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Ethical Leadership Annotated Bibliography

Kira O. Foley
Consortium of Universities of the Washington

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United States Army Research Institute
for the Behavioral and Social Sciences

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14. ABSTRACT
The U.S. Army of tomorrow will require leaders to remain steadfast in their commitment to ethics. As warfare becomes increasingly complex, dynamic, and uncertain, Army leaders will continue to face ethically gray dilemmas. In support of the North Atlantic Treaty Organization and Partner for Peace Nations research task group on factors affecting ethical leadership in the military (RTG #304), a review of the literature was conducted to address four general questions: (a) What is ethical leadership? (b) How is ethical leadership measured? (c) What are the antecedents of ethical leadership, i.e., who is likely to be an ethical leader and under what organizational and situational circumstances is ethical leadership most likely to arise? (d) What are the outcomes of ethical leadership? This resulted in a list of 20 seminal empirical studies, meta-analyses, narrative reviews, and theoretical papers that were examined in depth, resulting in annotations and a literature review synthesis. Three fruitful areas for future research are discussed.

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ETHICAL LEADERSHIP ANNOTATED BIBLIOGRAPHY

EXECUTIVE SUMMARY

Research Requirement:

The U.S. Army Research Institute for the Behavioral and Social Sciences (ARI) is participating in a research task group with The North Atlantic Treaty Organization (NATO) and Partner for Peace Nations (RTG #304) on factors affecting ethical leadership in the military. In support of this research, the current annotated bibliography summarizes relevant research findings from the psychological and organizational sciences and identifies areas in need of further research.

Approach:

A review of the literature was conducted to address four general questions: (a) What is ethical leadership?; (b) How is ethical leadership measured?; (c) What are the antecedents of ethical leadership, i.e., who is likely to be an ethical leader and under what organizational and situational circumstances is ethical leadership most likely to arise?; and (d) What are the outcomes of ethical leadership? The literature review resulted in a list of 20 seminal empirical studies, meta-analyses, narrative reviews, and theoretical papers that were examined in depth, resulting in annotations and a literature review synthesis.

Findings:

An in-depth review of prior research on the intersection of ethics and leadership across the social sciences suggests that Michael Brown, Linda Treviño, and colleagues' approach to defining and measuring ethical leadership dominates the literature. According to this approach, leaders develop a reputation for ethical leadership when their subordinates see them as a moral person who does the right thing (i.e., their actions align with what is normatively appropriate in a given context) and a moral manager who inspires others to also do the right thing. To measure a leader's ethical leadership, studies typically ask subordinates to rate their leaders using Brown et al.'s (2005) Ethical Leadership Scale. Some alternative theories of ethical leadership have been proposed in recent years, but none have received as much empirical attention as Brown et al.'s (2005). The extant body of research based on Brown and colleagues' dominant definition and measure has shown ethical leadership to be related to various favorable outcomes for individuals and organizations; however, less is known about the role of organizational context in determining the precursors and consequences of ethical leadership. The current review outlines three avenues for future research that are necessary in order to support an evidence-based understanding of ethical leadership in a military context.

Utilization and Dissemination of Findings:

This annotated bibliography provides an overview and synthesis of research on ethical leadership conducted by psychological and organizational scientists through April 2020. This document will inform on-going research on factors affecting ethical leadership in the military that is being conducted by the U.S. Army Research Institute and scholars from NATO and

Partner for Peace nations. Findings from this program of research will have implications for Army leader selection, assignment, training, and development. Audiences external to the Army may also find this paper useful as a review of the ethical leadership literature.

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Ethical Leadership Annotated Bibliography

Introduction

Ethicality plays a crucial role in the success of today's Army leaders. As Mendonca and Kanungo (2007) explain, "ethics is to leadership in organizations what the thread is to the spider web hanging from the fence…That thread sustains the whole framework of the web; without it everything loosens" (p. ix). There are two key components of the leadership process that make leader ethicality especially relevant to organizational success. First, many organizational initiatives rely on leader decisions; leader ethicality determines whether ethical issues are noticed during the organizational decision-making process and, if so, how they are addressed. Second, leadership is, at its core, a social influence process in which leaders motivate and direct subordinates' behaviors. When leaders act ethically, subordinates are likely to follow suit, which leads to a "trickling down" of ethical leadership (Mayer et al., 2009), and in turn, a variety of positive outcomes for individuals and organizations (Bedi et al., 2016; Peng & Kim, 2019).

The central role of ethics in leadership had led many seminal leadership theories to incorporate an ethical dimension (e.g., Avolio's [2004] full range model, Day's [2000] leadership development theory, Mumford's [2006] charismatic-ideological-pragmatic model). However, recent trends towards positivistic scholarship in the organizational sciences (Hannah et al., 2014), has also fostered a "new genre" of positive, prosocial leadership theories whose central focus is ethical, moral, and political issues (Bryman, 1992). Within this literature, theorists have proposed a number of morally oriented leadership styles, including the concept of ethical leadership, defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al., 2005, p. 120). According to this definition, ethical leaders are those who are moral persons (i.e., do the right thing and make ethical decisions) and moral managers (i.e., inspire others to do the right thing and make ethical decisions; Treviño et al., 2000). However, the specific behaviors characteristic of ethical leaders are largely unknown as ethical leadership depends on the social context in which a leader operates. This assumption that the ethicality of a given behavior is determined by social norms follows the larger management literature on "business ethics", which defines ethical workplace behavior as "behavior that is consistent with the principles, norms, and standards of business practice that have been agreed upon by society'' (Treviño & Nelson, 2011, p. 19).

Within the specific context of the U.S. Army, ethical leaders are those who reflect the Army values and the Army ethic, which have both developed over time. The Army ethic refers to "the set of enduring moral principles, values, beliefs, and laws that guide the Army profession and create the culture of trust essential to Army professionals in the conduct of missions, performance of duty, and all aspects of life" (Department of the Army, 2019, p. 6). The Army values "embody the practical application of the Army Ethic" (Department of the Army, 2019, p. 12) and compass specific core values. As of 2019, the Army Ethic includes seven values:

1. **Loyalty:** Bear true faith and allegiance to the Constitution of the United States, the Army, your unit and other Soldiers.
2. **Duty:** Fulfill your obligations.

3. **Respect:** Treat people as they should be treated.
4. **Selfless service:** Put the welfare of the nation, the Army, and your subordinates before your own.
5. **Honor:** Live up to the Army Values.
6. **Integrity:** Do what is right, legally and morally.
7. **Personal courage:** Face fear, danger, or adversity.

These seven Army values and the Army ethic that they embody serve as a foundation for many concepts within the Army leadership doctrine. For example, the Army Leader Requirements Model (see Department of the Army, 2019, p. 1:15-1:16) describes the Army values as a key component of Army leader character or "the moral and ethical equality of the leader" (see Department of the Army, 2019, p. 1:16).

The environments in which Army leaders operate are highly complex and dynamic. Modern, 21st century warfare is challenged by increased urbanization, a blurred distinction between peacetime and wartime, and an expanded battlefield that now includes space and cyberspace (Department of the Army, 2018). As a result of this new operational environment, Army leaders often work across domains (land, sea, air, space, and cyberspace), services, and nations, which may increase the ambiguity surrounding normatively ethical conduct. Army leaders themselves are a diverse group of individuals with their religious values and cultural backgrounds (Kamarck, 2019), which may influence their moral and ethical conduct. Thus, to identify and develop ethical leaders and to maximize the strengths of ethical leadership in the U.S. Army, an understanding of the cumulative academic research findings and the extent to which these findings apply within the modern, military context (i.e., dynamic, multi-national, culturally diverse) is needed.

The purpose of the current resource is to provide definitions of relevant constructs, highlight themes in research topics and methods, and to identify areas in need of future research. While this paper is not meant to provide an in-depth analysis of the ethical leadership literature, it does aim to cover all seminal empirical and theoretical in this area published up until April 2020. After an explanation of the methods used to review the literature on ethical leadership, a narrative synthesis is provided to address four main questions: (a) What is ethical leadership?; (b) How is ethical leadership measured?; (c) What are the antecedents of ethical leadership?; and (d) What are the outcomes of ethical leadership? Then, a discussion focuses on three key areas deserving of future research attention. Finally, seminal works are annotated in Appendix A.

Method

Given the extensive body of empirical literature on ethical leadership, we began our literature review by identifying narrative and quantitative reviews published before April 2020. First, online databases (Academic Search Complete, Business Search Complete, PsychINFO, PsychARTICLES, and DTIC) were searched for the keywords "ethical leadership" and "review" or "meta-analysis" (keywords must appear in abstract, but no publication date, format, or journal restrictions were used). This produced 5 relevant narrative reviews (e.g. Ko et al., 2018) and 4 meta-analyses (e.g., Peng & Kim, 2019) of the ethical leadership literature. We read these reviews carefully and identified 11 additional seminal works to include in our summary of the

ethical leadership literature. Papers were considered of central importance to the ethical leadership literature (i.e. "seminal") if they reported novel theoretical insights (e.g., Treviño et al.'s [2000] moral person-moral manager theory), methodological developments (e.g., Brown et al.'s [2005] definition and measure of ethical leadership), or integrative syntheses (e.g., Hoch et al.'s [2016] meta-analysis on the incremental validity of ethical, authentic, servant, and transformational leadership styles).[1]

Literature Review Synthesis

What Is Ethical Leadership?

Many foundational leadership theories suggested by academic scholars and adopted by practitioners recognize the importance of an ethical dimension of leadership. This sentiment is reflected across military scholarship (e.g., MacIntyre et al., 2013; O'Keefe et al., 2013; Pucic, 2014; Zheng et al., 2015), training (e.g., Erwin & Kirsch, 2018), and doctrine (Department of the Army, 2019). For example, part of the definition of "military expertise" is to apply landpower in a way that is "informed by the Army ethic and in compliance with legal and regulatory requirements… [which requires] ethical reasoning in decisions and actions at all levels of leadership" (APD 6-22, 2019, p. 1-4). Despite agreement on the importance of ethics in leadership, what is meant by "ethical leadership" depends on whether the research adopts a social psychology or a moral philosophy perspective.

Those who study ethical leadership through a social psychological lens use Brown et al.'s (2005) definition of ethical leadership – "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (p. 120) – to promote an empirical, Western-based approach to business ethics. In contrast, those who adopt more of a moral philosophical lens tend to define ethical leadership by identifying specific ethical principles that leaders can apply. There have been a few attempts to integrate different perspectives (e.g., Eisenbeiss, 2012), but Brown et al.'s (2005) framework remains the most widely adopted approach to defining and measuring ethical leadership in the literature.

The Dominant Approach: Moral Person and Moral Manager

The most dominant approach to defining ethical leadership as a psychological construct comes from the management scholars Michael E. Brown, Linda K. Treviño, and their colleagues. The now heavily cited definition from their 2005 paper (Brown et al., 2005) builds on earlier qualitative work (e.g., Treviño et al., 2000; 2003) where the concept of "moral person + moral manager = a reputation for ethical leadership" was born out of interviews with senior executive and corporate ethics officers. From these interviews, Treviño et al. (2000) learned that given the nature of the role, it is difficult but not impossible for senior leaders to have an ethical neutral reputation (i.e., neither clearly ethical nor clearly unethical). However, if organizational members know anything about a given leaders ethics, then the extent to which that leader seems to be a

[1] We did not set a specific cut-off or minimum citation count for seminal papers; however, according to Google Scholar on 30 June 2020, the 21 seminal works reviewed were cited an average of 667.10 (*SD* = 1147.98) times, including 5 papers published in the past year. See Table 1 and Appendix A for a list of seminal papers.

moral person and a moral manager determines where they fall on a spectrum from ethical to unethical.

In their subsequent paper, Treviño et al. (2003) outlined five key aspects of ethical leadership that emerged as common themes from their content analysis of interviews with both senior leaders and corporate ethics officers. First, ethical leaders are seen as those with a people-orientation: "they care about people, respect people, develop their people, and treat people right" (Treviño et al., 2003, p. 14). Second, ethical leaders "are role models of ethical conduct who lead by example and who walk the ethical talk" (Treviño et al., 2003, p. 14), and thus their ethical actions and traits are visible to others. Third, ethical leadership uphold ethical standards and accountability by demonstrating "standards and expectations regarding appropriate and inappropriate conduct" and using "rewards and punishments to hold people accountable to standards – creating a system that reinforces ethical behavior, and punishes ethical violations" (Treviño et al., 2003, p. 18). Fourth, ethical leaders have a broad ethical awareness, which means they are concerned "about serving the greater good" and "about the interests of multiple stakeholders, including the community and society" (Treviño et al., 2003, p. 19). Finally, ethical leaders use ethical decision-making processes that rely on fair criteria and principles such as the golden rule (i.e., treat others as you want to be treated) and the flashlight/newspaper test (i.e., would you be comfortable with your action being disclosed to the public?).

In 2005, Brown et al. proposed a social learning or social cognitive theory (Bandura, 1977) of ethical leadership, a formal definition of the construct, and a ten-item measure called the Ethical Leadership Scale (ELS). They defined ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al., 2005, p. 120). Despite not defining specific behaviors or traits that characterize a moral person or manager, Brown et al.'s (2005) definition is meant to maintain the moral person-moral manager theory developed in their earlier work (Treviño et al., 2000; 2003).

Michael E. Brown, Linda K. Treviño, and their colleagues' concept of ethical leadership made two important claims. First, they advanced Barnard's (1968) idea that ethical leadership is a multi-dimensional construct with two factors: moral person and moral management. Specifically, Treviño et al. (2000, 2003) found that in order to develop a reputation as a moral person, leaders must have certain traits (integrity, honest, and trustworthiness), perform certain behaviors (i.e., they tend to do the right thing, act concerned for people, are open and transparent), and make ethical decisions (that hold to values, are objective and fair, consider the wellness of society as a whole, and follow ethical decision rules). However, Treviño et al.'s (2000, 2003) findings also suggest that being seen as a moral person who also happens to be a leader is not enough to develop a reputation for ethical leadership. Instead, leaders must adopt the three core aspects of moral management: (a) role modeling ethical behaviors through visible action, (b) using rewards and discipline to enforce ethical rules, and (c) communicating about ethics and values.

Second, they assume that ethical leadership and unethical leadership exists at opposite ends of the same spectrum. However, the extent to which the refraining from unethical

leadership is indicative of performing ethical leadership or enacting ethical leadership implies refraining from unethical leadership remains an open question. Research over the past two decades since Treviño et al.'s (2000) seminal study has not fully addressed this issue, yet unethical leadership has split into its own research stream (see Tepper [2000] and Krasikova et al. [2013] for reviews).

Various commentaries have been published that analyze the strengths and weaknesses of Brown et al.'s (2005) definition (e.g., Frish & Huppenbauer, 2014; Stouten et al., 2012). Many contributors to this discussion cite Brown et al.'s (2005) definition as the best option available in published literature but then explicitly state why they do not fully accept it. Some claim that they only agree with the 'normatively appropriate behavior' aspect of Brown and colleagues' definition (e.g., Ren & Chadee, 2017). Others argue that the normative component is not comprehensive enough to universally describe ethical leader behavior across all types of organizations around the world (e.g., Eisenbeiss, 2012; Resick et al., 2006).

There have been a few attempts at expanding Brown et al.'s (2005) definition of ethical leadership. For instance, Kapetin (2017) proposed that Treviño et al.'s (2000) original moral person-moral manager theory which underlies Brown et al.'s (2005) definition should be expanded to include a 'moral entrepreneur' dimension. They argue that "an ethical leader is not only… [someone] who demonstrates what is normatively appropriate behavior and follows the current ethical norms. An ethical leader is also a moral entrepreneur who creates new ethical norms" (p. 2). This theory highlights differences between those who study ethical leadership from a management versus a business ethics perspective. As a business ethics scholar, Kapetin (2017) expands Brown et al.'s (2005) management focused model to conceptualize ethical leaders, which may or may not be managers. Managers work within the bounds of their roles, which often include decision-making power but not necessarily the power to decide what is normatively appropriate in their organizations. In contrast, leadership can exist outside of these formal roles and thus, leaders may have more autonomy to be moral entrepreneurs. Future research on ethical leadership would benefit from a clearer distinction between moral management and moral leadership. However, moving beyond Brown et al.'s (2005) definition may also require more than just expanding on the model. Over a decade ago, Brown and Treviño (2006) noted:

> "much has been written about ethics and leadership from a normative or philosophical perspective, suggesting what leaders should do. But, a more descriptive and predictive social scientific approach to ethics and leadership has remained underdeveloped and fragmented, leaving scholars and practitioners with few answers to even the most fundamental questions, such as 'what is ethical leadership?'" (p. 595).

In the following years, many alternative approaches have proposed new theories and definitions of ethical leadership. Although none of these alternatives have been widely adopted, they may help pave a new path for future research.

Alternative Approaches

Ethical leadership is unique from other leadership constructs in that it lies at the intersection of the organizational sciences and the study of moral philosophy, two fields historically kept separate. The study of ethical leadership from an organizational science perspective is an attempt to adapt earlier philosophical theories for use in social and behavioral research. To study ethical leadership as a psychological construct, social scientists (e.g., management scholars, organizational psychologists) have attempted to define specific behavioral and social processes performed by ethical leaders. While this approach allows scholars to measure specific leaders' ethical leadership, the need for a "real-world" definition of what is ethical is often in contrast to the ambiguity of philosophical theories. Philosophical definitions of ethical leadership can be traced back to Al Gini's (1998) work on the role of morality in leadership, in which he defined 'ethical leadership' as a style enacted by "leaders who use their social power in their decisions, their own actions, and their influence on others in such a way that they act in the best interest of followers and not enact harm upon them by respecting the rights of all parties" (Stouten et al., 2012, p. 1). In contrast to Brown et al.'s (2005) dominant approach, philosophers like Gini argue that a leader's motivations not behaviors will determine whether they embody ethical leadership (Ciulla, 2004). Although the work of Brown and colleagues remains the dominant approach to defining ethical leadership in the literature, various alternative definitions and theories of ethical leadership have been proposed in recent years. Many of these theories draw explicitly on moral philosophical approaches to propose alternative definitions of "ethical" in the context of leadership. In addition, alternative approaches have made attempts to integrate complementary perspectives into more complex, multilevel theories of ethical leadership.

The Role of Moral Philosophy. Often the purpose of more recent philosophy-centric definitions of ethical leadership is to further refine the meaning of "ethical" in a leadership context. For example, Riggio et al. (2010) focused on the ''cardinal virtues'' of prudence, courage, temperance, and justice to describe the motivations behind leaders' ethical behavior. Similarly, Silke Astrid Eisenbeiss and colleagues (see Eisenbeiss, 2012; Eisenbeiss & Giessner, 2012) argue that a comprehensive understanding of ethical leadership requires a universal definition of what is ethically appropriate behavior in order to prevent misconduct due to mismatches between conflicting norms. This argument is in contrast to the dominant idea that ethical leaders define what is normatively appropriate (as implied by Brown et al., [2005]); Eisenbeiss (2012) posits that ethical leadership requires an orientation towards four central values: humanity, justice, responsibility and sustainability, and moderation. Eisenbeiss and Giessner (2012) then apply this theory to their multilevel framework of the antecedents of ethical leadership, arguing that ethical leadership is more likely in organizations, industries, and societies that value humanity, justice, responsibility, and transparency. Eisenbeiss and colleagues cite the concept of human rights as their source for these specific values.

On one hand, philosophical theories of morality are useful for defining specific behavioral norms for ethical leadership. However, it is important to note that all theories and definitions of ethical leadership make assumptions that stem from moral philosophical

perspectives regardless of how explicit or aware authors are of those assumptions. Thus, answering Brown and Treviño's (2006) question of 'what is ethical leadership?' may require working backwards to identify the moral philosophies which underlie established theories of ethical leadership. For example, Lemoine et al. (2019) used moral philosophy to integrate the ethical leadership construct with two similar leadership styles, authentic and servant, and to propose a moral leadership framework. Specifically, match ethical, authentic, and servant leadership with the three most dominant overarching theories in moral philosophy – virtue ethics, consequentialism, and deontology – to distinguish points of overlap and uniqueness. Authentic leadership, a style used by leaders who lead through behaviors that align with their "true self" (Avolio & Gardner, 2005) and are highly self-aware (Shamir & Eilam, 2005), is matched with virtue ethics. Virtue ethics theories argue that specific virtues (e.g., honesty, authenticity) are good qualities that are necessary to be a moral person. Those who follow a traditional, Aristotelian view of virtue ethics posit that virtues, whatever they may be, are universally good and should be fostered by all people at all times. However, others have applied a relativistic perspective to virtue ethics. For example, the philosopher Friedrich Nietzsche argued that different virtues are needed for different roles in society or different social contexts (Rachels, 2012). Scholars who study authentic leadership tend to take the former approach, as they assume that in order to embody the authentic style, leaders must value authenticity, demonstrate self-awareness, and actively seek feedback for personal growth regardless of context-specific norms. In contrast, servant leadership, which refers to those who lead by putting others needs before themselves (Greenleaf, 1977) by working to develop others, foster growth in their followers, and serve the needs of all stakeholders (Ehrhart, 2004), is matched with consequentialism. Consequentialism posits that actions are ethical if their consequences are ethical. For example, utilitarianism is a consequentialist theory because it argues that the morality of actions is determined by their utility, which refers to the extent to which they produce the most happiness and the least unhappiness in the world. Similarly, servant leadership theory assumes that leading ethically depends on the outcomes of a leader's behavior (e.g., follower development and wellbeing) not the behaviors themselves involves creating valued outcomes for others. Finally, Lemoine et al. (2019) argue that ethical leadership embodies a deontological approach to morality. Deontology argues there are absolute moral rules that determine whether or not an action is right or wrong. In contrast to the consequentialist idea that morality is determined by the products of actions, deontological ethics theories argue that morality is determined by the actions themselves. For example, the influential German philosopher Immanuel Kant contended that the act of lying is absolutely wrong no matter what the context. Lemoine et al. (2019) argue that ethical leadership is most alignment with a deontological philosophy because of its focus on norms and standards.

Integrative Theories. The second purpose of alternative approaches to defining ethical leadership is to integrate complementary perspectives into more complex, multilevel theories of ethical leadership. Theoretically, all ethical organizational behavior is determined by multiple influences related to person characteristics and situational or contextual factors. Thus, most definitions and theories of ethical leadership consider the construct to be multilevel. This includes Brown et al.'s (2005) dominant approach, which argues that part of ethical leadership is being a moral manager who role models ethical behavior in a way that facilitates similarly ethical behavior in followers. This "trickle-down effect" from leaders to their followers has also

been empirically supported (e.g., Mayer et al., 2009); however, it has not been fully integrated into Brown et al.'s (2005) theoretical definition of ethical leadership.

The multilevel nature of ethical leadership is not understood through one dominant paradigm. Instead, various alternative theories have considered the multilevel complexity of ethics in organizations but have addressed this issue differently. For example, Eisenbeiss and Giessner (2012) propose an interdisciplinary integrative conceptual framework of ethical leadership that uses Brown et al.'s (2005) definition but explicitly considers the role of context in shaping what is ethical. The framework suggests that there are three kinds of contextual characteristics, societal, industry, and intra-organizational, that influence the development and maintenance of ethical leadership. In another alternative perspective, Solinger et al. (2020) develop a multi-level theory of moral leadership that merges micro- and macro-level concepts of leadership and define ethical leadership as "a situation where individuals take a moral stance on an issue, convince others to do the same and together spur change in a moral system" (p. 1). Research on the intersection of ethics and leadership has been spear headed by micro-level scholars interested in organizational behavior, but this issue has also been considered in macro-level organizational and institutional research (e.g., values work, corporate social responsibility research). Solinger et al. (2020) note the lack of integration across micro and macro research as a challenge that future research must tackle.

Issues in Defining Ethical Leadership

Research on morally oriented leadership styles has been highly criticized for its excessive positivity (Alvessona & Einola, 2019; Collinson, 2012), ideological nature (Eagly, 2018), and questionable methodological rigor (Antonakis, 2017; Banks et al., 2018). Of particular concern to those who question the trustworthiness of empirical findings from this literature is the issue of construct over-proliferation and redundancy (Brown & Mitchell, 2010; Den Hartog, 2015). In addition, scholars have raised a number of qualms about the ethical leadership construct itself. Alternative approaches that focus on specific philosophical theories could reduce confusion in the literature. However, conceptualizing ethical leadership in ideological terms may be insufficient for the behavioral and social study of the construct. The following sections provide brief discussions of four issues that must be addressed in order to develop a more rigorous definition of ethical leadership: (a) vague definition, (b) ethical vs. unethical leadership, (c) construct redundancy, and (d) tautological arguments.

Vague Definition. Brown et al.'s (2005) approach to studying ethical leadership has been interpreted in different ways throughout the literature (Ko et al., 2018). Specifically, variation exists in the way Brown et al.'s (2005) definition of ethical leadership has been interpreted and in how their Ethical Leadership Scale (ELS) has been used to measure the construct (see Table 1 on page 40). For example, Brown et al.'s (2005) definition explicitly assumes that ethical leadership depends on the extent to which a leader's actions are normatively appropriate. However, some (e.g., Stouten et al., 2012) have adapted Brown et al.'s (2005) ethical leadership construct to study ethical leadership as determined by specific universal moral virtues. Stouten et al. (2012) suggest that "implicitly enclosed in [Brown et al.'s (2005)] definition is leader's intent to avoid harm onto followers and act in the best interest of others" (Stouten et al., 2012, p. 2). Although showing concern for followers is a core aspect of ethical leadership as conceptualized

by Brown et al. (2005), serving others' needs first is more in line with the concept of servant leadership (see Table 2 on page 42). De Roeck and Farooq (2018) agree with Stouten et al. (2012) in that ethical leadership results from good intentions but propose another addition to Brown et al.'s (2005) definition, arguing that a belief in corporate social responsibility is what motivates a leader to be ethical. Brown et al.'s (2005) definition does not state what specific ethical standards or moral values a leader must uphold to embody ethical leadership. Instead, Brown et al.'s (2005) dominant approach assumes that ethicality is determined by the social norms within a leader's unique context. Alternative definitions of ethical leadership such as Stouten et al. (2012) and De Roeck and Farooq (2018) deserve further theoretical and empirical exploration; however, this research must prioritize clarity in in both definition and measurement.

In addition to vagueness surrounding whether or not Brown et al.'s definition allows for ethical leaders to be those who follow context specific norms and/or universal moral foundations, the role of a leader's intentions versus behaviors remains unclear. Theoretically, subordinates would see leaders who engage in ethical behavior but do not have ethical intentions as hypocrites (Treviño et al., 2000), but leaders may not always show their true intentions. Depending on one's moral philosophical perspective, the motivations and intentions behind leader behaviors may or may not determine their ethicality. For example, virtue ethics theorists might stress the importance of a leaders having honest intentions whereas deontologists would rather focus on the leaders' actions themselves and consequentialists would prefer to examine the outcomes of a leaders' behavior. If the "ethical" aspect of ethical leadership is defined as "normatively appropriate" as Brown et al. (2005) suggest, then additional information would be needed from the population of interest to determine the importance of leader intentions on a study by study basis. However, to accommodate the study of ethical leadership in populations where leader intentions do matter for fostering a reputation for ethical leadership, more work on the measurement of ethical leadership would be needed. Brown et al.'s (2005) ELS measure is intended to capture follower perspectives of their leader's ethical leadership, but observers may not be able to accurately rate a leaders' intentions. Thus, if leader intentions do matter, then measures need to include items to capture such intentions and ratings of ethical leadership may need to come from multiple sources including the leader themselves.

Another example of how researchers have interpreted Brown et al.'s (2005) definition differently is the lack of clarity about what level of leadership or management the construct of ethical leadership can or should be applied to. Brown et al. (2005) originally developed the construct as a reputation held by executive and senior level leaders. Subsequent work has applied their definition and measure to lower level managers whose roles and relationships are likely very different than those of executive leaders (Ko et al., 2018). Executive leaders who gain a "reputation for" ethical leadership even though they rarely interact with most organizational members may do so through very different means than a lower level manager who is more likely to interact directly with employees. The extent to which ethical leadership can be defined or measured in a similar way for leaders across organizational remains an important question that warrants further investigation.

Ethical vs. Unethical Leadership. The relationships between ethical leadership and unethical leadership is unclear and has been underexplored. There is a growing body of literature on leadership which centers on identifying the behaviors that define abusive or toxic

leaders (Harms et al., 2011; Liu et al., 2012; Tepper, 2007). For example, constructs such as abusive supervision, destructive leader behavior, petty tyranny, supervisor undermining, and toxic leadership have all received a great deal of attention in the literature (Ashforth, 1997; Duffy et al., 2002; Einarsen et al., 2007; Schmidt, 2008; Tepper, 2000). For the most part, this research on unethical leadership has been kept separate from the ethical leadership literature. Yet, many ethical leadership research assumes that ethical and unethical leadership are opposites ends of the same spectrum (e.g., Brown & Mitchell's [2010] review address both ethical and unethical leadership). There is little research to support or refute this assumption. For example, it is unclear whether a high level of ethical leadership implies a low level of unethical leadership. Moreover, more research is needed to determine if the absence of unethical leadership makes one an ethical leader. Camps et al. (2012) is one of the few studies that examines both ethical and unethical aspects of leaders simultaneously. Specifically, Camps et al. (2012) examined how employees respond to leaders who act ethically but at times also self-interestedly and found that if employees perceive their own outcomes as fair (i.e., distributive justice), then they perceived less harm in the self-interested behavior of their leader. Going forward, additional empirical and theoretical exploration is needed to clearly distinguish or integrate ethical and unethical leadership.

Construct Redundancy. New leadership theories possessing a moral orientation have emerged as research topics in recent years (see Table 2 on page 42). For example, authentic leadership (Avolio & Gardner, 2005), benevolent leadership (Karakas & Sarigollu, 2012), ethical leadership (Brown & Treviño, 2006), inclusive leadership (see Randel et al., 2018), primal leadership (Goleman et al, 2013), respectful leadership (Van Gils et al., 2018), responsible leadership (Pless & Maak, 2011), and servant leadership (Greenleaf, 1977) have all been treated as unique constructs in the literature. The sheer number of these ethical leadership theories is overwhelming and creates confusion in the literature. In order to ensure both scientific progress and the practical usefulness of this research, additional theoretical development is needed to clarify the ethical leadership construct space.

Tautological Arguments. The way ethical leadership is defined in the literature is often tautological. This issue is common across much of the positive, prosocial psychological literature. Definitions of positive, prosocial leadership constructs often mistakenly rely on tautological or circular arguments (i.e., begin by assuming the very thing that is meant to be proven by the argument itself) in that they conflate behavioral aspects of the leadership with theoretical outcomes of those behaviors. For example, Solinger et al. (2020) posit that ethical leadership is defined by its outcomes such that not only do ethical leaders convince others to take moral stances on issues but also that by taking a moral stance, leaders and followers "together spur change in a moral system" (p. 1). Defining ethical leadership as both a behavioral process and an outcome creates confusion in the literature as studies attempt to identify the antecedents and outcomes of ethical leadership. Specifically, the extent to which current measures of ethical leadership capture something distinct from those positive outcomes is still an open question (Lemoine et al., 2019). This means that there is still a great amount of work to be done on the predictive validity of the ethical leadership construct, and thus, conclusions that "even though the ethical leadership field is relatively young, it is quite clear that ethical leadership provides many positive aspects for followers" (Stouten et al., 2012, p. 2) may be premature.

How Is Ethical Leadership Measured?

Most empirical research on ethical leadership uses Brown et al.'s (2005) Ethical Leadership Scale (ELS; Bedi et al., 2016; Ng & Felman, 2015). The original 48 items were developed and revised in attempts to capture the full domain of ethical leadership as it was theorized to exist within formal and informal leaders at all organizational levels. A pilot test consisting of MBA students whittled the number of items down from 48 to 21. Additional testing further reduced the total down to 10 items. Evidence for the psychometric quality of these 10 final items (see Appendix B) was obtained from a sample of employees from a large, multi-location, financial services firm in the US. Factor analyses led Brown et al. (2005) to conclude that the ELS provides an internal consistent (alpha = .92) measure of ethical leadership as a single dimensional construct.

Studies tend to administer the ELS to subordinates whom are asked to report their perceptions of a specific leader. These individual level scores are typically used to predict subordinate outcomes (e.g., increased organizational citizenship behaviors: Peng & Kim, 2019). However, some studies collect multiple ratings per leader and then aggregate individual subordinate perceptions to a group average (e.g., Mayer et al., 2012). Surveying leaders themselves to measure ethical leadership is rare given the prevalence of self-serving biases such as social desirability, but self-reports may provide important information that is otherwise unavailable (e.g., leader behavioral intentions: Den Hartog, 2015). Traditionally, ethical leadership has been measured in single time point surveys, which relies on the assumption that ethical leadership is a relatively stable style that leaders consistently display over time. However, more recently, authors have adopted daily diary methods to examine how a leader's level of ethical leadership ebbs and flows across the workday or week (e.g., Bormann, 2017). Such a dynamic perspective will require future research to make methodological advancements in how ethical leadership is measured.

The popularity of Brown et al.'s (2005) measure has allowed for some quantitative reviews (e.g., Bedi et al., 2016; Ng & Feldman, 2015). However, the measure has yet to receive adequate psychometric assessment. Authors who believe the ELS is insufficient have cited a number of issues. For example, given that "ethics" are themselves a complex and multidimensional concept (Arslan & Chapman, 2001), some argue that it may be overly simplistic to attempt to measure ethical behavior in a single dimension. Others have noted that the ELS items are too abstract and instead should reflect more concrete and visible ethical behavior (Frisch & Huppenbauer, 2014; Kalshoven et al., 2011). Critiques such as these have inspired more recent adaptations and extensions of the ELS, many of which continue to rely on Brown et al.'s (2005) definition of the construct and some who even recycle items from the ELS.

For example, Yukl (2013) proposed an expanded version of the ELS called the Ethical Leadership Questionnaire (ELQ). Similar to Brown et al. (2005), Yukl (2013) defines ethical leadership as some combination of "(a) honesty and integrity (including consistency of actions with espoused values), (b) behavior intended to communicate or enforce ethical standards, (c) fairness in decisions and the distribution of rewards (no favoritism or use of rewards to motivate improper behavior), and (d) behavior that shows kindness, compassion, and concern for the needs and feelings of others (rather than attempts to manipulate, abuse, and exploit others for

personal gain)" (pp. 40-41). The ELQ is a 15-item measure meant to capture these aspects of supervisors' ethical leadership – honesty, integrity, fairness, altruism, consistency of behaviors with espoused values, communication of ethical values, and providing ethical guidance – as rated by subordinates. Some of the items were inspired by and/or adapted from the ELS (Brown et al., 2005). Yukl (2013) also draws on the Perceived Leader Integrity Scale (PLIS; Craig & Gustafson, 1998), the Morality and Fairness Scale (De Hoogh & Den Hartog, 2008), and results from interview studies to develop items.

Yukl (2013) observed high internal reliability across the ELQ 15 items (Cronbach's alpha = .96) in their original paper, and then again in a subsequent study that utilized the ELQ scale (Hassan et al., 2014: Cronbach's alpha = .96). However, no other evidence of reliability has been reported in the literature. Exploratory factor analysis (using principle components and oblique rotation) suggested the ELQ scale items fell onto a single factor and were mostly unrelated to other similar constructs (i.e., relational behaviors, change behaviors, task behaviors). There was some overlap between ELQ items and relational behavior items, but Yukl (2013) concluded this overlap was of an insignificant amount. Additional discriminant validity evidence was obtained via a confirmatory factor analysis. In addition, evidence of criterion-related validity was obtained by examining whether ELQ items predicted leader-member-exchange quality above and beyond other effective leader behaviors (i.e., task-, relations-, and change-oriented behaviors). Hierarchical regression results suggested that ELQ did in fact account for a significant amount of variance in leader-member-exchange quality even when variance explained by these other behaviors was accounted for.

Other alternative measures to Brown et al.'s (2005) ELS include scales intended for use in specific countries (e.g., Kalshoven et al.'s [2011] Ethical Leadership at Work Questionnaire was developed in the Netherlands; Zhu et al.'s [2019] Ethical Leadership Measure was developed in China) and measures that go beyond the dominant definition of ethical leadership to include specific values and philosophies that leaders must hold to be considered ethical leaders (e.g., Kalshoven et al., 2011).

Antecedents and Outcomes of Ethical Leadership

An integrated model of the antecedents and outcomes of ethical leadership was developed and presented in Figure 1 (see page 46). The model builds on previous theoretical models and framework (e.g., Brown & Treviño, 2006; Den Hartog, 2015; Eisenbeiss, 2012; Esenbeiss & Giessner, 2012; Ko et al, 2018) in order to clarify key variables and organize them by levels of analysis. Previous empirical research has mostly focused on the outcomes of ethical leadership, drawing on social learning theory to explain how ethical leaders inspire favorable attitudes and behaviors in their followers (Den Hartog, 2015). However, more recent studies have begun to identify what leader characteristics predict the development of a reputation for ethical leadership in a leader, the organizational and situational conditions that aid leaders in exhibiting ethical leadership, and the boundary conditions that may restrict the predictive utility of ethical leadership even when all other conditions support it.

What Predicts Ethical Leadership?

The body of knowledge about how organizations can select and develop ethical leaders is surprisingly small relative to the extent of our understanding about the outcomes of ethical leadership (i.e., all four meta-analyses reviewed focus on outcomes and not on antecedents). There have been a variety of correlational studies that have identified variables that differentiate leaders and organizational environments where ethical leadership is more or less likely. However, in order to understand the causes of ethical leadership, additional longitudinal research is needed. In the meantime, organizations seeking to increase the presence of ethical leaders among their ranks might look to: (a) empirical research on correlates of ethical leadership; and/or (b) research on training interventions meant to teach individuals how to develop ethical decision-making skills.

Empirical Research on Antecedents. Theoretical models of ethical leadership (e.g., Eisenbeiss & Giessner, 2012; Seppala et al., 2012) have distinguished between three levels of antecedents: environmental factors, organizational characteristics, and leader attributes. At the highest level of abstraction, models attempt to account for the influence of general environmental factors, such as those that characterize a society or industry as a whole. Aspects of the environment in which a leader leads are thought to interact with leader characteristics, organizational policies and procedures, and situational factors to influence ethical leadership. For example, Eisenbeiss and Giessner (2012) argue that at the societal level, national cultural values for responsibility, justice, humanity, and transparency influence the development and maintenance of ethical leadership, making ethical leadership more or less likely depending on the extent to which a society has implemented the spirit of human rights. Similarly, Eisenbeiss and Giessner (2012) posit that industry characteristics such as the ethical interests of stakeholders and complexity of the business environment can act as barriers to leaders developing and maintaining their ethical leadership style.

At the organizational level, characteristics such as the strength of ethical climate or the ethicality of executive leaders have been considered as antecedents to ethical leadership at lower levels of the organization. There are many formal policies and informal processes that an organization can implement in order to increase the chances of ethical leadership among their ranks. In general, fostering a climate for ethical behavior and ethical leadership is helpful for encouraging ethical leadership (Bedi et al., 2016; Hoch et al., 2016) and for aiding ethical leadership in leading to positive outcomes (Peng & Kim, 2019); however, organizations with both ethical organizational climate and an internal audit function to enforce ethical rules may be better able to foster ethical leadership (Arel et al., 2012; Brown & Treviño, 2006).

Finally, characteristics of leaders themselves (e.g., traits, values, attitudes) are expected to predict ethical leadership. In order to develop a reputation for ethical leadership, leaders must demonstrate that they are truly concerned about ethics and their behavior is guided by a strong set of morals. Thus, individual attributes related to a leader's sense of morality and ability to act ethically are likely to be predictive of ethical leadership. For example, indicators of the extent to which leaders are concerned about morality (e.g., moral reasoning, stage of cognitive moral development, ethical sensitivity, moral identity) and feel able to act in accordance with their morals (e.g., moral efficacy, locus of control) are positively predictive of ethical leadership. In addition, some personality traits distinguish between leaders who are more or less likely to adopt an ethical leadership style. For example, Brown and Treviño (2006) proposed that those who are

more agreeable, more conscientious, less neurotic, and lower in Machiavellianism are more likely to be seen as ethical leaders.

Training Ethical-Decision Making. Beyond identifying characteristics of leaders and organizations that antecedent ethical leadership, the literature on ethics education may be useful for understanding what aids the development and maintenance of ethical leadership. Training leaders to be experts in ethical decision-making is a core principle of the U.S. Army leadership doctrine. Currently, the Center for the Army Profession and Leadership (CAPL) is charged with ethical leadership training via the Army Ethic Development Course (AEDC). In support of these efforts, military scholars have explored the topics of ethical decision-making and ethical leadership in military contexts (see Thompson & Hall [2011] for a review). In addition to this research stream, a variety of developmental and assessment tools have been proposed in the military literature. For example, the Army Leadership Ethical Reasoning Test (ALERT) was developed by Lieutenant Colonel Michael Turner, U.S. Army, as a measure of Army leader moral development. The instrument uses six hypothetical military-related ethical dilemmas that can be used as an educational tool and/or assessment (Dini, 2006; Turner, 2008).

What are the Consequences of Ethical Leadership?

Unfortunately, ethical misconduct persists in today's organizations (Burris et al., 2006; Tepper, 2000). One of the main goals of the ethical leadership literature is to explain how organizations can select and develop ethical leaders in order to prevent and address these practical issues. Leaders who display ethical leadership should, theoretically, display low levels of unethical behavior; however, ethical leaders are also expected to prevent follower ethical misconduct. Meta-analytic studies have shown support for this notion (e.g., Bedi et al., 2016). In creating a fair and trustful environment and developing high quality relationships with subordinates, ethical leaders stimulate ethical and prosocial employee behaviors such as increased organizational citizenship behaviors and decreased counterproductive behaviors (Bedi et al., 2016; Hoch et al., 2016; Ng & Feldman, 2015; Peng & Kim, 2019). This "trickle-down effect" of ethical behavior from leaders to their followers has also been shown from more senior leaders to middle managers (e.g., Mayer et al., 2009), which suggests that the positive effects of ethical leadership may not depend on specific job roles but can have widespread effects throughout the organization.

Beyond spreading ethical behavior and preventing unethical behavior, ethical leadership has also been shown to improve a variety of performance outcomes. Specifically, ethical leadership is related to (a) favorable follower behaviors such as increased effort, dedication, and task performance (Bedi et al., 2016; Hoch et al., 2016; Ng & Feldman, 2015; Peng & Kim, 2019); (b) improved follower attitudes, including higher job satisfaction, increased organizational commitment, and reduced turnover intentions (Bedi et al., 2016; Hoch et al., 2016; Ng & Feldman, 2015); and (c) positive follower outcomes such as higher psychological wellbeing and reduced work-related stress (Bedi et al., 2016).

Mediating Mechanisms. Despite the wide range of outcomes examined, studies tend to use the same few theories to explain ethical leadership effects on follower outcomes. In a recent meta-analysis, Peng and Kim (2019) found that most studies relied on social learning theory

and/or social exchange theory, with some also drawing on social identity theory and other theories. However, a number of mediating mechanisms have been explored in empirical studies of the consequences of ethical leadership. Given that follower outcomes have received the most attention in prior ethical leadership studies, the mediators that have been studied are typically indicators of the relationship between leaders and followers. For example, studies have examined the extent to which ethical leaders encourage favorable follower outcomes because their followers are more trusting of them. This research allowed Ng and Feldman (2015) to shown in their meta-analysis that trust in leader mediates the positive influence of ethical leadership on task performance and organizational citizenship behaviors. In another meta-analysis, Peng and Kim (2019) showed the relationship between ethical leadership and task performance, organizational citizenship behavior, and counterproductive workplace behavior is mediated by leader-member exchange, ethical culture, and organizational identification, such that ethical leadership leads to favorable outcomes. The authors noted that positive outcomes resulted from the tendency for ethical leaders to have higher quality leader-follower exchange relationships, stronger ethical cultures in their workgroups, and inspire higher organizational identification in their followers.

Future Research Recommendations

From a review of seminal empirical studies, narrative reviews, and meta-analyses, three key areas for future research were identified. First, work is needed in order to clarify the meaning and measurement of ethical leadership as a distinct construct and to further test issues of redundancy with similar constructs. Second, future empirical research should examine and identify new research approaches that addresses participant biases in ethical leadership research given it is an inherently personal and positivistic construct. Third, a focus should be given to better understanding of cultural assumptions and dependencies that drives ethical meaning and behavior.

Construct Clarification and Redundancy

Ethical leadership is one of many theories of morally oriented leadership styles. This literature suffers from construct over-proliferation and redundancy (Brown & Mitchell, 2010; Den Hartog, 2015). Not only do many general leadership theories incorporate morality (e.g., Day's (2000) leadership development theory), but various specifically morally oriented leadership styles have received research attention. In order to ensure both scientific progress and the practical usefulness of this research area, additional theoretical development is needed to clarify what is meant by ethical leadership and for what contexts ethical leadership is applicable as opposed to similar constructs.

For the Army specifically, research efforts should consider the role of organizational context in how leader ethical behavior should be defined and measured. For example, servant leadership, rather than ethical leadership at it is commonly defined in the literature, may be more suited to defining ethicality as it is displayed by U.S. Army leaders (see Vickery, 2005). Alternatively, some combination of leadership styles (or their components) that have been treated as distinct in the academic literature may, in practice, make be more productive for U.S. Army leaders.

The Biases of Positivistic and Ideological Scholarship

For the past few decades, many leadership scholars have been focused on positive forms of leadership, following larger trends in the organizational sciences towards positivistic scholarship (Hannah et al., 2014). This path has led to a “new genre” of leadership theories (Bryman, 1992) including Brown et al.’s (2005) ethical leadership and others such as Avolio’s (2004) full range model and Mumford’s (2006) charismatic-ideological-pragmatic model. While a positive or ideological approach may be especially appropriate for addressing the ethics issues that organizations continue to face, critics have noted that research on ethical leadership styles can be excessively positive and ideological (Alvessona & Einola, 2019; Collinson, 2012). For example, Collinson (2012) refers to the excessively positivity of both leaders in practice and researchers in the literature as “Prozac leadership,” a comparison with the widespread use of the drug used to treat depression. Biases regarding the study of ethical leadership arise when both scientists and practitioners solely focus on the positive side of leadership without also working to understand the less attractive aspects of effective leaders (e.g., disciplinary behaviors) and to prevent unethical or negative leader behaviors (Collinson, 2012). Thus, future ethical leadership studies must consider the role of researchers own assumptions and intentions in the research questions pursued.

Specifically, future research should consider the role of ideologies in the questions asked, the methods used to test them, and the findings that come from them. Taking an excessively positive and/or ideological approach can lead scholars to be reluctant to consider alternative voices. Ethical leadership research also tends to promote ideological prescriptions for leaders than may be impossible to implement in practice. While “ideologies may be inspirational for research and make it catchier on the surface” (Alvessona & Einola, 2019, p. 1), they can also “become a stultifying straitjacket in relation to research …and make one's research a prisoner of that ideology” (Eagly, 2018, p. 882). These biases may also risk research becoming detached from the needs of organizations which have their own goals and ideologies that may not align with researchers and of leaders who are dealing with functional demands of task accomplishment in complex environments. The definition of ethical leadership as involving “normatively appropriate conduct” (Brown et al., 2005, p. 120) makes the assumption that social norms dictate the definition of ethical and that the definition can change as social norms change. These two claims will likely not align with every organization’s or individual’s definition of ethical behavior, which presents a gap between the transition of theory to practice.

Addressing the issues of positivistic and ideological biases in the ethical leadership literature may require integrating ethical leadership research within other areas of organizational science. For example, if ethical leadership is simply effective leadership in an ethical context, then it may be useful to incorporate ethical behavior into models of leader performance (see Russel et al., 2017). It may also require multidisciplinary and interdisciplinary scholarship. Just as the norms and assumptions of authors trained in one field (e.g., management) may not be the same as those trained in another field (e.g., industrial-organizational psychology), authors’ individual values, preferences, and experiences influence the questions they ask and the evidence they seek to support their claims. Beyond these efforts, simply recognizing the role of

researchers' philosophical assumptions has the potential to strengthen the relevance and impact of ethical leadership research.

Western Bias and The Role of Culture

Ethical leadership has been studied by scholars across the globe; however, the dominant approach to defining and measuring the construct originated from American researchers. Given the origin, a body of scholars criticize research grounded in Brown et al.'s (2005) definition as biased towards Western cultural norms, because it was developed by Americans and validated using samples of students and employees within the U.S. (see Resick et al., 2006; Zhu et al., 2019). As a result, much of the ethical leadership literature makes assumptions that may not be true for all leaders across the globe and from all cultural backgrounds.

Moreover, Brown et al.'s (2005) dominant definition assumes that what is normative is ethical, which implies a notion of cultural relativism, the philosophical theory that there are no universal moral truths, only culturally dependent ones. From a cultural relativist perspective, what is morally right or wrong is dependent on a society's moral code. Cultural relativism is useful for distinguishing between social norms at different level of abstraction such as general norms in the U.S. versus in Europe. However, cultural relativism is challenging to apply to organizational leadership given that leaders tend to hold multiple social roles (e.g., citizen of the U.S., soldier in the U.S. Army, Army leader), all of which may have different and potentially competing norms about what is ethical. Future research should explore the boundaries and intersection of different cultures as applied to ethical leadership.

Although Brown et al. (2005) do not specifically endorse a relativistic philosophy, some have argued that their approach is limited by its lack of specific behavioral norms (e.g., Eisenbeiss, 2012). On one hand, the vagueness of Brown et al.'s (2005) definition of ethical leader behavior as "normatively appropriate conduct" (p. 120) allows for the study of ethical leadership across contexts. On the other hand, when the specific behavior that underly ethical leadership are dependent on context it is unclear which behaviors are and are not generalizable to other contexts, which reduces the practical implications of research for aiding in the identification, selection, and training of ethical leaders. Additional research is necessary in order to better understand the strengths and weaknesses of defining ethical leadership in normative terms.

Conclusion

The role of ethics in leadership is indisputable. However, no single approach perfectly reflects the Army values and ethics even with the numerous definitions and measures found in the scientific literature. This gap provides opportunity for military scholarship and education to further develop the meaning of ethics in leadership. This review of ethical leadership, as it has been conceptualized in the social science literature, provides a first step towards integrating knowledge from the scholarly research with what has long been a core practice of Army leadership in order to inform future research that explicitly considers the Army values, culture, and operational environments.

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Table 1

Definitions and Operationalizations of Ethical Leadership in Seminal Theoretical Papers and Meta-analyses

Citation	Paper Type	Definition and Measurement of Ethical Leadership [a]
Bedi et al. (2016)	Meta-analysis	• *Definition:* Cite Brown et al.'s (2005) definition, interpreted as "ethical leaders are fair, honest, and principled individuals that use various forms of rewards, punishments, and communication mechanisms to influence their followers' ethical behavior" (p. 517). • *Measurement:* Inclusion criteria required that primary studies used Brown et al.'s (2005) ELS.
Brown & Mitchell (2010)	Review	• *Definition:* Cite Brown et al.'s (2005) definition, noting that "ethical leaders 'teach' ethical conduct to employees through their own behavior. Nest ethical leadership under the term "(un)ethical leadership" and claim ethical leadership and unethical leadership are polar opposites: "leaders who engage in, enable, or foster unethical acts within their organizations do not display ethical leadership" (p. 588); instead, they display unethical leadership, which they define as "behaviors conducted and decisions made by organizational leaders that are illegal and/or violate moral standards, and those that impose processes and structures that promote unethical conduct by followers." (p. 588) • *Measurement:* Call for future research to further refine measures of ethical leadership and to develop a measure of unethical leadership. • *Level:* Consider ethical leadership both as an individual and group-level perception of a single leader.
Brown et al. (2005)	Theory; Measure	• *Definition:* Propose the common definition of ethical leadership "as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making." (p. 120) • *Measurement:* Propose and present validation evidence for their 10-item Ethical Leadership Scale (ELS). • *Level:* Aggregate individual follower perceptions of a common leaders' level of ethical leadership to group level average, provided this was justified by agreement statistics.
Brown & Treviño (2006)	Theory	• *Definition:* Cite Brown et al.'s (2005) definition but note ethical leaders are "honest, caring, and principled individuals who make fair and balanced decisions… frequently communicate with their followers about ethics, set clear ethical standards and use rewards and punishments to see that those standards are followed… do not just talk a good game—they practice what they preach and are proactive role models for ethical conduct" (p. 597). • *Measurement:* Advocate for measuring ethical leadership from the perspective of a given leaders' direct reports.
Den Hartog (2015)	Review	• *Definition:* Takes "an organizational behavioral/psychology perspective [that] focuses on a behavioral and perceptual view of ethical leadership" (p. 410) and review different definitions of ethical leadership that have been used in this literature without committing to one. Use the term "(un)ethical leadership" not to indicate that unethical leadership should be considered on the same spectrum as ethical leadership but to advocate for "including both ethical and unethical leader behaviors in research to better understand their relationships with each other and outcomes." (p. 421) • *Measurement:* Reviews existing measures, including Brown et al.'s (2005) ELS, Kalshoven et al.'s (2011) ELW, and Yukl et al.'s (2013) scale. Question the validity of measuring ethical leadership as behaviors observed by followers versus leader's self-reported behavioral intentions.
Eisenbeiss (2012)	Qualitative Study; Theory	• *Definition:* Based on the results of a qualitative interview study, defines ethical leadership as behavioral expressions of normative ethical principles. Specifically, ethical leadership requires an orientation towards four central values: (a) humane; (b) justice; (c) responsibility and sustainability; and (d) moderation. • *Measurement:* Cites Brown et al.'s (2005) ELS and Kalshoven et al.'s (2011) ELW as scales that do tap into a leader's (a) humane and (b) justice orientations, but call for future research to develop a measure of ethical leadership that also covers orientations towards (c) responsibility and sustainability and (d) moderation.

Citation	Paper Type	Definition and Measurement of Ethical Leadership [a]
Eisenbeiss & Giessner (2012)	Review; Theory	• *Definition:* Cite Brown et al.'s (2005) definition and maintain the assumption that ethical leadership is an individual-level leader attribute. Propose a framework of contextual factors at multiple levels of analysis (organizations, industries, and societies) that are expected to predict ethical leadership development and maintenance. • *Measurement:* Advocate for ethical leadership to be operationalized as an average across multiple observer ratings.
Fehr et al. (2015)	Theory	• *Definition:* Cite Brown et al.'s (2005) definition. Consider ethical leadership, transformational leadership, servant leadership, and authentic leadership under the umbrella of moral leadership. • *Measurement:* Use items from Brown et al.'s (2005) ELS and Kalshoven et al.'s (2011) ELW to demonstrate points. Note that Brown et al.'s (2005) ELS does tap into the care/harm and fairness/cheating moral foundations but call for future research to develop an expanded measures that covers other moral foundations.
Hoch et al. (2016)	Meta-analysis	• *Definition:* Cite Brown et al.'s (2005) definition, which is interpreted as "ethical leadership can be reflected by leader traits, such as integrity, social responsibility, fairness, and the willingness to think through the consequences of one's actions. However, ethical leadership is also reflected by specific behaviors, whereby the leader promotes workplace ethicality." (p. 506) • *Measurement:* The specifics of how ethical leadership was measured in primary studies is not reported.
Kaptein (2019)	Theory	• *Definition:* Cites Brown et al.'s (2005) definition but note various criticisms (e.g., some items are not characteristic of ethics). Argue that Brown et al.'s (2005) assumption that ethical leadership involves being both a moral person and moral manager should be expanded to include a "moral entrepreneur" dimension. • *Measurement:* Calls for future research to develop a measure of ethical leadership that includes moral entrepreneurship.
Ko et al. (2018)	Review	• *Definition:* Cite Brown et al.'s (2005) definition. Show that most prior empirical studies have examined ethical leadership at the middle management level. • *Measurement:* Show that Brown et al.'s (2005) ELS is the most commonly used measure of ethical leadership in prior empirical studies despite the variety of scales that have been proposed.
Lemoine et al. (2019)	Review	• *Definition:* Cite Brown et al.'s (2005) definition, nesting ethical leadership under the umbrella of moral leadership which integrates the concept of ethical leadership with authentic leadership and servant leadership. • *Measurement:* Uses Brown et al.'s (2005) ELS to demonstrate points.
Mayer et al. (2012)	Empirical Study	• *Definition:* Cite Brown et al.'s (2005) definition, assuming there are "three key building blocks of ethical leadership: being an ethical example, treating people fairly, and actively managing morality" (p. 151). • *Measurement:* Uses Brown et al.'s (2005) ELS to demonstrate points. • *Level:* Individual follower perceptions of a common leaders' level of ethical leadership were aggregated to the group level average, which was justified by agreement statistics.
Newstead et al. (2019)	Theory	• *Definition:* Propose a virtues-based approach to leadership, which defines "good leadership" has a combination of effectiveness and ethicality. • *Measurement:* Cite Riggio et al.'s (2010), Thun & Kelloway's (2011), and Wang & Hackett's (2015) virtue-based measure of ethical leadership but call for future research to develop a measure that corresponds with their theory. • *Level:* Conceptualize good leadership as a relational leadership process that involves both leaders and followers.
Ng & Feldman (2015)	Meta-analysis	• *Definition:* Cite Brown et al.'s (2005) definition, highlighting that "ethical leaders are trustworthy, fair, prudent, and self-disciplined" and that "ethical leaders proactively attempt to shape followers' values by being moral role models, communicating important ethical values to followers, using rewards and punishments to promote higher ethical standards, and treating followers with care and concern." (p. 948) • *Measurement:* Most primary studies (61%) used Brown et al.'s (2005) ELS, but the sample also included studies that used Kalshoven et al.'s (2011) ELW, measures by Yukl et al. (2013), Bass & Avolio (2000), Cheng et al. (2000), Craig & Gustafson (1998), De Hoogh & Den Hartog (2008), Kouzes & Posner (2003), Pelletier & Bligh (2006), or developed their own new scale (see Khuntia & Suar, 2004; Khuntia, 2003; Lau et al., 2007; Pucic, 2011; Tanner et al., 2010). • *Level:* Primary studies examined individual- and/or group-level indicators of ethical leadership.

Citation	Paper Type	Definition and Measurement of Ethical Leadership [a]
Paterson & Huang (2019)	Theory	• *Definition:* Cite Brown et al.'s (2005) definition. • *Measurement:* Use Brown et al.'s (2005) ELS to measure ethical leadership. • *Level:* Individual follower perceptions of a common leaders' level of ethical leadership were aggregated to the group level average, which was justified by agreement statistics.
Peng & Kim (2018)	Meta-analysis	• *Definition:* Cite Brown et al.'s (2005) definition, assuming ethical leadership includes "not only on personal qualities (e.g., honesty) but also on managerial behaviors (e.g., disciplining unethical behaviors) that promote normative conduct." (p. 7). • *Measurement:* Most primary studies (87%) used Brown et al.'s (2005) ELS. The remaining studies used measures by Kalshoven et al. (2011), Yukl et al. (2013), De Hoogh & Den Hartog (2008), Kouzes & Posner (2003), or Pelletier & Bligh (2006). The authors note that they "examined the items in these instruments and concluded that they match with the Brown et al.'s core conceptualization of ethical leadership as being both a moral person and a moral manager. A supplementary analysis also showed that the reported effect sizes did not differ in studies using these other instruments than in those using ELS" (p. 7).
Stouten et al. (2012)	Commentary	• *Definition:* Cite Brown et al.'s (2005) definition but note that "implicitly enclosed in this definition is leader's intent is to avoid harm onto followers and act in the best interest of others" (p. 2). • *Measurement:* Question the validity of ethical leadership measures that assume the leader's values are the norm and that employees share these "normative" values.
Solinger et al. (2020)	Theory	• *Definition:* Propose a definition of emergent moral leadership: "a process where a person becomes a focal point of influence in initiating, scaling up, and securing a moral reframing of issues." According to this theory, moral leadership is not as a formal management style, but as an emergent process that any organizational member can perform. • *Measurement:* Call for future research to develop a measure of emergent moral leadership. • *Level:* Conceptualize moral leadership as an emergent and relational process that involves both leaders and followers.
Treviño et al. (2000; 2003)	Qualitative Studies; Theory	• *Definition:* Based on the results of qualitative interview studies, propose the idea that "moral person + moral manager = reputation for ethical leadership" which underlies Brown et al.'s (2005) definition. • *Measurement:* Used open-ended questions such as "What is ethical leadership?" to prompt individual interviewees to provide in-depth responses that were then coded by authors.

Note. This table lists all seminal papers annotated in Appendix A.
ELS = Ethical Leadership Scale (Brown, Treviño, & Harrison, 2005); ELW = Ethical Leadership at Work Questionnaire (Kalshoven, Den Hartog, & De Hoogh, 2011).
[a] This column answers the following questions: How do they interpret Brown et al.'s (2005) definition? Do they propose an alternative to the dominant approach? Did they use Brown et al.'s (2005) ELS? At what level is ethical leadership is measured/analyzed? Some rows do not include level because it was not explicitly stated or examined in the paper.

Table 2

Definitions of Ethics-Related Leadership Styles

Construct	Definition	Theory/Focus	Dimensions	Level	Survey Measures	Recent Review
Authentic Leadership	Authentic leadership theory posits that "(a) The role of the leader is a central component of their self-concept, (b) they have achieved a high level of self-resolution or self-concept clarity, (c) their goals are self-concordant, and (d) their behavior is self-expressive." (Shamir & Eilam, 2005, p. 398-399)	Self-determination theory (Ryan & Deci, 2000)	• Self-awareness • Relational transparency • Balanced processing • Internalized moral perspective	Leader – Follower	Neider & Schriesheim (2011) 14-item Authentic Leadership Inventory (ALI); Walumbwa et al.'s (2008) 16-item Authentic Leadership Questionnaire (ALQ)	Gardner et al. (2011)
Benevolent Leadership	"The process of creating a virtuous cycle of encouraging and initiating positive change in organizations through (a) ethical decision making, (b) creating a sense of meaning, (c) inspiring hope and fostering courage for positive action, and (d) leaving a positive impact for the larger community." (Karakas & Sarigollu, 2012, p. 537)	Social exchange theory (Blau, 1964)	• Ethical Sensitivity • Spiritual Depth • Positive Engagement • Community Responsiveness	Leader – Organization	Karakas & Sarigollu's (2012) Benevolent Leadership Scale	Karakas & Sarigollu (2012)
Emotionally Intelligent/ Primal Leadership	"An emotionally intelligent leader can monitor his or her moods through self-awareness, change them for the better through self-management, understand their impact through empathy, and act in ways that boost others' moods through relationship management." (Goleman et al., 2001)	Emotional intelligence	• Self-awareness • Self-regulation • Motivation • Empathy • Social skill	Leader – Follower	Goleman et al.'s (2011) Emotional and Social Competence Inventory (ESCI)	Goleman et al. (2013)
Empowering Leadership [a]	"Leader behaviors directed at individuals or entire teams and consisting of delegating authority to employees, promoting their self-directed and autonomous decision making, coaching, sharing information, and asking for input." (Sharma & Kirkman, 2015, p. 194)	Autonomy	• Meaningfulness • Competence, • Self-determination • Impact	Leader – Follower or Group/Team	Ahearne et al.'s (2005) Leadership Empowerment Behavior (LEB) measure; Arnold et al.'s (2000) Empowering Leadership Questionnaire	Cheong et al. (2019)
Ethical Leadership	"The demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making." (Brown et al., 2005, p. 120)	Social learning theory (Bandura, 1977)	• Moral person • Moral role-model • Moral manager (reinforcement)	Leader – Follower	Brown et al.'s (2005) 10-item survey measure	Den Hartog (2015)

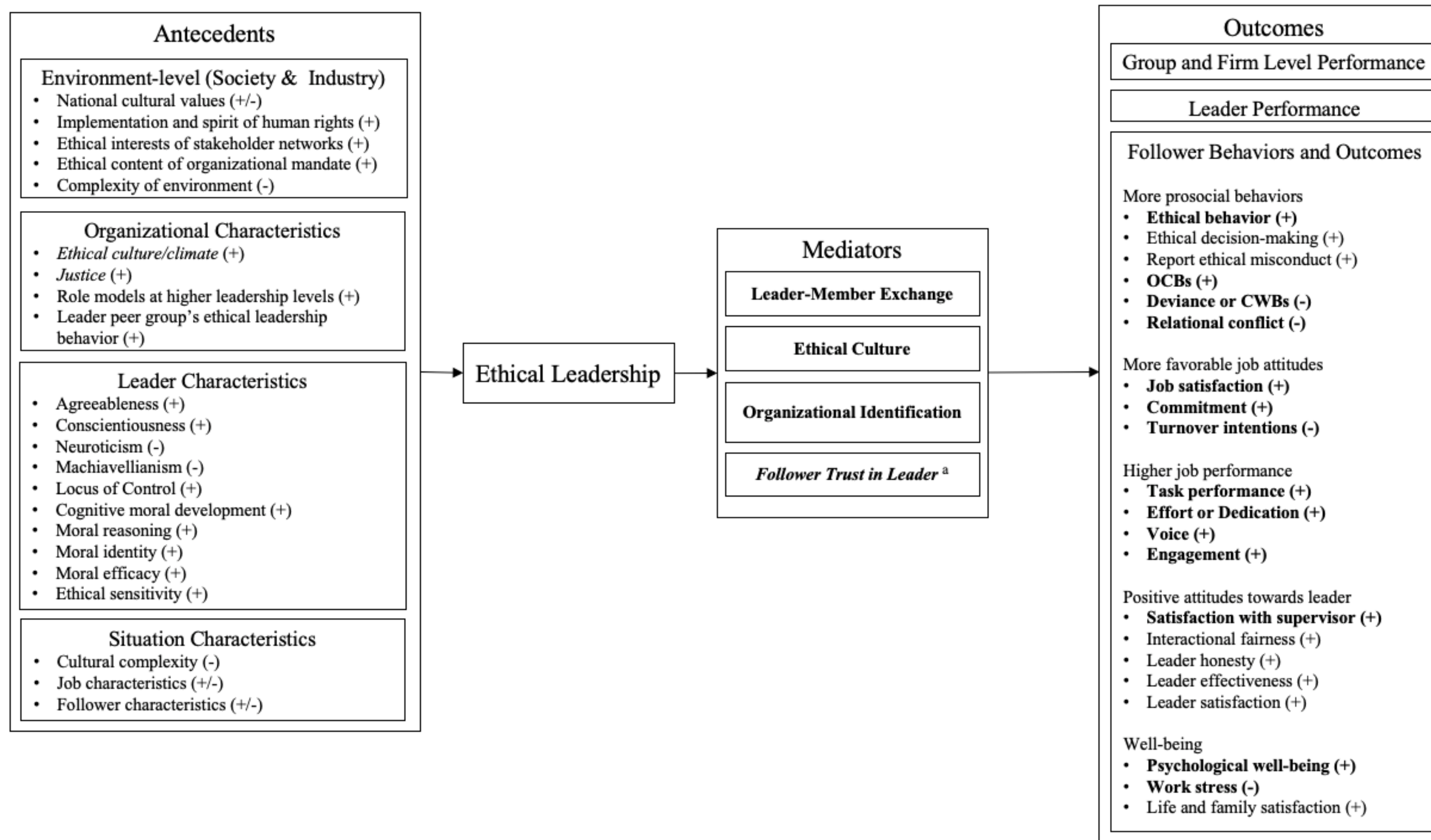
Construct	Definition	Theory/Focus	Dimensions	Level	Survey Measures	Recent Review
Ideological Leadership	Leaders who, in vision formation, "emphasize personal values, standards to be maintained, and the derivation of meaning through adherence to these standards." (Strange & Mumford, 2002, p. 346)	Theory of vision formation (Mumford & Strange, 2002)	N/A	Leader – Follower	None	Lovelace et al. (2019)
Inclusive Leadership	"A set of leader behaviors that are focused on facilitating group members feeling part of the group (belongingness) and retaining their sense of individuality (uniqueness) while contributing to group processes and outcomes" (Randel et al., 2018, p. 191)	Optimal distinctiveness theory (Brewer, 1991); Social identity theory (Tajfel, 1978; Tajfel & Turner, 1986)	• Facilitates belongingness • Values uniqueness	Leader – Follower or Group/Team	Carmeli et al. (2010); Ratcliff et al. (2018)	Randel et al. (2018)
Integrative Public Leadership [b]	Leadership necessary to bring "diverse groups and organizations together in semi-permanent ways, and typically across sector boundaries, to remedy complex public problems and achieve the common good" (Crosby & Bryson, 2010, p. 211).	Public service	Integrative… • Thinking • Behaviors • Leadership resources • Structures and processes	Leader – Group/Team or Organization	None	Sun & Anderson (2012)
Paternalistic Leadership [c]	A style that "combines strong discipline and authority with fatherly benevolence and moral integrity couched in a 'personalistic' atmosphere." (Farh & Cheng, 2000, p. 84)	Paternalism; Theory Z (Ouchi, 1981)	• Authoritarianism • Benevolence • Moral Leadership	Leader – Follower	Cheng et al.'s (2000, 2004) 27-item Chinese measure	Pellegrini & Scandura (2008)
Respectful Leadership	Behavior that manifests in "the belief that the other person (i.e. the follower) has dignity and value in his or her own right." (Van Gils et al., 2018, p. 1592)	Respect	N/A	Leader – Follower	Van Quaquebeke & Eckloff's (2010) 12-items	Van Quaquebeke & Eckloff (2010)
Responsible Leadership	"A relational and ethical phenomenon, which occurs in social processes of interaction with those who affect or are affected by leadership and have a stake in the purpose and vision of the leadership relationship." (Maak & Pless, 2006, p. 103)	Stakeholder theory (Freeman, 1984)	N/A	Leader – Multiple Stakeholders	Voegtlin's (2011) 19-item Discursive Responsible Leadership (DRL) scale	Pless & Maak (2011)

Construct	Definition	Theory/Focus	Dimensions	Level	Survey Measures	Recent Review
Servant Leadership [d]	"The servant-leader is servant first... the difference manifests itself in the care taken by the servant - first to make sure that other people's highest priority needs are being served... do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society; will they benefit or, at least, not be further deprived?" (Greenleaf, 1977, p. 13–14)	Social exchange theory (Blau, 1964); Social learning theory (Bandura, 1977); Social identity theory (Tajfel, 1978; Tajfel & Turner, 1986)	• Authoritarianism • Behaving ethically • Creating value for the community • Conceptual skills • Emotional healing • Empowering • Helping others grow and succeed • Putting others first	Leader – Multiple Stakeholders	Liden et al.'s (2008) 28-item Servant Leadership measure (SL-28); Liden et al.'s (2015) 7-item short form of the SL-28 (SL-7)	Eva et al. (2019)
Spiritual Leadership	A causal theoretical framework "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership." (Fry, 2003, p. 694–695).	Self-determination theory (Ryan & Deci, 2000)	• Vision (spiritually grounded) • Hope/faith • Altruistic love	Leader – Organization al Climate	Fry et al.'s (2005) 33-item Spiritual Leadership Questionnaire (SLQ)	Oh & Wang (2020)

[a] Empowering leadership is highly related to paternalistic leadership.
[b] Integrative public leadership is similar to inclusive leadership in that reflects a motivation to bring together diverse groups, yet the former is more concerned with functional diversity whereas the latter is concerned with demographic diversity.
[c] Paternalistic leadership is highly related to empowering leadership as well as benevolent leadership.
[d] The seven dimensions listed here are from Liden et al. (2008; 2015) and are most popularly used to define servant leadership. However, there are alternative definitions that include six (Sendjaya et al., 2008; 2018), eight (van Dierendonck & Nuijten, 2011; van Dierendonck et al., 2017), or twelve dimensions (Anderson & Sun, 2017).

Figure 1

Integrated Conceptual Model of Ethical Leadership Antecedents and Outcomes



Note. OCB = organizational citizenship behavior; CWB = counterproductive workplace behavior. Model is based on the following theoretical models: Brown & Treviño (2006); Den Hartog (2012); Eisenbess (2012); Eisenbeiss & Biess (2012); Ko et al. (2018). Variables in bold text have been shown by the following meta-analyses: Bedi et al. (2016); Hoch et al. (2016); Ng & Feldman (2015); Peng & Kim (2019). Variables in italicized text have been shown to be correlated with ethical leadership but were not examined in the way that they appear in this model (e.g., follower perceptions of ethical climate have been shown as an outcome of ethical leadership not an antecedent).
[a] Follower Trust in Leader is in both bold and italicized text to indicate mixed findings in the literature (i.e., trust in leader has been repeatedly shown as an outcome of ethical leadership but not as a mediator between ethical leadership and more distal outcomes such as OCBs or CWBs).

Appendix A

Annotated Bibliography of Selected Seminal Papers

Bedi, A., Alpaslan, C. M., & Green, S. (2016). A meta-analytic review of ethical leadership outcomes and moderators. ***Journal of Business Ethics*****,** ***139*****(3), 517-536. https://doi.org/10.1007/s10551-015-2625-1**

Bedi et al. (2016) use data from 134 independent samples involving 54,920 employees to conduct a meta-analysis of the outcomes of ethical leadership. Replicating Ng & Feldman (2015) and similar to Hoch et al. (2016), their results suggest ethical leadership is associated with various positive outcomes, including favorable attitudes towards the leader and increased follower job satisfaction and psychological wellbeing. They examined the moderating effects of publication status, geographical location, and organizational sector on these relationships and found evidence that the influence of ethical leaders is stronger in published rather than unpublished studies, varies depending on geographical region (specifically, between North America vs. Western European populations), and is stronger for public vs. private sector employees. In addition, they assessed the relationship between ethical, transactional, and transformational leadership styles, and found that ethical leadership is strongly related to transformational leadership.

Brown, M. E. & Mitchell, M. S. (2010). Ethical and unethical leadership: Exploring new avenues for future research. ***Business Ethics Quarterly*****,** ***20*****(4), 583-616. https://doi.org/10.5840/beq201020439**

The primary purpose of this review is to propose an agenda for future social scientific study of ethical and unethical leadership. Building on earlier work (see Brown et al., 2005; Brown & Treviño, 2006; Treviño et al., 2000; 2003), the authors claim that "leaders who engage in, enable, or foster unethical acts within their organizations do not display ethical leadership" (p. 588); instead, leaders who engage in workplace deviance display unethical leadership, which they define as "behaviors conducted and decisions made by organizational leaders that are illegal and/or violate moral standards, and those that impose processes and structures that promote unethical conduct by followers." (p. 588). This paper argues for future research on the role of ethics in leadership to consider "both a positive and negative angle" that integrates ethical leadership with unethical leadership, i.e. the study of "(un)ethical leadership." Specifically, the authors recommend future research examine the roles of (a) emotions (e.g., the influence of emotions on leaders' ethical judgements); (b) value congruence (e.g., issues of leader-follower agreement); (c) identity (e.g., leader moral identity) in the process of ethical leadership.

Brown, M. E., Treviño, L. K., & Harrison, D. (2005). Ethical leadership: A social learning perspective for construct development and testing. ***Organizational Behavior and Human Decision Processes, 97*****(2), 117−134. https://doi.org/10.1016/j.obhdp.2005.03.002**

In this seminal article, Brown et al. (2005) propose a formal constitutive definition of ethical leadership as "the demonstration of normatively appropriate conduct through personal actions

and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al., 2005, p. 120). In addition, this article reports on the development of their 10-item Ethical Leadership Scale (ELS). Rather than focusing on the intent or motivation of ethical leaders, Brown et al.'s (2005) definition specifies ethical leadership in terms of behavior. Drawing on social learning theory, the authors argue that an ethical leaders encourages ethical behavior in their subordinates by communicating standards and using rewards as well as discipline to reinforce appropriate and less appropriate behavior. Results from seven empirical studies that sampled a variety of populations (including MBA students, employees from a financial services firm, management and industrial-organizational psychology professors, and senior undergraduate students) provide evidence of construct validity in support of "ethical leadership" as it is measured by the ELS. Specifically, ethical leadership was related but distinct from leader consideration, interactional fairness, leader honesty, and the idealized influence dimension of transformational leadership, and was unrelated to rater demographics or perceived demographic similarity between leader and subordinate. Finally, subordinates' perceptions of ethical leadership explained variance in satisfaction with the leader, perceived leader effectiveness, willingness to exert extra effort on the job, and willingness to report problems to management. All of these effects were found to operate beyond the effect of the idealized influence dimension of transformational leadership, arguably the existing leadership construct that is conceptually closest to ethical leadership.

Brown, M. E. & Treviño, L. K. (2006). Ethical leadership: A review and future directions. *The Leadership Quarterly*, *17*(6), 595-616. https://doi.org/10.1016/j.leaqua.2006.10.004

The purpose of this paper is partly to (a) further develop Brown et al.'s (2005) definition of ethical leadership as distinct from three related leadership constructs with ethical dimensions (spiritual, authentic, and transformational leadership), but also to (b) propose a theoretical model of the antecedents and outcomes of ethical leadership. They draw on social learning theory, social exchange theory, and findings from their seminal interview study (see Treviño et al., 2000) to make a number propositions that underly their theoretical model. In terms of antecedents, they argue that leader characteristics as well as aspects of the organizational and situational contexts contribute to whether or not followers will see their leaders as ethical. In terms of leader personality, highly agreeable leaders are more likely than their less agreeable counterparts to develop an ethical leadership style given that "agreeableness reflects the tendency to be trusting, altruistic and cooperative." (p. 603) While the highly conscientiousness leaders are not necessarily more likely to be moral persons, if they are moral persons, then their conscientious supports the spread of those values to followers (i.e. moral management), which increases their level of ethical leadership. Highly neurotic leaders are less likely to exhibit ethical leadership, because they are less likely to be seen as moral persons or to be successful role models of moral behavior, because "neurotic leaders are thin-skinned and hostile toward others." (p. 603) Leaders who are motivated to take on a leadership role (that involves power over others) by a need for self-serving power are less likely to be seen as ethical leaders than those motivated by a need to use power for the collective benefit. Similarly, leaders higher in Machiavellianism (i.e., self-serving, manipulative) are less likely to develop an ethical leadership style, because not only are they less likely moral persons but they are also less likely able to socially influence others in any capacity. In contrast, leaders that have reached a higher level of moral development

are more likely to be moral persons and moral managers, especially when they are high in moral utilization. Leaders with an internal locus-of-control, who believe they have control over their life events, are more likely to make ethical decisions and, in turn, to develop as ethical leaders. In terms of organizational and situational predictors, leaders with ethical role models are more likely that those without ethical role models to be ethical leaders themselves (i.e. "the trickle-down effect" of ethical leadership). In addition, leaders working in organizations with a stronger ethical climate are more likely to be ethical leaders than those working in weaker ethical climates. This positive effect of ethical context is enhanced by moral intensity – such that is a stronger predictor of ethical leadership when leaders encounter morally intense situations (i.e., clearly include a moral issue that if handled improperly could result in significant harm) than when situations are morally ambiguous – and by leader self-monitoring – such that compared to low self-monitors, high self-monitors are more influenced by the ethicality of their organizational climate. By modeling ethical behavior and communicating the importance of ethical standards, ethical leaders facilitate better ethical decision-making, decrease counterproductive behavior and increase organizational citizenship behavior, job satisfaction, motivation, and organizational commitment in their followers.

Den Hartog, D. N. (2015). Ethical leadership. *Annual Review of Organizational Psychology and Organizational Behavior*, *2*(1), 409-434. https://doi.org/10.1146/annurev-orgpsych-032414-111237

In this review, Den Hartog summarizes previous theoretical and empirical work on ethical leadership published in organizational science journals before 2015. The various definitions of and major approaches to understanding ethical leadership in organizational contexts are integrated into a more general "organizational behavioral/psychology perspective [that] focuses on a behavioral and perceptual view of ethical leadership" (p. 410). An overarching theoretical model of antecedents and outcomes of ethical leadership is proposed. This model suggests that perceived ethical leadership is preceded by both individual-level and contextual antecedents, whereas perceived ethical leadership predicts ethical cognitions, norms, decisions, and awareness in the leader as well as identification-based motivation (e.g., engagement), relational and social information (e.g., trust), and obligation (e.g., duty) in subordinates. The model also outlines more distal outcomes of perceived ethical leadership, including positive attitudes, ethical behaviors, increased effort, and performance. Open questions are identified, and future research directions are discussed. For example, there is a need to clarify whether the ethicality of leaders' interactions with individuals outside of their organizations should be considered in the definition of ethical leadership. In addition, there is a need for further psychometric analysis of common ethical leadership measures, as many different behaviors have been proposed as components of ethical leadership, including individual differences such as character/integrity as well as behaviors such as sharing power or acting fairly and honestly. Addressing measurement issues may also help establish greater discriminant validity of ethical leadership distinct from similar constructs (e.g., servant leadership, authentic leadership).

Eisenbeiss, S. A. (2012). Re-thinking ethical leadership: An interdisciplinary integrative approach. *The Leadership Quarterly, 23*(5), 791-808. https://doi.org/10.1016/j.leaqua.2012.03.001

This theory paper argues for an "interdisciplinary integrative approach to ethical leadership" by defining a new ethical leadership construct, proposing a new theoretical model of predictors and outcomes, and then, based on results from an interview study, outlining how an integrated definition of ethical leadership informs managerial practice. The author's interdisciplinary integrate approach is intended to reconcile the empirical-descriptive Western-based approach to business ethics with the normative approach to ethics in general. While the former has been promoted by Brown et al.'s (2005) definition, the latter is based on moral and religious philosophy and has been adopted by practice-orientated books (e.g., Ciulla, 1995; Gini, 1997; Kanungo & Mendoca, 1996; Northhouse, 2001). Merging these perspectives, Eisenbeiss defines ethical leadership as behavioral expressions of normative ethical principles. Specifically, she argues that ethical leadership requires an orientation towards four central values: humane, justice, responsibility and sustainability, and moderation. The first two values – (a) *humane orientation*, "to treat others with dignity and respect and to see them as ends not as means" (p. 795); and (b) *justice orientation*, which involves "making fair and consistent decisions and not discriminating against others" (p. 796). – have been considered by the social sciences' empirical-descriptive approach. Whereas, the second two values – (c) *responsibility and sustainability orientation*, which refers to "leaders' long-term views on success and their concern for the welfare of society and the environment" (p. 796); and (d) *moderation,* defined as "temperance and humility and balanced leader behavior" (p. 797) – have been neglected in ethical leadership research. The idea is that leaders who rely on these four orientations when setting goals and influencing others are those who practice ethical leadership. Eisenbeiss argues that while Brown et al.'s (2005) definition of ethical organizational behavior as "normatively appropriate conduct" (p. 120) is more generalizable and context sensitive, specifying what norms leaders should use to guide their intentions and behavior is necessary in order to clarify what is ethically appropriate (i.e. prevent ethical relativism). This definition is used to develop a theoretical model in which leader moral identity and cognitive moral development predicts expression of the central four orientations, which favorably influences follower organizational citizenship behavior, job satisfaction, turnover intentions, and eventually, firm performance by increasing follower and costumer trust. Finally, Eisenbeiss uses illustrative cases from 30-100-minute interviews with 10 international senior leaders (i.e., executives with a range of professional and leadership experience, working across a variety of industries and countries) to explain how her interdisciplinary integrative approach can aid managers decisions within organizational ethical dilemmas. The paper concludes with a call for measurement development. In order for this new universal definition of ethical organizational behavior to replace Brown et al.'s (2005) established definition, Brown et al.'s (2005) ELS must be expanded to include items for responsibility and sustainability orientation and moderation orientation.

Eisenbeiss, S. A. & Giessner, S. R. (2012). The emergence and maintenance of ethical leadership in organizations. *Journal of Personnel Psychology, 11*(1), 7-19. https://doi.org/10.1027/1866-5888/a000055

This paper presents a conceptual framework based on a qualitative review of 11 empirical ethical leadership studies that were published in top industrial-organizational psychology journals between 1990 and 2011. The proposed framework is meant to address the contextual antecedents of ethical leadership that have previous been disregard in the literature. Specifically, the framework is based on theoretical propositions about the role of intra-organizational

characteristics (e.g., ethical leadership behavior of the leader's peer group) within industry characteristics (e.g., ethical interests of stakeholder networks) within societal characteristics (e.g., ethical cultural values). These theoretical propositions are integrated into a multi-level model that is meant to guide future research on the development and maintenance of ethical leadership within organizations. The authors call specifically for future research to further illuminate the embeddedness of ethical leadership by analyzing presently overlooked contextual factors (e.g., organizational structure, division of work, form of organization, promotion policies, recruitment guidelines), and to investigate the interaction between leaders' personal characteristics and the contextual antecedents of ethical leadership.

Fehr, R., Yam, K. C., & Dang, C. (2015). Moralized leadership: The construction and consequences of ethical leader perceptions. ***Academy of Management Review*****,** ***40*****(2), 182-209. https://doi.org/10.5465/amr.2013.0358**

Ethical leadership is defined by the dominant paradigm as a reputation and, thus, is measured by asking subordinates to rate their leader's reputation for ethical leadership. This introduces a variety of biases on the part of the subordinate raters not only related to their perceptions of the leader-follower relationship in general but also to their own understanding of ethicality and morality. Despite a leader's intentions, whether their behaviors are seen as moral depends on the observer's interpretation. Fehr et al. (2015) use moral foundations theory to explore how followers interpret the morality of their leaders' behaviors and how this interpretation process determines subsequent follower behaviors. Moral foundations theory organizes human morality into a set of six discrete domains of moral value, intuition, and social practices: care/harm, fairness/cheating, loyalty/betrayal, sanctity/degradation, authority/subversion, and liberty/oppression. These six domains form the foundations of human morality, yet individuals and groups vary in the extent to which they endorse each of the six moral foundations. Fehr et al. (2015) argue that followers are most likely to moralize their leaders' behaviors when those behaviors align with (a) the follower's own moral foundations and (b) the moral foundations salient within an organizational culture. For example, a leader who "provides followers with equal opportunities" exhibits endorsement of the fairness moral foundation. If the observing follower also endorses fairness as an important aspect of morality, then they are likely to see that leader behavior as moral (even more so if they are working in an organization that also values fairness). Fehr et al. (2015) argue that once leader behavior has been moralized, a follower's motivations to maintain their personal moral standards and to preserve an outward-facing image as a moral person leads them to act in value-consistent ways. In addition, Fehr et al. (2015) posit that the specific moral foundation that is expressed in a leader's behavior determines what type of behavior followers will be motivated to perform as a result. Specifically, followers will engage in: (a) prosocial behavior when they moralize leader behavior that is consistent with the care/harm or fairness/cheating foundation; (b) pro-organizational behavior when loyalty/betrayal or sanctity/degradation; and (c) pro-leader behavior when authority/subversion, and pro-individual behavior when liberty/oppression. In sum, Fehr et al. (2015) like many others argue that a complete understanding of ethical leadership requires an exploration of the content of leader behavior not just the extent to which leader behavior is "normatively appropriate." However, they make an interesting contribution by specifically applying this argument to the social influence process that is at the core of ethical leadership construct and by using moral

foundations theory to explain this process as opposed to relying only on social learning theory like most ethical leadership literature.

Hoch, J. E., Bommer, W. H., Dulebohn, J. H., & Wu, D. (2018). Do ethical, authentic, and servant leadership explain variance above and beyond transformational leadership? A meta-analysis. ***Journal of Management, 44*****(2), 501–529. https://doi.org/10.1177%2F0149206316665461**

Hoch et al. (2018) quantitively reviews the literature on the outcomes of ethical, authentic, and servant leadership styles, using data from 397 samples. Similar to Bedi et al. (2016), their results suggest ethical leadership is associated with various positive outcomes, including follower job performance and organizational citizenship behavior. However, results from a meta-analytic relative weights analysis suggest that ethical leadership (nor authentic or servant leadership) explain more than 2% incremental variance beyond transformational leadership in follower performance outcomes. These findings suggest that there is still measurement development work to be done in order to empirically differentiate ethical leadership from similar leadership styles.

Kaptein, M. (2019). The moral entrepreneur: A new component of ethical leadership. ***Journal of Business Ethics*****,** ***156*****(4), 1135-1150. https://doi.org/10.1007/s10551-017-3641-0**

Kaptein (2019) argues Brown et al.'s (2005) classic definition of ethical leadership as both the moral person and moral manager should be expanded to include a "moral entrepreneur" dimension. They take a social learning perspective in contrast to the social development perspective taken by Brown and colleagues and draw on Carroll's (1979) typology of corporate social responsibility (CSR) to argue that an ethical leader does not only follow and demonstrate what is normatively appropriate (moral person and moral manager) but also proactively creates new ethical norms, as a moral entrepreneur. To demonstrate the way in which moral entrepreneurship plays an integral role in ethical leadership, they make a number of propositions. First, moral entrepreneurship is more likely when the opportunity for moral entrepreneurship is present (moral issues and moral void), the individual has a vision for moral entrepreneurship (moral awareness, moral development, and moral identity), and has the capability for moral entrepreneurship (drive towards transition and capability to gain power). In turn, moral entrepreneurship has a positive influence on the moral development of society and on the trust that stakeholders place upon the person who demonstrates this quality. Finally, the effect of moral entrepreneurship on both outcomes is strengthened by being a moral person and being a moral manager. In sum, future research is needed to operationalize moral entrepreneur as a new sub-construct of ethical leadership.

Ko, C., Ma, J., Bartnik, R., Haney, M. H., & Kang, M. (2018). Ethical leadership: An integrative review and future research agenda. ***Ethics & Behavior*****,** ***28*****(2), 104-132. https://doi.org/10.1080/10508422.2017.1318069**

In this qualitative review of empirical articles on ethical leadership published from 2005-2015, the authors leverage previous findings to propose a conceptual model of ethical leadership that identifies antecedents, mediators, moderators, and outcomes of ethical leadership. In addition,

they suggest a set of research questions for scholars to explore in the future. First, most previous research has focused on middle managers and their subordinates, and thus, future research should diversify the unit of analysis as these findings may not be generalizable to other organizational levels and roles. Second, there is a need for more qualitative studies to better understand the practical and dynamic characteristics of ethical leadership. For example, how sustainable is an ethical leader in an unethical organization? Specifically, longitudinal qualitative studies regarding the interaction effect of ethical leadership and unethical organizations are needed. Third, we need to know more about the antecedents of ethical leadership in order to strengthen our understanding of how to develop ethical leadership and to answer questions such as: (a) What are the major challenges in developing ethical leaders?; (b) How do followers' responses to their ethical leaders differ across cultures?; and (c) What is the nature and role of the relationship between individual-level and organization- level mechanisms in explaining how ethical leadership influences performance outcomes?

Lemoine, G. J., Hartnell, C. A., & Leroy, H. (2019). Taking stock of moral approaches to leadership: An integrative review of ethical, authentic, and servant leadership. *Academy of Management Annals*, *13*(1), 148-187. https://doi.org/10.5465/annals.2016.0121

This theory paper attempts to provides an integrative review of moral leadership research. The authors compare and contrast the three most commonly studied leadership constructs that are heavily based in ethics and morality, ethical leadership, authentic leadership, and servant leadership. The purpose of this review is to address the proliferation of morally based leadership approaches by clarifying the points of redundancy between constructs as well as highlighting the ways in which these constructs are distinct. An organizing framework is developed by drawing on moral philosophy concepts to better differentiate the specific moral content (i.e., deontology, virtue ethics, and consequentialism) that underlies ethical, authentic, and servant leadership, respectively. The results of this discuss are theoretical arguments for construct validity and clear avenues for future research that avoid construct redundancy but leverage the unique contributions of each of these three literatures as one broader moral leadership domain.

Mayer, D. M., Aquino, K., Greenbaum, R. L., & Kuenzi, M. (2012). Who displays ethical leadership, and why does it matter? An examination of antecedents and consequences of ethical leadership. *Academy of Management Journal*, *55*(1), 151-171. https://doi.org/10.5465/amj.2008.0276

In two empirical studies, the authors examined antecedents and consequences of ethical leadership and compares measures of ethical leadership to the similar constructs of idealized influence, interpersonal justice, and informational justice. One source of motivation for leaders to exhibit ethical behaviors arises from moral identity (i.e. the self-defining knowledge structure that motivates leaders to act in ways that demonstrate some responsiveness to the needs and interests of others). From two samples of employees from a variety of industries, the authors found evidence of a positive relationship between leader moral identity and ethical leadership. In addition, ethical leadership was found to be negatively related to subordinate unethical behavior and relationship conflict. The authors conclude that in order to set the ethical tone of an organization, leaders have to be moral individuals, but also have to go one step further and

actively model ethical behaviors and use reward and punishment systems to influence followers' behaviors.

Newstead, T., Dawkins, S., Macklin, R., & Martin, A. (2019). We don't need more leaders– We need more good leaders. Advancing a virtues-based approach to leader(ship) development. *The Leadership Quarterly*. https://doi.org/10.1016/j.leaqua.2019.101312

Newstead et al. (2019) explore the concept of "good leadership," a combination of effective leadership and ethical leadership, in the context of leadership development. They draw on their earlier definition of virtue as "the inclination to feel, think, and act in ways that express moral excellence and contribute to the common good" (see Newstead et al., 2018) to advance a virtue-based approach to ethical leadership where good leadership is defined as engaging in virtuous influence practices. Newstead et al. (2019) argue that virtue and leadership are synergistic concepts, and thus, a virtues-based approach: (a) accounts for leadership effectiveness and ethics; (b) is well suited for leadership development research given that virtue and leadership are both learnable; (c) may also account for leader character development given the close relationship between a leader's virtues and character; (d) is generalizable across contexts and cultures because virtues tend to be universal (e.g., human inclination towards good); and (e) accounts for goodness in terms of both leaders own intrapersonal development and for the development of leaders who act towards the common good. Newstead et al. (2019) suggest future research directions within three emerging areas of research on virtue-based leadership development: (a) virtues language and labelling; (b) pedagogical approaches; and (c) The Virtues Project, a training program spearheaded by Julia Annas. The authors conclude with comments about the aspirational nature of good leadership, highlighting the importance of leader intentions not just leader behavior.

Ng, T. W. & Feldman, D. C. (2015). Ethical leadership: Meta-analytic evidence of criterion-related and incremental validity. *Journal of Applied Psychology*, *100*(3), 948-965. https://psycnet.apa.org/doi/10.1037/a0038246

This meta-analysis reviews the literature published from 2000-2015 on the outcomes of ethical leadership. The authors, two management scholars, used data from 101 samples involving 29,620 individuals. Their results suggest ethical leadership is associated with various positive outcomes, increased follower positive job attitudes (job satisfaction and affective commitment), job performance, and favorable attitudes towards the leader. They also show support for the mediating role of trust in leader and examine how study design variables moderate these relationships. Finally, they found ethical leadership explains variance in follower task and contextual performance outcomes above and beyond transformational leadership and other leadership styles (contingent rewards, management by exception, interactional fairness, and destructive leadership), but that the amount of incremental validity was weak and nonexistent when predicting job attitudes.

Paterson, T. A., & Huang, L. (2019). Am I expected to be ethical? A role-definition perspective of ethical leadership and unethical behavior. *Journal of Management*, *45*(7), 2837-2860. https://doi.org/10.1177%2F0149206318771166

Paterson and Huang (2019) introduce the concept of role ethicality to explain why ethical leadership prevents follower ethical misconduct. They define role ethicality as "the degree to which organizational members consider acting ethically as part of their organizational role requirements" (p. 2838). Ethical leadership is expected to reduce unethical behavior, because leaders are a core source of role expectations for followers, thus, leaders' ethical behaviors provide followers with an indicator of role ethicality (i.e., suggest the extent to which ethical behavior is expected from someone within a given organization or unit). In two field studies, Paterson and Huang (2019) examine follower role ethicality as a mediating mechanism between ethical leadership and follower unethical behavior, first, in a sample of 462 employees (68 supervisors and 394 of their subordinates) from a large consulting company in China, and second, in a sample of 121 working professionals from multiple companies attending a leadership training workshop in East China. Across both studies, they found follower ratings of leader ethical leadership were positively related to follower perceptions of their own role ethicality, and that those role ethicality perceptions were negatively related to follower unethical behavior (rated by supervisors in study 1 and self-reported in study 2). In addition, the negative effect of ethical leadership on follower unethical behavior depends on high follower ratings of leader ethical voice (i.e., the extent to which leaders speak up in order to uphold norms for appropriate behavior) such that the relationship becomes insignificance when leader ethical voice is low. Paterson and Huang (2019) call for subsequent research to consider role theory in addition to social learning theory in the study of ethical leadership and its outcomes.

Peng, A. C. & Kim, D. A. (2020). Meta-Analytic test of the differential pathways linking ethical leadership to normative conduct. *Journal of Organizational Behavior*. https://doi.org/10.1002/job.2427

These management scholars meta-analyzed a mediation model of the relationships between ethical leadership and follower performance (task performance, organizational citizenship behavior or OCB, and counter-productive workplace behaviors or CWB), using mediators (leader-member exchange or LMX, ethical culture, organizational identification, and trust in leader) chosen because they correspond to the two main theoretical explanations, social learning theory and social exchange theory, for the influence of ethical leadership on follower outcomes. They used data from 301 samples involving 103,354 individuals. Results from a meta-analytic path analysis replicate the finding that ethical leadership has a positive effect on both task and contextual performance also shown by Bedi et al.'s (2016) and Hoch et al.'s (2016) meta-analyses. They use a structural equational model based on meta-correlations to explore the extent to which these effects are mediated. Specifically, ethical leadership had a stronger indirect effect on task performance when mediated by LMX (rather than ethical culture or organizational identification), on OCB when mediated by LMX or ethical culture (rather than organizational identification), and on CWB when mediated by ethical culture (rather than LMX or organizational identification). These findings held even when job satisfaction was included as a mediator, suggesting that these relationships are not simply a function of job satisfaction. In addition, the full mediation model was run while controlling for the effect of transformational leadership on performance outcomes. This finding suggests that, contrary to Hoch et al.'s (2016) findings, ethical leadership provides incremental validity above and beyond transformational leadership when predicting follower performance.

Stouten, J., Van Dijke, M., & De Cremer, D. (2012). Ethical leadership. *Journal of Personnel Psychology, 11*(1), 1-6. https://doi.org/10.1027/1866-5888/a000059

In this introduction to a special issue on ethical leadership in *Journal of Personnel Psychology*, the authors suggest a number of future research directions. For example, what motivates leaders to be ethical, and do the antecedents of ethical leadership matter? Future research is needed to spell out whether moral persons and moral managers are truly perceived as such by followers and whether they will respond differently as a result of this. In addition, future research should explore whether the emergence of ethical leadership is dependent not only on the moral or social norm but also on the perception of ethical awareness, responsibility, and guilt as well as perceived control and personal attitudes. Finally, how do individual followers or leaders ethical match up, and how to they relate to society's values as a whole? Current measures of ethical leadership usually only capture the follower's perspective and disregard these potential idiosyncrasies.

Solinger, O. N., Jansen, P. G., & Cornelissen, J. (2020). The emergence of moral leadership. *Academy of Management Review, 45*(3), 504-527. https://doi.org/10.5465/amr.2016.0263

Solinger et al. (2020) criticize the lack of integration across different areas of organizational research on ethical leadership. They propose a process theory of moral leadership emergence to integrate micro-level research (e.g., ethical leadership at the individual leader level) with macro-level approaches (e.g., corporate social responsibility at the organizational level). Contrary to Brown et al.'s (2005) dominant definition of ethical leadership, Solinger et al. (2020) define moral leadership not as a formal management style, but as an emergent process that any organizational member can perform. Specifically, emergent moral leadership is defined as "a process where a person becomes a focal point of influence in initiating, scaling up, and securing a moral reframing of issues." They posit that "emergent moral leaders essentially defy an existing moral order and spur change in moral systems over time." This process is broken down into six critical steps across three phases. In the first phase, moral leaders begin to initiate the reframing of moral issues within their organizational environment by (a) becoming morally aware and (b) finding moral courage to speak up in defiance of the status quo. Then, in the scaling up phase, leaders engage in (c) coalition building and (d) negotiation with others as they shift from individual to collective action around moral issues. Solinger et al. (2020) suggest three ideal-typical approaches that emerging moral leaders can take during this second phase in order to establish a new moral contract with their colleagues: (a) the principled theologian (highly entrenched in their own moral convictions and thus frames issues parochially); (b) the pragmatic politician (moderately entrenched in their own moral convictions and uses relational framing); or (c) the statesman (uses strategic framing given their own moral convictions are not very entrenched). Finally, in the securing phase, moral leaders and their followers move through two final steps, (e) formalization and (f) guardianship, in order to maintain the new moral order that they have created. Soligner et al.'s (2020) idea of moral leadership as behaving contrary to preestablished norms implicitly reflects Kaptein's (2019) moral entrepreneurship theory. Such theories provide a stark contrast to the dominant paradigm of defining ethical leadership as upholding what has already been established as normatively appropriate in a given organizational context.

Treviño, L. K., Brown, M., & Hartman, L. P. (2003). A qualitative investigation of perceived executive ethical leadership: Perceptions from inside and outside the executive suite. *Human Relations, 56*(1), 5-37. https://doi.org/10.1177%2F0018726703056001448

This paper reports the results of an inductive, qualitative study. The study was based on the same interview data referenced in Treviño et al. (2000), who argued that "ethical leadership" is not only a collection of traits such as honesty and integrity but also requires a transactional component to guide ethical behavior of others. This study focused on ethical leadership at the executive level, and examined the following overarching research question: How is executive leadership perceived and understood by those inside and outside the executive suite? Interviews were conducted with 40 corporate ethics/compliance officers and senior executive leaders from medium to large American companies. Transcripts were content analyzed in order to (a) identify categories or common themes and (b) sort responses into categories. This led to the identification of 5 broad themes associated to what people consider "ethical leadership": people-orientation, visible ethical actions and traits, standard setting and accountability, broad ethical awareness, decision-making processes.

Treviño, L. K., Hartman, L. P., & Brown, M. (2000). Moral person and moral manager: How executives develop a reputation for ethical leadership. *California Management Review, 42*(4), 128–142. https://doi.org/10.2307%2F41166057

This paper proposes a new theory of ethical leadership based on interview data from 40 senior executives and corporate ethics officers. The main argument is that in order for a leader to perform "ethical leadership" they must develop a "reputation for ethical leadership". To do so, others must see the leader as both a moral person (with individual traits such as honesty, integrity, etc.) and a moral manager (who fosters an ethical culture that inspires subordinates to be ethical themselves). The authors argue that having a reputation for ethical leadership is essential for top-management leaders to influence the ethicality of lower-level subordinates because many of those subordinates do not directly interact with top executives enough to model their actual behavior, and instead attempt to replicate their own perceptions of leader behaviors.

Appendix B

List of Key Ethical Leadership Measures

Ethical Leadership Scale (Brown et al., 2005) **Scoring:** Typically administered using a 5-point Likert scale with response options *strongly disagree* (1) to *strongly agree* (5). **Reference:** Brown, M. E., Treviño, L. K., & Harrison, D. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes, 97*(2), 117−134.
Items
1. Listens to what employees have to say
2. Disciplines employees who violate ethical standards
3. Conducts his/her personal life in an ethical manner
4. Has the best interests of employees in mind
5. Makes fair and balanced decisions
6. Can be trusted
7. Discusses business ethics or values with employees
8. Sets an example of how to do things the right way in terms of
9. Defines success not just by results but also the way that they are obtained
10. When making decisions, asks "what is the right thing to do?"

The Ethical Leadership Questionnaire (Yukl, 2013) **Instructions:** This questionnaire is designed to study the relevance of ethics to effective leadership. The term "unit" refers to the team, department, division, or company for which your boss is the formal leader, and the term "members" refers to the people in the unit who report directly to your boss. Please indicate how well each of the following statements describes your current boss by selecting one of the following response choices (1 = Strongly Disagree; 6 = Strongly Agree). Write the number of the choice on the line provided. Leave the item blank if you do not know the answer. **Reference:** Yukl, G., Mahsud, R., Hassan, S., & Prussia, G. E. (2013). An improved measure of ethical leadership. *Journal of Leadership & Organizational Studies*, *20*(1), 38-48. https://doi.org/10.1177%2F1548051811429352
Item stem: My boss…
1. Shows a strong concern for ethical and moral values.
2. Communicates clear ethical standards for members.
3. Sets an example of ethical behavior in his/her decisions and actions.
4. Is honest and can be trusted to tell the truth.
5. Keeps his/her actions consistent with his/her stated values ("walks the talk").
6. Is fair and unbiased when assigning tasks to members.
7. Can be trusted to carry out promises and commitments.
8. Insists on doing what is fair and ethical even when it is not easy.
9. Acknowledges mistakes and takes responsibility for them.
10. Regards honesty and integrity as important personal values.
11. Sets an example of dedication and self-sacrifice for the organization.
12. Opposes the use of unethical practices to increase performance.
13. Is fair and objective when evaluating member performance and providing rewards.
14. Puts the needs of others above his/her own self-interest.
15. Holds members accountable for using ethical practices in their work.

Ethical Leadership at Work Questionnaire (Kalshoven et al., 2011) **Reference:** Kalshoven, K., Den Hartog, D. N., & De Hoogh, A. H. B. (2011). Ethical Leadership at Work questionnaire (ELW): Development and validation of a multidimensional measure. *The Leadership Quarterly*, *22*(1), 51–69. https://doi.org/10.1016/j.leaqua.2010.12.007	
Item stem: My leader…	*Construct Dimensions*
1. Holds me accountable for problems over which I have no control.	Fairness
2. Holds me responsible for work that I gave no control over. [a]	
3. Holds me responsible for things that are not my fault. [a]	
4. Pursues his/her own success at the expense of others. [c]	
5. Is focused mainly on reaching his/her own goals. [c]	
6. Manipulates subordinates. [a]	
7. Allows subordinates to influence critical decisions. [b]	Power sharing
8. Does not allow others to participate in decision making. [b]	
9. Seeks advice from subordinates concerning organizational strategy. [b]	
10. Will reconsider decisions on the basis of recommendations by those who report to him/her. [b]	
11. Delegates challenging responsibilities to subordinates. [b]	
12. Permits me to play a key role in setting my own performance goals. [b]	
13. Indicates what the performance expectations of each group member are. [b]	Role clarification
14. Explains what is expected of each group member. [b]	
15. Explains what is expected of me and my colleagues. [b]	
16. Clarifies priorities. [b]	
17. Clarifies who is responsible for what. [b]	
18. Is interested in how I feel and how I am doing.	People orientation
19. Takes time for personal contact.	
20. Pays attention to my personal needs. [d]	
21. Takes time to talk about work-related emotions.	
22. Is genuinely concerned about my personal development.	
23. Sympathizes with me when I have problems. [f]	
24. Cares about his/her followers.	
25. Would like to work in an environmentally friendly manner.	Concern for sustainability
26. Shows concern for sustainability issues.	
27. Stimulates recycling of items and materials in our department.	
28. Clearly explains integrity related codes of conduct.	Ethical guidance
29. Explains what is expected from employees in terms of behaving with integrity.	
30. Clarifies integrity guidelines .[b]	
31. Ensures that employees follow codes of integrity.	
32. Clarifies the likely consequences of possible unethical behavior by myself and my colleagues. [e]	
33. Stimulates the discussion of integrity issues among employees. [c]	
34. Compliments employees who behave according to the integrity guidelines. [e]	
35. Keeps his/her promises.	Integrity
36. Can be trusted to do the things he/she says.	
37. Can be relied on to honour his/her commitments. [d]	
38. Always keeps his/her words.	

Note: Kalshoven et al.'s (2011) scale integrates various previously established scales.
[a] Item adapted from Den Hartog, D. N. & De Hoogh (2009). Empowerment and leader fairness and integrity: Studying ethical leader behavior: From a levels-of-analysis perspective. European Journal of Work and Organizational Psychology, 18, 199−230.
[b] Item adapted from De Hoogh, A. H. B., & Den Hartog, D. N. (2008). Ethical and despotic leadership, relationships with leader's social responsibility, top management team effectiveness and subordinates' optimism: A multi-method study. Leadership Quarterly, 19, 297−311.
[c] Item adapted from Arnaud, A. U. & Schminke, M. (2006). Beyond the organizational bases of ethical work climates: A new theory and measure. Paper presented at the 66th Annual Meeting of the Academy of Management, Atlanta August.
[d] Item adapted from House, R. J. (1998). Appendix: Measures and assessments for the charismatic leadership approach: Scales, latent constructs loadings, Cronbach alphas, and interclass correlations. In F. Danserau & F.J. Yammarino (Eds.), *Leadership: The multiple-level approaches: Contemporary and alternative*, Vol. 24, Part B. (pp. 23−29). Stamford: JAI Press INC.
[e] Item adapted from Brown, M. E., Treviño, L. K., & Harrison, D. A. (2005). Ethical leadership: A social learning perspective for construct development and testing. Organizational Behavior and Human Decision Processes, 97, 117−134.
[f] Item adapted from Craig, S. B. & Custafson, S. B. (1998). Perceived leader integrity scale: An instrument for assessing employee perceptions of leader integrity. *Leadership Quarterly, 9*, 127−145.