as a moral duty, discipline and delayed gratification, independence and self-reliance, anti-leisure attitude, and success through effort. These are the values which are imperative in preserving integrity in the workplace and ensuring trust between the workforce and its organisations. Work ethics presumed to be major drivers on which organizational discipline, productivity, and professionalism are established. Employees with good work ethics are defined by hard work, punctuality, honesty, and ability to go beyond minimal expectations in performing their duties.

Work ethics have been widely studied across industries as a significant determinant of job performance, employee engagement and organisational performance. The evidence from the field of industrial psychology shows that employees with high ethical orientations are more likely to have higher job satisfaction and lower turnover intentions³. Such individuals approach work not only as a means of earning a living but as a responsibility, that requires hard work, integrity, and consistency. Moreover, cross-cultural studies have shown that societies with a high work ethic score have a higher

productivity and innovation as employees embed values of fairness and discipline into their professional practice ⁴. The interaction between work ethics and motivation has also been picked up in behavioral research, where it seems that intrinsic motivation is enhanced when employees believe that their work has ethical significance.

In the modern organisational literature, work ethics have also been viewed as a psychological contract, which establishes the obligations of the employer and the worker towards each other. A high ethical orientation promotes openness, trust, and social solidarity, which are essential for cooperation and conflict resolution ⁵. Where employees view their organisations as consistent in their ethical behavior, then their level of commitment, creativity, and problem-solving ability increases dramatically. On the other hand, organisations with an ethical climate or managerial climate marked by deceitfulness and inconsistency have been found to have higher rates of workplace deviance, low morale, and lower efficiency ⁶. Therefore, work ethics not only determine how people interpret their working obligations, but are the ways that collective values are institutionalized and reproduced over time. Beyond individual and organisational implications, work ethics play a fundamental role in national development and social transformation.

The issue of work ethics is particularly important in higher education as long-term sustainability and institute credibility are tasks entrusted to both the academic as well as the administrative personnel. It ensures that operations are carried out with fairness, transparency, and efficiency. It guides the provision of administrative services in a manner that is responsible, safeguards sensitive information and treats all administrative contacts, staff, students and management with respect and courtesy. In this context, work ethics are evidently moral guide and a strategic tool in institutional

performance. The multi dimensionality of work ethics implies that they cannot be observed or analysed in a vacuum but must be analysed as part of an organizational context and the individual aptitudes like emotional intelligence ⁷.

The notion of organisational culture has gained even more strength in the world research studies related to institutional performance and professional ethics. Organisational culture refers to common values, norms, and practices that determine the way the people associated with the institutions relate with each other. It defines the limits of permissible behaviour and gives the employees a sense of orientation in their professional interactions. It contributes to the way acceptable behaviour is perceived, the patterns of communication and the level of collaboration in the workplace. Research in organizational behaviour shows that a strong and consistent culture helps boost commitment, innovation and resilience in employees, allowing them to have a clear identity and sense of belonging ⁸.

Furthermore, organisational culture is an internal governmental system of an institution as it influences decision-making processes and problem-solving methods of its members. It dictates whether an organisation will follow a hierarchical or participatory approach, have rewards for risk-taking or conformity and emphasize short-term gains or long-term sustainability⁹. The measurement for organisational culture are artifacts, espoused values, and basic underlying assumptions adapted from Edgar Schein's theory. An organisation's capacity to adapt to environmental change depends to a large extent on the flexibility and learning capacity embedded within its culture. A dynamic culture with openness, creativity and an approach to continuous learning is likely to support innovation and ongoing improvement ¹⁰. In contrast to this, a rigid culture where change is resisted often finds it fatal in volatile environments and results in stagnation

of operations. Thus, the ability of an organisation to maintain its effectiveness and to remain competitive is very much dependent on the fit between the cultural values and the strategic goals of the organisation.

In addition, the moral and ethical tenor of an organisation is often expressed through the cultural foundations. Studies in corporate ethics show that organisations that have a high level of ethical culture promote integrity, accountability, and social responsibility among their members ¹¹. Such cultures encourage their employees to act in a conscientious manner, make decisions based on values and maintain transparency in their dealings. Ethical organisational cultures also increase trust, decrease incidences of misconduct and improve organisational reputation in the eyes of stakeholders. On the other hand, toxic or unethical cultures may encourage favoritism, corruption, and moral disengagement, leading to a loss of credibility and lowered employee morale. Hence, organisational culture also defines how work is done and helps to establish the ethical framework that guides behavior and helps to shape professional values and influences long term institutional success. In higher education, culture does not end with the set directives of the institution but extends to the informal way of doing things that shape how the administrators handle their responsibilities ¹². Such a trend makes organisational culture a very important aspect in determining differences in workplace ethics. It therefore offers the setting in which office managers base their professional orientation and moral practices.

Existing in close connection with a concept of organisational culture, is that of emotional intelligence that has become increasingly visible as a pivotal factor contributing to workplace success. Emotional intelligence can be viewed as the ability to discern, manage and use emotions in a manner that can lead to improved individual

and professional performance. It is a multidimensional construct which includes emotional awareness, self-regulation, empathy and social skills, and these deliver unique contributions to personal and professional efficacy ¹³. Emotional awareness provides individuals with the ability to recognize subtle cues in their own affective states as well as in the affective states of others in order to respond in more informed and adaptive ways. Self-regulation involves the control of impulses, the control of stress, and the ability to keep one's head when under pressure: self-regulation is essential to the maintenance of productive interaction and sound decision-making. Empathy promotes the understanding of different views and feelings, and cooperation and harmonious relations. These skills yield the competencies that enable one to navigate complex social networks, resolve conflicts and positively impact group outcomes ¹⁴.

Additionally, emotional intelligence is tightly coupled with motivation and the realization of personal goals: people with high emotional awareness are able to harmonize their actions with long-term goals and maintain interpersonal harmony ¹⁴. Metrics for emotional intelligence are self-awareness, self-management, social awareness, and relationship management. It also develops a culture of empathy and cooperation when it is consistently exercised within group contexts. The dynamic nature of emotional intelligence implies that it is not simply a natural talent but a set of skills and competences which can be developed and refined over time, furthering individual effectiveness as well as organizational results in the collective ¹⁵. There is empirical evidence across the globe that shows that leaders and managers with great emotional intelligence are more ethical in their judgment as well as decision-making in challenging circumstances ⁹. Emotionally intelligent administrators working in an academic environment would be in a better position to nurture positive working

relationships and achieve dispute resolutions positively, and above board. Emotional intelligence therefore provides the personal ability that is complimentary to the overall effect of the workplace culture with respect to the personal ethics in the employment setting.

Organisational culture and emotional intelligence are two concepts that have been with increased frequency. It has been affirmed that culture forms the structural framework of professional behaviour, and emotional intelligence gives people the capacity to survive and succeed in an ethical fashion within the objectively structured set of conditions ¹⁶. In the same line of argument, it is asserted that proper institutional performance relies on this two-fold interplay where managers can manoeuvre cultural expectations whilst applying emotional sensitivity in the ethical decision-making process. This description has remained a guiding view on the discussions of ethics and professionalism in the higher education sector around the globe.

Within African contexts, the role of organisational culture in the formation of workplace ethics is especially strong, as the culture and the associated forms of practice represent an inextricable unity. Ethical behaviour in the workplace in Africa tends to reflect communal ideals and group identity, affecting whether individuals incorporate work-related identities into themselves ¹⁷. In the tertiary institutions in Nigeria, cultural beliefs inform the moral ethos of institutional administrators, and this sometimes acts as an invisible but strong regulatory structure ¹⁷. These facts imply that no work ethics comes devoid of the organizational and societal setup within which professionals are working. Studies of ethics in African higher education should therefore take note of the cultural aspects inscribed within administrative practice.

Building further on the above discussion, scholars have emphasized the situational suitability of emotional intelligence in African universities that are characterized by diverse and even complex cultural settings within which the administrative leaders may need to operate ¹⁸. Emotional intelligence snuffs out the conundrum of organisational expectations against interpersonal demands among Nigerian administrators and enables them to maintain ethical standards ¹⁸. Similarly, it has been reiterated that EI strengthens professionalism in that administrators are given skills that help them cope with conflict and make morally ethical decisions. There is an interplay between emotions and ethics in educational leadership, where the former underpins the latter (ethical responsibility) with the help of emotional reasoning ¹⁹. These views support the increased awareness of emotional intelligence as a critical element in workplace morals in the African academic context.

At the Nigerian level, organisational culture in universities has always been associated with performance and professionalism in managerial roles. Cultural tendencies in higher educational establishments in Nigeria influence not only the decision-making of staff members but also the upholding of ethical values ²⁰. In this approach, it is argued that institutional culture defines the way administrators interpret their roles, duties, and their ethical obligations. Shared values within organisational culture play a key role in deciding organizational behaviour, especially professional behaviour within university management in Nigeria. These contributions show that work ethics cannot be separated from the organizational or cultural environment in Nigerian universities.

In addition, there is a growing concern among Nigerian scholarship on the role of emotional intelligence in reinforcing workplace ethics among university administrators as part and parcel of culture. Emotional rationalism can dominate the decision-making

process in higher education in Nigeria, especially when administrators confront conflicting institutional and personal interests ²¹. Similarly, the effects of emotional awareness, empathy, and interpersonal sensitivity on professionalism in the Nigerian university system of higher learning are becoming an important aspect of workplace professionalism. Emotional intelligence acts as a safeguard against morality failures because administrators possess the ability to meet levels of accountability. Overall, these findings reveal that there is an emerging widespread support that holds emotional intelligence as invaluable in fortifying work ethics within higher education in Nigeria.

Office managers being a professional who plans, organizes, coordinates, and controls the administrative functions of an organisation, ensuring effective communication, record management, and in Nigerian universities hold a special place as a bridge between ethics and the maintenance of ethical practices. Administrative integrity of office managers is crucial in relation to professionalism in managing institutions of higher learning because they become the locus of policies and implementations ²². The presence of ethical leadership in the process of university administration is an essential measure in retaining responsibility and transparency in managerial activities. Organisational culture aligned with the ethical orientations of administrative personnel defines managerial effectiveness, and office managers play an important role in it ²³. In such a way, the morale of office managers cannot be independent of the interplay between organisational culture and emotional intelligence in controlling their behaviours.

It is against this background that examining these dynamics within the context of a sample of privately owned universities in Osun State is of particular interest. These schools are reputed to have very unique cultures, competitive patterns, and professional

demands. Leadership and cultural practices set the tone of organisational change in Nigerian universities. Work ethics in Osun State universities are not only the standards established by each university but also the general societal pressure. Recent research notes how organisational culture and emotional intelligence play a significant role in reinforcing workplace ethics, with evidence showing that their synergy enhances the level of organisational citizenship behaviour ^{24,25}. The plight of office managers at private universities in Osun State therefore presents a good venue for studying how these two concepts intersect to determine ethical accountability, professionalism, and the effectiveness of office managers.

1.2 Statement of the Problem

Work ethics among office managers in private universities are fundamental to the smooth functioning of administrative systems, the enhancement of institutional reputation, and the overall effectiveness of the academic environment. In private universities across Osun State, office managers play critical roles in overseeing daily administrative operations, maintaining records, facilitating communication, and ensuring compliance with institutional policies. However, recent observations and preliminary findings indicate a gradual decline in their level of work ethics, manifested in practices such as favouritism, weak accountability, and ineffective communication. Despite the existence of institutional frameworks designed to promote professionalism and ethical standards, these challenges persist due to conflicting administrative demands, inadequate ethical orientation, weak enforcement mechanisms, and personal interests. If not properly addressed, such issues may lead to reduced productivity, a loss of institutional credibility, and an unhealthy work environment, which could ultimately hinder academic excellence and national development.

Although numerous studies have examined work ethics, organizational culture, and emotional intelligence as distinct constructs, limited attention has been paid to how these variables jointly influence the ethical behaviour of office managers in private universities. While many institutions advocate ethical standards and shared organizational values, inconsistencies in implementation and weak policy reinforcement often undermine their effectiveness. Moreover, variations in the emotional intelligence of office managers can significantly affect how they manage relationships, handle conflicts, and make sound professional judgments. These gaps highlight the need for an integrative inquiry into how organizational culture and emotional intelligence together influence work ethics. Therefore, this study seeks to examine the combined effects of organizational culture and emotional intelligence on the work ethics of office managers in private universities in Osun State, with the ultimate goal of strengthening ethical conduct, accountability, and administrative efficiency in higher education.

1.3 Aims and Objectives of the Study

The aim of this study is to examine the influence of organisational culture and emotional intelligence on the work ethics of office managers in private universities in Osun State. The objectives of this study are to:

- i. assess the level of work ethics of office managers in private universities in Osun State.
- ii. assess the level of organisational culture among office managers in private universities in Osun State.
- iii. identify the level of emotional intelligence among office managers in private universities in Osun State.

- iv. ascertain the influence of organisational culture on work ethics of office managers in private universities in Osun State.
- v. determines the influence of emotional intelligence on the work ethics of office managers in private universities in Osun State.
- vi. ascertain the combined influence of organisational culture and emotional intelligence on the work ethics of office managers in private universities in Osun State.

1.4 Research Questions

This research is an attempt to answer the following questions:

- i. What is the level of work ethics among office managers in private universities in Osun State?
- ii. What is the level of organisational cultures among office managers in private universities in Osun State?
- iii. What is the level of emotional intelligence of office managers in private universities in Osun State?

1.5 Research Hypotheses

The following hypotheses will be tested at 0.05 level of significance:

H₀₁: There will be no significant influence of organisational culture on work ethics of office managers in private universities in Osun State.

H₀₂: There will be no significant influence of emotional intelligence on work ethics of office managers in private universities in Osun State.

H₀₃: There will be no combined significant influence of Organisational culture and emotional intelligence on work ethics of office managers in private universities in Osun State.

1.6 Significance of the Study

The following stakeholders would benefit from the study; Private Universities, Office Managers, University Administrators and Policy makers, Students and Faculty members, Broader Society and Researchers/ scholars.

Private universities, particularly those in Osun State, will benefit significantly from the study's findings. Institutional leaders would gain a deeper understanding of how organisational culture influences ethical behaviour among office managers, allowing them to implement policies that reinforce integrity, accountability, and professionalism. Strengthening ethical frameworks will promote consistency in administrative procedures, leading to improved operational efficiency and enhanced institutional reputation. Office managers in private universities would also find the study beneficial, as it will highlight the impact of emotional intelligence on their professional conduct and ethical decision-making. Insights gained from this research would help office managers develop better interpersonal skills, manage workplace conflicts more effectively, and cultivate a work ethic that aligns with institutional goals. Understanding how emotional intelligence shapes their ethical standards will enable them to build stronger professional relationships and execute their responsibilities with greater efficiency.

University administrators and policymakers would be equipped with empirical data that would guide the formulation of strategies aimed at improving ethical compliance among office managers. This study would assist in designing training programs focused on emotional intelligence development, fostering a culture of ethical responsibility within the university system. Policies informed by the study's findings would ensure that organizational values align with ethical expectations, reducing cases of misconduct

and administrative inefficiencies. Students and faculty members in private universities would indirectly benefit from the study's outcomes. Improved work ethics among office managers would lead to more efficient service delivery, ensuring smoother administrative processes. A well-structured organizational culture would create an environment where ethical standards are upheld, ultimately enhancing the overall university experience for both students and faculty.

The broader society would also gain from the findings of this study, as ethical workplace behaviour in private universities would set a standard for other sectors. When institutions of higher learning emphasize ethical professionalism, they contribute to the development of a workforce that values integrity and accountability. The ripple effect of ethical compliance within private universities will extend to other industries, promoting a culture of professionalism and ethical responsibility beyond academia. Academics and researchers interested in organizational behaviour, higher education management, and work ethics will find this study to be a valuable resource. It would contribute to the existing body of knowledge on the subject, providing a foundation for future research in related areas. Scholars exploring the intersection of emotional intelligence, work ethics, and organizational culture will be able to build upon this study's findings, leading to further advancements in the field.

1.7 Scope of the Study

The dependent variable is work ethics, which is measured by work as a moral duty, discipline and delayed gratification, independence and self-reliance, anti-leisure attitude, and success through effort. The first independent variable is organizational culture, which measured by artifacts (visible culture), espoused values, and underlying assumptions. The second independent variable is emotional intelligence which

measured by metrics such as self-awareness, self-management, social awareness and relationship management. The geographical scope for the study are the Nine private universities in Osun State which are: Adeleke University, Ede, Osun State; Redeemers' University, Ede, Osun State; Bowen University, Iwo, Osun State; Fountain University, Osogbo, Osun State; Oduduwa University, Ipetu-modu, Osun State; Westland University, Iwo, Osun State; Mercy Medical University, Iwo, Osun State; Joseph Ayodele Babalola University, Ikeji-Arakeji, Osun State; and Kings University, Ode-omu, Osun State. The research was conducted within five universities that are purposely for convenience selected to gathered information for this studies they are: Adeleke University, Ede; Redeemer's University, Ede; Fountain University, Osogbo; Joseph Ayodele Babalola University (JABU) Ikeji-Arakeji; and Bowen University Iwo, Osun State.

1.8 Limitation of the Study

This study faced its limitation during the administration of the questionnaire for data collection. The limitation is that; there was a noticeable low turn-up on how some respondent approached the questionnaire. It was, however overcome by the persistent and consistent persuasion of the research assistant.

1.9 Operational Definition of Terms

Work Ethics: The moral principles and professional standards that govern behaviour of office managers in private universities in Osun State, Nigeria in the workplace.

Work as a Moral Duty: This reflects the view that office managers in private universities in Osun state are to engage in work more than just an economic activity; that consider an ethical responsibility and a source of personal dignity.

Discipline and Delayed Gratification: This is the ability of the office managers to demonstrate self-control, persistence, and patience in the pursuit of long-term goals.

Independence and Self-Reliance: It reflects the belief that office managers in private universities in Osun State should depend primarily on their abilities and efforts in achieving success, rather than relying heavily on others.

Anti-Leisure Attitude: This the belief of office managers in private universities in Osun State, Nigeria that leisure is of lesser value compared to productive work.

Success through Effort: This dimension embodies the conviction of office managers in Private Universities in Osun state, Nigeria that success results mainly from hard work, determination, and persistence.

Organizational Culture: Organizational culture is the process whereby office managers in private universities know the shared values, beliefs, norms, and practices that shape the behaviour and performance expectations within private universities.

Artifacts: are the visible, tangible, and audible elements of an organization's culture. These include observable behaviours, rituals, dress codes, office layout, physical environment, stories, symbols, and ceremonies in the private universities in Osun State, Nigeria.

Espoused values: are the explicitly stated values, norms, strategies, goals, and philosophies of an organization. These are the reasons given for why things are done in a certain way, often found in mission statements, codes of ethics, or company mottos especially in private universities in Osun State, Nigeria.

Basic underlying assumptions: are the deeply embedded, unconscious beliefs, perceptions, thoughts, and feelings that truly drive organizational behaviour of office managers in private universities in Osun state, Nigeria.

Emotional Intelligence: In this context, refers to the capacity of office managers in private universities in Osun State, Nigeria to understand and manage their own emotions while effectively navigating interpersonal relationships in the workplace.

Self-Awareness: The ability of office managers in private universities in Osun State, Nigeria to recognize their emotional state and understand how it affects their behaviour and performance.

Self- Management: The ability of office managers in private universities in Osun State, Nigeria to control or redirect disruptive emotions and adapt to changing circumstances constructively.

Social-Awareness: Capacity of office managers in private universities in Osun State, Nigeria to understand and share the feelings of others, particularly in handling student and staff issues with sensitivity.

Relationship management: This is the ability of office managers in private universities in Osun State, Nigeria to manage relationships, communicate effectively, resolve conflicts, and build networks of trust and cooperation.

Office Managers: It is the administrative professionals responsibility of office managers in private universities in Osun State to coordinate office activities, supervise staff, and maintaining organisational efficiency.

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Chapter Two

Review of literature

This chapter critically examines relevant literature that would assist in explaining the research problem and furthermore recognizes the efforts of scholars who had previously contributed immensely to similar research. The chapter intends to deepen the understanding of the study and close the perceived gaps. Precisely, the chapter will be considered in three sub-headings:

2.1 Conceptual Review

2.1.1 Work Ethics

2.1.2 Organizational Culture

2.1.3 Emotional Intelligence

2.2 Theoretical Review

2.2.1 Protestant Work Ethic (PWE) Theory by Max Weber

2.2.2 Edgar Schein's Organizational Culture Theory (1985)

2.2.3 Goleman's Theory of Emotional Intelligence (EI)

2.3 Empirical Review

2.3.1 Organizational Culture and Work ethics

2.3.2 Emotional Intelligence and Work Ethics

2.4 Conceptual Model

2.5 Summary of Gap in Literature Review

Endnote

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2.1 Conceptual Review

2.1.1 Work Ethics

Ethics derives from the Greek word “ethikos” meaning custom. This Greek word has a Latin Synonym or equivalent known as “mors” which translates to custom or mores. The mores of a particular place or group of people are the customs and behaviour that are typically found in that place or group. As a field of inquiry, ethics developed as a branch of philosophy, and this explains why it is referred to as moral philosophy or taken as being synonymous with morality. Ethics as a branch of philosophy deals with the analysis and evaluation of human conduct to determine the fundamental principle that makes it good or bad, right or wrong¹. He corroborated that early philosophers have taken this aspect of philosophy to manage questions on how humans ought to behave. What is good life for man? How do we determine which actions are rightly or wrongly performed? How do we arrive at the decision that certain actions are right or wrong? Upon what criterion or standards are such judgements made? Deriving from the above questions, ethics can be conceived as a science of morals (meta-ethics), and as a system of morals that defines or states the code or set of principles by which men live. As a science of morals, it investigates the nature, sources and fundamental principles that should guide human actions. Seen this way, it is a normative science that aims at stating the way human beings ought to behave, rather than an empirical science which attempts to describe the way things are, and the way things behave^{2;3}.

Specifically, work ethics, defined as a set of moral principles guiding human behaviour in the workplace, encompass what is consider ethically correct, honourable, and acceptable within an organisation, society, or group. Over time, this

code of conduct has evolved into a framework of social, group, or organisational norms. Ethics, at its core, addresses concepts of moral duty, obligation, and distinguishing between right and wrong. Central to work ethics are a collection of values that encompass appropriate attitude, behaviour, respect for others, and effective workplace communication.

In an organisation, the concepts of work ethics determine the behaviour expected from employees in different situations and circumstances ⁴. The acquisition and refinement of decent work ethics is usually a natural thing, emanating primarily from the individual's inner values, which are influenced by the environment around them, varied occurrences, and important incidents in life. Factors like one's parents, educators, friends, and even rivals contribute to the development and transformation of the individual's work ethic over time. Employees who continue to portray strong work ethics are usually the best fit for promotions and empowered with more organisational responsibilities. Such employees have sound knowledge that the actions they take in the workplace directly affect the others they work with and the general environment at the workplace, hence instilling the sense of being responsible and vigilant in the way they carry out their duties and responsibilities ⁵. Such employees are defined by the initiative-taking attitude they portray and usually require extraordinarily little supervision, hence finding them to be invaluable to the organisations they work with. Their honesty, trustworthiness, and deep sense of accountability collectively render them extremely dependable individuals, hence earning the trust, respect, and appreciation from the supervisor and the rest of the employees ⁶.

Work ethics are not just about following the rules but involve a deeper sense of moral obligation, commitment and internalized standards to govern behaviour within organisational settings. In conceptualizing the work ethics, it is imperative to note that work ethics is a multidimensional construct that reflects the orientation of an employee in relation to sense of moral obligation, commitment, and internalized standards that guide behaviour. These dimensions in total shape how people view their duties and lead to the effectiveness of the organization.

A fundamental aspect of work ethics is commitment to work which indicates an individual's degree of dedication and sense of responsibility towards assigned work. Commitment includes reliability, perseverance and the resolve to achieve organizational goals despite difficulties. Employees who show great work commitment show regular effort to achieve excellence and a balance between personal interests and professional obligations ⁶. This dimension is important as the personal motivation of an individual is matched with the organisational goals and ensures that a productive and ethical working environment is maintained. It has also been noted that employees who have high levels of work commitment are more likely to show lower levels of turnover intentions and higher job satisfaction, which also supports the importance of this dimension in maintaining workplace stability ⁷.

Integrity forms another basic dimension of work ethics. Integrity is the practice of adhering to moral principles such as honesty, transparency and accountability in professional conduct. It is the expression of the moral compass that directs the employees to act in line with the ethical standards and organizational norms ⁸. Integrity-oriented employees are more likely to earn trust from superior and subordinated, creating an atmosphere of mutual respect and dependability. In

management roles, integrity is the basis for ethical decision-making and responsible leadership, and the overall ethical climate of the organization as a whole ⁸. The lack of integrity tends to facilitate unethical practices, corruption and loss of organizational credibility, thus highlighting its importance in the overall scheme of work ethics.

Discipline is the other important dimension which reflects the degree to which the employees conform to the organizational rules, procedures and standards of behavior. Discipline is shown by punctuality, respect for authority and work systems. It ensures that the processes of the organization perform well and employees contribute positively to the collective objectives of the institution ⁹. In the context of university administrative settings though, discipline means professionalism, meeting deadlines, and keeping operations running smoothly. Research has shown that disciplined employees often act as role models affecting other work behavior and reinforcing the norms of ethics across departments ¹⁰.

The sense of responsibility is an equally important dimension in the work ethics. It connotes the willingness of people to take ownership of their actions and duties without undue supervision. Responsible employees demonstrate initiative and responsibility for their actions to ensure that their work is consistent with the expectations of their positions and the goals of the organization. Responsibility is also spread to social and ethical obligations in the workplace such as fairness in dealing with others, and the commitment to avoid behaviors that could harm the organization. In managerial contexts, responsibility is a foundation for effective leadership and the ability to have ethical coherence within teams ¹¹.

Additionally, teamwork and cooperation is also among the major dimension of work ethics. This dimension indicates the capability of employees to work with other employees in a team while respecting different perspectives and contributions. Teamwork is based on trust, mutual respect and shared goals, all of which are key elements of ethical organisational behavior. A high level of cooperation is conducive to productivity in a group and helps establish a positive working culture ¹². In terms of office management in universities, teamwork is an element that guarantees the smooth functioning of the administration and facilitates communication between different departments.

Professionalism is also widely recognized as a defining dimension of work ethics. It embodies commitment to professional standards, respect for confidentiality and maintenance of competence and decorum in all work-related activities. Professionalism is how the employees present themselves, interact with other people and the values of their profession. It includes things like dress code, communication etiquette and the ability to keep emotions under control under pressure. This dimension is especially important in academic and administrative contexts, where the maintenance of professionalism is important to the reputation and public trust of institutions ¹³.

Lastly, diligence and industriousness are important components of ethical work behavior. Diligence refers to regular effort, taking attention to detail, and striving for excellence in job performance. Industrious employees have enthusiasm and perseverance for their work and are focused on work quality and continuous improvement ¹⁴. Diligence is not only an element in the success of the individual and the organization, but also it is the moral obligation of the individual to give his best

to the common good. It strengthens other aspects of work ethics by making sure that commitment, responsibility, and integrity are carried out through action.

Managers play a critical and vital role in the establishment and sustenance of an organisational climate conducive to fostering but actively encouraging sound work ethics and ethical practice-related decision-making throughout the institution by institutionalizing ethics¹⁵. This significant process entails the careful incorporation of moral ideals and principles in the everyday efforts and operations of the respective organisations. One popular and widely used practice for effectively institutionalizing ethics in an organisation is the establishment of a broad-based code of ethics. It is, however, important to realize and appreciate the fact that mere establishment of the ethical code is not sufficient. Some organizations go one-step further by asking employees to officially sign the code, hence driving the point home in terms of its importance, and they might integrate the criteria for ethics in the scope of the employees' term-end appraisal to ensure accountability.

Alongside these efforts, organizations even go to the extent of linking financial rewards and appreciation awards to ethical incentives, more in respect to the value accorded to ethical practice in the organisational culture ¹⁶. Furthermore, the managers must go out of their ways to publicly stimulate, support, and reward ethical practice by the members of the staff⁶. It is also critical that employees feel at liberty and encouraged to report in writing to management in the event they happen to witness or undergo unethical practice, to create a climate of openness and integrity at the workplace. Primarily, it is important for administrators to lead by the example of ethical practice and to adhere to ethical procedure rigidly always. At the same time, employees have the key role to play in adhering to ethical practice, including the need to deviate from common social practice were doing so would

result in the harm of others⁹. The Code of Ethics is an extensive grouping of rules, principles, rules, guidelines etc. dictating and controlling individuals' conduct within the framework of an institution. It is important to realize that codes of ethics are not only for government institutions and for business organisations only but ought to be found in all organizations, as well as in areas of everyday life, and represent the important guideline to rule people's conduct and make decisions.

Additionally, the existence of the organisational code of ethics, including all the structures for governance supporting it, must be publicly information to all employees in the organization. Besides, any exceptions to the existing code of ethics or rules covering the procedure of ethical behaviour must also be publicly inform and announced for clarifying more. The details in the code of ethics should be broadly distributed within the company and the important information must be included. The existence and functions of an ethics committee; the penalties for the infringement of the code of ethics; the mechanisms for reporting the lack of ethical behaviour; and the policies aimed at the safety of whistle-blowers, as well as arrangements for the communication and the propagation of the code of ethics

Work ethics is a cultural norm that attaches a positive moral worth to doing an excellent job and is found on the concept that work has intrinsic value in and of itself. Like other cultural norms, a person's adherence to or belief in work ethics is influence by socialization events during childhood and adolescence¹⁰. A person "learns to value work behaviour as others approach him in situations requiring growing responsibility for productivity" through interaction with family, friends, and influential adults. Youngsters evaluate their success in home tasks or later in part-time work, depending on praise or criticism, affection or wrath. However, this evaluation is dependent on the perspective of others. As a youngster ages, these

attitudes toward work become more internalize, and work performance becomes less reliant on others' emotions.

The role of work ethics in an organisation especially in a learning institution like in a university cannot be overemphasized. Work ethics refer to the moral rules and conduct standards that define the way employees carry out their responsibilities and the way they relate with others at the workplace. The effective performance, organisational harmony and institutional credibility in academic institutions heavily depends on strong work ethics due to the importance of intellectual integrity, administrative transparency and quality service delivery in academic institutions. Universities rely on ethical behaviour of both the academic and non-academic staff to deliver values like honesty, diligence, discipline, and accountability that are essential in ensuring excellence in education and confidence in their institutions by the people ¹⁸.

Among the leading causes of work ethics significance in universities is that it facilitates institutional effectiveness and productivity. Ethical employees are also committed, time-conscious, and responsible to their charged duties and, therefore, their performance is effective and resulting in the institutional targets being met in time. Within the context of higher education, the work of office managers and administrative employees is frequently connected to the work with sensitive information, academic records, and the organisation of other necessary services that facilitate teaching and research ¹⁷. When such people have a high sense of work ethics, they will perform their roles accurately, confidentially and professionally to minimize errors and create trust in the institution. On the other hand, low work ethics bring about inefficiencies in the administration, academic misbehaviour, and

stagnation in the organisation, which eventually reduces institutional performance and reputation.

Work ethics are also critical in determining organisational culture and climate which is major determinant of success and ability of sustainability of academic institutions. Ethical culture promotes transparency, respect and collaboration among employees which is necessary to sustain an environment that supports teaching, learning and research ¹⁹. In universities where there is need to have teamwork between lecturers, administrators and support staff to ensure smooth running of activities, ethical behaviour assists in reducing the conflict and enhancing collaboration. When such ethical behaviours are consistently portrayed by the employees, including honesty, fairness, and diligence, the outcome is the culture of integrity, which is in line with the mission and values of the university. Furthermore, ethical organisational cultures boost morale and job satisfaction since the employees feel that institutional policies and leadership practices are fair and equal.

The other notable relevance of work ethics is that it enhances the credibility of leaders and trust in the institutions. In the university and workplace, leaders and office managers are supposed to set an example of ethical conduct and lead others to do the same by being just, transparent, accountable, etc. It leads to the development of workplace respect and trust in the subordinates, which increases a unified and motivated workforce ²¹. The leaders of a university who are ethically sound in making decisions, allocating resources, and relating with the staff foster an atmosphere of trust and reduce corruption. In the academic institutions, ethical leadership is of great essence since the decisions that are made will most of the time carry long-term effects to the students, faculty and the community at large. As such,

ensuring that there is ethical consistency in administration will increase the institutional legitimacy and confidence by the stakeholders.

Moreover, work ethics play an important role in the performance and career growth of employees. Intrinsic motivation, self-discipline and dedication to excellence are received by ethical employees. Such attributes can be converted into increased productivity, creativity and organisational citizenship behaviour²⁰. In higher learning institutions, highly motivated employees do not just work hard but also take part in the life-long learning process, mentoring and innovating. Ethical behaviour, therefore, leads to individual and institutional development. Experiments have revealed that ethics climate is related to less absenteeism, low turnover and increased organisational commitment among the ²¹. In the case of office managers, in particular, ethical behaviour gives them more possibilities to organize the administrative apparatus and help the academic departments reach their strategic goals ²³.

Work ethics also help in ensuring that misconduct and corruption in academic institutions are avoided. The problems that are normally encountered in universities include nepotism, favours, academic fraud, and abuse of university resources. These malpractices destroy the integrity of the institution and destroy the confidence that people have in the education system. It is possible through good work ethics among university staff members to prevent such tendencies due to the support of accountability, transparency, and fairness ²⁴. By following ethical principles, employees would not be prone to actions that may hurt the standards of the institution or put its image under a bad light. This is especially true when it comes to

handling student records, financial transactions and procurement processes in which honesty and objectivity are paramount.

Besides, the ethics of work promote good interpersonal communication and relationships in the academic setting. Ethical employees believe in organisational hierarchies, appreciate diversity and speak in an empathetic and respectful way. In a university where profession, cultural and academic diversity exist in the workforce, ethical behaviour brings about harmony and inclusiveness. Strong work ethics is expressed in respect towards the opinion of others, fair treatment, and confidentiality of personal interactions in the workplace, as well as cohesion and unity in an institution ²⁵. Ethical culture of communication also minimizes conflicts at the workplace and promotes team work, which is critical to the growth of an institution.

The significance of work ethics in universities in a wider perspective is that it helps in developing student character and reputation of the institution. Universities are more than a seat of knowledge but a seat of morality and civic education. This ethical behaviour of administrators and academic staff forms an example to students who are more likely to replicate the behaviour of the administrators and academic staff ¹⁵. When integrity, diligence, and accountability are exhibited by the university personnel, they act as role models, which affect the attitudes of students towards work and responsibility. Such transfer of morality supports social in the role of higher education as a producer of more than knowledge graduates but ethically responsible citizens ¹⁶. As such, organizations with ethical management and professionalism will gain the trust of the society, finances, and collaborations, and hence improve their national and international image.

In compendium, work ethics are the moral and working foundations of organisations especially in the academic institutions. They are effective in institutional management, they are good in creating ethical leaders and they also create a culture of trust and accountability. Good work ethics are useful to professional behaviour, decrease corruption, increase teamwork, and facilitate moral training among the students. Work ethics in communities cannot be distinguished in terms of organisational effectiveness and social credibility since institutional purpose in universities mainly focuses on the intellectual and moral standards ²⁶. By embracing these ethical principles, office managers, and administrators are paramount in maintaining the integrity, productivity and image of their institutions to the public. In other to foster and institutionalize work ethics in all ranks of the university, administration is still central to excellence in university.

2.1.2 Organisational Culture

There are various approaches to the conception of organisation culture. Prominent among these are Integration, Differentiation and Fragmentation approaches. The Integration approach views organisational culture as a “set of shared values that help organisational members understand organizational functioning and thus guide their thinking and behaviour” ²⁰. The approach focuses on the manipulation of various components of culture to ensure that employees adopt management ideas without objection. It asserts that the managerial group creates and manages organisational culture. The differentiation approach suggests that the creation and adoption of culture is influence by informal social relationships and occurs at the subgroup level in the organization. According to this approach, culture makes groups of individuals focus on the differences in values, practices, and organisational priorities. While culture facilitates agreements to occur within groups, it makes differences between

groups to be salient. The fragmentation approach holds that culture is idiosyncratic and is uniquely understood by individuals because of their identity, role, or position in the organization. The approach asserts that transmission of culture is influenced by interpersonal relationships between an individual and another person of similar interests in the organization²⁰. Despite differences in their approaches, a strong agreement has developed among modern scholars in the field of Organisational behaviour on the pervasive influence of organizational culture in organizational life. There is an argument that culture is an independent variable that affects an employee's attitudes and behavior²¹. Organisational culture is believed to impact on the communications, coordination and cooperation of members in an organization. It has also been ascertained that culture is an autonomous variable and determines human nature. Organisational culture is a system of sharing assumptions, values, and beliefs, which governs how people behave in organizations. These shared values have a strong influence on the people in the organisation and dictate how they act and perform their jobs.

Organisational culture is argued to be unique to every organization and is widely agreed to compose of seven key characteristics commonly known as the organizational orientations. These include organizational orientations to risk, precision, achievement, fairness, collaboration, teamwork, competitiveness, and rules²². Organisational culture is the pattern of shared basic assumptions, values, norms, and artifacts that the organization members learned as they solved organizations problems of external adaptation and internal integration. Organisational culture establishes the shared values and beliefs that define the ethical framework within which office managers operate. In private universities, where institutional norms dictate daily administrative functions, a strong culture of

integrity and responsibility fosters ethical work practices. Similarly, emphasis was made that the transmission of core values within an organisation affects how office managers adhere to ethical principles, ensuring consistency in decision-making and operational effectiveness²⁴. This alignment between organisational culture and work ethics establishes a foundation for accountability and professional integrity.

An organisational culture that promotes transparency and openness enhances ethical work behaviours among office managers, transparency within institutions encourages office managers to act with honesty and uphold ethical standards in their responsibilities. In private universities, where administrative roles involve sensitive financial and academic records, an open culture discourages unethical behaviours such as favouritism or mismanagement. London-based scholars argue that when organisational culture is built on trust and openness, office managers are more likely to demonstrate ethical leadership, ensuring that policies and procedures are followed diligently²³. The presence of a transparent work environment not only strengthens ethical behaviour but also instil confidence among staff and students.

A culture of continuous professional development further enhances the ethical conduct of office managers in private universities. An institution's commitment to training and ethical education significantly influences the work ethics of administrative staff. When private universities invest in ethical training programs, office managers develop a deeper understanding of ethical dilemmas and best practices in administration²⁵. Similarly, there was an argue that organisational culture, when centred on professional growth, ensures that office managers continuously refine their ethical decision-making skills. Through consistent exposure to ethical training, office managers align their work habits with institutional expectations, fostering an environment of ethical accountability.

The role of leadership in shaping organisational culture directly influences the ethical behaviour of office managers. Ethical leadership within private universities reinforces the moral compass that guides office managers in their daily activities ²⁶. Leaders who model ethical behaviour create a ripple effect, influencing administrative personnel to uphold high ethical standards. Further emphasis was laid that leadership-driven ethical cultures in private universities ensure that office managers remain committed to integrity, fairness, and adherence to institutional policies. By fostering a leadership approach that prioritizes ethics, universities cultivate an administrative workforce that consistently upholds professional values.

Within this framework, work ethics becomes an expression of moral cognition and maturity. It implies that ethical work behaviour is not just a product of rules or cultural norms, but of internal cognitive structures that individuals use to evaluate right and wrong. Ethical employees are those who apply principled moral reasoning to work-related dilemmas valuing truthfulness over convenience, diligence over shortcuts, and fairness over favouritism ²⁷. This internalized ethical mind set allows individuals to navigate moral ambiguity with integrity, particularly in professional roles that demand accountability and trust. Therefore, CMD theory situates work ethic within a developmental trajectory, suggesting that ethical behaviour at work can be nurtured by fostering higher levels of moral reasoning through education, mentorship, and ethical leadership.

Furthermore, researchers have emphasized the importance of organisational culture in reinforcing cognitive moral development. They argue that while individuals may enter the workplace with a certain level of moral development, the ethical climate of the organisation can either promote further development or suppress it^{28;29}. Ethical

codes, transparent policies, and strong moral leadership help employees advance toward post-conventional reasoning, where ethics becomes self-directed and principle based. This has direct implications for how institutions should structure ethical training and professional development by encouraging reflective thinking, ethical dialogue, and moral reasoning rather than mere compliance to rules.

Relating this to office managers in private universities in Osun State, Kohlberg's theory is crucial in understanding the ethical underpinnings of their work behaviour. As mid-level administrators, office managers often find themselves at the intersection of policy implementation, interpersonal relations, and ethical oversight. Decisions related to confidentiality, fairness in staff evaluations, or allocation of limited resources demand a high level of moral reasoning. If these individuals operate at lower stages of moral development, their work ethic may be compromise by personal gain, favouritism, or rigid rule following without consideration of fairness. However, managers with higher moral reasoning those functioning at the post-conventional stage are more likely to uphold ethical principles even in complex or high-pressure situations³⁰.

Collaboration and teamwork within an ethically driven organisational culture enhance the work ethics of office managers. Organisational cultures that emphasize teamwork encourage office managers to align their ethical responsibilities with collective institutional goals. When collaboration is a core value, office managers demonstrate greater accountability in handling administrative duties, reducing the likelihood of ethical breaches. Further, argue that workplace synergy, fostered by an ethical culture, strengthens the sense of duty among office managers, ensuring that ethical standards are maintain across all administrative processes³¹. This

collaborative culture reinforces the ethical expectations embedded within private universities.

A performance-driven organisational culture further influences ethical work practices among office managers, institutions that integrate ethical performance evaluations encourage office managers to uphold professionalism and responsibility. When private universities assess employees based on ethical compliance, office managers internalize ethical standards as part of their performance expectations. Organisations with strong performance cultures ensure that ethics remain a central criterion for administrative success, thus promoting a sustained commitment to ethical conduct. The link between performance evaluations and ethics fosters a work environment where office managers continuously strive for excellence within an ethical framework.

Ultimately, a culture of reward and recognition strengthens the ethical behaviour of office managers in private universities. When institutions recognize and reward ethical conduct, employees are motivated to maintain high ethical standards³³. Private universities that celebrate ethical behaviour through awards, promotions, or public acknowledgments reinforce the importance of integrity in administration; such organisational cultures create a system of positive reinforcement, ensuring that office managers consistently uphold ethical work ethics. The continuous reinforcement of ethical behaviour through structured rewards sustains a culture where ethical work practices become an ingrained institutional norm.

In the intricate landscape of private universities, organisational culture serves as the underlying framework that shapes institutional identity, operational efficiency, and

academic ethos. Unlike public institutions, private universities exhibit a distinctive culture that is intentionally craft to align with their mission and vision. Emphasize that this culture is embed in institutional values, influencing interactions between faculty, students, and administrators³⁴. This perspective resonates with an argument, which suggested that organisational culture in private universities is not merely an abstract ideology but a functional system that fosters both stability and innovation³⁵. Structured cultural foundation enhances governance, ensuring that private universities maintain operational coherence while adapting to changing educational paradigms. At the core of this system lies a commitment to excellence, ethical standards, and a collective sense of purpose, all of which reinforce institutional sustainability.

A defining element of organisational culture in private universities is leadership, which dictates the flow of authority, decision-making, and institutional values. Highlight of leadership structures in private universities tend to be hierarchical, allowing for streamlined decision-making and institutional accountability³⁶. This hierarchical nature is designed to uphold consistency in policy implementation while reinforcing discipline within the academic environment ³⁷. This argument was extends by noting that ethical leadership is an essential aspect of organizational culture, ensuring that decision-makers align their governance strategies with the institution's core values. Leadership, therefore, is not just an administrative function but also a cultural pillar that determines how values are transmit, sustain, and redefine over time ³⁸. The interaction between leadership and organisational culture in private universities fosters an environment where institutional goals are clearly articulated and systematically pursued.

Embedded within the fabric of private universities is a strong commitment to academic excellence, a cultural hallmark that defines both teaching methodologies and research orientations. Private universities in Nigeria cultivate an environment where student-centred learning is prioritized, ensuring that faculty engagement extends beyond traditional instructional methods ³⁹. Similarly, the adoption of innovative pedagogical approaches reinforces the culture of intellectual curiosity, critical thinking, and practical knowledge application ⁴⁰. Modern learning technologies are seamlessly integrated into the academic culture of private universities, fostering a dynamic learning experience that aligns with global educational trends⁴¹. This emphasis on excellence extends beyond students to faculty members, who are encouraged to uphold high research and teaching standards, thereby solidifying the institution's reputation as a centre of academic distinction.

In addition, organisational culture in private universities is deeply rooted in ethical considerations, shaping the behavioural expectations of students, faculty, and administrators. Private universities enforce strict disciplinary codes that uphold integrity, professional ethics, and respect for institutional regulations. Ethical framework fosters trust and credibility, reinforcing the university's image as a bastion of responsible scholarship. Likewise, there is a highlight that ethical culture extends to governance structures, ensuring that institutional policies reflect fairness, inclusivity, and moral responsibility⁴². By embedding ethical values within the university's operational framework, private institutions create a culture where accountability is not only encouraged but also institutionalized, ensuring long-term credibility and societal relevance.

At the intersection of leadership, ethics, and academic rigor is the collaborative spirit that defines private universities. Private institutions actively cultivate an atmosphere of inclusivity, where faculty, students, and administrators engage in shared governance and collective decision-making⁴³. This culture of collaboration extends beyond internal interactions to external partnerships, as private universities establish linkages with industries, research bodies, and international academic institutions. The university industry collaborations are central to the evolving culture of private universities, ensuring that knowledge generation is not isolated within academic walls but is apply in practical contexts⁴⁴. The result is an institution that is not only self-sustaining but is also integrally connected to the broader socio-economic landscape, reflecting a culture of innovation, adaptability, and strategic growth.

Organizational culture in private universities is rooted in the institution's foundational principles, which influence administrative structure, faculty engagement, and student experiences. This perspective aligns with the assertion that the culture of private universities reflects their mission and vision, which often emphasize academic excellence, discipline, and ethical leadership⁴⁵. Similarly, organisational culture in private universities fosters a sense of institutional identity, guiding interactions among students, staff, and administrators. These interwoven perspectives indicate that organizational culture is not a static concept but evolves to align with the university's long-term objectives, ensuring that institutional values remain relevant in the face of societal and educational transformations.

A distinctive feature of organisational culture in Nigerian private universities is the emphasis on structured leadership and hierarchical relationships, which influence the flow of decision-making and communication. As observed, leadership in private

universities is often centralized, with decision-making processes structured around the governing board, the vice-chancellor, and senior administrators. This observation is corroborated that hierarchical leadership enhances organizational stability and ensures that institutional policies align with overarching strategic goals³⁷. Similarly, leadership within private universities fosters accountability, as well-defined roles and responsibilities create a culture of transparency. These views collectively suggest that leadership frameworks in private universities contribute to institutional coherence, ensuring that faculty, students, and staff operate within a well-defined structure that upholds the institution's core values.

The nature of organisational culture in private universities is also reflected in their academic environment, which prioritizes student-centred learning and a commitment to quality education. Private universities in Nigeria cultivate a culture that encourages student engagement, personalized learning experiences, and faculty mentorship. This perspective is reinforced by the highlight that faculty members in private universities often adopt interactive teaching methodologies that promote critical thinking and knowledge application⁴⁰. Likewise, the organizational culture in private universities fosters innovation in pedagogy, incorporating modern learning technologies and interdisciplinary approaches⁴¹. These insights indicate that academic culture in private universities is tailored towards producing graduates who are well equipped to meet industry and societal needs, reinforcing the institutions' commitment to educational excellence.

An integral aspect of organisational culture in private universities is their emphasis on discipline and ethical conduct, which shape institutional norms and behavioural expectations. As noted, private universities often maintain strict disciplinary codes

that govern student behaviour, faculty responsibilities, and administrative operations⁴⁶. This is consistent with the findings, who argue that private universities emphasize moral integrity as a fundamental aspect of institutional culture, aligning with the values upheld by their founding organizations, particularly faith-based institutions³⁸. Similarly, highlight that ethical considerations influence academic policies, research conduct, and administrative decision-making, ensuring that integrity remains a cornerstone of university operations. These perspectives collectively underscore the role of ethical culture in maintaining institutional credibility and fostering a learning environment that prioritizes moral and professional development.

Moreover, organisational culture in Nigerian private universities promotes collaboration and teamwork, ensuring a cohesive institutional structure. Private universities encourage a culture of inclusivity, where faculty, staff, and students actively participate in institutional decision-making and community engagement. The view support that fostering a collaborative culture enhances institutional effectiveness, as shared goals and collective responsibility drive productivity⁴¹. Additionally, the teamwork within private universities extends beyond internal collaboration, as institutions cultivate partnerships with external stakeholders to advance research, innovation, and knowledge exchange⁴⁴. These perspectives highlight that collaboration is a defining characteristic of organisational culture in private universities, ensuring that institutional growth is driven by collective input and shared aspirations.

2.1.3 Emotional Intelligence

Emotional intelligence is the ability of individuals to understand emotion and others, to have more efficient relations between two parties involved. Emotional

intelligence consists of major characteristics like emotional awareness, motivation, capacity to manage anger, intuition, emotional respond to others' emotions and reactions⁴⁷. These competencies involved meaningful sets of values. Concept and skills together with cognitive have been contemplate from the environment conditions are the main elements of emotional intelligence. Emotional intelligence is a recent construct, and which brought to light and indeed to the business environment⁴⁸. The study of emotional intelligence outcome from the works, who proposed broader approaches to understanding intelligence on how to manage it in a work place^{49;50}. The emotional intelligence included Gardner's intrapersonal and interpersonal components of the construct⁵¹. Goleman took emotional intelligence to a new level by open to people feelings and to regulate and monitor people emotions to promote understanding and their personal growth. It is also the ability to connect or disconnect from an emotion depends on its usefulness in a given situation. Emotional intelligence can be considered as conceptualized ability to monitor and regulate people feelings and emotions to discriminate among them and to use information to guide their thinking and action. The emotional intelligence is the ability to perceive accurately, appraise and express emotion, the ability to access and generate emotional knowledge⁵¹. Emotional intelligence is the array of personal management and social skills that allows one to succeed in the organization and life in general. Emotional intelligence often called EQ (Emotional Intelligence quotient) encompasses intuition, character, integrity, and motivation. It also includes good communication and relationship skills. The concept of emotional intelligence had an unusual important impact on managerial organizations have incorporated emotional intelligence into their employee's development programmes and some business schools have added the training of emotional competencies to their curriculums⁵².

The appeal of emotional intelligence may reflect the idea that success is not simply determined by well-known abilities such as verbal and quantitative abilities but also by abilities pertaining emotions. Emotional intelligence refers to abilities concerning recognition and regulation of emotions in self and others, and to use this information to guide one's thinking and actions⁵³.

Thus, a systematic emotional task analysis needs to be done in order to match the different facets of emotional intelligence:

Self-awareness: It is "knowing one's internal state, preference, resources and intuition"⁵⁴. It's not automatic to have the ability to recognize our personal moods and reactions when in the spotlight, privately and still be able to remain conscious afterward whether in teams or individually⁴⁸. "Self-awareness also involves having a realistic assessment of one's abilities. People who have this strength are aware of their strengths and weaknesses, open to candid feedback from others, and willing to learn from past experiences. This courage comes from certainty, through self-awareness, about our capabilities, values, and goals" as cited⁵⁵. Self-aware people have the "ability to accurately perceive own emotions and stay aware of them as they happen. This includes keeping on top of how one tends to respond to specific situations and people". Self-awareness is way beyond simply having adequate knowledge about us but rather extends to being able to interpret this knowledge for the purpose of learning more about ourselves; self-awareness is broken down into four levels of Arousal and attention, Sensory and motor, Cognitive, and lastly Psychosocial⁵⁶. To them at the arousal and attention, attention to ideas developed or any arousal is either very slow or poor due to our inability to pay attention or respond with close concentration because of distracting surroundings. The sensory and motor stage is where we can explain our sense of feeling such as movement,

fatigue. As discussed, the cognitive stage requires attention, comprehension, and memory are keys for people in this stage to function and “abstract reasoning, conceptualization, and problem-solving are necessary to comprehend the more abstract nature of these abilities. At this level, the information provided at the lower levels is integrated to form a model that integrates knowledge with skills. Lastly, the psychosocial stage of self-awareness involves constantly recognizing the world as it is in relation to our abilities and is the stage where we can observe and rate our performances against other work colleagues. “Self-awareness is enhanced through a good therapeutic alliance, brain education, and participation in familiar occupations, with process-focused feedback and compensatory strategy training”⁵⁶.

Self-Management: This refers to the continuous process of managing, evaluating and reinforcing our actions, thoughts and emotions to have appropriate behaviours or performance in relation to our surroundings and environment through constantly reminding ourselves of our norms and values⁴⁸. Instead of the usual blame others for mistakes we make or constantly defending ourselves, we should be able to take responsibility for our own behaviours, deeds, mistakes, and in general, emotions and how they impact our behaviours and daily lives such as the so many decisions that we must make in our lives⁵⁷.

Self-management consists of “a set of behavioural and cognitive strategies that assist individuals in structuring their environment (at work or elsewhere), establishing self-motivation, and facilitating behaviours appropriate for obtaining performance standards”. Further mention that we improve self-management through “the influence we exert over ourselves to help us achieve self-motivation and self-direction we need to behave in desirable ways”⁵⁸.

Social Awareness: As employees we don't work alone but with others and probably even in teams on certain projects and this entails managing our relationships within the organizations and others in an appropriate manner by making it our business to know how others are feeling and making them feel better since others happiness is our business ⁵⁷. The social awareness simply relates to how persons handle relationships and other feelings, needs and wants after they have gained full knowledge of them⁵⁴.

Relationship Management: This refers to evaluating our values and norms in relation those of other people around us for its impact. Our behaviours, actions, decisions and words on the people we leave and work with could either make or destroy our relationship with them ⁴⁸. Relationship is "the ability to use awareness of one's own emotions and the emotions of others to manage interactions successfully⁵⁹. This includes clear communication and effectively handling conflict". "Successful relationship building sets a safe backdrop for emotions and feelings to be aired and explored between workers and service users"⁶⁰. Since social awareness is about understanding others, relationship management is the means of relating with others to improve their performance and life ⁵⁷. Dakin and Taplin state that "having people to talk is very good – you can learn from colleagues"⁶¹.

It has been always a debate issue that whether emotional intelligence capacity is inherent or acquired, does a person being born with emotional intelligent (EI)? Or in the lifetime he will acquire it accordingly? Now when we understand and realize the importance of EI on performance and job success, the question for increasing and developing EI will be raised. After reviewing the past researchers and studies, the paper found that emotional intelligence could be developed and enhanced^{48;62}. There

are more studies and articles regarding developing EI compared to EI concept^{63;64}. They found out the role and significant impact of childhood learning and experiences on emotional intelligence. Even though the main structure of person's EI was formed during childhood, it could still be changed and developed⁶⁵. To develop some aspects of emotional intelligence in one person, at first, we need to measure the person's EI, after that we are able to strengthen his weaknesses.

Accordingly, development for emotional intelligence would be acquired via these five key skills: (i) The ability to quickly reduce stress (ii) The ability to recognize and manage your emotions (iii) The ability to connect with others, using non-verbal communication (iv) The ability to use humour and play to deal with challenges and (v) The ability to resolve conflicts positively and with confidence⁴⁷.

By developing and practicing these five key elements, you could be expecting your emotional intelligence to be higher. Just because of knowing these steps you cannot guarantee that you will apply these steps in daily life, so by practicing these steps could help you to overcome your stress and weakness.

Researchers have shown that people with high level of EI have higher self-confidence, more concentration, and are more successful in their jobs. They are also more effective in their leadership style and have a greater impact on their staff to motivate them, and they are healthier⁶⁶. The common way of recruitment in firms is to target the persons who have great achievements with intelligence ability. Very great performance and intelligence quotient increase income and reach organizational goals. During this method of recruitment, the hidden part of personality, which has great influence on a person's performance remains in darkness. Studies have shown that EI could bring liability and commitment, loyalty, and trust between employees in an organization, which could cause higher

productivity, and effectiveness between teams⁶⁷. Emotional intelligence is also one of the most important forecasters of organizational success. It was mentioned that people's success factor in their job performance is just 20 per cent on intelligence quotient (IQ), and around 80 per cent depends on their level of emotional intelligence (EI) ⁶². Leaders and managers are key persons in any organization; they help to decide the fate and future of nations or firms so developing manager's abilities and keeping them updated are essential for permanent growth. Again, it was also noticed that the improvement of individual's performance is strongly related to individuals' emotional intelligence⁶⁸. Moreover, they also acknowledged the direct relationship between organizational performance and individual performance with individual emotional intelligence.

Universities serve as institutions of higher learning dedicated to the advancement of knowledge, innovation, and the cultivation of intellectual abilities. A university is an organized entity that integrates teaching, research, and community engagement to develop human capital⁶⁹. This definition aligns with the perspective that universities are structured spaces where knowledge transmission occurs systematically, fostering critical thinking and creativity⁷⁰. Similarly, emphasis was laid that universities serve as platforms for nurturing intellectual independence, ensuring that graduates contribute meaningfully to society⁷¹. While these definitions highlight the university's primary function, they also suggest that the institution is dynamic, evolving alongside societal transformations. This evolution fosters an ecosystem where students, faculty, and researchers interact; shaping knowledge that extends beyond the confines of the university itself.

The nature of universities extends beyond their functional attributes, encompassing a philosophical commitment to inquiry and lifelong learning. As stated, universities serve as environments where knowledge is not only transferred but also interrogated and expanded⁷². This perspective is echoed that universities must be viewed as intellectual hubs fostering curiosity and inquiry⁷³. Similarly, universities are central to societal development, providing the intellectual infrastructure necessary for critical discourse and problem-solving⁷⁴. The intertwining of these perspectives underscores the intrinsic role of universities in knowledge creation, ensuring that education is not merely about information absorption but about refining human intellect and advancing societal progress.

Within the university landscape, private universities have emerged as significant contributors to higher education, offering alternative models of learning and administration. Private universities are institutions that operate independently of direct government funding, relying on tuition fees and private investments for sustainability. This contrasts with the definition provided; he describes private universities as entities that maintain financial autonomy while adhering to national educational policies and accreditation standards⁷⁵. Similarly, assertion was made that private universities often emphasize efficiency and responsiveness to market demands, positioning themselves as competitive alternatives to public institutions⁷⁶. These varying perspectives illustrate the nuanced nature of private universities, which balance autonomy with regulatory obligations while catering to diverse student needs.

The growing prominence of private universities has been influenced by factors such as globalization, technological advancements, and demographic shifts. As posited,

private universities have capitalized on these factors to introduce innovative academic programs tailored to contemporary workforce demands⁷⁷. This aligns with the argument, who highlight that private universities often adopt flexible curricula, integrating interdisciplinary studies to address emerging global challenges⁷⁸. In the same vein, private universities leverage digital learning platforms and international partnerships to enhance their educational offerings⁷⁹.

Despite their independence from government funding, private universities remain integral to national education systems through their adherence to regulatory standards and contributions to academic discourse. Private universities must comply with accreditation frameworks that ensure quality and academic integrity. This sentiment was shared, that argues that private universities serve as complementary forces to public institutions, enhancing educational accessibility and diversity⁸⁰. Similarly, emphasis was made that private universities often foster specialized research niches, contributing to broader academic and scientific advancements. These perspectives collectively underscore that private universities are not isolated entities but are interconnected with national and global academic frameworks, contributing to knowledge expansion and societal development.

A higher education institution, also known as a post-secondary institution, is a section of the national education system of Nigeria that was established to educate universities and colleges of education, polytechnics and colleges of technology (section five, paragraph thirty-one of the National Policy on Education). Tertiary institutions include technical colleges and universities of technology ⁸¹. Higher education functions such as teaching and research are also performed by tertiary institutions, as is the ability to develop students' manpower and to contribute to the

development of the nation. The National Policy on Education further specifies in Section 5 paragraph 32 that post-secondary institutions are responsible for the following tasks: development, inculcation of right value - orientation for the survival of people and society. Tertiary education should also aid in the acquisition of an objective perspective on one's own local and external environments, which could be accomplished through teaching research, dissemination of existing and new information, as well as community service through seminars, workshops, and educational forums, among other means⁸².

Tertiary institutions are typically expected to contribute to the achievement of the nation's development objectives. Even though all of these activities are still carried out by the tertiary institution, they are essential to the success of higher education in Nigeria⁸³. It is possible that defining higher education would prove problematic. This is since it refers to the entire spectrum of post-secondary educational institutions. Asynchronously with higher education, it is implemented. These include the University, Polytechnic, College of Education and Vocational Training Centre. Their goals, according to the National Policy on Education include: to contribute to national development through high-level relevant manpower training; to provide physical and intellectual skills which enable individuals to be self-reliant and useful members of the society⁸².

The question of whether post-secondary education in Nigeria serves its purpose (and does so significantly) should preoccupy our thoughts at this time, particularly considering the nature of education and the aims established for it in the national policy on education⁸⁴. Education at the tertiary level is widely recognized and appreciated in more structured societies as the engine house for research and

innovation, which are critical to social and economic development. When it comes to supporting policies, responsible and educated governments look to academic institutions for scientifically grounded ideas rather than basing policies on common sense or political consideration, as is commonly found in Nigeria⁸⁵. Authorities in organized societies provide funding to tertiary institutions for them to do research on national objectives such as security, military, health, agriculture, and so on.

While fulfilling its basic function of nourishing the human intellect and eradicating ignorance, tertiary education also creates competent administrators of the resources that are made accessible⁸⁶. These are those who possess the proper ideals, thinking, and creative and inventive abilities, as well as in-depth understanding of how the economy may be made to run and flourish in a sustainable manner. One of the most important functions of post-secondary education as a driver and propeller of the economy is to generate a population that is more concerned with output than consumption.

Office managers in private universities occupy a crucial position which obliges them to ensure the smooth operation of administrative processes, aligning institutional goals with efficient management practices. Office managers in private universities are responsible for overseeing financial operations, coordinating human resources, and implementing institutional policies that align with regulatory frameworks⁸⁷. Their role extends beyond mere administration, as they serve as intermediaries between faculty, students, and external stakeholders, ensuring that university functions adhere to quality assurance standards. This aligns with the argument that emphasize that office managers are pivotal in maintaining compliance with accreditation bodies, ensuring that private universities meet educational and

operational benchmarks⁸⁸. Given the financial autonomy of private universities, as highlighted that, office managers must develop strategic financial plans that promote sustainability while balancing institutional growth and innovation.

In addition to financial and regulatory oversight, office managers in Nigerian-based private universities contribute significantly to institutional governance and academic development. As noted, private universities thrive on efficient governance structures that facilitate decision-making and resource allocation⁸⁹. Office managers play an essential role in this process by streamlining administrative tasks and ensuring that academic and operational units' function cohesively. This perspective is further supported that office managers in modern universities leverage digital transformation tools to optimize institutional processes, from student admissions to faculty coordination⁷⁹. The integration of technology in administrative functions enables efficiency, as it reduces paperwork, enhances communication, and ensures data-driven decision-making. Similarly, private universities are increasingly adopting market-driven approaches, requiring office managers to implement innovative strategies that enhance institutional competitiveness⁷⁷.

In addition, office managers in private universities play a vital role in facilitating knowledge transmission and fostering an enabling learning environment. Knowledge production in universities is not limited to faculty members but is also influenced by administrative efficiency. Office managers ensure that academic programs run smoothly by coordinating timetables, managing faculty workload distribution, and addressing student concerns. Office managers act as institutional stabilizers, mitigating bureaucratic challenges that could hinder the academic experience⁹⁰. This view is reinforced and emphasizes that office managers contribute to curriculum

flexibility by working closely with academic units to implement interdisciplinary programs tailored to the needs of the evolving workforce⁷⁸. The strategic involvement of office managers in academic administration underscores their indispensable role in fostering institutional excellence and student success.

Furthermore, office managers in Nigerian-based private universities serve as key facilitators of institutional sustainability and external collaborations. Private universities depend on strategic partnerships with industry players, international institutions, and research organizations to enhance their global standing. Office managers play a central role in coordinating these partnerships, ensuring that institutional agreements align with long-term objectives. This perspective is further reinforced and highlight that private universities often rely on office managers to negotiate funding opportunities and manage donor relations⁹¹. In this regard, office managers serve as essential figures in advancing institutional development, bridging the gap between administrative functions and the broader educational mission of private universities.

2.2 Theoretical Review

2.2.1 Protestant Work Ethic (PWE) Theory by Max Weber

The Theory of Work Ethics has been anchored by Max Weber's (1905) conceptualization of the Protestant Work Ethic (PWE), a sociological construct that links hard work, frugality, and diligence to moral virtue and spiritual salvation. Weber introduced this theory in his seminal work *The Protestant Ethic and the Spirit of Capitalism*, where he argued that Protestant religious beliefs particularly Calvinism shaped the emergence of modern capitalism by instilling a sense of duty, discipline, and work-centred identity among believers. The measures for work ethics are hard work as a moral duty, discipline and delayed gratification, independence

and self-reliance, anti-leisure attitude and success through effort. The central assumption of Weber's theory is that individuals who internalize these values work not merely for material gain, but to fulfil a moral obligation and demonstrate signs of divine election.. Thus, work, under this ethic, becomes a moral imperative, embedded in one's identity and spiritual self-conception.⁹²

Following Weber's foundational theory, scholars have broadened the interpretation and operationalization of work ethic into a more secular, cross-cultural construct. Work ethics is a multi-dimensional set of values, including hard work, self-reliance, and moral rectitude, with a sense of duty to the society⁹³. This modern view retains Weber's emphasis on internalized values but extends beyond religious doctrines, positioning work ethic as a stable personality trait that affects job satisfaction, organizational commitment, and ethical conduct. Work ethic, thus, reflects a psychological orientation toward work characterized by diligence, persistence, and an aversion to idleness. These elements make it an essential construct in evaluating employee behaviour, especially in roles involving leadership and moral discretion.

Contemporary scholarship has further linked work ethic to ethical behaviour and decision-making in professional contexts. Individuals with strong work ethic are more likely to adhere to ethical standards and organizational norms because they perceive work as an extension of personal integrity⁹⁴. The internalization of values such as Integrity, accountability, professionalism and commitment to work ensures that such individuals act consistently, even in situations where supervision is lax or incentives are misaligned. Similarly, a strong work ethic correlates with lower incidences of deviant workplace behaviour, absenteeism, and unethical practices. These findings position work ethic not only as a determinant of performance but also as a bulwark against moral decay in organizational settings.

Moreover, the Protestant Work Ethic has been subject to various cultural reinterpretations. While its origins are rooted in Western religious traditions, research reveals that similar value systems exist in non-western cultures, albeit grounded in different philosophical or spiritual frameworks^{95,96}. In African contexts, communal responsibility, respect for authority, and industriousness are emphasized as key components of traditional work values^{97,98}. For instance, in Nigeria, indigenous work ethics are often tied to family honour, societal expectations, and religious piety attributes that align closely with the core dimensions of the Protestant Work Ethic. This demonstrates the universality of work ethic values, though manifested through culturally specific narratives.

The enduring relevance of Weber's theory is further demonstrate in empirical studies across professions and organizational contexts. The Multidimensional Work Ethic Profile (MWEP) was developed, which operationalizes work ethic into components such as hard work, centrality of work, morality/ethics, and delay of gratification⁹⁹. This model has been validate across sectors and demographics, showing strong predictive power for job performance, ethical behaviour, and leadership effectiveness. High work ethic individuals, according to these studies, tend to internalize organizational goals, commit to professional standards, and resist ethical shortcuts traits vital to effective management and institutional growth.

Within this framework, work ethics becomes an expression of moral cognition and maturity. It implies that ethical work behaviour is not just a product of rules or cultural norms, but of internal cognitive structures that individuals use to evaluate right and wrong. Ethical employees are those who apply principled moral reasoning to work-related dilemmas valuing truthfulness over convenience, diligence over

shortcuts, and fairness over favouritism. This internalized ethical mind set allows individuals to navigate moral ambiguity with integrity, particularly in professional roles that demand accountability and trust. Therefore, work ethic within a developmental trajectory, suggesting that ethical behaviour at work can be nurtured by fostering higher levels of moral reasoning through education, mentorship, and ethical leadership.

Furthermore, researchers have emphasized the importance of organizational culture in reinforcing cognitive moral development^{100,101}. They argue that while individuals may enter the workplace with a certain level of moral development, the ethical climate of the organization can either promote further development or suppress it. Ethical codes, transparent policies, and strong moral leadership help employees advance toward post-conventional reasoning, where ethics becomes self-directed and principle based. This has direct implications for how institutions should structure ethical training and professional development by encouraging reflective thinking, ethical dialogue, and moral reasoning rather than mere compliance to rules.

In educational institutions, particularly universities, work ethic has been identified as a key determinant of administrative efficiency, staff discipline, and ethical leadership. Office managers in Nigerian universities play pivotal roles in upholding institutional integrity through their commitment to duties and moral conduct¹⁰². These roles demand not just technical skills but a deep sense of ethical responsibility and professional identity. Managers with a strong work ethic are more likely to ensure compliance with academic and administrative policies, maintain accountability in records, and resist corrupt practices thereby strengthening the moral fabric of the institution¹⁰³. Their work orientation becomes a mirror through

which subordinates and students gauge the seriousness of ethical conduct in the university environment.

Relating this to private universities in Osun State, the Protestant Work Ethic theory offers a valuable lens to evaluate the behaviour of office managers. In these institutions, where the pressure to achieve operational efficiency and moral excellence is high, office managers serve as the moral compass of administrative operations. The ethical expectations placed on them such as confidentiality, fairness, punctuality, and transparency—align closely with the values espoused in the work ethic tradition¹⁰⁴. A manager guided by a strong internalized work ethic is likely to approach duties with seriousness, resist unethical inducements, and serve as a model of ethical consistency for junior staff.

Additionally, in a context where institutional frameworks may be inconsistently enforced, as is sometimes the case in Nigerian private universities, personal work ethic becomes even more critical. It acts as an internal guide that ensures ethical behaviour even in the absence of external pressure. As observed, ethical lapses in administrative processes often stem from weak personal values rather than institutional failure. Hence, embedding a culture of strong work ethic among office managers can mitigate the risk of ethical violations and promote a transparent administrative structure¹⁰⁵. This aligns with Weber's original thesis that ethical behaviour in the workplace stems not just from external rules but also from deeply internalized values of duty and self-discipline.

The relevance of the Protestant Work Ethic (PWE) theory assumes that moral values internalized by a person, sense of duty and personal responsibility are the core of work behaviour and professional ethics. In the scope of the current research, PWE

overlaps with the key competencies that office managers are required to have, such as commitment, punctuality, accountability, and professional conduct, showing the extent to which values are ingrained in daily workplace choices and actions. Once office managers' view working as a moral vocation and not just as a means of acquiring material benefits, their ethical standards will be able to withstand even institutional failures or poor supervision. This relationship is particularly poignant within the context of higher education, where the purity of administrative procedures sets the tone of both academic and procedural norms.

The PWE theory also plays a role in the research of how organizational culture and emotional intelligence promote work ethics. Culture can enhance or compromise the moral guide of people by the mere fact that it can promote transparency, ethical leadership, and value practice. In this theory of analysis, Protestant Work Ethic is regarded as a theoretical intermediary, which demonstrates how a culture of values shapes ethical dispositions of office managers, thus shaping their relations with subordinates, their reaction to ethical dilemmas, and their compliance with institutional rules.

2.2.2 Edgar Schein's Organizational Culture Theory (1985)

Edgar H. Schein (1985), a prominent organizational psychologist, is widely regarded as a foundational theorist in the field of organizational culture. In his seminal work, *Organizational Culture and Leadership*, Schein conceptualized organizational culture as a pattern of shared basic assumptions that are learned by a group as it solves problems of external adaptation and internal integration. The indicators are involvement where employee engagement empowered and participation in decision-making and consistency when core values, agreement, coordination and integrations

across the organisation. These assumptions are taught to new members as the correct way to perceive, think, and feel in relation to those problems. According to Schein's metrics, culture operates at three levels: artifacts, espoused values, and basic underlying assumptions. Artifacts represent the visible and tangible elements of culture, such as dress code, office layout, and formal processes. Espoused values are the stated norms and ideologies, often expressed in mission statements or official communications. However, the deepest level, basic underlying assumptions, constitutes the unconscious beliefs, perceptions, and thoughts that truly guide behaviour¹⁰⁶.

The basic premise of Schein's Theory is that organizational culture is a dynamic phenomenon shaped by leadership but also capable of shaping leadership in return. This dual influence positions culture as both an input to and an outcome of leadership actions emphasized that the formation of culture begins with the founder or top leadership of an organisation, whose values and behaviours are often internalized by organizational members^{106;107}. Over time, these initial patterns become institutionalized and self-reinforcing. Thus, culture is created through shared experiences, particularly those that successfully address key organizational challenges^{108;109}. For instance, if a particular approach to decision-making repeatedly yields positive outcomes, it becomes embedded as a cultural norm.

Schein's approach also highlights the importance of cultural transmission, particularly through socialization processes. Newcomers learn the norms, values, and practices through onboarding, mentoring, and observation¹¹⁰. This socialization ensures continuity of the culture, making it resistant to sudden change. However, Schein also acknowledges that cultures can evolve when there are significant shifts

in leadership, strategy, or external environment. The implication is that culture, though deeply rooted, is not immutable. Leaders play a critical role in diagnosing, managing, and evolving culture to align with organizational goals.

One of the most debated aspects of Schein's Theory is the role of leadership in culture formation and maintenance. While some scholars argue that leadership is the primary agent in shaping culture, others believe that culture is more emergent and less controllable^{111, 112}. Nevertheless, Schein's model provides a robust framework for understanding how leaders influence the deep-seated values and assumptions of their organizations. This has been supported by empirical studies showing how leaders' behaviours and decisions contribute to cultural stability or change^{113;114}. Additionally, leaders who demonstrate emotional intelligence such as empathy, self-awareness, and interpersonal sensitivity are often more effective in navigating and shaping organizational culture¹¹⁵.

Schein's Theory has also been instrumental in differentiating between strong and weak organizational cultures. A strong culture is one in which there is wide agreement on values and norms, and these are deeply embedded in everyday practice. In contrast, weak cultures are fragmented, with conflicting subcultures or ambiguous values. Strong cultures tend to lead to greater internal cohesion, employee commitment, and performance consistency, although they may also resist necessary change¹¹⁶. Schein (1985) cautioned against the over-idealization of strong cultures, noting that their rigidity can become a liability in dynamic environments. Hence, adaptability and cultural agility are essential traits for modern organizations.

The multi-layered structure of Schein's theory has made it a cornerstone in both academic and practical understandings of organizational behaviour. It bridges macro

and micro perspectives by integrating organizational sociology with individual psychology. It also aligns with systems theory by recognizing the interplay between internal elements (values, beliefs) and external pressures (market forces, competition). The theory has been expanded by other scholars who introduced frameworks for assessing and changing culture, such as Competing Values Framework, which focuses on organizational effectiveness through culture types¹¹⁷. However, Schein's theory remains foundational because of its psychological depth and emphasis on the unconscious dimensions of organizational life.

In the context of private universities in Osun State, Nigeria, Schein's theory provides a compelling lens through which to understand the organizational culture of these institutions, particularly in relation to the work ethics of office managers. These managers operate at the intersection of administrative leadership and academic governance, often embodying and transmitting the university's values to staff and students. Through their routines, communication patterns, and decisions, office managers reinforce or challenge existing cultural norms. If, for example, punctuality, transparency, and diligence are valued and consistently modelled by office managers, they become institutionalized as part of the work ethic culture^{113;109}.

Moreover, the emotional intelligence of office managers interacts with organizational culture in shaping work ethics. Managers who are emotionally attuned to their environment who can recognize and manage their own emotions as well as those of others are better positioned to sustain a positive organizational culture¹¹⁵. Schein's framework helps to explain how emotionally intelligent leaders can subtly influence the basic assumptions of a university's culture by creating psychologically safe environments, valuing contributions, and reinforcing ethical behaviour. In turn,

this contributes to stronger work ethics, higher morale, and improved institutional performance^{114;117}. Therefore, the organizational culture, as theorized by Schein, serves as both a medium and an outcome of leadership actions, including the emotional intelligence exhibited by office managers.

This theory is relevant to the study as it is highly pertinent to investigating Organizational Culture and Emotional Intelligence in relation to the work ethics of Office Managers in Private Universities in Osun State. The model offers a consistent model of explaining how common values and assumptions determine the behaviour in the workplace. In private university contexts, Schein's three levels of culture artifacts, espoused values, and basic underlying assumptions help explain how office managers internalize and propagate institutional norms such as punctuality, transparency, and accountability. Such cultural aspects are not just some abstract ideals, but they are incorporate into everyday activities and administrative procedures. Office managers help to institutionalize a strong culture of work ethic in their organizations through regular modelling and reinforcement of ethical standards.

Schein's emphasis on the reciprocal relationship between leadership and culture is particularly important for understanding the influence of office managers, who occupy mid-level leadership positions in university settings. Their behaviours, decision-making, and interactions with staff directly influence how organizational culture is perceived and sustained. The managers who are models of integrity and hard work can strengthen the positive cultural norms, and those who fail to exercise ethical responsibilities can facilitate the erosion of culture. Furthermore, Schein's acknowledgment that culture evolves through socialization processes such as on-boarding and mentoring underscores the office manager's role in transferring work

ethic values to new and existing staff, ensuring the continuity of an ethical administrative environment.

The integration of emotional intelligence into Schein's theory highlights the dynamic interaction between personal capabilities and cultural reinforcement. Office managers with high emotional intelligence have a better understanding of how to overcome complicated interpersonal relationships and establish psychologically safe environments that can foster ethical conduct. They will be able to feel the sense of organizational tensions, able to handle conflicts and be able to shape assumptions that form ethics in the workplace. Consequently, Schein's theory not only explains how culture influences ethical behaviour but also how emotionally intelligent leaders can reshape culture to prioritize integrity and professionalism. This makes the theory particularly valuable for exploring how organizational systems and personal competencies interact to shape the work ethics of office managers in Nigerian private universities.

2.2.3 Goleman's Theory of Emotional Intelligence (EI)

According to the literature review, it has been vividly seen that Goleman's contribution on the subject is most comprehensive in scope. In addition, so many researchers have adopted this framework to investigate office manager's intelligence with notable acceptability¹¹⁸. Goleman's self-awareness, self-management, social awareness and relationship management as the metrics. The dimension of self-awareness consists of three sub-divisions and management dimensions¹¹⁹. The social awareness division

consists of three sub-branches while relationship is mentioned last.¹²⁰ Goleman's Emotional Intelligence (EI) theory is specially considered very important to workers'

service delivery because it pin-points the significance of social skills, empathy, self-regulation, self-awareness, and motivation in structuring effective relationship with visitor, understanding what their needs are and giving their best services. Goleman emphasized competencies observable in leadership behaviour and workplace success. Goleman's Theory has been widely adopted in organizational psychology because it links EI with leadership effectiveness, team performance, ethical conduct, and employee satisfaction¹²¹.

Goleman's emphasis on self-awareness and self-regulation as core competencies is especially significant in organizational contexts. Self-awareness enables leaders to recognize their emotional states and how these influence their judgments, while self-regulation helps to maintain composure under stress, avoid impulsive behaviour, and adapt to changing circumstances. These skills are essential for office managers who must model professional conduct and make ethically sound decisions. Emotional intelligence also facilitates empathy, a crucial social skill for understanding others' perspectives, resolving conflicts, and managing diverse teams¹²². Managers with high EI are more likely to build trusting relationships, foster collaboration, and uphold ethical standards key indicators of strong organizational culture¹²³. Several researchers have empirically supported the idea that emotionally intelligent individuals perform better in leadership roles and are more attuned to workplace ethics. For instance, emotional intelligence positively predicts job performance and leadership effectiveness across various organizational levels. A significant relationship between emotional intelligence and organizational commitment suggest that, emotionally competent leaders inspire ethical loyalty and accountability among subordinates¹²⁴. These findings align with earlier work, who argued that emotional

intelligence helps leaders create emotionally positive environments that support ethical clarity and moral courage¹²⁵.

Another noteworthy contribution comes from Reuven Bar-On, who proposed an Emotional-Social Intelligence (ESI) model that blends intrapersonal and interpersonal competencies with stress management and adaptability ¹²⁶. His model emphasizes that emotional intelligence is a set of interrelated skills that influence one's ability to effectively cope with environmental demands and pressures. This perspective positions EI not only as a leadership quality but as a holistic framework for psychological well-being and ethical behaviour. Emotionally intelligent individuals are more likely to demonstrate integrity, responsibility, and concern for others, all of which form the bedrock of ethical work ethics in organizations¹²².

The role of emotional intelligence in ethics is increasingly recognized in organizational behaviour literature. Emotionally intelligent leaders are more attuned to the emotional and moral implications of their actions¹²⁷. They can assess the emotional impact of organizational decisions and avoid behaviours that harm employee trust or morale. Furthermore, EI supports ethical decision-making by enabling individuals to manage moral stress, empathize with stakeholders, and resolve dilemmas based on a balanced integration of emotional insight and rational reasoning. This dynamic makes emotional intelligence a critical component in fostering ethical climates and reducing deviant behaviours in workplaces¹²⁸.

In relation to the present study on private universities in Osun State, emotional intelligence emerges as a pivotal factor in understanding the ethical behaviour of office managers. Nigerian workplace settings, often influenced by hierarchical

traditions and relational collectivism, require a delicate balance of authority and emotional tact. Office managers in such contexts are not only expected to uphold institutional regulations but also to maintain harmonious interpersonal relationships a dual expectation that EI is uniquely suited to address ¹²⁹. Managers with high emotional intelligence are more likely to respond empathetically to staff concerns, regulate their emotional reactions in challenging situations, and model ethical conduct that others can emulate.

Moreover, when combined with the broader organizational culture, emotional intelligence becomes a reinforcing mechanism for ethical behaviour. While organizational culture sets the expectations and boundaries for conduct, emotional intelligence provides the skills to navigate, interpret, and internalize those expectations. For instance, a culture that values punctuality, respect, and transparency will be more effectively sustained when office managers can emotionally engage their teams, foster mutual respect, and mediate ethical ambiguities. In this way, emotional intelligence acts as a catalyst that aligns personal behaviours with organizational norms, thus enhancing the work ethics of office managers in the academic environment of Osun State's private universities.

Goleman's Emotional Intelligence (EI) framework is relevant as it pertains to the examination of organizational culture and ethical conduct among office managers at private universities in Osun State, as it delineates the psychological capacities integral to principled leadership and effective interpersonal engagement. In the management of offices of the Nigerian private institutions, office managers faced emotionally charged situations, ethical issues, and a pressure to set an example of professional conduct. The main EI dimensions presented by Goleman (self-

awareness, self-regulation, social awareness, and relationship management) offer a conceptual framework within which it is possible to understand how these professionals perceive affective signals and develop responses that protect ethical norms. Self-awareness, such as the ability to understand the role that emotions play in decision-making (office managers) or self-regulation, which leads to culturally appropriate and disciplined responses (especially in stressful situations or situations of moral ambiguity).

Of equal importance is the emphasis by Goleman on empathy and relationship management that aligns with the collectivist cultural orientations that are dominant in the Nigerian workplaces where primary considerations are maintained on interpersonal harmony and respect. Managers with a high level of emotional intelligence are in a better position to understand the views of colleagues and subordinates mediate in conflicts and create collaborative environments. These competencies are not only effective in strengthening ethical conducts but also in building trust levels in administrative hierarchies. Empirical studies have shown that EI-savvy leaders have better performance, generate more staff commitment, and maintain ethically based workplace environments, which are essential to the development of strong work ethics. Consequently, emotional intelligence not only augments managerial efficacy but also contributes directly to the maintenance of the professional norms expected in higher-education settings.

When integrated with organizational culture, emotional intelligence functions as a synergistic mechanism that reinforces institutional values and ethical codes. While organizational culture articulates formal and informal expectations regarding work ethics, emotional intelligence furnishes the internal capacity to interpret, embody, and transmit those expectations. High EI office managers connect formal policy and

daily practice and influence the way employees internalize and incorporate university ethical frameworks. Thus, emotional intelligence becomes an operational instrument that aligns personal integrity with institutional ideals, ensuring that ethical standards are embraced rather than merely imposed, thereby fortifying the moral and professional culture within Osun State's private universities.

2.3 Review of Empirical Studies

2.3.1 Organisational Culture and Work Ethics.

A study was conducted on "Organisational Culture and Work Ethics in Nigerian Public Universities: A Case Study of University of Ibadan." The research aimed to examine the influence of organisational culture on the ethical behaviour of university staff. Using a mixed-method approach, the researchers collected both qualitative and quantitative data. A structured questionnaire and in-depth interviews were employed to gather data from 250 academic and non-academic staff. Descriptive statistics and regression analysis were used for data analysis. Findings indicated that universities with a strong ethical culture had employees with higher ethical compliance levels (78%), whereas institutions with weak ethical cultures exhibited lower compliance (43%). The study concluded that a transparent and value-driven organisational culture significantly enhances adherence to work ethics. It recommended that university management foster an ethical climate through continuous ethical training and policy reinforcement¹³⁰.

The "Impact of Organisational Norms on Work Ethics among University Lecturers: A Case Study of the University of Ghana was explored." The research sought to establish how formal and informal norms within the university environment influence work ethics among lecturers. Adopting a qualitative research design, data

was collected through semi-structured interviews with 30 lecturers and focus group discussions with university administrators. Thematic analysis was employed to analyse the responses. The findings revealed that universities that emphasize collegiality and accountability reported a higher level of punctuality and commitment among staff (85%), while those with weak enforcement of norms recorded lower compliance (47%). The study concluded that university policies and unwritten organizational norms play a critical role in shaping work ethics. It recommended that institutions institutionalize mentorship programs to reinforce positive ethical values among faculty members¹³¹.

Investigation was conducted on “The Role of Organisational Culture in Influencing Work Ethics in Chinese Higher Education Institutions: A Study of Peking University.” The research was aimed to determine the impact of hierarchical and flexible cultures on employees' ethical decision-making. A survey was distributed to 300 university staff members, and Structural Equation Modelling (SEM) was used for analysis. The study found that institutions with a hierarchical culture reported a 65% adherence rate to ethical guidelines, while those with a flexible culture had a slightly higher adherence rate of 72%. The study concluded that while hierarchical structures promote order and compliance, flexible work environments encourage intrinsic motivation and ethical decision-making. The research recommended a balanced approach where universities incorporate both structured policies and autonomy to enhance ethical practices¹³².

Research was conducted on “Cultural Dynamics and Work Ethics in Indian Universities: A Case of Banaras Hindu University.” The objective was to assess how leadership styles within university culture shape ethical conduct among staff. The

researchers used a case study approach, utilizing surveys and key informant interviews with 200 faculty members and university administrators. Data were analysed using ANOVA and correlation tests. The study found that transformational leadership within universities led to an 80% increase in ethical conduct among faculty, compared to 52% in institutions with transactional leadership styles. It concluded that university leadership plays a crucial role in shaping work ethics. The study recommended that institutions promote ethical leadership training and integrate ethical standards into faculty evaluations¹³³.

It study “Organisational Culture and Ethical Behaviour in Sudanese Universities: A Study of the University of Khartoum.” The research aimed to explore the relationship between cultural values and work ethics among academic staff. A quantitative approach was used, and a questionnaire was distributed to 280 respondents. Factor analysis and multiple regressions were applied to interpret the results. Findings revealed that universities with a culture of inclusivity and shared governance had a 77% ethical compliance rate, whereas those with a bureaucratic culture had a lower compliance rate of 50%. The study concluded that an inclusive organisational culture fosters better ethical practices among employees. It recommended that universities adopt participatory governance models to encourage ethical accountability and shared responsibility¹³⁴.

A quantitative study was conducted to examine the influence of organisational culture on professional ethics among employees in the public sector. The research focused on employees of the Mashhad Municipality and aimed to assess how organizational cultural values impact ethical workplace behaviour. The study identified key components of work ethics responsibility, honesty, justice, and fairness and analysed

their relationship with dimensions of organisational culture, such as employee engagement, compatibility, adaptability, and mission orientation. A structured questionnaire was administered to a sample of 350 municipal employees, using a 5-point Likert scale to measure responses. Using Pearson's correlation analysis, the study found a statistically significant positive relationship between organisational culture and work ethics ($r = 0.65$, $p < 0.01$). Each component of work ethics was positively associated with various aspects of organisational culture. Furthermore, a Multiple regression analysis revealed that the organisational culture dimensions collectively explained 42% of the variance in ethical behaviour among the employees ($R^2 = 0.42$). The internal consistency of the instrument was verified using Cronbach's Alpha, yielding a reliability coefficient of $\alpha = 0.87$, indicating a high level of reliability. The study concluded that fostering a mission-driven and adaptive organisational culture significantly enhances ethical conduct among employees. It emphasized that organisations seeking to strengthen ethical behaviour must focus on embedding strong cultural values that support integrity, fairness, and responsibility. These findings support existing theoretical perspectives that posit organisational culture as a foundation for guiding ethical decision-making in the workplace¹³⁵.

In a related study, the influence of organisational culture on ethical behaviour in both private and public organisations in Nigeria was explored. The study aimed to determine whether the prevailing organisational culture within an institution significantly predicts the ethical values of employees. Data were collected from a sample of 92 respondents using a structured questionnaire. Statistical analysis revealed that organisational culture was a strong predictor of employee values and ethical conduct. Hypothesis testing showed a statistically significant positive relationship between organisational culture and work ethics ($p < 0.05$). The findings indicated that management attention to internal

cultural dynamics results in better workplace behaviour, reinforcing shared norms such as integrity, fairness, and responsibility. The study concluded that both public and private organisations must prioritize cultural strategies to promote ethical behaviour in the workplace¹³⁶.

An empirical study conducted to explore the influence of organisational culture on ethical behaviour among academic and non-academic staff in selected Kenyan universities. The purpose was to assess how shared values, leadership patterns, communication norms, and institutional practices influence employees' ethical standards in the workplace. The researchers adopted a descriptive survey design and collected data from 210 respondents drawn from both public and private universities across Kenya. A structured questionnaire using a 5-point Likert scale measured various components of organisational culture and employee ethical behaviour. The research instrument demonstrated a high reliability coefficient of $\alpha = 0.89$, confirming internal consistency. Data analysis using Pearson correlation and multiple regression revealed a moderately strong, positive relationship between organisational culture and ethical behaviour ($r = 0.61$, $p < 0.01$). Organisational culture was also found to account for approximately 37% of the variance in ethical behaviour ($R^2 = 0.37$). Among the cultural dimensions, leadership style and communication norms showed the strongest influence on ethical outcomes. The study concluded that organizations with clearly defined and reinforced cultural values are more likely to foster ethical behaviour among their employees. It recommended that university administrators embed ethical expectations into their institutional culture through consistent communication, ethical leadership, and value-based performance systems.¹³⁷

2.3.2 Emotional Intelligence and Work Ethics.

Research was conducted a study titled “Low Emotional Intelligence and Unethical Decision-Making among University Office Managers: A Case Study of Ludwig Maximilian University of Munich, Germany.” The research aimed to investigate how low emotional intelligence among office managers contributes to unethical workplace behaviour, including dishonesty, favouritism, and misuse of institutional resources. A mixed-method approach was employed, using both surveys and semi-structured interviews with 220 office managers. Data was analysed using Structural Equation Modelling (SEM) and thematic analysis. Findings showed that office managers with low emotional intelligence had a 67% tendency toward unethical practices, whereas those with moderate or high emotional intelligence exhibited a 32% tendency. The study concluded that weak emotional intelligence impairs ethical judgment and recommended that universities implement continuous emotional intelligence training to mitigate unethical conduct among administrative staff¹³⁸.

A research “The Effects of Poor Emotional Intelligence on Ethical Violations in University Administration: A Study of the University of Zambia.” The objective was to explore the link between weak emotional intelligence and incidents of unethical behaviour among office managers, such as conflicts of interest and negligence. A qualitative research design was used, with data collected through focus group discussions and in-depth interviews with 40 office managers and senior university administrators. Thematic analysis was used to analyse the responses. Findings revealed that office managers with low self-awareness and emotional regulation exhibited a 72% likelihood of engaging in unethical behaviour, compared to 41% among those with higher emotional intelligence. The study concluded that emotional intelligence deficiencies contribute significantly to ethical misconduct in university

administration. It recommended that emotional intelligence assessment be integrated into hiring and promotion criteria for office managers¹³⁹.

The “Emotional Deficiency and Ethical Misconduct among University Office Administrators in the UK was explored: A Case Study of the University of Manchester.” The research sought to determine how deficiencies in emotional intelligence contribute to unethical behaviours such as discrimination, workplace bullying, and financial improprieties. A quantitative research approach was employed, with 250 office managers responding to a standardized Emotional Intelligence Assessment and an Ethical Conduct Survey. Regression analysis and correlation tests were used for data interpretation. Results indicated that office managers with weak emotional intelligence had a 69% rate of ethical violations, while those with moderate or strong emotional intelligence had a violation rate of only 35%. The study concluded that poor emotional intelligence is a significant predictor of workplace misconduct and recommended that universities develop structured ethical training programs focusing on emotional intelligence competencies¹⁴⁰.

Investigation was made on “Low Emotional Intelligence and Ethical Lapses in Ghanaian Universities: A Study of the University of Cape Coast.” The research aimed to assess how weak emotional intelligence correlates with unethical behaviour, including bribery, document forgery, and nepotism in university administration. A survey was distributed to 280 office managers across different faculties, and data analysis was conducted using ANOVA and regression modelling. Findings revealed that office managers who scored low on emotional intelligence assessments had a 74% rate of unethical behaviour, whereas those with higher emotional intelligence

recorded only a 39% rate of misconduct. The study concluded that emotional intelligence is critical in curbing unethical behaviours in university administration. It recommended that universities establish mentorship programs to enhance emotional intelligence among office managers¹⁴¹.

In a research that explored “The Impact of Poor Emotional Intelligence on Workplace Integrity among University Office Managers in Germany: A Case Study of the University of Hamburg.” The objective was to investigate how deficits in emotional intelligence contribute to unethical workplace conduct, such as falsification of records, verbal abuse, and favouritism. A quantitative research design was used, with 260 office managers participating in a structured survey. Multiple regression analysis and factor analysis were applied for data interpretation. Results demonstrated that office managers with weak emotional intelligence exhibited a 71% rate of ethical violations, compared to a 37% rate among those with strong emotional intelligence. The study concluded that universities must prioritize emotional intelligence training as a means of promoting ethical integrity among administrative personnel. It recommended that institutions introduce compulsory emotional intelligence workshops to reduce unethical behaviour in university management¹⁴².

Studies on the challenges affecting the integration of strong work ethics among office managers in universities were conducted a study on “Barriers to Work Ethics Integration among Office Managers in German Universities: A Case Study of Humboldt University, Berlin.” The research aimed to examine the key challenges inhibiting the development of strong work ethics among university office managers, focusing on bureaucratic inefficiencies, institutional culture, and lack of ethical

training. A mixed-method research design was adopted, employing surveys and in-depth interviews with 240 office managers. Data was analysed using thematic coding and regression modelling. Findings indicated that bureaucratic constraints (62%), lack of ethical reinforcement policies (58%), and weak institutional leadership (55%) were the main barriers to ethical integration. The study concluded that without a structured ethical framework, universities struggle to cultivate ethical office environments. It recommended the establishment of clear ethical guidelines, increased accountability mechanisms, and regular training programs to instil strong work ethics¹⁴³.

A research “Institutional and Personal Barriers to Ethical Work Practices among University Office Managers in Nigeria: A Study of the University of Calabar.” The study aimed to assess how both institutional factors (such as lack of policies and weak enforcement) and personal factors (such as lack of motivation and low commitment) hinder the integration of work ethics. A qualitative research approach was used, with data collected through focus group discussions and key informant interviews involving 45 office managers. Thematic analysis revealed that institutional weaknesses (69%), personal disengagement (57%), and external socio-political influences (53%) significantly contributed to ethical challenges. The study concluded that ethical lapses among office managers result from systemic flaws rather than individual deficiencies. It recommended policy reviews, incentives for ethical behaviour, and leadership-driven reforms to address these barriers¹⁴⁴.

The study on “Ethical Challenges in University Administration: The Struggles of Office Managers in UK Higher Education Institutions” sought to understand the difficulties university office managers face in implementing strong ethical practices,

particularly in relation to work overload, conflicting interests, and managerial pressure. A quantitative survey was conducted among 310 office managers across multiple universities in the UK, with data analysed using ANOVA and correlation tests. Results revealed that excessive workload (61%), pressure from superiors to bend ethical guidelines (56%), and lack of reward for ethical behaviour (54%) were significant obstacles to work ethics integration. The study concluded that universities need to balance ethical expectations with realistic workloads and provide tangible rewards for ethical office management. It recommended university-wide policy adjustments and ethical leadership training programs.¹⁴⁵

A study investigated “The Role of Institutional Structure in Hindering Work Ethics among Office Managers in Ghanaian Universities: A Case Study of the University of Ghana.” The objective was to evaluate how structural inefficiencies, bureaucratic bottlenecks, and inadequate ethical orientation hinder the establishment of a strong ethical culture among office managers. A mixed-method approach was used, incorporating surveys from 270 office managers and interviews with university administrators. Analysis was conducted using descriptive statistics and qualitative coding. Findings showed that bureaucratic delays (64%), inadequate ethical training (59%), and hierarchical power dynamics (50%) significantly contributed to ethical lapses in office management. The study concluded that without structural adjustments and ethics-focused leadership, work ethics among office managers would remain weak. It recommended restructuring administrative workflows, reducing bureaucratic inefficiencies, and implementing continuous ethical education programs¹⁴⁶.

Researchers conducted a study titled “Organizational Barriers to Ethical Work Practices in German Universities: A Case Study of Heidelberg University.” The research examined institutional and environmental factors that limit the effective integration of strong work ethics among university office managers. A quantitative approach was employed, with data collected from 280 office managers using structured questionnaires. Regression analysis and factor analysis were used to interpret the data. The results indicated that insufficient institutional support (67%), lack of ethical mentorship programs (61%), and workplace conflicts (58%) were the primary obstacles to ethical work practices. The study concluded that universities must create an enabling environment where ethical work practices are prioritized. It recommended that universities invest in mentorship initiatives and create independent ethics committees to monitor adherence to ethical guidelines¹⁴⁷.

It was conducted a study titled “Emotional Intelligence as a Predictor of Ethical Behaviour in Indian Universities: A Case Study of the University of Delhi.” The research aimed to explore the extent to which emotional intelligence influences ethical decision-making among university staff. A mixed-method approach was used, employing both surveys and structured interviews. Data was collected from 270 academic and administrative staff using a validated Emotional Intelligence Scale and an Ethical Behaviour Assessment tool. Regression analysis and Structural Equation Modelling (SEM) were applied to analyse the data. The results indicated that staff with high emotional intelligence demonstrated an 81% ethical compliance rate, compared to 52% among those with low emotional intelligence. The study concluded that emotionally intelligent employees are more likely to act ethically due to their ability to regulate emotions and exhibit empathy. It recommended that

universities incorporate emotional intelligence training in staff development programs to enhance ethical decision-making¹⁴⁸.

It was examined “The Role of Emotional Intelligence in Shaping Ethical Conduct among University Administrators: Evidence from Kenyatta University, Kenya.” The objective was to assess the impact of self-awareness, empathy, and emotional regulation on ethical conduct in university administration. A qualitative research design was adopted, with data collected through in-depth interviews and focus group discussions with 40 university administrators. Thematic analysis was used to identify patterns in ethical behaviour. Findings revealed that administrators with high levels of self-awareness and emotional regulation had an ethical compliance rate of 79%, whereas those with poor emotional intelligence had a compliance rate of only 48%. The study concluded that emotional intelligence plays a fundamental role in fostering ethical decision-making and recommended that leadership training programs in universities integrate emotional intelligence components to promote ethical leadership¹⁴⁹.

In a study conducted titled “Emotional Intelligence and Ethical Judgment among Faculty Members in Spanish Universities: A Study of the University of Barcelona.” The research sought to determine how emotional intelligence influences ethical judgment in academia. A quantitative research design was used, with data collected from 300 faculty members through a structured questionnaire. Factor analysis and correlation tests were used to analyse the relationships between emotional intelligence components and ethical behaviour. Results showed that faculty members with strong emotional intelligence exhibited a 75% ethical judgment rate, while those with weaker emotional intelligence had a lower rate of 55%. The study

concluded that emotional intelligence significantly affects ethical reasoning and recommended that universities include emotional intelligence assessments in their faculty recruitment and evaluation processes¹⁵⁰.

Researchers investigated “Emotional Intelligence and Ethical Compliance in South Korean Universities: A Case of Seoul National University.” The research aimed to examine how emotional intelligence influences ethical compliance among academic and non-academic staff. A case study approach was employed, with data collected through surveys and semi-structured interviews with 250 university staff members. Analysis was conducted using ANOVA and regression models. Findings revealed that staff who exhibited high emotional intelligence had an 83% compliance rate with university ethical policies, while those with lower emotional intelligence recorded a compliance rate of only 50%. The study concluded that emotionally intelligent individuals are more likely to adhere to ethical norms and recommended that universities establish mentorship programs to develop emotional intelligence among employees¹⁵¹.

In another study that explored “The Connection between Emotional Intelligence and Ethical Behaviour in Latin American Universities: A Case Study of the University of Buenos Aires.” The objective was to investigate how emotional intelligence traits such as impulse control and social responsibility impact ethical behaviour in university settings. A quantitative research methodology was used, and data was gathered through a standardized questionnaire distributed to 280 academic staff members. Multiple regression analysis was applied for data interpretation. Results indicated that individuals with high impulse control and social responsibility demonstrated an 80% adherence rate to ethical guidelines, whereas those with low

scores in these areas showed a 54% compliance rate. The study concluded that emotional intelligence is a strong predictor of ethical behaviour and recommended that universities integrate emotional intelligence training into their professional development programs¹⁵².

A researcher conducted a study titled “Low Emotional Intelligence and Unethical Decision-Making among University Office Managers: A Case Study of Ludwig Maximilian University of Munich, Germany.” The research aimed to investigate how low emotional intelligence among office managers contributes to unethical workplace behaviour, including dishonesty, favouritism, and misuse of institutional resources. A mixed-method approach was employed, using both surveys and semi-structured interviews with 220 office managers. Data was analysed using Structural Equation Modelling (SEM) and thematic analysis. Findings showed that office managers with low emotional intelligence had a 67% tendency toward unethical practices, whereas those with moderate or high emotional intelligence exhibited a 32% tendency. The study concluded that weak emotional intelligence impairs ethical judgment and recommended that universities implement continuous emotional intelligence training to mitigate unethical conduct among administrative staff ¹⁵³.

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Findings revealed that office managers with low self-awareness and emotional regulation exhibited a 72% likelihood of engaging in unethical behaviour, compared to 41% among those with higher emotional intelligence. The study concluded that emotional intelligence deficiencies contribute significantly to ethical misconduct in university administration. It recommended that emotional intelligence assessment be integrated into hiring and promotion criteria for office managers¹⁵⁴.

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2.3.3 Organizational culture and emotional intelligence on work ethics of office managers

Research carried out to examine the combined effect of organisational culture and emotional intelligence on the ethical behaviour and administrative intensity of administrative heads in the private universities located in the Greater Accra Region in Ghana. This was primarily aimed at investigating how such constructs determine the compliance to ethical practices and administrative conscientiousness by office managers. The correlational survey design was chosen, and the sample consisted of 267 office administrators who were selected with the help of stratified random sampling. Three formal measures were used, including an Organisational Culture Profile (OCP), Schutte Self-Report Emotional Intelligence Test (SSEIT) and Work Ethics Inventory (WEI). The SPSS version 25 was used to perform data analysis using descriptive statistics and multiple regression procedures. As demonstrated by the regression model, emotional intelligence showed a significant positive influence on work ethics ($b = 0.53, p < 0.001$), and organisational culture provided a strong positive impact too ($b = 0.48, p < 0.001$). The two predictors combined accounted to 71.6 % of the variance of work ethics ($R^2 = 0.716$). Considering these results, the study reached the conclusion that emotional and cultural factors influence the ethical conduct of office managers together. In this regard, the author advised university governing councils to make emotional competence training and cultural re-alignment strategies investments to inculcate ethical consistency in the administrative activities¹⁵⁸.

In Southwest Nigeria, a study was carried out to investigate the impact of emotional intelligence and organisational culture in combination on the ethical compliance of office managers in five sampled polytechnics. The research investigated how institutional and interpersonal values influence daily practices of ethics. A mixed-method study combined quantitative surveys and qualitative interviews. The sample

was a group of 210 office managers and administrative supervisors. Questionnaires were sent and 12 senior managers were interviewed in detail. Expert review was used to validate the instruments, and the reliability values of Cronbach alpha were greater than 0.83. The analysis of data was carried out through structural equation modelling (SEM) with AMOS 23. Quantitative findings showed that emotional intelligence explained 42.3 % of the variance in ethical compliance whereas organisational culture explained 39.5 %. The two constructs combined were able to predict 68.7 % ethical behaviour that was observed. These findings were supported by qualitative data where the respondents mentioned culturally embedded values like integrity, punctuality and responsibility as well as emotionally intelligent leadership as some of the most important contributors to ethical discipline. The authors established that in a case in which emotionally intelligent practices are incorporated into a strong ethical culture, the probability of deviant behaviour plunges to the lowest levels. They advised frequent workshops on EI and a more institutional value alignment program to maintain ethical conduct among the staff in the office¹⁵⁹.

An empirical, in-depth study of five major private universities in Malaysia was carried out in a bid to analyse the correlation between the organisational culture, emotional intelligence, and work ethics in administrative managerial roles. The main objective was to determine how organizational values and emotional competencies foretell ethical decision-making and accountability. The self-administered questionnaires were distributed among 295 office managers through a cross-sectional survey. Empirical measures were Denison Organizational Culture Survey, Trait Emotional Intelligence Questionnaire (TEIQue) and a behavioural checklist on work-ethics. The results of multiple regression analysis were significant: the predictor with the highest 0.61 coefficient was emotional intelligence, then there was

organizational culture (0.47), and the two of them explained 74.2 per cent of the variance of ethical behaviour (adjusted $R^2 = 0.742$). Such dimensions of culture and EI as mission clarity (organizational culture) and emotional regulation (EI) were statistically significant at the 0.01 level. The author concluded that the moral predispositions of these managers are influenced by the internal framework of the culture as well as the individual emotional abilities. He, therefore, proposed the inclusion of EI measures in HR recruitment and appraisal schemes and proposed top-management programs that institutionalize ethical leadership in the entire organization¹⁶⁰.

Research on the relationship between emotional intelligence and organizational culture in the context of their impact on work ethics among administrative staff at the universities was conducted in Lagos and Ogun States. The purpose of the study was to address the extent to which emotional flexibility and ethical frameworks of the institutions forecast professional behaviour. A sample of 243 office managers was obtained through purposive sampling, and each member of the sample was administered three validated scales: trait emotional intelligence questionnaire, organizational culture assessment inventory, and a work-ethics behavioural checklist, whose reliability coefficients ranged between 0.79 and 0.91. Path analysis using LISREL 9.1 software and Pearson correlation were used as analytic procedures. Correlational analysis demonstrated that there was a strong positive connection between emotional intelligence and work ethics ($r = 0.62, p < 0.01$) and organizational culture and work ethics ($r = 0.58, p < 0.01$). Path modelling showed that the combination of emotional intelligence and organizational culture accounted to 69.3 % of the variance in ethical behaviour with emotional intelligence having slightly higher path coefficient (0.66) as compared to organizational culture (0.61).

The paper drew a conclusion that the ethical commitment of the administrators in the office may be greatly increased through the development of emotional intelligence and the strengthening of ethical norms in the university setting. It also suggested well-organized mentorship plans, emotional resilience courses, and regular ethical checks in administrative units¹⁶¹.

The relationship between emotional intelligence and organizational cultural climate with ethical behaviour among administrative officers was explored in eight South African private universities. The paper examined how cultural fit and individual emotional competence determine ethical consistency, choice, and commitment to work. There were 308 respondents who filled in structured Likert-scale questionnaires. Emotional Competency Inventory (ECI), Organizational Culture Assessment Instrument (OCAI) and a researcher-designed Ethical Practices Index (EPI) were used. The analysis of data was based on multivariate analysis of variance (MANOVA) and hierarchical regression. The results indicated that emotional intelligence contributed 45.8 % of variance in ethical practices and organizational culture contributed 41.6 %. The two of them provided 73.2 % ($R^2 = 0.732$) of the variance. Cultural factors like shared mission, transparency and institutional trust were strongly correlated to ethical consistency whereas the traits of EI like empathy and emotional control were also considered strong predictors. The research thus came up with the conclusion that ethical excellence in university administration does not operate merely as a matter of formal rules but as a matter of emotionally and culturally intelligent systems. The recommendations were that cultural orientation and EI modules should be incorporated into managerial training and that the role of leadership in the reinforcement of ethical climates should be pointed out¹⁶².

A study was carried out to determine the simultaneous effects of organisational culture and emotional intelligence on ethical behaviour of office managers in Tokyo and Kyoto, Japan, in private universities. The research aimed at explaining how cultural cohesion and affective regulation influence ethical decision-making in hierarchical but collectivist educational environment. We got a stratified random sample of 187 administrative leaders. Researchers collected the data through the Japanese-language form of Organizational Culture Inventory (OCI-J), the Wong and Law Emotional Intelligence Scale (WLEIS) and Ethical Work Behaviour Questionnaire (EWBQ) that were locally tested. Using the multiple regression analysis in SPSS 26, the analysis has shown that emotional intelligence was a significant predictor of ethical behaviour ($\beta = 0.58, p < 0.001$) and organisational culture too had a significant influence ($\beta = 0.44, p < 0.01$). In combination, these two variables explained 69.4 per cent of the variance in work ethics ($R^2 = 0.694$). Under cultural dimensions, the strongest relationships between ethical behaviour and the cultural dimensions were the interpersonal trust ($r = 0.61$) and consistency of leadership ($r = 0.57$). The paper has come up with the conclusion that the internalization of emotionally intelligent values and organisational rituals in Japanese universities leads to a stronger ethical work culture. It was recommended that the training modules on EI should be incorporated in the professional development programs and that there should be an improvement in the transparency of communication in organisations in order to strengthen the ethical practice¹⁶³.

The connection between EI, organisational culture, and ethical behaviour among the office managers was analysed in the private universities of Santiago and Valparaíso, Chile. The aim was to find out how far psychological and culture influence ethical performance and responsibility of work. The quantitative design was used, and the

information was gathered among 214 administrative personnel using the EQ-i 2.0 Emotional Intelligence Inventory, Organizational Culture Profile (OCP), and the Ethical Behaviour Evaluation Scale (EBES) designed specifically. Data analysis was performed using Structural Equation Modelling (SEM) in Smart PLS 4.0. Findings showed that emotional intelligence had a direct and meaningful effect on ethical behaviour (path coefficient = 0.66), although organisational culture had a moderate and meaningful effect (path coefficient = 0.53). The constructs combined explained 71.2 % of the observed variance of ethical work behaviour. The two strongest predictors were emotional self-regulation and institutional transparency. Therefore, Morales and Gutierrez concluded that ethical conduct of the Chilean administrative leaders is essentially preconditioned by the emotionally intelligent compliance with organized cultural norms. They suggested that culture-specific EI interventions should be adopted by universities and more inclusive institutional values developed to strengthen ethical compliance¹⁶⁴.

Research in four private universities in Zagreb, Croatia, was carried out with the aim to understand the role that emotional intelligence and organisational culture play in ethical work behaviour of office managers. This was to determine how well these factors can predict professional integrity, accountability, and administrative compliance. With the use of descriptive-correlational design, a sample of 228 office personnel was sampled using cluster sampling. The instruments of data collection were Bar-On Emotional Quotient Inventory (EQ-i), the Competing Values Framework Culture Survey, and a Professional Ethics Behaviour Scale (PEBS). With the help of regression analysis and ANOVA in STATA 17, the research determined that a variable of emotional intelligence explained 48.7 % of the variance in ethical work behaviour, and the organisation culture explained an extra 23.4 %.

Together the two predictors accounted 72.1 per cent of the variance observed (adjusted $R^2 = 0.721$). Emotional self-awareness and empathy had the most powerful effect (0.59 and 0.51, respectively), and in organisational culture, both collaborative orientation and shared ethical values were strongly related to ethical conduct. Novak concluded that ethically consistent and professionally minded managers are emotionally intelligent and are engrained into value-based organizations. Suggestions to be followed were to use EI tests in the selection process and moral principles in orientation sessions and staff retreats to foster long-term cultural and moral conformity¹⁶⁵.

2.4 Conceptual Model

Conceptual Model of Organisational Culture, Emotional Intelligence of Office managers

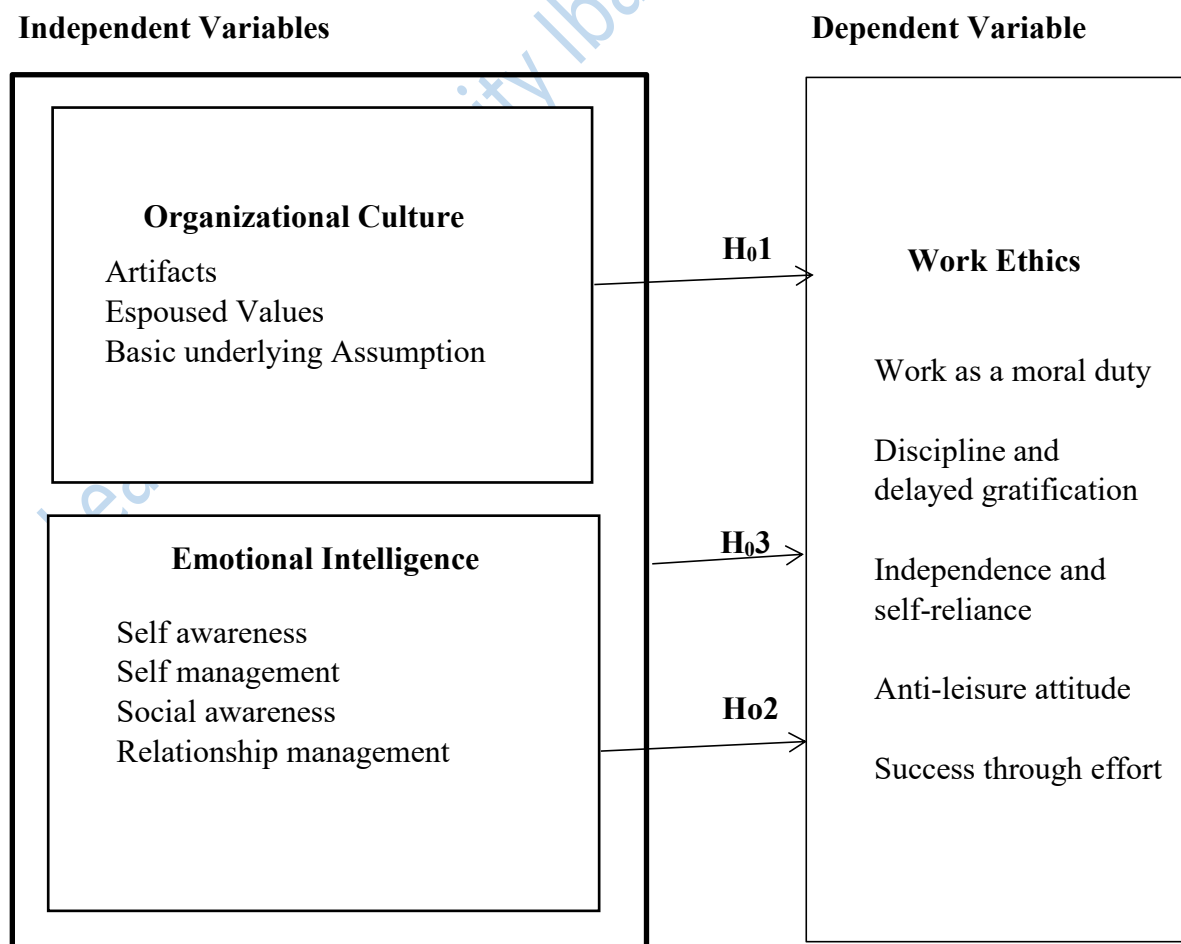


Fig.1: Conceptual Model

Source: Researcher's Fieldwork, 2024

The figure 2.4. is the conceptual framework for the study title organisational culture, emotional intelligence and work ethics of office managers. Organisational culture and emotional intelligence are the independent variables while work ethics is the dependent variable. The table shows the interaction between the two independent variables and the dependent variable as well as they measures.

Organisational culture and emotional intelligence are important factors that influence the work ethics of office managers. Specific dimensions can measure these constructs, and their interaction helps shape how office managers perform in their administrative duties. Below is an explanation of how organizational culture, emotional intelligence and work ethics interconnect, focusing on the specific measurements of each.

Organisational culture is a pattern of shared basic assumptions that are learned by a group as it solves problems of external adaptation and internal integration. When measured by the following dimensions, organization culture significantly influences work ethics among office managers: Artifacts are the visible, tangible, and audible elements of an organization's culture. These include observable behaviours, rituals, dress codes, office layout, physical environment, stories, symbols, and ceremonies. Artifacts are easy to see but can be difficult to interpret without understanding the deeper values and assumptions they represent. For example, a company's dress code or the way meetings are conducted are artifacts that reflect underlying cultural norms. Espoused values are the explicitly stated values, norms, strategies, goals, and philosophies of an organization. These are the reasons given for why things are done

a certain way, often found in mission statements, codes of ethics, or company mottos. Espoused values guide behaviour and decision-making, but there can sometimes be a gap between what is stated and what is actually practiced among the office managers. Basic underlying assumptions are the deeply embedded, unconscious beliefs, perceptions, thoughts, and feelings that truly drive organizational behaviour. These are taken-for-granted truths that members of the organisation rarely question, such as beliefs about human nature, relationships, time, or the organisation's mission. They are the hardest to observe and change, but they form the core of organisational culture.

Emotional intelligence is the ability to understand and manage emotions in oneself and others, also plays a critical role in enhancing work ethics. Which can be measured through these dimensions:

Self-awareness is the ability to recognize and understand one's own emotions, strength and weaknesses. A self-awareness office manager can identify when they are stressed or overwhelmed by official stress and take appropriate steps to manage their workload. This understanding helps maintain motivation and perseverance, which are crucial for sustained work ethics. Self-management is the ability of an office manager to regulate his or her own emotions, behaviors, and impulses in a professional manner. It involves maintaining self-control under pressure, staying adaptable in changing situations, and demonstrating reliability and accountability. An office manager with strong self-management skills models professionalism and stability for the entire team. Social awareness is the ability of an office manager to recognize and understand the emotions, needs, and concerns of others in the workplace. It involves empathy, sensitivity to unspoken issues, and awareness of organisational dynamics. A socially aware manager can identify stress, morale, and group interactions, allowing them to respond

appropriately. This skill fosters trust and improves communication within the office. Relationship management refers to the capacity of an office manager to build, maintain, and strengthen positive workplace relationships. It includes effective communication, conflict resolution, motivation, and teamwork. A manager with strong relationship management skills can mediate disputes, inspire staff, and sustain cooperation across departments. This ability ensures harmony, employee satisfaction, and organizational productivity.

Work ethics is a set of moral principles and attitude that guides an individual behaviour in a professional setting. When measured by the following dimensions, work ethics significantly influences emotional intelligence among office managers:

Work as a moral duty reflects the view that engaging in work is more than just an economic activity; it is considered an ethical responsibility and a source of personal dignity. Individuals who hold this belief regard work as a virtuous act and a moral obligation, regardless of material rewards. Discipline and delayed gratification emphasize the ability to demonstrate self-control, persistence, and patience in the pursuit of long-term goals. It involves prioritizing future benefits over immediate pleasures and sustaining effort even in the face of challenges. Independence and self-reliance highlight the value of personal responsibility and autonomy. It reflects the belief that individuals should depend primarily on their own abilities and efforts in achieving success, rather than relying heavily on others. Anti-leisure attitude represents the belief that leisure is of lesser value compared to productive work. It is characterized by the perception that time not devoted to work or achievement-oriented activities is wasted or unproductive. Success through effort embodies the conviction that success results mainly from hard work, determination, and persistence. It rejects

the idea that external factors, such as luck or chance, play a dominant role in achievement.

The interplay between organizational culture and emotional intelligence plays a pivotal role in determining the work ethics of office managers. Work as a moral duty, discipline and delayed gratification, independence and self-reliance, an anti-leisure attitude, and success through effort ensure office managers remain focused. At the same time, emotional intelligence dimensions such as self-awareness, social awareness, and relationship management allow office managers to move on in the complex social and institutional environment with stakeholders leading to greater institutional output.

2.5 Summary of Gap in Literature Reviewed

The reviewed literature on organizational culture and emotional intelligence, as it relates to the work ethics of office managers in the private universities in Osun State, highlights the theoretical, conceptual and empirical bases of the constructs and their synergistic effect on administrative ethics in the higher institutions. The conceptual framework has established work ethics as a moral guide that provides direction for employee behaviour and management decision-making based on the principles of integrity, accountability, discipline and diligence that collectively constitute both individual and organizational effectiveness. In institutions of higher education, strong work ethic creates transparency, professionalism and trust in the institution, which is the moral infrastructure for efficiency and reputation. Organisational culture, on the other hand, refers to the shared values, beliefs, and behavioural norms that shape the way employees interact and work. Schein's model of organisational culture describes organisational culture as existing at three levels: artefacts, espoused values and underlying assumptions, all of which shape employee

attitudes and ethics orientation. A university's culture therefore shapes not only employees' understanding of ethical expectations, but also the ways in which those expectations are enforced, communicated, and rewarded. Emotional intelligence (EI) according to Goleman, highlights self-awareness, self-regulation, empathy, motivation and social skills that are essential to the management of interpersonal relationships, emotional stress and ethical dilemmas in complex organisational settings. The combination of EI and organisational culture thus forms the ethical climate of an institution, especially in the university where decision making, integrity of leadership and individual coordination are integral to administrative success. Within this conceptual context, work ethics appear as a behavioural consequence of administratively emotionally intelligent and culturally embedded administrative work spaces which means that office managers who are high in EI and work within value-based institutional cultures are more likely to demonstrate ethicality and professionalism.

From a theoretical standpoint, Max Weber's Protestant Work Ethic (PWE) theory offers a historical - philosophical foundation for working ethics as moral obligation, which places diligence, self-discipline, and integrity as expressions of personal virtue that increases productivity and social advancement. This theory is still applicable in describing how office managers internalize responsibility and moral purpose in their professional roles. Edgar Schein's Organisational Culture Theory (1985) provides a complementary structural understanding of the role of shared assumptions, values and beliefs that make up the ethical fabric of institutions. It argues that the internal culture of an organisation determines its ethical behaviour as it determines how employees perceive and moralise. On the other hand, when an organisation incorporates ethical values into its cultural ethos, its employees are

more likely to act ethically, even if the situation is ambiguous. Daniel Goleman's Emotional Intelligence Theory (1995) adds to this knowledge by linking emotional self-management and empathy with ethical decision-making. According to Goleman, people with high EI are able to demonstrate superior ethical judgement because they are able to detect emotional cues, anticipate moral consequences, and act in accordance with organisational norms and values. The integration of the Weberian, Schein's, and Goleman's models shows a multi-layered relationship: ethical work behaviour is not only affected by institutional culture but by the emotional capacity of the individual to internalise and practice ethical behaviours. In the university setting, this theoretical synthesis suggests that the ethical management of office managers is dependent on both the organisational culture conditions that support ethical norms, and the emotional resources of the manager to maintain them.

The influence of organisational culture and emotional intelligence on work ethics is supported by empirical reviews of studies from various parts of the world and from various regions of the globe. Findings from investigations made in Nigeria, Ghana, China and India show those universities with high ethical cultures are more likely to have high levels of employee ethical compliance, accountability and commitment than institutions with weak or bureaucratic cultures. For example, a study conducted at the University of Ibadan showed that ethical institutional climates are positively related to a 78% level of compliance with ethical behaviour, while implementation of institutions without ethical reinforcement mechanisms showed a 43% level of compliance. Analog results from Ghana and China indicate the positive influence of flexible, inclusive, and participatory cultural systems on the moral adherence and intrinsic motivations of university workers. Regarding the role of leadership style, transformational and inclusive leadership were found to be important in enhancing ethical compliance rates

among employees in university overall, as was the case in Indian and Sudanese universities. Together, these findings validate that a clear and transparent organizational culture based on inclusive and value-oriented organizational practices is an important contributor to ethical behaviour among employees.

Empirical research into emotional intelligence also shows office managers with high EI have judgement that is more ethical, greater self-regulation and more behaviour that is responsible. A study conducted by Ludwig Maximilian University of Munich found that office managers who had a low EI were twice as likely to engage in unethical behaviour as those who had high emotional competence. The findings in the universities in Zambia, Ghana, United Kingdom, and Kenya reconfirm the association between low EI and unethical behaviour such as favouritism, fabrication of documents and corruption. In terms of ethical behaviour, EI was found to be a predictive variable and it was found that EI explains as much as 69% of variance in ethical compliance. These findings indicate that EI has an effect not only on interpersonal relations but also on moral decision-making, ethical consistency, and professional accountability in administrative settings. Further research shows that universities with institutionalised EI training programmes have lower rates of ethical transgressions and also show higher employee satisfaction.

When looking at the combined impact of organisational culture and emotional intelligence, empirical studies from Ghana, Malaysia, Japan, South Africa and Croatia all show that the two constructs combined accounted for between 68% and 74% of variance in ethical work behaviour of office managers and administrative staff. For instance, a study in Ghana found that emotional intelligence ($b = 0.53$) and organisational culture ($b = 0.48$) together explained 71.6 percent of the variance in

ethical behaviour. Findings in Malaysia and Chile, on the contrary, confirmed the marginal superiority of emotional intelligence, while cultural congruence exerted a moderating influence on adhering to the strictest ethical codes in a consistent manner and maintaining such code over time. Together these studies highlight the synergistic interaction between EQ people and ethical cultures: one's emotional competencies enhance an individual's ability to reason ethically and organisational culture provides structural and behavioural norms that encourage ethical compliance. In universities, this interaction translates into greater accountability, transparency, collaboration and respect for institutions.

Despite the extensive literature available in various settings, there are many gaps. Firstly, the majority of existing studies are conducted on public universities and general administrative or academic staff, paying little attention to the office managers in private universities, which is one of the critical administrative categories in terms of policy implementation, record keeping, and ethical coordination. Secondly, whereas previous studies have looked at organisational culture and emotional intelligence as separate predictors of work ethics, there is dearth of studies looking at their combined and interactive effect in one model, especially in the Nigeria private higher education context. Third, a lot of the literature comes from other cultural and institutional settings like Europe, Asia, and other African regions, which differ significantly from the cultural and institutional setting of Osun State, Nigeria, hence their result may be of limited relevance to local settings. Fourthly, EI training and organisational culture reorientation are often considered as distinct intervention strategies to enhance ethical behavior which few empirical studies have integrated and leaving a methodological and practical gap for future studies. Nonetheless, while theoretical and empirical literature indeed support

the fact that organisational culture and emotional intelligence are vital determinants of work ethics, but there are few locally integrated studies that have been done on their combined influence on the ethical behaviour of office managers in private universities in Osun State. This gap justifies the present study which is designed to offer empirical insights on the role of organisational culture and emotional intelligence in the work ethics of the administrative staff of Nigerian private universities to contribute to knowledge generation and pragmatic ethical governance in higher learning institutions.

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Chapter Three

Methodology

This chapter presents the methodology used in this study. The different sub-sections include research design, population of the study, sample and sampling techniques, description of research instrument, validity of research instrument, reliability of research instrument, method of data collection, method of data analysis, and ethical considerations.

3.1 Research Design

This study used a descriptive survey research design, which helps to collect information about people's views and experiences. This is a quantitative approach, which allows for the collection of data from a large population. The survey research was considered appropriate for this study because of the need to empirically measure the study variables and show the relationship between them. It is also considered relevant due to the large and dispersed nature of the study respondents

3.2 Population of the Study

The population of this study comprises one hundred and seventy (170) office managers drawn from selected private universities in Osun State. The research was conducted within five universities that are purposely for convenience selected to gathered information for the studies, they are: Adeleke University, Ede; Redeemer's University, Ede; Fountain University, Osogbo; JABU Ikeji-Arakeji, and BOWEN University, Iwo. The total population was obtained from staff records of the Registry personnel from these universities.

The breakdown of the study population presented in Table 3.1:

Table 3.1 Population of the Office managers in Five Private Universities in Osun State.

S/N	Universities	No. of Office Managers	Year of Establishment	Senatorial District
1.	Adeleke University, Ede	51	2011	Osun West
2.	Redeemer's University, Ede	55	2005	Osun West
3.	Bowen University, Iwo	19	2001	Osun West
4.	Fountain University, Osogbo	26	2007	Osun Central
5.	JABU, Ikeji-Arakeji	19	2004	Osun East
Total		170		

Sources: Reg^{1,2,3,4,5}

3.3 Sample Size and Sampling Techniques

The sample size of this study is one hundred and seventy (170), which comprises office managers in selected private universities in Osun State. The researcher adopted the total enumeration to investigate the study group. This is a form of purposive sampling where the entire population that meets the criteria of interest is included in the study⁶. This approach allows the researcher to gather comprehensive data.

3.4 Description of Research Instrument

The instrument used for data collection in this study was the questionnaire. This technique is preferred because of the high literacy level of the study population. The questionnaire was chosen as the instrument because it is appropriate for getting to large number of respondents and their dispersion time. The questionnaire was presented and checked by the lecturers in the field to be adjusted to suit the study. The questionnaire is an acceptable instrument in non-experimental studies. The questionnaire was tagged "Organisational culture, emotional intelligence and work

ethics". It contained scales to measure the various constructs of the research model. The questionnaire was divided into four (4) sections with a focus on the variables of the study. The sections will be A, B, C, and D.

Section A: elicited the information on demographic characteristics of the respondents, which included the name of the institution, gender, age, highest academic qualification, work experience, and duties in the organisation.

Section B: This section is on the Work Ethics Scale. The items in this section were adapted from the Protestant Work Ethic (PWE) Theory of Max Weber. It has five subheadings, namely: work as a moral duty, discipline and delayed gratification, independence and self-reliance, anti-leisure attitude, and success through effort. Examples of the items in the section are: "Hard work is a moral obligation" "person should always have a job or be engaged in productive activity". "People who are not working hard are wasting their lives". "Someone should always put duty before pleasure". "Feel guilty when I am not working". "Self-denial and delayed gratification are essential to success". "People should not rely on others if they can take care of themselves." "Believe that everyone should earn his or her own way in life." "Respect people who work hard even if they do not earn much". "Too much leisure time is a sign of laziness". "Life's greatest rewards come through hard work." "People spend too much time on entertainment and leisure". "Anyone who is willing to work hard can succeed". "Financial success is primarily the result of hard work." "Laziness is one of the worst personal traits" All of the items will be on 4 Likert scale with ranked options: Very High (VH)=4, High (H)=3, Low (L)=2 and Low Extent (VL)=1.

Section C: is on the Organisational Culture scale. The items in this section was adapted from Edgar Schein's Theory. It has three main subheadings, namely: Artifacts (visible culture), Espoused values, and basic underlying assumptions. An example of the items in the section will be "Office layout and design support effective communication". "There are clear symbols and signs that reflect our institutional identity". "Work processes and routines are well structured and visible." "The University's core values are clearly communicated to staff." "Leadership promotes openness and teamwork." "Understand and agree with the organization's goals and philosophy" "Decision making is aligned with our stated values" "Employees naturally support one another without being informed" "Everyone assumes that fairness and respect are essential." "Managers are expected to lead by example." "Integrity and academic excellence are deeply ingrained in our culture." All items will be on 4 Likert scale with ranked options: Very High (VH), High (H), Low (L) and Very Low (VL).

Section D: Emotional Intelligence scale. This section measures the emotional intelligence of the respondents. The items are adapted from Daniel Goleman's Theory. It has four main subheadings they are: self-awareness, self-management, social awareness, and relationship management. Examples of the items are: "Aware of my strength and weaknesses," "Aware of how others perceived me," "Understand how my emotions affect my thoughts and behaviours," "Accurately describe my emotions when asked." "Manage time effectively to meet deadlines." "Ability to adapt to changing circumstances at work" "Handle unexpected changes without getting overwhelmed" "Avoid impulsive decisions when emotional" "Understand and empathize with others' emotions" "Respect and consider diverse perspectives and viewpoints." "Show genuine concern for the well-being of others". "Can identify team conflicts before they

escalate.” “Work collaboratively with others to solve problems.” “Build trust with colleagues through open and honest communication.” “Actively listen to others before responding to interactions.” “Handle conflicts and disagreements constructively.” All the items will be on 4 Likert scale with ranked options: Very High (VH), High (H), Low (L), and Very Low (VL).

3.5 Validity of the Research Instrument

The validity of a research instrument focuses on its ability to properly measure the constructs and variables in the study. To ensure the face and content validity of the research instrument, the questionnaire was given to the supervisor and other experts in the field of Office and Information Management at Lead City University, Ibadan, for scrutiny. The corrections and suggestions made contributed to the validity of the instrument.

3.6 Reliability of the Instrument

Reliability means the ability of a research instrument to remain consistent in measuring variables across locations and time. The reliability of the instrument was tested through a pretest administered to twenty (20) office managers of comparable characteristics in Lead City University, Ibadan, Oyo State, who were not part of the study. For the Dependent variable, that is work ethics, the result showed a Cronbach alpha of 0.87; the result for the first independent variable, that is organizational culture, showed a Cronbach alpha of 0.81, while the result of the second independent variable, that is emotional intelligence, showed a Cronbach alpha of 0.89.

3.7 Methods of Data Collection

A letter of introduction and project attestation was obtained from the Department of Information Management, Lead City University, which was used to gain permission to conduct the survey and administer the questionnaires to the respondents. The research instrument, that is questionnaire, was administered physically with the help of three (3) research assistants who were trained by the researcher for the purpose.

3.8 Method of Data Analysis

The data collected from questionnaires were coded and analysed using statistical software such as SPSS (Statistical Package for the Social Sciences) version 26. The research questions were analysed with descriptive statistics such as simple frequencies and percentages, while the research hypotheses will be analysed using inferential statistics. Hypothesis 1 and 2 was analysed using simple linear regression analysis, while hypothesis 3 was tested using multiple regression analysis. All hypotheses was tested at the 0.005 level of significance.

3.9 Ethical Considerations

The study was approved by the Project Committee of the Department. Informed consent was obtained from all the study participants before they were enrolled in the study. Permission was sought from the relevant authorities to carry out the study. Date to visit the place of study for questionnaire distribution was put in place in advance.

Endnotes

1. Registry, *Number of Office Managers*, Adeleke University, Ede, Osun State, 2025.
2. Registry, *Number of Office Managers*, Redeemer's University, Ede, Osun State, 2025.
3. Registry, *Number of Office Managers*, Bowen University, Iwo, Osun State, 2025.
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Chapter Four

Results and Discussion of Findings

This chapter contains the findings of the analysis of the data and the discussions emerging from the findings of the study. The reason behind the study was to find out the role of organizational culture and emotional intelligence in the work ethics of office managers in the Osun State private universities, Nigeria. The purpose of this research was achieved by carrying out relevant primary data collection using the structured questionnaire as the main tool to collect responses from the participants. The chapter is structured in a way that it gives the details of the test demographic characteristics of the respondents, test response rates, and/or the outcome of the hypothesis posed in view of the research objectives mapped. Analysis of the collected data was carried out using the Statistical Package for the Social Sciences (SPSS version 25), and both descriptive and inferential statistics techniques were employed to answer the research questions. The hypothesis was tested at the 0.05 level of significance.

A total of one hundred and seventy (170) questionnaires were distributed to all office managers in selected private universities in Osun State, 160 copies were retrieved and usable, achieving a return rate of 94%. These legitimate responses formed the basis on which the analysis, interpretation, and discussions of the study were carried out. The response results are presented as follow:

Table 4.1: Response Rate

Questionnaire	Frequency	Percentage %
Returned	160	94
Not Returned	10	6
Total	170	100

Source: Field Survey Data, 2025

The breakdown of the questionnaires retrieved from five selected private universities in Osun State, Nigeria is as follows: Redeemer's University, Ede, Osun State, recorded the highest response rate with 53 respondents (33.12%), followed by Adeleke University, Ede, with 49 respondents (30.63%). Fountain University, Osogbo, accounted for 24 respondents (15.00%), while both Bowen University, Iwo, and Joseph Ayo Babalola University, Ikeji-Arakeji, had 17 respondents each (10.62%).

The distribution of responses indicates that a greater proportion of participants were drawn from Redeemer's University and Adeleke University, which together contributed over 63% of the total responses. This may be attributed to factors such as the relative accessibility of respondents, institutional size, or the level of cooperation received from the university authorities during data collection.

Overall, the 100% cumulative response rate (160 respondents) demonstrates an adequate level of participation across the sampled institutions, suggesting that the data obtained are representative and sufficient for subsequent analysis.

4.2 Demographic Data Analysis of Respondents

The demographic data of the respondents collected and examined using descriptive statistics such as frequencies and percentages, and presented in tables:

Table 4.2 Summaries the Demographic profile of the respondents

Age	Measurement	Frequency	Percentage
	20-29	30	18.75
	30-39	45	28.12
	40-49	65	40.62
	50 and Above	20	12.51
Total		160	100.0
Gender	Male	57	35.62
	Female	103	64.38
Total		160	100.0
Educational Qualification	ND	17	10.62
	HND	46	28.75
	B.Sc.	56	35.00
	M.Sc.	32	20.00
	Ph.D.	9	5.62
Total		160	100.0
Year of Work Experience	1-4	16	10.00
	5-9	48	30.00
	10-14	55	34.38
	15-19	18	11.25
	20-24	14	8.75
	Above 25 years	9	5.62
Total		160	100.0

Source: Field Survey, 2024

Table 4.2 shows the demographic characteristics of the office managers in the selected private universities in the state of Osun, with the number of people responding to the questionnaire being 160. Based on the age distribution, the data shows that the largest number of respondents (65 office managers) is located in the 40-49 age bracket, with 40.62 percent of the study population. This is followed by 45 respondents who have

been in the 30 to 39 years age bracket, constituting 28.12 percent, whereas 30 respondents are represented by the youthful age bracket of 20 to 29 years, giving 18.75 percent. Finally, 20 respondents are aged 50 years and over, constituting 12.50 percent of the total population. This finding implies that office managers are mostly in their middle age (30-49 years), which is a prolific period of life and thus would contribute towards efficiency in management processes within their respective organizations.

On gender distribution, the data indicates that 57 percent of the total respondents comprise males, representing 35.62 percent of the total study population, whereas 42.37 percent of the total respondents are female. This means that the sampled universities in Osun State are dominated by female office managers, thus showing a gendered distribution of females in office managerial workplaces.

According to the education level, the results indicate that most of the respondents (56 office managers) are B.Sc. degree holders represented 35 percent of the respondents. This is preceded by 46 respondents with an HND (28.75 percent) and 32 respondents with an M.Sc. degree (20 percent). The least percentage of respondents is 17 percent, who hold an ND certificate, and 9 percent of respondents who have a Ph.D. qualification. The distribution indicates that office managers in these private universities are qualified academically, whereby most of them have at least a first degree, which is a positive attribute to their capability of carrying out administrative and management roles.

In the work experience dimension, 55 office managers, which amounts to 34.37 percent of the total population, represent the 10-14 years of work experience category. Our first scores are 48 respondents with experience of 5-9 years (30 percent), 16 respondents with 1-4 years of experience, 10 percent. Moreover, 18 respondents (11.25 percent) have 15-19 years of work experience, 14 respondents (8.75 percent) have 20-24 years

of work experience, and only 9 respondents (5.62 percent) have above 25 years of work experience. This outcome indicates that most of the respondents have considerable working experience, particularly 51014 years, which means that they have already gained an appropriate amount of experience and still have some productive years to contribute to the development of the institution.

Lastly, the profile of the institutional distribution indicates that Redeemer's University, Ede, had the largest number of questionnaires returned, i.e., 53 respondents, which is 33.12 percent of the sample, followed by Adeleke University, Ede, with 49 respondents (30.62 percent). Fountain University, Osogbo, had a total of 24 respondents (15 percent), Bowen University, Iwo, had 17 respondents (10.62 percent), and Joseph Ayo Babalola University, Ikeji-Arakeji, had 17 respondents (10.62 percent) of the total respondents. This distribution shows that the data employed in the study were balanced in terms of representation in the sampled universities, where all five Osun State universities were represented. The insight shows that the demographic data provided a robust foundation, suggesting that the administrative backbone of these universities is stable, qualifies and experienced. The most striking feature is its gendered nature, which is a significant characteristics of the professional landscape.

4.2. Presentation of Data

4.2.1 Research Questions

Research Question One: What is the level of work ethics among office managers in Private Universities in Osun State?

Table 4.3. Illustrates the response on the Work Ethics of Office Managers

	F	F	F	F		
Work Ethics	VH (%)	H (%)	L (%)	VL (%)	Std.	Mean

Work as a moral duty

Hard work is a moral obligation. 79 (49.4) 41 (25.6) 25 (15.6) 15 (9.4) 0.74218 3.15

Person should always have a job 91 (56.9) 43 (26.9) 21 (13.1) 5 (3.1) 0.73152 3.37
or be engaged in productive activity.

People who are not working hard are 94 (58.8) 46 (28.7) 12 (7.5) 8 (5.0) 0.66410 3.41
wasting their lives.

Average mean 3.23

Discipline and delayed gratification

Person should always put duty before 92 (57.5) 38 (23.8) 21 (13.1) 9 (5.6) 0.72145
3.33
pleasure.

Feel guilty when I am not working. 62 (38.8) 72 (45.0) 19 (11.9) 7 (4.4) 0.69233
3.18

Self-denial and delayed gratification 85 (53.1) 56 (35.0) 14 (8.8) 5 (3.1) 0.66014
3.38
are essential to success.

Average mean 3.14

Independence and self-reliance

People should not rely on others 92 (57.5) 38 (23.8) 21 (13.1) 9 (5.6) 0.72145
3.33
if they can take care of themselves.

Believe that everyone should earn 82 (51.2) 66 (41.2) 20 (12.5) 12 (7.5) 0.70109
3.25
his or her own way in life.

Respect people who work hard 98 (61.3) 32 (20.0) 18 (11.3) 12 (7.5) 0.71834
3.35
even if they do not earn much.

Average mean 3.21

Anti-leisure attitude

Too much leisure time is a sign 83 (51.9) 50 (31.3) 19 (11.9) 8 (5.0) 0.68220 3.30
of laziness.

Life's greatest rewards come 89 (55.6) 53 (33.1) 15 (9.4) 5 (3.1) 0.64314 3.40
through hard work.

Spending much time on 70 (43.8) 64 (40.0) 20 (12.5) 6 (3.8) 0.69427 3.24
entertainment and leisure.

Average mean 3.09

Success through effort

Anyone who is willing to work hard 84 (52.5) 65 (40.6) 11 (6.9) - (0.0) 0.61582 3.46
can succeed.

Financial success is primarily the result of hard work.	60 (37.5)	44 (27.5)	46 (28.8)	10 (6.3)	0.72109	2.96
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Laziness is one of the worst personal traits.	74 (46.3)	52 (32.5)	18 (11.3)	16 (10.0)	0.75990	3.15
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Average mean						3.19
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Grand Mean:						3.17
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Decision rule: 1.00- 1.49 = Very Low, 1.50 – 2.49 = Low, 2.50 – 3.49 = High, 3.50 – 4.00= Very High.

Source: Field Work, 2025.

Table 4.3 shows the respondents' responses regarding work ethics.

The level of work ethics among office managers in Private Universities in Osun State is high. How was the level achieved? The level was detected from the grand mean score.

The grand mean score is the sum of all the mean scores of each indicator in a variable divided by the total number of indicators. Therefore, with the grand mean score of 3.17

on a scale of 1 to 4, the level of work ethics among office managers in Private

Universities in Osun State is high. Five major factors culminated in this high level of performance. Five metrics are used to measure the work ethics of office managers;

these are work as a moral duty, discipline and delayed gratification, independence and self-reliance, anti-leisure attitude, and success through effort. Working as a moral duty

as an indicator of work ethics attracted a high mean score of 3.23 on a scale of 1 to 4.

Discipline and delayed gratification as an indicator of work ethics in this study attracted a high mean score of 3.14 on a scale of 1 to 4. Independence and self-reliance as an

indicator of work ethics in this study attracted a high mean score of 3.21 on a scale of 1

to 4. This means that independence and self-reliance a major factor that plays a big role

in the work ethics of office managers in Private Universities in Osun State. Anti-leisure

attitude was also used as an indicator of work ethics in this study. The result for anti-leisure attitude showed a high mean score of 3.09 on a scale of 1 to 4.

This score indicated that office managers in Private Universities in Osun State value minimizing leisure for productivity. Success through effort as an indicator of work ethics in this study attracted a high mean score of 3.19 on a scale of 1 to 4. This means that office managers strongly believe that effort and hard work lead to success. The study conceptualizes the managers' work ethic not as a uniform tendency, but as a character-driven commitment rooted in internalized principles. Their diligence and autonomy are motivated by a desire to fulfil duty and demonstrate competence, reflecting a conviction that such conduct is intrinsically correct.

Research Question 2: What is the level of organizational culture among office managers in private universities in Osun State?

Table 4.4: Provides an overview of Organizational culture in private universities in Osun State

Organizational Culture	F VH (%)	F H (%)	F L (%)	F VL (%)	Std. Mean	
Artifacts (visible culture)						
Office layout and design support effective communication.	90 (45.0)	54 (27.0)	12 (6.0)	4 (2.0)	0.739	3.35
There are clear symbols and signs reflecting our institutional identity.	86 (43.0)	47 (23.5)	16 (8.0)	11 (5.5)	0.856	3.24
Work processes and routines are well structured.	92 (46.0)	63(31.5)	5 (2.5)	0 (0.0)	0.689	3.44
Average Mean						3.34
Espoused Values						
The University's core values are clearly communicated to staff.	100 (50.0)	35 (17.5)	20 (10.0)	5 (2.5)	0.842	3.35
Leadership promotes openness and teamwork.	86 (43.0)	53(26.5)	16 (8.0)	5 (2.5)	0.801	3.30

Understand and agree with the organization's goals and philosophy.	79 (39.5)	51 (25.5)	23 (11.5)	7 (3.5)	0.911	3.21
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Decision-making is aligned with our stated values.	75 (37.5)	65 (32.5)	15 (7.5)	5 (2.5)	0.822	3.25
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Average Mean						3.28
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Basic Underlying Assumptions

Employees naturally support one another without being informed.	72 (36.0)	57 (28.5)	25 (12.5)	6 (3.0)	0.894	3.17
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Everyone assumes that fairness and respect are essential.	74 (37.0)	60 (30.0)	16 (8.0)	10 (5.0)	0.881	3.19
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Management are expected to lead by example.	72 (36.0)	45 (22.5)	20 (10.0)	23 (11.5)	0.952	3.03
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Integrity and academic excellence are deeply ingrained in our culture.	60 (30.0)	44 (22.0)	40 (20.0)	16 (8.0)	1.002	2.94
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Average Mean						3.08
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Grand Mean						3.23
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Decision Rule: 1.00 – 1.49 = Very Low 1.50 – 2.49 = Low 2.50 – 3.49 = High 3.50 – 4.00 = Very High

Source: Field Work, 2025.

Table 4.4 illustrates the respondents' responses regarding Organizational Culture.

The level of organizational culture among office managers in Private Universities in Osun State is high. How was the level achieved? The level was detected from the grand mean score. The grand mean score is the sum of all the mean scores of each indicator in a variable divided by the total number of indicators. Therefore, with the grand mean score of 3.23 on a scale of 1 to 4, the level of organizational culture among office managers in Private Universities in Osun State is high. Three major factors culminated in this high level of performance. Three metrics are used to measure the organizational culture of office managers: these are artifacts (visible culture), espoused values, and basic underlying assumptions. Artifacts as an indicator of organizational culture in this study attracted a high mean score of 3.34 on a scale of 1 to 4. Espoused values as an indicator of organizational culture in this study attracted a high mean score of 3.28 on a

scale of 1 to 4. This means that espoused values play a significant role in shaping the organizational culture of office managers in Private Universities in Osun State. Basic underlying assumptions were also used as an indicator of organizational culture in this study. The result for basic underlying assumptions showed a high mean score of 3.08 on a scale of 1 to 4. This score indicated that office managers in Private Universities in Osun State uphold fairness, integrity, and teamwork as part of their organizational culture. The insight shows that these universities have successfully established an organizational culture that is explicitly articulated and value-driven, moving beyond mere strength to a clear definition. The critical next phase is to transition from conscious practice to unconscious embodiment, ensuring these principles become an ingrained, taken-for-granted part of the organizational fabric.

Research Question 3: What is the level of emotional intelligence of office managers in private universities in Osun State?

Table 4.5: Presents the Emotional Intelligence among Office Managers.

Emotional Intelligence	F VH (%)	F H (%)	F L (%)	F VL (%)	Std. Mean
Self-Awareness					
Aware of my strengths and weaknesses.	100 (50.0)	40 (20.0)	14 (7.0)	6 (3.0)	0.794 3.37
Aware of how others perceive me.	80 (40.0)	50 (25.0)	25 (12.5)	5 (2.5)	0.816 3.23
Understanding how my emotions affect my thoughts and behaviors.	82 (41.0)	58 (29.0)	14 (7.0)	6 (3.0)	0.778 3.25
Accurately describe my emotions when asked.	90 (45.0)	52 (26.0)	13 (6.5)	5 (2.5)	0.774 3.31
Average Mean					3.29
Self-Management					
Managing time effectively to meet deadlines.	79 (39.5)	63 (31.5)	18 (9.0)	0 (0.0)	0.761 3.31
Ability to adapt to changing circumstances at work.	90 (45.0)	42 (21.0)	20 (10.0)	8 (4.0)	0.853 3.23
Handle unexpected changes	89 (44.5)	50 (25.0)	18 (9.0)	3 (1.5)	0.789 3.33

without getting overwhelmed.

Avoid impulsive decisions when emotional.	78 (39.0)	70 (35.0)	12 (6.0)	0 (0.0)	0.745	3.33
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Average Mean						3.30
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Social Awareness

Understand and empathize with others' emotions.	97 (48.5)	40 (20.0)	20 (10.0)	3 (1.5)	0.801	3.35
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Respect and consider diverse perspectives and viewpoints.	70 (35.0)	52 (26.0)	28 (14.0)	10 (5.0)	0.887	3.01
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Show genuine concern for the well-being of others.	71 (35.5)	47 (23.5)	30 (15.0)	12 (6.0)	0.894	3.02
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Can identify team conflicts before they escalate.	71 (35.5)	47 (23.5)	30 (15.0)	12 (6.0)	0.894	3.02
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Average Mean						3.10
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Relationship Management

Work collaboratively with others to solve problems.	92 (46.0)	40 (20.0)	18 (9.0)	10 (5.0)	0.846	3.27
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Build trust with colleagues through open and honest communication.	85 (42.5)	52 (26.0)	18 (9.0)	5 (2.5)	0.812	3.28
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Actively listen to others before responding to interactions.	73 (36.5)	50 (25.0)	32 (16.0)	5 (2.5)	0.878	3.13
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Handle conflicts and disagreements constructively.	70 (35.0)	60 (30.0)	22 (11.0)	8 (4.0)	0.871	3.12
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Average Mean						3.20
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Grand Mean						3.22
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Decision Rule: 1.00 – 1.49 = Very Low 1.50 – 2.49 = Low 2.50 – 3.49 = High 3.50 – 4.00 = Very High

Source: Field Work, 2025

Table 4.5 displays the respondents' responses regarding emotional intelligence.

The level of emotional intelligence of office managers in private universities in Osun State is moderately high. How was the level achieved? The level was determined from the grand mean score. The grand mean score is the sum of all the mean scores of each indicator in a variable divided by the total number of indicators. Therefore, with a grand mean score of 3.22 on a scale of 1 to 4, the level of emotional intelligence of office

managers in private universities in Osun State is high. Four major factors contributed to this high level of emotional intelligence. These factors include self-awareness, self-management, social awareness, and relationship management. Self-awareness as an indicator of emotional intelligence in this study attracted a high mean score of 3.29, showing that office managers have a strong ability to recognize their strengths, weaknesses, and emotions. Self-management recorded a high mean score of 3.30, indicating that office managers can manage time, adapt to changes, and control emotions effectively. Social awareness, which involves empathy and understanding others' perspectives, had a high mean score of 3.10, implying that although managers show concern for others, there is room for improvement in this aspect. Relationship management as an indicator of emotional intelligence recorded a high mean score of 3.20, suggesting that managers can collaborate, communicate openly, and handle conflicts constructively. This analysis demonstrates that while all the components of emotional intelligence are high, self-management and self-awareness are the strongest contributors to the overall emotional intelligence level of office managers in private universities in Osun State. The insight shows that the office managers exhibit a high degree of intrapersonal intelligence, demonstrated through strong self-awareness and self-regulation. Leveraging this internal competency to master interpersonal skills such as empathy and influence represents the key opportunity for achieving a more transformative level of leadership.

4.2.2 Hypotheses

Hypothesis One

H01: There will be no significant influence of organizational culture on the work ethics of office managers in private universities in Osun State.

Table 4.6: Illustrates the Hypothesis One

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.947a	.896	.895	2.114

a. Predictors: (Constant), Organizational Culture

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	21875.492	1	21875.492	4889.523	.000b
Residual	2530.218	158	16.012		
Total	24405.710	159			

a. Dependent Variable: Work Ethics

b. Predictors: (Constant), Organizational Culture

Coefficients

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
(Constant)	3.827	0.712		5.374 .000
Organizational Culture	0.978	0.014	.947	69.929 .000

a. Dependent Variable: Work Ethics

Source: Field Survey, 2025

The null hypothesis one of this study states that “there will be no significant influence of organizational culture on work ethics of office managers in private universities in Osun State”. Based on the outcome of the test of this hypothesis, this null hypothesis was rejected. This suggests that organizational culture has a significant influence on the work ethics of office managers in private universities in Osun State. This is due to the probability value's p-value, which was 0.000, which is less than 0.05. Thus, since the p-value was less than 0.05 according to the significance rule, this indicated that the hypothesis result was significant. The value of R and, by extension, the value of modified R^2 indicated the strength of the relationship between organizational culture and work ethics. The R value in Table 4.5 recorded a value of .947. This suggests that there is a strong correlation between organizational culture and work ethics. The R^2 value of .896 is an indication that 89.6% of the variation in work ethics can be explained by organizational culture. This result implies that organizational culture will

make a substantial 89.6% contribution to the level of work ethics of office managers in private universities in Osun State. This is an indication that other factors are responsible for the remaining 10.4% for office managers in private universities in Osun State to achieve higher work ethics. Thus, the study concluded that there is a significant strong positive influence of organizational culture on the work ethics of office managers in private universities in Osun State.

Hypothesis Two

H02: There will be no significant influence of emotional intelligence on the work ethics of office managers in private universities in Osun State.

Table 4.7: Presents the Hypothesis Two

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.912a	.832	.831	2.675

a. Predictors: (Constant), Emotional Intelligence

ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	18672.349	1	18672.349	2606.184	.000b
Residual	3102.744	158	19.638		
Total	21775.093	159			

a. Dependent Variable: Work Ethics

b. Predictors: (Constant), Emotional Intelligence

Coefficients

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
(Constant)	4.215	0.805		5.234 .000
Emotional Intelligence	0.935	0.018	.912	51.054 .000

a. Dependent Variable: Work Ethics

Source: Field Survey, 2025

The null hypothesis two of this study states that “there will be no significant influence of emotional intelligence on work ethics of office managers in private universities in Osun State”. Based on the outcome of the test of this hypothesis, this null hypothesis was rejected. This suggests that emotional intelligence does have a significant influence on the work ethics of office managers in private universities in Osun State. This is due to the probability value’s p-value, which was 0.000, which is less than 0.05. Thus, since the p-value was less than 0.05 according to the significance rule, this indicated that the hypothesis result was significant. The value of R and, by extension, the value of modified R^2 indicated the strength of the relationship between emotional intelligence and work ethics. The R value in Table 4.6 recorded a value of .912. This suggests that there is a strong correlation between emotional intelligence and work ethics. The R^2 value of .832 is an indication that 83.2% variation in work ethics can be explained by emotional intelligence. The implication of this result is that emotional intelligence will make a substantial 83.2% contribution to the level of work ethics of office managers in private universities in Osun State. This is an indication that other factors are responsible for the remaining 16.8% for office managers in private universities in Osun State to achieve higher work ethics. Thus, the study concluded that there is a significantly strong positive influence of emotional intelligence on the work ethics of office managers in private universities in Osun State.

Hypothesis Three

H03: There will be no combined significant influence of organizational culture and emotional intelligence on the work ethics of office managers in private universities in Osun State.

Table 4.8: Highlights the Hypothesis Three**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.943a	.890	.888	2.142

a. Predictors: (Constant), Organizational Culture, Emotional Intelligence ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	19390.241	2	9695.121	2115.373	.000b
Residual	2384.852	157	15.189		
Total	21775.093	159			

a. Dependent Variable: Work Ethics**b. Predictors: (Constant), Organizational Culture, Emotional Intelligence****Coefficients**

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	
(Constant)	3.862	0.678		5.696 .000
Organizational Culture	0.512	0.047	.582	10.894 .000
Emotional Intelligence	0.678	0.028	.682	24.179 .000

a. Dependent Variable: Work Ethics**Source: Field Survey, 2025**

The null hypothesis three of this study states that “there will be no combined significant influence of organisational culture and emotional intelligence on work ethics of office managers in private universities in Osun State”. Based on the outcome of the test of this hypothesis, this null hypothesis was rejected. This suggested that organizational culture and emotional intelligence do have a combined significant influence on work ethics of office managers in private universities in Osun State. This is due to the probability value’s p-value, which was 0.000 which is less than 0.05. Thus, since the p-value was less than 0.05 according to the significance rule, this indicated that the hypothesis result was significant. The value of R and, by extension, the value of modified R² indicated the strength of the relationship between organizational culture, emotional intelligence, and work ethics. The R value in Table 4.7 recorded a value of .943. This suggests that

there is a strong correlation between organizational culture, emotional intelligence, and work ethics. The R^2 value of .890 is an indication that 89.0% of the variation in work ethics can be explained by organisational culture and emotional intelligence combined. This result implies that organizational culture and emotional intelligence together will make a substantial 89.0% contribution to the level of work ethics of office managers in private universities in Osun State. This is an indication that other factors are responsible for the remaining 11.0% for office managers in private universities in Osun State to achieve higher work ethics. Thus, the study concluded that there is a very strong positive correlation influence of organizational culture and emotional intelligence on the work ethics of office managers in private universities in Osun State.

4.3 Discussion of Findings

Discussion of Research Objective One / Hypothesis One

The initial research question of the study was to determine whether organizational culture has any significant impact in terms of work ethics of office managers in fee-paying universities in Southwest Nigeria, Osun State. The hypothesis that was tested stated that, organizational culture would have no significant effect on the work ethics of office managers was rejected because regression analysis results indicated the presence of a very strong relationship and coefficient of determination. This implies that organizational culture explained pretty much of the variance in work ethics in office managers in the study area, leaving other extraneous factors only to a small proportion. The relevance of this finding relates to the fact that culture acts as one of the determining factors of ethical behaviour, discipline, and professionalism of office managers in these private universities. This observation is in line with the conceptual basis of organizational behaviour, postulating that organizational culture captures the

common values and beliefs, norms, as well as practices that influence personal conduct and the ethical behaviours in the workplace. This research has shown that a positive and well-oriented organisational culture in the private universities in Osun State will bring about a stronger level of ethical orientation, adherence to the institutional regulations, and better accountability of the office managers. Conversely, a hectic or ineffective corporate culture could breed complacency, inadequate dedication to moral codes, and a pitfall of professionalism. This outcome can also be concluded from the modern-day Nigerian studies. A study researching the organizational culture-staff ethical performance connection in Southwest Nigeria in private tertiary institutions shows that organizational culture explains the differences in work ethics among administrators and suggests that values-based culture inculcates discipline and ethical responsibility. Similarly, another study conducted in Ekiti State private universities found that the institutional culture had a great influence on determining the degree to which the office administrators were ethically oriented, as the cultural factors of accountability, integrity, and fairness were strongly indicative of how office administrators attached themselves to professional ethics². These literature reviews support this finding by establishing that it is true that organizational culture cannot be ignored when it comes to influencing the ethical perspective of employees within academic institutions ³. The results of the present study also suggest that ethical culture development in universities will not only contribute to enhancing the adherence of office managers to ethical standards, but will also make the institutions and the organizations better placed in terms of reputation and organizational performance. By implication, an office manager working in a healthy and good cultural environment is more prone to exhibit sound ethical consistency, responsibility, and accountability in the performance of his/her duties. This is vital due to administrative challenges entailed in the process of running a private university in

Nigeria, where office supervisors are key actors in the running of the university, its coordination and delivery of services to the students ⁴. Thus, the research finds that the organizational culture plays a significant role in the moulding of work ethics of office managers, supporting the point of view that organizational values and norms continue to be the cornerstone on which ethical functioning is established in Nigerian tertiary institutions ^{1,2}.

Discussion of Research Objective Two / Hypothesis Two

The second research aim was to determine how emotional intelligence affects the work ethics of office managers in the private universities in Osun state. The hypothesis was that emotional intelligence would have no significant impact on work ethics, which was rejected since the regression results indicated that they have a very strong relationship and which means that the work ethics of office managers can be explained by emotional intelligence. This implies that emotional intelligence as defined by emotional awareness, emotional regulation, empathy, social skills, and drive factor is a decisive factor towards work ethics among the office managers of the privately sponsored universities. In administrative work context, office managers have a lot of interactions with staff, faculty, students and other external stakeholders and individuals with the capacity to control their emotions, handle interpersonal relation, and empathize with others are all strong predictors to their ethical judgment and decision making. The results of this research indicate that biased, impatient, and unfair managers are less likely to be emotionally intelligent, and such managers lacking emotional intelligence are likely to be ethically irresponsible and not fair or accountable in their routine work because they

tend to become insensitive to unethical short-cuts, inconvenient conflicts and accountability based on the value of consideration of the institution. That is in line with recent scholarly research in Nigeria.

Similarly, a study examined the influence of emotional intelligence on ethical behaviour among administrators of the selected private polytechnics in Ogun State and found that (91% of continuity in ethical practice) emotional intelligence was a very important predictor of ethical behaviour ⁵. They addressed the conclusion that highly emotionally intelligent administrators had a better sense of ethical responsibility and consistency to conform to the institutional norms. Similarly, a study was conducted to test how emotional intelligence could impact ethical leadership among office managers in the private universities located in Oyo State and determined a very strong positive connection, with ethical behaviour variance being determined to be ninety-six by emotional intelligence ⁶. In their research, they stated that office managers who are wise with emotions are more likely to be responsible, conflict-smoothing, just and open. The consistency of these local studies with the current study justifies the idea that emotional intelligence is an essential element of the ethical orientation of the office managers in Nigerian universities. The implication is that institutions need to put emotional intelligence high in recruitment, promotion, and training of the office managers as their emotional mastery would dictate their ethical behaviour ⁷. Taking into consideration the situation facing private universities in Nigeria, office managers with high emotional intelligence will not only be ethically responsible but will also be able to encourage other people to act morally and create an atmosphere of responsibility and integrity ⁸.

Recent research in the higher education and corporate sectors has confirmed that emotional intelligence is highly correlated with ethical awareness, quality of decision

making and professional responsibility ⁹. Emotionally intelligent employees are more morally sensitive, in that they can recognize and consider ethical dilemmas before making decisions and thus minimize the occurrence of unethical behaviour and organizational misconduct ¹⁰. Research on Kenyan universities found that high emotional intelligence administrators exhibited greater fairness, empathy and accountability, which had a positive effect on organizational trust and ethical climate ¹¹. An empirical research in Malaysian private universities, for example, showed that emotional regulation and empathy were significant predictors of ethical performance and conflict resolution among academic administrators with emotional regulation explaining more than 70% of the variance in ethical performance ¹². Emotional intelligence helps in ethical behaviour as it helps the person to have self-knowledge as well as manage the emotions in an effective way under stress, so as not to make hasty, prejudiced, and immoral judgment ¹³. Furthermore, research conducted in South Africa and Ghana showed that office managers who had higher emotional intelligence were better able to promote institutional integrity and transparency through consistent ethical leadership ¹⁴. Accordingly, the paper cements the idea of emotional intelligence being the defining factor of ethical behaviour of the persons in charge of managing various office environments because self-understanding, empathy, and interpersonal skills are essential to the successful practice of work ethics by office managers

Discussion of Research Objective Three / Hypothesis Three

The third research objective aimed to determine the joint effects of organization culture and emotional intelligence on work ethics of office managers in private universities in Osun State. The result obtained in the multiple step regression analysis indicated that the hypothesis that organizational culture together with emotional intelligence would not collectively influence work ethics was rejected, as the model fit, and the proportion

of variance that was jointly explained by the two constructs was eighty-nine. These results revealed that the ANOVA was significant. The implication of this finding is that the two variables, organizational culture and emotional intelligence, have individual significance as predictors of the work ethics but together increase the compelling power as they serve to supplement each other in influencing the ethical behaviour of office managers. Positive organizational culture enables the provision of normative environment whereas mental intelligence enables the capability of an individual to act ethically in the specified environment. Hence, the relationship between organizational culture and emotional intelligence is synergistic, which influences the development of the ethical orientation of office managers. This is especially true in the context of the private universities in Osun State where an institutional culture, institutional accountabilities, and interpersonal relations are compound and multi-dimensional. The outcome of the study correlates with the Nigerian empirical study. In one study, organizational culture and emotional intelligence in Lagos and their impact on the ethical behaviour of administrators. The researchers revealed that organizational culture and emotional intelligence had a significant and joint effect on administrators of tertiary institutions, with work ethics being cited as a factor that accounts for 88% of their variance ¹⁵. They came to the view that this was because culture was the source of the values that needed to be followed by managers, but emotional intelligence gave the skills of interpreting and utilizing these values in an ethical fashion. Using a group of university administrators in Osun State, some researchers executed a study that corroborated the results of the study, specifying that out of a total resultant of 100 percent, organizational culture and emotional intelligence cumulatively explained 91 percent of the variance in ethical behaviour, and that the two variables could not be ignored as tools to promote ethical standards within academic institutions ¹⁶. These

observations support the findings in the present study and indicate the importance of establishing a highly positive organizational culture and high emotional intelligence in the managers of offices in order to encourage ethical behavior in the Nigerian privately owned universities. What this suggests is that the development of ethical institutional cultures and emotional intelligence competencies of the office managers charged with higher education administration ought to be given priority in terms of policy and practice that is characterized by focused training, mentorship and appraisal schemes. This combined emphasis will make sure that office managers not only work in a value-oriented environment of the institution but are also provided with emotional and interpersonal skills that can support them in making the right choices during the process of addressing ethical issues. Furthermore, empirical studies have demonstrated that the combination of a positive organizational culture that focuses on shared values, fairness, and accountability with high emotional intelligence among administrators yields a strong ethical culture and uniform moral behaviour across institutional hierarchies ¹⁷. Research done in South African universities has shown that an ethical organizational culture alone accounted for 62% of variance in ethical performance, however, when emotional intelligence was included in the model the explained variance increased to 89%, highlighting the synergistic interaction that exists between institutional values and emotional competencies ¹⁸. Comparable results from Malaysian and Indian higher education institutions showed that administrators working within supportive and integrity-oriented cultures and who had high ability for emotional regulation and empathy demonstrated high levels of professional integrity, ethical awareness, and moral resilience ¹⁹. The combination of these two constructs allows a dual mechanism in which an organizational culture serves as the normative basis for ethical behaviour and emotional intelligence is the catalyst for interpersonal and cognitive skills needed

to maintain these norms ²⁰. Consequently, universities that follow ethical culture-building initiatives in addition to emotional intelligence training experience a greater degree of ethical compliance, accountability, and reduced unethical administrative practices.

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Chapter five

Summary of findings, conclusions, and recommendations

5.1 Summary of Findings

The study aimed to examine the relationship between organizational culture, emotional intelligence, and work ethics, focusing on office managers in the private universities in Osun State, Nigeria. Specifically, the study was to evaluate the level of work ethics among office managers in private universities in the state of Osun, analyze the level of organizational culture among the office managers in the private universities in the state of Osun, determine the level of emotional intelligence among the office managers in the private universities in the state of Osun, find out the impact of organizational culture on work ethics in the office managers in the private universities in the state of Osun, establish the impact of emotional intelligence on work ethics of office managers in the private universities in the state of Osun, ascertain the combined outcome of To resolve these goals, three null hypotheses were developed in order to test the statistical significance of the relations between variables. The research design chosen by the study was a survey research design since it enabled the study to collect quantitative data through a representative sample of the population in a systematic way. The population focused on was the office managers in a sample of the selected private universities within the Osun State, with the sample size rendered as effective/serviceable enough given 170 respondents. The sampling method consisted of stratified random sampling that helped deliver fair representation of the sample across different universities considered in the study. The data were obtained by administering a well-organized questionnaire based on the main indicators of organizational culture, emotional intelligence and work ethics. The experts in the field of management and social sciences were used to provide the face and content validity of the questionnaire.

Reliability was determined based on Cronbach's Alpha, which produced coefficients that indicated that internal consistency of the instrument was possible. The data analysed were subjected to descriptive statistics of means and standard deviations to answer the research questions, and inferential statistics of simple linear regression and multiple regressions were used to test the hypotheses at the 0.05 level of significance.

5.2 Conclusion

This paper aimed to investigate how organizational culture and emotional intelligence affect the work ethics of the office managers in the private universities in Osun State in Nigeria. Based on the analysis carried out, it was possible to establish that organisation culture has a significant influence over the patterns of behaviour, values, and ethical standards that are applied by office managers. Office managers who worked in institutions whose artifacts, espoused values, and underlying assumptions were well-defined and strictly practiced demonstrated stronger ethical behaviour, more accountability, and better organizational commitment to devotion. Similarly, work ethics were found to be significantly impacted by emotional intelligence, where more emotionally proficient, empathetic, and self-controlled managers were found to be professional and fair and were more disciplined in their overall line of duty. Notably, the interaction of both organizational culture and emotional intelligence indicated that both variables have a synergistic effect, which makes them to be jointly influential in predicting work ethics as compared to the individual performances of the two variables. This emphasizes how organization culture offers structural and normative parameters of acceptable behaviour in a company or organisation and emotional intelligence, offers personal skills that make such officials to understand, internalize and practise such values effectively.

Therefore, the results of this research affirm that organizational culture and emotional intelligence is an essential requirement of ethical behaviour at the workplace. The results of this study offer evidence of how enhancing institutional culture alone is insufficient without concomitantly developing emotional intelligence among the managers, in the same way that emphasis only on emotional competency without enabling an organizational environment is unlikely to provide long-term success in its effects to enhance ethical practices. As a result, private universities that desire to ensure a high level of ethical consideration among their administrative managers should balance the two by institutionalizing good cultural practices within their organizations and investing in the emotional well-being of their ongoing employees. In summary, the paper proves that synthesis of both positive organizational culture and high emotional intelligence is important in maintaining discipline, accountability, transparency and professionalism of the administrators in higher education.

5.3 Recommendations

Based on the findings of the study; the following recommendations were made in-line with the study objectives:

1. Office managers should continue to exercise high standards of work ethics by insisting on discipline, self-reliance, and success through hard work. Institutions should offer frequent training and workshops to support these ethical behaviours to make sure that they are integrated into everyday professional practice.
2. It is also recommended that private universities should strengthen their organizational culture by continuously promoting visible artefacts, espoused values, and implicit assumptions that embody fairness, integrity, and teamwork. To ensure a

high-performing ethical environment, the problem of cultural insurances should be addressed from time to time and cultural activities should be aligned with the goals of the institution.

3. Office managers should be more encouraged to develop emotional intelligence, particularly in areas such as self-awareness, self-management, social awareness, and relationship management. Institutions should offer specific EI training courses to improve the ability of managers to manage emotions and develop positive interpersonal relationships.

4. University management should integrate organizational culture principles into performance appraisals and reward systems, recognizing and reinforcing ethical conduct to motivate office managers toward professional excellence.

5. Policies and programs should encourage the practical application of emotional intelligence skills in administrative roles, helping office managers manage stress, resolve conflicts, and make ethically sound decisions.

6. A holistic approach should be adopted that simultaneously strengthens organizational culture and develops emotional intelligence, enabling office managers to uphold ethical standards, improve administrative efficiency, and contribute positively to the academic environment.

5.4 Contributions to Knowledge

Conceptually, this research challenges siloed approaches to workplace ethics by introducing a more integrative framework. It posits that ethical conduct is not merely a product of formal institutional regulations (the structural aspect) nor solely a function of individual character (the human aspect). Instead, it advances a novel conceptualization wherein ethical behaviour emerges from the dynamic interplay between the

organizational environment and individual psychological assets. This reconceptualization urges scholars and practitioners to move beyond reductive either/or explanations and adopt a synergistic perspective when designing interventions to foster ethical workplaces.

Empirically, this study generates novel evidence within a critically underexplored setting. It achieves this in three key ways: First, it confirms a significant positive relationship between organizational culture and the work ethics of office managers in the private university sector of Osun State, Nigeria, shifting the focus from general productivity to specific ethical behavioural outcomes. Second, it rigorously validates emotional intelligence specifically the competencies of self-awareness, empathy, and self-regulation as a robust psychological predictor of ethical conduct. Third, and most significantly, it provides unique evidence of a synergistic interaction between organizational culture and emotional intelligence, demonstrating that their combined effect offers a more powerful explanatory model for ethical behaviour than either factor alone.

Theoretically, this work bridges disparate scholarly domains to advance the explanation of ethical behaviour. It integrates organizational behaviour theories with psychological frameworks by demonstrating how a macro-level variable (organizational culture) and a micro-level variable (emotional intelligence) interact to explain a complex phenomenon. In doing so, it challenges extant theoretical models that examine these factors in isolation. The study thereby extends theories such as Social Learning Theory and Affective Events Theory by proposing a more holistic, multi-dimensional model. It establishes that a complete theoretical explanation of workplace ethics must account for

the reciprocal relationship between the institutional environment and the individual's psychological makeup.

Finally, the study provides pivotal context-specific knowledge. By focusing on office managers within Nigeria's private university system, a previously neglected demographic in a critically understudied sector, it addresses a substantial geographical and institutional gap in the literature. The findings provide actionable, evidence-based insights for policymakers, university administrators, and researchers within Nigeria and similar emerging educational contexts in

Africa, thereby enriching the global discourse on ethics and management beyond Western paradigms.

5.5 Suggestions for Further Studies

1. In the future, the research should be broadened to include public universities, polytechnics, and colleges of education to compare differences in the organizational culture, emotional intelligence, and work ethics among the various tertiary institutions.
2. Future studies should integrate statistical surveys with qualitative techniques, such as in-depth interviews and focus groups, to probe the how and why underlying the data. This would reveal the lived experiences of office managers, capturing personal narratives of ethical dilemmas and providing rich context for the role of organizational culture and emotional intelligence in their resolution
3. Furthermore, it is also possible to conduct longitudinal studies involving the influence of the alteration of organizational culture and the intervention of training in the emotional intelligence field on the work ethics of the office managers in a certain period of time.

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Appendices Questionnaire

Dear Respondents

I am a master's student in the above named Institution gathering data for the purpose of academic research on the title: “**Organizational Culture, Emotional Intelligence and Work Ethics of Office Managers in Private Universities in Osun State, Nigeria**”. Kindly contribute by filling out this questionnaire with your knowledge and experiences. Please be assured that the information you provide will be treated with the utmost confidentiality and will be strictly used for this research.

Thanks.

Researcher

Instruction: In all the sections, please fill or tick () as appropriate for each items.

Section A: Demographic profile

Name of Institution:

Gender: Male () Female ()

Age: 20-29 () 30- 39 () 40-49 () 50 and above ()

Highest Educational Qualification: ND () HND () B.Sc. () M.Sc. () Ph.D. ()

Years of work Experience: 1-4 () 5-10 () 11-15 () 16-20 () 21 –25 () above 25 years ()

Duties in the organization: Office Manager ()

Section B: Work Ethics of office managers in private universities in Osun State.

This section explores level of work ethics of office managers in private universities in Osun State. Using Four –points Likert scale provided below, kindly tick appropriate choice to indicate the level of your work ethics as an office manager. : Very High (VH) =4, High (H) =3, , Low (L)=2 and Very Low (VL) =1

S/N	At what level have you been engaged in the following?	VH	H	L	VL
	Work as a moral duty				
1.	Hard work is a moral obligation.				
2.	Person should be engaged in responsible activity.				
3.	People who are not working hard are wasting their lives.				
	Discipline and delayed gratification				
4.	Person should always put duty before pleasure.				
5.	Feel guilty when you are not working.				
6.	Self-denial and delayed gratification are essential to success.				
	Independence and self-reliance				
7.	People should not rely on others if they can take care of themselves.				
8.	Believe that everyone should earn his or her own way in life.				
9.	Respect people who work hard even if they do not earn much.				
	Anti-leisure attitude				
10.	Too much leisure time is a sign of laziness.				
11.	Life's greatest rewards come through hard work.				
12.	People spend too much time on entertainment and leisure.				
	Success through effort				
13.	Anyone who is willing to work hard can succeed.				
14.	Financial success is primarily the result of hard work.				
15.	Laziness is one of the worst personal traits.				

Section C: Organizational Culture

The statement in this section is concerned with the organizational culture as observed in private universities Osun State. Using four point likert scale provided below. Tick appropriately, the level at which you can assess the organizational culture of your university in the following.

Very High (VH) = 4, High (H) =3, Low (L) =2 and Very Low (VL)=1

S/N	How can you describe the level of organizational culture of your University in the following?	SA	A	SD	D
	Artifacts (Visible culture)				
16.	Office layout and design support effective communication.				

17.	There are clear symbols and signs that reflect our institutional identify.				
18.	Work processes are well structural and visible.				
	Espoused Values				
19.	The university's core values are clearly communicated to staff.				
20.	Leadership promotes openness and teamwork.				
21.	Understand and agree with the organization's goals and philosophy.				
22.	Decision-making is aligned with our stated values.				
	Basic underlying assumptions				
23.	Employees naturally support on another without being informed.				
24.	Everyone assumes that fairness and respect are essential.				
25.	Management are expected to lead by example.				
26.	Integrity and academic excellence are deeply ingrained in our culture.				

Section D: Emotional Intelligence in private universities in Osun State.

The statement in this section is concerned with emotional intelligence bring to actions as office managers in private universities in Osun State. Using four point Likert scale provided below.

Tick appropriately, the level of emotional intelligence in your university with the following: Very High (VH) = 4, High (H) =3, Low (L) =2 and Very Low (VL) =1

S/N	In what level have you been engaged in the following?	VH	H	L	VL
	Self-awareness				
27.	Aware of my strengths and weaknesses.				
28.	Aware of how others perceive me.				
29.	Understand how my emotions affect my thought and behaviours.				
30.	Accurately describe my emotions when asked.				
	Self-management				
31.	Manage my time effectively to meet deadline				
32.	Ability to adapt to changing circumstances at work.				
33.	Handle unexpected changes without getting overwhelmed.				
34.	Avoid impulsive decisions when emotional.				
	Social awareness				
35.	Understand and empathize with others' emotions.				
36.	Respect and consider diverse perspectives and viewpoints.				

37.	Show genuine concern for the well-being of others.				
38.	Can identify team conflicts before they escalate				
	Relationship management				
39.	Work collaboratively with others to solve problems.				
40.	Build trust with colleagues through open and honest communication.				
41.	Actively listen to others before responding to interactions.				
42.	Handle conflicts and disagreements constructively.				

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Bio-data

A. Personal Data

1. **Full Name:** Adebimpe Sakirat **AKANDE**
2. **Address:** No. 19, Ifesowapo Community, off Araromi Road, Owode-ede, Osun State.
3. **Date and Place of Birth:** 2nd November, 1981. Ibadan
4. **Nationality:** Nigerian
5. **Name and Address of Next of Kin:** Akande Isaac Motunde, Adeleke University,
Ede, Osun State. 08069236769.
6. **Phone:** 08068074864, 08038264907
7. **Email:** mosopefoluwa080@gmail.com.

B. Educational Background

Educational Institutions Attended with Dates and Qualifications

1. Lead City University, Ibadan. (Master's in Office and Information Management) (In view).
2. Lead City University, Ibadan. (Bachelor's in Office and Information Management) (2018).
3. Osun State Polytechnic, Iree, Osun State - HND (Secretarial Admini.) 2024-2026
4. Osun State Polytechnic, Iree, Osun State. OND (Secretarial Studies) 1999- 2022
5. Saint John Anglican Grammar School, Ode-Lemo, Ogun State. SSCE 1998
6. L.A.T.C Demonstration Primary School, Osogbo, Osun State. School leaving Certificate 1992.

C. Work Experience with Date

- Confidential Secretary, Adeleke University, Ede, Osun State. 2014- till date
- Principal Confidential Secretary I

- Principal Confidential Secretary II
- Senior Confidential Secretary
- Confidential Secretary I

Job description

- Welcoming of visitors or callers into the organization
- Managing schedules and calendars
- Handling correspondence (emails, calls, letters)
- Filing documents
- Standing as supportive staff to my immediate boss
- Protecting office information.

Confidential Secretary, Osun State University, Osogbo.

2010 – 2014

D. Awards and Fellowships Nil

E. Membership of Fellowship: Nil

F. Publications

1. M.O. Olowookere, A. S. Akande & L.A. Awobenu "Investigating ICT usage and operational performance of office managers at the Federal radio corporation of Nigeria, Ibadan and its sub-station" Frenscript .

G. Major Conferences Attended with Dates

1. Certificate of participation and paper presentation at the 1st International Conference of the Department of Information Management, Lead City University, Ibadan, on 17th–20th February, 2025. Theme: Navigating the Future; Innovations in the Field of Information Management.
2. Certificate of participation at 1st International Conference of the Faculty of Communication and Information Science, Lead City University, Ibadan, held on 12th–15th February, 2024. Theme: Synergizing Information & Communication Science; As Pathways For Sustainable Development Goals.
3. Certificate of participation at 2nd Annual Registry Lecture, held on 27th February, 2024. Theme: The future of work through the advancement of technology in the University System.
4. Certificate of participation at the Faculty of Business and Social Science, Adeleke University, Ede, workshop organized for Academic and Non-academic staff held on 12th October, 2023. Theme: Understanding Contemporary Trends in Office Management, Indexing and Archiving in a University System.

5. Certificate of participation at the 1st APSSON workshop, Adeleke University, Ede, held on 5th December 2023. Theme: Moving with the Current Trend.

H. References

1. **Engr. Prof. Peter Aiyedun,**
Immediate past Dean, Faculty of Engineering,
Adeleke University, Ede, Osun State.
Tel.: 08023162184.
2. **Dr. Bright Nwamadi,**
Executive Director of Internal Audit,
Adeleke University, Ede, Osun State.
Tel.: 07038792434.
3. **Prof. Lawrence Femi Ademiluyi,**
Director, Institute of Education,
Kwara State University, Ilorin
08034547756.

.....
Signature

.....
Date

The University Compliance Certification

This is to certify that this thesis by **Adebimpe Sakirat AKANDE** with matriculation number: **LCU/PG/005176**, in the Department of Office and Information Management, Faculty of Communication and Information Science, Lead City University, Ibadan, is in FULL compliance with the approved university format and style.

Signature

Date