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Ethical leadership and follower organizational deviance: The moderating role of follower moral attentiveness

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ABSTRACT

The literature on ethical leadership has focused primarily on the way ethical leaders influence follower moral judgment and behavior. It has overlooked that follower responses to ethical leaders may differ depending on the attention they pay to the moral aspects of leadership. In the present research, we introduce moral attentiveness as an important moderator for the relationship between ethical leadership and unethical employee behavior. In a multisource field study ($N = 90$), we confirm our hypothesis that morally attentive followers respond with more deviance to unethical leaders. An experimental study ($N = 96$) replicates the finding. Our paper extends the current leader-focused literature by examining how follower moral attentiveness determines the response of followers to ethical or unethical leadership.

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Introduction

Organizational deviance at work is a source of massive damage for businesses (Bennett & Robinson, 2000; Brown & Treviño, 2006b). Follower organizational deviance is defined as "voluntary behavior that violates organizational norms and thereby threatens the well-being of the organization, its members, or both" (Robinson & Bennett, 1995, p. 556). It includes behaviors such as dragging out work to receive payment for overtime, or taking property of the organization without permission. Leadership has been found to be a driving or inhibiting force in this behavior. In particular, a lack of ethical leadership has been identified as one of the main antecedents of follower organizational deviance (Tepper et al., 2009; Thau, Bennett, Mitchell, & Marrs, 2009). The rationale suggested is that leaders influence their followers through social learning and exchange and hence the ethicality of the leader "trickles down" to followers at the lower hierarchical levels (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009; Schaubroeck et al., 2012). Thus, behavior of leaders has been suggested to impact follower's behavior across different levels of the organization.

Research about ethical leadership has mostly taken a leader-focused approach, and thus does not specify how follower characteristics form boundary conditions for ethical leadership. Yet, some followers may pay more attention to moral content than others (Reynolds, 2008). As a result, some followers may react more strongly to ethical leaders and therefore the effects of ethical leadership may depend as much on the followers as on the leader. The current paper sets out to show that the effects of ethical leadership on

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follower organizational deviance result from the interaction between the leader and the followers rather than being a function of the leader's behavior alone.

The growing research on ethical leadership (Brown & Mitchell, 2010; Brown & Treviño, 2006a) describes ethical leadership as a general leadership process that transfers ethical leader behavior into follower behavior through the general mechanisms of social learning, exchange, and identity (Treviño, Brown, & Hartman, 2003; Walumbwa et al., 2011). All of these mechanisms, however, could also apply to other leadership styles. Besides the underlying mechanisms, communication of moral cues is the central aspect of the definition of ethical leadership (Brown, Treviño, & Harrison, 2005). However, the initial operationalization of the concept and conceptualization of its underlying processes did not do justice to the unique moral character of ethical leadership. In response, recent research started to provide support for the specific moral foundation of ethical leadership by discussing, on the one hand, how moral personality traits motivate ethical leadership (De Hoogh & Den Hartog, 2008; Mayer, Aquino, Greenbaum, & Kuenzi, 2012) and specifying, on the other hand, universal normative reference points for ethical leadership (Eisenbeiss, 2012). We seek to extend that literature by arguing that, because of its moral element, ethical leadership is most effective for followers who are sensitive to moral cues.

Recent research exploring cognitive processing of moral cues suggests that employees differ in the extent to which they pay attention to moral issues (Hannah, Avolio, & May, 2011; Reynolds & Ceranic, 2009). These differences are captured by moral attentiveness, that is, the extent to which a person chronically perceives and considers morality and moral elements in his or her experiences (Reynolds, 2008). As a consequence of moral attentiveness, follower sensitivity to moral cues, also in the leader's behavior, increases. Since the core aspect of ethical leadership is the communication of moral cues, it is reasonable to propose that the effects of ethical leadership are contingent on follower moral attentiveness.

The present study investigates how ethical leadership and follower moral attentiveness interact to predict follower organizational deviance. Specifically, we focus on organizational deviance as the consequence of being confronted with low ethical leadership (cf. Robinson & Bennett, 1995), as earlier research shows that followers react to low ethical behavior by their leader with counterproductive work behavior (Folger, Sheppard, & Buttram, 1995; Tepper, 2000). Because followers confronted with low ethical behavior often cannot retaliate toward their leader directly due to the power difference, they tend to retaliate toward the organization instead (Tepper, Henle, Lambert, Giacalone, & Duffy, 2008).

We expect that followers who are highly attentive to moral cues are more likely to detect low ethical leadership and will therefore react to it more strongly in terms of deviance than followers low in moral attentiveness. By investigating the moral process through a moderator (Jacoby & Sassenberg, 2011), the present paper contributes to theorizing on ethical leadership primarily from a moral point of view rather than considering it as another general leadership style. We investigate our model for both dispositional moral attentiveness (Study 1) and situational-induced moral attentiveness (i.e., an experimental manipulation; Study 2).

Ethical leadership

Most research in the domain of ethical leadership builds on Brown et al.'s (2005) 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). Ethical leaders thus inform and shape the ethical behavior of their followers. Ethical leadership has been associated with a number of positive outcomes, including followers' organizational citizenship behavior (Kacmar, Bachrach, Harris, & Zivnuska, 2011; Mayer et al., 2009; Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009), proactive behavior such as helping or voice behavior (Kalshoven, Den Hartog, & De Hoogh, 2012; Walumbwa & Schaubroeck, 2009), the organization's ethical climate (Mayer, Kuenzi, & Greenbaum, 2010; Schaubroeck et al., 2012; Schminke, Ambrose, & Neubaum, 2005), and follower performance (Piccolo, Greenbaum, Den Hartog, & Folger, 2010).

The definition of ethical leadership as "normatively appropriate conduct" raises the question of what standards the normative appropriateness of the leader is measured against. Recent research has addressed this question by suggesting that the assessment of ethical leadership may lie in the eye of the beholder (Giessner & Van Quaquebeke, 2010; Meindl, 1995), which means that leadership is perceived as ethical when it aligns with the follower's perception of ethical leadership. The standards to assess leadership against may thus depend on the type of work relationship between leaders and followers, and followers' expectations of their leaders based on this relationship (Engle & Lord, 1997; Giessner & Van Quaquebeke, 2010; Rai & Fiske, 2012). In addition, there are different cultural perspectives on ethics (Eisenbeiss, 2012). Thus, to some extent, the assessment of ethical leadership is influenced by the standards to which followers compare their leader's behavior.

Ethical leadership can be distinguished from other follower-focused leadership styles that consist of both moral and amoral aspects, such as transformational leadership (Bass & Avolio, 1994; Bass, 1990; Burns, 1978; but see Van Knippenberg & Sitkin, 2013) or servant leadership (Liden, Wayne, Zhao, & Henderson, 2008). The central aspect for this distinction is that ethical leadership is driven by moral motives that are independent of the mental frame of the perceiver. The idea that ethical leadership is based on the leader's moral motivation is supported by research showing that ethical leaders possess moral personality traits such as a moral identity (Mayer et al., 2012) and a high social responsibility (De Hoogh & Den Hartog, 2008). Moreover, ethical leadership has been linked to four essential normative reference points (Eisenbeiss, 2012): 1) humane orientation, referring to treating others with dignity and respect; 2) justice orientation, making fair and consistent decisions; 3) responsibility and sustainability orientation, covering leaders' concern for the welfare of society and the environment in their long-term views; and 4) moderation orientation, referring to temperance and humility. Together, these orientations represent universally shared moral norms underlying ethical leadership. In the current paper, we take a deontological approach to ethical leadership by presenting it as a leadership style with a moral foundation based on personality-based moral motivation and supported by the four orientations.

Ethical leaders influence their employees in different ways. Firstly, ethical leaders are responsible for the ethical standards in the organization, either by being a role model for ethical behavior, or through reinforcement of ethical codes (Brown et al., 2005; Mayer et al., 2012; Treviño, Hartman, & Brown, 2000; Walumbwa et al., 2011; Weaver, Treviño, & Agle, 2005). Secondly, followers reciprocate the behavior of the leader, which makes their ethical behavior dependent on the quality of the leader–follower relationship (Brown & Treviño, 2006a; Walumbwa et al., 2011). Thirdly, ethical leaders increase follower organizational identification (Hogg, 2001; Hogg & Terry, 2000; Van Knippenberg & Hogg, 2003; Van Knippenberg, Van Knippenberg, De Cremer, & Hogg, 2004), which in turn increases motivation to achieve collective goals or display organization benefitting behavior (Walumbwa et al., 2011). Altogether, high ethical leadership seems to motivate followers to reciprocate with moral behavior, while low ethical leadership motivates followers to display negative behavior (Kacmar et al., 2011; Weaver et al., 2005), either through modeling, breaches in the exchange relationship, or reduced identification. The negative behavior in response to unethical leadership is often directed at the organization, for which the leader operates as a representative (Bies & Tripp, 1998; Robinson & Bennett, 1995).

Early psychological research has demonstrated that the impact of bad events is generally larger than that of good events, presumably because overlooking bad events could cause danger, whereas overlooking good events may lead to missing rewards but not to negative consequences (Baumeister, Bratslavsky, Finkenauer, & Vohs, 2001). As a result, research on ethical leadership has argued that low ethical leadership, characterized by violations of norms, is more salient to followers than high ethical leadership (Giessner & Van Quaquebeke, 2010; Van Gils, Van Quaquebeke, & Van Knippenberg, 2010). Thus, we will predict stronger effects for low than for high ethical leadership.

Extant literature explains the differences in effects due to ethical leadership mainly in terms of social learning and exchange theories. However, researchers have paid little attention to the unique moral components of ethical leadership but rather describe its underlying processes in terms of social learning and exchange theories that are generally amoral and could also apply to other styles of leadership (Brown & Treviño, 2006a; Mayer et al., 2012). The existing literature has not yet provided an in-depth discussion of the unique moral components of ethical leadership. However, investigation into this direction is important because the moral focus of ethical leaders is crucial for explaining the observed differences in follower moral behavior.

Furthermore, most research on ethical leadership has focused on the leader. It has for the most part considered followers as passive recipients of ethical leadership, thereby looking at average follower effects without considering the influence of follower variables in the interaction between ethical leaders and their followers (e.g. Brown & Mitchell, 2010; Mayer et al., 2009; Walumbwa et al., 2011). Recent studies have, however, started to provide insight into how different follower personality characteristics influence follower perceptions of ethical leadership. For example, follower moral development influences follower perceptions of ethical leadership, such that if the leader is more advanced in terms of moral development than the follower, follower perceptions of ethical leadership are higher (Jordan, Brown, Treviño, & Finkelstein, 2013). Likewise, high follower self-esteem has been shown to make followers less receptive to the effects of ethical leadership (Avey, Palanski, & Walumbwa, 2011).

With the present paper we seek to extend the perspective that ethical leadership has a unique moral element, by into account, that followers' chronic attention to morality qualifies the proposed effects of ethical leadership.

Moral attentiveness

Interpersonal differences in attention toward moral cues are captured by the concept of moral attentiveness. Moral attentiveness is defined as the extent to which an individual chronically perceives and considers morality and moral elements in his or her experiences (Reynolds, 2008, p. 1028). These individual differences in the amount of attention paid to moral cues can be explained by social cognitive theory which argues that attention is determined by saliency, vividness, and accessibility (Fiske & Taylor, 1991). Concepts associated with morality can serve as a mental framework that is chronically accessible for people high in moral attentiveness. Chronic accessibility subsequently leads to the automatic moral assessment of incoming information, as well as a more intentional use of morality as a framework to reflect upon experiences (Reynolds, 2008; Reynolds, Leavitt, & DeCelles, 2010). Initial research has distinguished two components of moral attentiveness: perceptual moral attentiveness – the recognition of moral aspects in everyday experiences; and reflective moral attentiveness – the extent to which the individual regularly considers moral matters. Whereas perceptual moral primarily concerns information coding, reflective moral attentiveness involves introspection and action. Together these two dimensions act to facilitate chronic attention toward moral content (Reynolds, 2008).

Given the novelty of the moral attentiveness concept in the organizational behavior landscape, it seems warranted to discuss the nuanced theoretical and conceptual distinction between moral attentiveness and moral awareness. Recent literature on ethical leadership and ethical decision-making has identified moral awareness as a necessary precondition for ethical behavior (DeCelles, DeRue, Margolis, & Ceranic, 2012; Gino, Schweitzer, Mead, & Ariely, 2011; Tenbrunsel & Smith-Crowe, 2008; Treviño, Weaver, & Reynolds, 2006). Moral awareness is defined as a person's determination that a situation contains moral content and can legitimately be considered from a moral point of view (Reynolds, 2006). After becoming morally aware, people reach a decision on what they consider to be the best option by applying moral rules to the situation and comparing possible decisions to moral standards. Awareness of the moral cues in a situation may be influenced by the moral development of the person evaluating the situation (Brown & Treviño, 2006a; Kohlberg, 1981), but can also be activated by external factors, such as the content of the situation (Butterfield, Treviño, & Weaver, 2000; Jones, 1991). A more extensive discussion of the differences between moral awareness and moral attentiveness can be found in the Discussion section below.

Moral cues are more likely to be detected by those high in moral attentiveness, to the extent that highly morally attentive people risk overestimation of the frequency of moral or immoral behavior (cf. Tversky & Kahneman, 1973). Therefore, responses of those high in moral attentiveness will more likely be based on the observed morality (e.g., ethical leadership) of a situation. In contrast, those low

in moral attentiveness will consider issues to be amoral (in contrast to moral or immoral) more often (Tenbrunsel & Smith-Crowe, 2008).

Although moral attentiveness generally motivates moral awareness and moral behavior (Reynolds, 2008), it does not imply that the person always behaves in a moral way. Rather, it constitutes a difference in perceiving stimuli that makes those high in moral attentiveness more cognizant of the moral content or consequences of incoming information, and thereby influences their evaluations of their own behavior or the behavior of others (Reynolds, 2008). The translation of the perception of moral cues into actual moral behavior is influenced by factors such as moral development (Kohlberg, 1981), moral identity (Aquino & Reed, 2002), or situational cues (Barnett & Vaicys, 2000; Epley & Caruso, 2004; Giessner & Van Quaquebeke, 2010; Martin & Cullen, 2006; Rai & Fiske, 2012). Furthermore, the decision to display moral or immoral behavior also depends on the moral cues that are perceived. Whereas moral cues in the behavior of others are suggested to evoke feelings of contentment, and result in moral reciprocation, the perception of immoral cues in the behavior of others may lead to feelings of frustration and being treated unjust. Highly morally attentive followers generally prefer moral behavior because that corresponds with their perception of what is "the right thing to do" (Reynolds, 2008). However, at times they may feel that the behavior they observe in others, especially their leaders, represents such a severe transgression of moral rules that retaliation is warranted. Counterproductive behavior, such as sabotaging the progress of projects by working less hard, can be used instrumentally, as a signal to the leader that moral transgressions will have negative consequences. Thus, occasional immoral behavior in response to unethical leadership might serve to restore the moral balance in the relationship, or act as a mere signal to leaders that unethical behavior has negative consequences for them or for the organization.

Ethical leadership and follower moral attentiveness

Following the preceding reasoning, moral cues from the behavior of the ethical leader will be more salient, vivid and accessible to followers high in moral attentiveness (Fiske & Taylor, 1991; Reynolds, 2008). As moral behavior and communication of moral cues are central to ethical leadership, the effectiveness of ethical leaders is likely to be contingent upon follower moral attentiveness. High moral attentiveness leads followers to automatically perceive and interpret their leader's behavior in terms of morality, and therefore be more sensitive to whether the leader's behavior or its outcomes are ethical. Thus, followers high in moral attentiveness are more likely to question the ethicality of their leader than followers low in moral attentiveness.

As a result of the increased attention to the ethical behavior of their leader, followers high in moral attentiveness will be more likely to use their leader's behavior as a model for their own moral behavior than followers low in moral attentiveness, simply because they are more aware of the moral behavior of others. In addition, followers high in moral attentiveness will perceive a violation of a moral norm as a violation of the relationship the follower has with the leader. In contrast, followers low in moral attentiveness will use other criteria to evaluate their relationship with the leader and will therefore experience violations of a moral norm less as a breach in the relationship. Finally, whereas ethical leaders motivate identification with the collective or organization, especially to followers high in moral attentiveness, low ethical leaders motivate an individualistic attitude. In contrast to followers high in moral attentiveness, followers low in moral attentiveness do not evaluate or perceive their environment in terms of morality, and thus are much less sensitive to the moral influence of low or high ethical leaders.

Importantly, the chronic cognitive assessment of their own and others' behavior against a moral standard often motivates high morally attentive followers to display moral behavior (Reynolds, 2008). However, as discussed before, immoral behavior might have an instrumental function for those high in moral attentiveness to signal that the leader has violated the norms. Immoral follower behavior may be based on a social exchange motivation (Brebels, De Cremer, & Sedikides, 2008; Walumbwa et al., 2011) and serve to restore the moral balance in the relationship. It may also have a teaching purpose (Bandura, 1977) and serve as a mere punishment for the leader's bad behavior, highlighting the negative consequences of the behavior and signaling him or her to get back on the moral track. Thus, not only does the chronic moral framework of those high in moral attentiveness lead them to perceive and assess the environment based on moral norms, but it also motivates them to try and make others do the right thing. This action tendency may be especially present when high morally attentive followers are confronted with low ethical leaders. In contrast, high ethical leadership might just lead to the conclusion that all is as it should be and no action is needed, because followers perceive ethical leadership as a baseline condition. Finally, for followers low in moral attentiveness, their moral cognitive framework is not chronically active, and for that reason they might not experience the need to respond.

Follower organizational deviance

Being confronted with low ethical leadership is likely to be a frustrating experience for some followers. Frustration can be vented in several ways. Followers could react to the person displaying the unethical behavior directly. However, followers' reactions to their supervisor's low ethical behavior are often restricted because of their relative powerlessness compared to the leaders. Therefore, deviant behavior is often directed at the organization, in the form of falsifying receipts or putting lower effort into the job, or at the organization's members, in the form of interpersonal aggression toward others in the organization (Bennett & Robinson, 2000; Robinson & Bennett, 1995). Indirectly retaliating toward the organization through deviant behavior often seems a safer choice (Detert, Treviño, Burris, & Andiappan, 2007; Mayer et al., 2009).

Because leaders serve as representatives for their organization, the organization becomes the logical target for retaliation when followers perceive their leaders as unethical. Therefore, we focus on organization-directed deviance (Bennett & Robinson, 2000; Tepper et al., 2009; Warren, 2003). Organizational deviance is defined as voluntary behavior that violates organizational norms

and thereby threatens the well-being of the organization and its members (Bennett & Robinson, 2000). Examples of deviant behavior range from intentionally working slower than you could have worked to committing fraud (Robinson & Bennett, 1995).

Organizational deviance is traditionally identified in the literature as one of the possible reactions of followers to low ethical leadership (Brown & Treviño, 2006b; Mayer et al., 2009). Thus far, researchers have assumed that ethical leadership would translate into less deviance, and that low ethical leadership would evoke more deviance for all followers alike. With the current research, we propose a qualification of that relationship. We expect that followers high in moral attentiveness will react more strongly to ethical cues from the leader because of their increased sensitivity, and therefore, will be more affected by high or low ethical leaders and will show a stronger response in terms of moral behavior compared to followers low in moral attentiveness.

Summarizing, we propose a model predicting that follower moral attentiveness moderates the relationship between ethical leadership and follower organizational deviance. Specifically, we predict that followers that are high in moral attentiveness by disposition (Study 1), or that are experimentally induced to be morally attentive (Study 2), will react to low ethical leadership more strongly in terms of deviance than followers low in attentiveness. We tested our hypothesis in a multisource field study and a scenario study to provide a test and replication across methodologies, and thus bolster confidence in the conclusions based on our findings (cf. De Cremer & Van Knippenberg, 2002; Dipboye, 1990).

Hypothesis 1. The positive relationship between low ethical leadership and employee organizational deviance is stronger for followers high in moral attentiveness than for followers who are low in moral attentiveness.

Study 1

Method

Sample and procedures. We invited 531 members of a Dutch research panel who worked at least 12 hours a week and who had previously (when they entered the panel group) indicated that they had a supervisor to participate in this study as focal participants. We relied on a snowballing method (see e.g., Lee & Allen, 2002; Van Dijke, De Cremer, & Mayer, 2010 for a similar approach) whereby the respondents were asked to fill out an online questionnaire on a web page and ask a co-worker to do the same. The respondents were asked to provide information to a co-worker regarding the research project, including a link to the online survey. We received 210 focal employee responses (for a response rate of 40%). Of the invited co-workers, 216 responded. As employees might be reluctant to admit deviant behavior (Stewart, Bing, Davison, Woehr, & McIntyre, 2009), we used the co-worker ratings to obtain ratings of deviant behavior by the employees. In the next stage, demographic details from the supervisors of all employees still active in the sample were collected through the same method. Our sample included 89 focal employees and their co-workers, for which the relevant leader demographics were available. Each respondent received a unique identification number to ensure anonymity, and to make sure that we could match the focal employee and co-worker data.

We took a number of steps to ensure that the surveys were completed by the correct sources. In introducing the study, we emphasized the importance of integrity in the scientific process. We told the employees that it was essential for the focal employee and the co-worker to fill out the correct surveys. Furthermore, when respondents submitted their online surveys, time stamps and IP addresses were recorded to ensure that the surveys were submitted at different times and with different IP addresses. We found no irregularities in the responses.

In our sample, 68% of the focal employees were male. The average age in the sample was 44.5 years ($SD = 9.91$). 80% of the participants worked full-time, and 20% worked part-time. Average tenure was 6 years ($SD = 3.78$) and 4.7 ($SD = 3.44$) years for the current function. Participants worked for different kinds of organizations: 19% worked in medical or health services, 12% in governmental organizations, 12% in the educational sector and 57% in other types of organizations. In terms of highest completed education, 19% completed secondary school, 40% completed vocational education, 23% completed an applied university degree, and 17% completed university. For leaders, 69% were male, whereas 59% of the co-workers were male. Average age for leaders was 45.8 years ($SD = 9.09$) and for co-workers was 41.4 years ($SD = 10.1$). For leader education, 18% completed secondary school, 35% completed vocational education, 30% completed an applied university degree and 17% completed university.

Measures

Ethical leadership was reported by focal employees, using the ten-item ELS scale (Brown et al., 2005). Examples of the items are "My leader conducts his/her personal life in an ethical manner." and "My leader defines success not just by results but also the way that they are obtained." (1 = disagree strongly, 7 = agree strongly).

Moral attentiveness was reported by focal employees, using a ten-item self-report scale (Reynolds, 2008). Example items are "I regularly think about the ethical implications of my decisions." and "I frequently encounter ethical situations." (1 = disagree strongly, 7 = agree strongly). As the implied two subscales of the moral attentiveness scale correlated very highly in our study ($r = .77$), we refrained from computing separate results with each, but rather reported our analyses with the complete scale.

Organizational deviance of the focal employee was reported by a co-worker of each focal employee. We used an adapted version of the original self-report items of Bennett and Robinson's (2000) twelve-item sub-scale for organizational deviance for report by co-workers (Stewart et al., 2009; and see Van Dijke et al., 2010, for a similar design in the context of organizational citizenship behavior).

Example items are "How often did your colleague in the last year take property from work without permission?", or "How often did your colleague in the last year intentionally work slower than he/she could have worked?" (1 = never, 5 = very often).

Prior research has shown relationships between gender, age and education and perceptions of ethical issues. For example, people may reach higher levels of cognitive moral development when they age (Kohlberg, 1981), thereby increasing the likelihood that they behave ethically. In addition, different types of education might confront people more or less often with ethics (Ford & Richardson, 1994), thereby potentially influencing their behavior. Each of these variables could potentially have its own effect on any of our key variables that may contaminate our findings (cf. Spector & Brannick, 2011). Inspection of our correlation table shows that indeed there is a significant positive correlation between the leader's age and his or her ethical leadership as rated by the employee. Furthermore, a marginally significant relationship was found between employee education and co-worker ratings of employee deviance. Based on these correlations, we controlled for leader age and employee education in our analysis. Inclusion of the corresponding variables from the employee or leader (i.e., employee age, leader education), co-worker age or any of the involved participants' gender, did not change the results and are therefore not reported.

Results

Correlations between all scales, means, standard deviations and Cronbach's alphas are presented in Table 1.

To test our hypotheses, we conducted OLS regression analyses. Results reveal a significant main effect for ethical leadership on organizational deviance, $\beta = -0.34$, $t(83) = -3.03$, $p < .01$, but not for moral attentiveness. In support of our hypothesized model, we found that the interaction effect of ethical leadership and moral attentiveness on organizational deviance was significant, $\beta = -0.22$, $t(83) = -2.00$, $p = .049$, $R^2 = .18$, $d = -.44$ (see Table 2).

Specifically, as can be observed in Fig. 1, there was a stronger relationship between ethical leadership and organizational deviance for followers high in moral attentiveness than for followers low in moral attentiveness. Following recommendations by Aiken and West (1991), we further conducted simple slope analysis, which revealed a significant negative relationship between ethical leadership and organizational deviance for high morally attentive followers (simple slope $\beta = -0.53$, $t(83) = -3.21$, $p < .01$), suggesting that these followers showed higher levels of organizational deviance in response to lower ethical leadership. In contrast, no such relationship existed for followers low in moral attentiveness (simple slope $\beta = -0.18$, $t(83) = -1.54$, *ns.*).

Discussion Study 1

The findings of Study 1 confirm that low ethical leadership is more likely to encourage organizational deviance in high morally attentive followers than in low morally attentive followers. In line with our reasoning, the differences in organizational deviance between followers high and low in moral attentiveness mainly occur when confronted with low rather than high ethical leadership (see also Fig. 1). The slope for low morally attentive followers was negative but not significant, which indicates that there were no significant differences in organizational deviance for these followers in their responses to low or high ethical leaders.

A strength of Study 1 is that our data is collected in a multi-source field study which allowed us to assess actual behavior as an outcome variable rated by a close co-worker. These ratings are preferred to self-report ratings, as the latter may be prone to biases and will be confounded by one's own moral cognitive development. As co-workers work in the same environment and will have a trusted relationship with the focal employee, they can be expected to have relatively good insights into the daily routines of the focal employee — even in deviant behaviors that would remain concealed to outsiders or leaders. Thus, we believe that co-worker reports provide the most realistic insight in follower deviance (Stewart et al., 2009; and see van Dijke, De Cremer, Mayer, & Van Quaquebeke, 2012, for a similar design in the context of organizational citizenship behavior).

Despite these advantages however, the design of Study 1 is cross-sectional and therefore does not provide us with conclusive information on the causality of the relations hypothesized in this paper. Therefore, we conducted a second study (Study 2).

In Study 2 we employed an experimental design that manipulated ethical leadership (low vs. high). In addition, we experimentally manipulated moral attentiveness (low vs. high) in the context of our scenario. The experimental manipulation of moral attentiveness

Table 1
Means, standard deviations, correlations and Cronbach's alphas for main variables and controls in Study 1.

	M	*SD*	1	2	3	4	5	6	7
1. Ethical leadership (EL)	3.47	0.63	(.91)						
2. Follower's moral attentiveness (MA)	2.85	0.69	.19†	(.93)					
3. Follower's organizational deviance	1.59	0.88	−.26*	.08	(.95)				
4. Focal employee gender	n/a		−.04	−.18	.02				
5. Focal employee age	44.4	9.76	.08	.06	−.12	−.19			
6. Focal employee education	n/a		−.01	−.14	−.17	−.01	−.27*		
7. Leader gender	n/a		−.10	−.09	.07	.59**	−.06	−.03	
8. Leader age	45.9	9.09	.21*	.05	−.13	−.06	.55**	−.11	−.18

Notes. $N = 90$. Cronbach's alphas are represented between brackets on the main diagonal. Leader gender and focal employee gender were coded 0 = male and 1 = female.
† $p < .10$.
* $p < .05$.
** $p < .01$.

Table 2
Results for analyses regressing ethical leadership and follower moral attentiveness on organizational deviance in Study 1.

	Model 1			Model 2			Model 3		
	B	*SE*	β	*B*	*SE*	β	*B*	*SE*	β
Ethical leadership (EL)	−.26	.09	−.29**	−.31	.10	−.36**	−.29	.10	−.33**
Follower's moral attentiveness (MA)	.13	.10	.14	.11	.09	.12	.10	.09	.11
EL × MA				−.18	.09	−.20†	−.18	.09	−.22*
Focal employee education							−.10	.06	−.18†
Leader age							−.01	.01	−.10
Adjusted R^2		.07			.09			.11	
Δ R^2					.09			.04	
F change					3.43†			1.95	
Df		86			85			83	

Notes. $N = 89$. The table presents the unstandardized b-coefficients and standard errors for centered variables, following the recommendation of Cohen, Cohen, West and Aiken (2003).
* $p < .05$.
** $p < .01$.
† $p < .10$.

may seem unusual because personality variables are traditionally assumed to have little intra-personal variation. However, some authors have argued that this notion needs to be reconsidered as results show variability of some personality constructs based on situational contexts (Fleeson, 2001; Mischel, 2004; Mischel & Shoda, 1995). Furthermore, in line with the social cognitive approach taken in this paper, we aimed to induce a mental model that would guide participant's perception and interpretation of cues in the scenario in terms of morality (vs. business) in order to simulate the effect of chronic moral attentiveness for the duration of our experiment (for a similar priming of cognitive frameworks, see the literature on self-construal; Gardner, Gabriel, & Lee, 1999).

Study 2

Method

Sample

Our sample consisted of 94 students of a Dutch university who participated voluntarily in return for course credits. The average age was 22 years ($SD = 1.93$), and 55% of the participants were male. Participants were randomly assigned to the conditions of a 2 (ethical vs. low ethical leadership) by 2 (low moral attentiveness vs. high moral attentiveness) factorial design.

Procedure

Upon arrival in the lab, participants were seated in front of a computer in individual soundproof cubicles. All further instructions were given via a computer program. Our study was the first in a series of experiments. The scenario experiment started with an introduction of our ethical leadership manipulation through a short story describing either a high ethical leader or a low ethical leader. The descriptions were based on Brown, Trevino and Harrison's (ELS; 2005) ethical leadership scale, and consisted of sentences representing the scale items (see Appendix A for a full description).

Subsequently, the moral attentiveness manipulation was introduced by asking participants to write a short story, in a textbox allowing for a maximum of 10 lines of text, about their potential cooperation with this leader, whereby they should especially pay attention to *moral aspects* (high moral attentiveness) or *business aspects* (low moral attentiveness) of the situation. We chose this

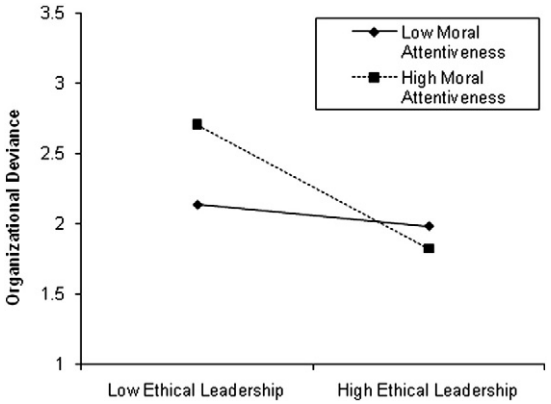


Fig. 1. Interaction between ethical leadership and moral attentiveness on follower organizational deviance as found in Study 1.

Table 3
Mean predicted deviance as a function of ethical leadership and moral attentiveness in Study 2.

	Low moral attentiveness	High moral attentiveness
Low ethical leadership	2.89 (0.19) a	3.50 (0.19) b
High ethical leadership	2.13 (0.18) c	1.86 (0.18) c

Notes. $N = 94$. Higher ratings indicate higher levels of predicted deviance. Standard deviations are provided within parentheses. Means with different subscripts differ significantly from each other after pairwise comparisons (Bonferroni adjusted).

particular design based on various studies suggesting that framing a decision in business terms makes its moral aspects less salient (cf. Butterfield et al., 2000; Pillutla & Chen, 1999; Tenbrunsel & Messick, 1999). After completing the stories, participants answered a series of questions consisting of manipulation checks and questions about the amount of deviance predicted in response to interacting with the described leader.

Measures

After receiving the scenario manipulations, two single items were used as manipulation checks, one for ethical leadership – "To what extent do you think this leader is an ethical leader?" – and one for moral attentiveness, "To what extent would you pay attention to the moral aspects of the task?" (1 = not at all, 7 = very much). Next, participants filled out four items asking them to predict their organizational deviance in response to working with the previously described leader: "Taking additional or longer breaks than is acceptable at your workplace," "Neglect to follow your boss's instructions," "Intentionally work slower than you could work," and "Put little effort into your work" (1 = not at all, 7 = very much; Cronbach's $\alpha = .78$). We selected the items for this measure from Bennett and Robinson's (2000) organizational deviance scale on the basis of their relevance in the context of the scenario. Lastly, participants answered demographic questions. As discussed in Study 1, several demographic variables such as higher age, education (Ford & Richardson, 1994; Kohlberg, 1981), and being female (Ford & Richardson, 1994) have been related to moral decision-making before. Although none of these variables correlated significantly with the dependent variable in this study, we have analyzed our results with and without these variables to avoid potential confounding effects in our data (Spector & Brannick, 2011).

Results

Manipulation check

A two-way ANOVA, with the manipulation check for ethical leadership as dependent variable, revealed that participants in the high ethical leadership condition rated the leader as more ethical than participants in the low ethical leadership condition, $F(1, 90) = 919.09$, $p < .01$, $\eta^2 = .91$ (see Table 3 for means).

The main effect for moral attentiveness on the manipulation check for ethical leadership was not significant, nor was the interaction effect. This last finding rules out the possibility that the high moral attentiveness condition would strengthen the ethical leadership manipulation.

A second two-way ANOVA, with the manipulation check for moral attentiveness as dependent variable, revealed that our manipulation for moral attentiveness was successful,[1] as participants in the high moral attentiveness condition indicated that they would pay more attention to moral aspects of the situation than participants in the low moral attentiveness condition, $F(1, 90) = 4.01$, $p = .053$, $\eta^2 = .10$. Neither the main effect of ethical leadership, nor the interaction between ethical leadership and moral attentiveness on the manipulation check for moral attentiveness was significant.

Ethical leadership and moral attentiveness

A two-way ANOVA revealed a significant main effect for ethical leadership on organizational deviance, showing that higher levels of ethical leadership corresponded to lower levels of deviance, $F(1, 90) = 42.22$, $p < .001$, $\eta^2 = .32$, but no main effect for moral attentiveness. Furthermore, the analysis confirmed the interaction effect of ethical leadership and moral attentiveness on organizational deviance as proposed, $F(1, 90) = 5.82$, $p = .02$, $\eta^2 = .06$ (see Fig. 2). Pairwise comparisons (with Bonferroni adjustment) revealed that the difference between the low ethical leadership condition and the high ethical leadership condition was larger for participants in the high moral attentiveness condition, $F(1, 92) = 42.09$, $p < .001$, $\eta^2 = .31$, than for participants in the low moral attentiveness condition, $F(1, 92) = 8.46$, $p = .005$, $\eta^2 = .08$ (means are reported in Table 3). These results show that participants high in moral attentiveness react more strongly to ethical leadership than participants low in moral attentiveness.

Furthermore, pairwise comparisons (with Bonferroni adjustment) reveal that in the low ethical leadership condition, participants in the high moral attentiveness condition showed more deviance in response to working with a low ethical leader than participants in the low moral attentiveness condition, $F(1, 90) = 5.31$, $p = .02$, $\eta^2 = .06$ (means are reported in Table 3). For the high ethical leadership condition, no such difference between the high moral attentiveness condition and the low moral attentiveness condition was found. Thus, the difference in responses between high and low morally attentive followers is mainly driven by low ethical leadership.

[1] Importantly, given the high social desirability of morality in the workplace and the fact that simply reading a question about morality (i.e., our manipulation check) makes morality salient, we believe that the lower score on this item in the low moral attentiveness condition, combined with the near-significant p-value, warrants our conclusion about the effectiveness of the manipulation.

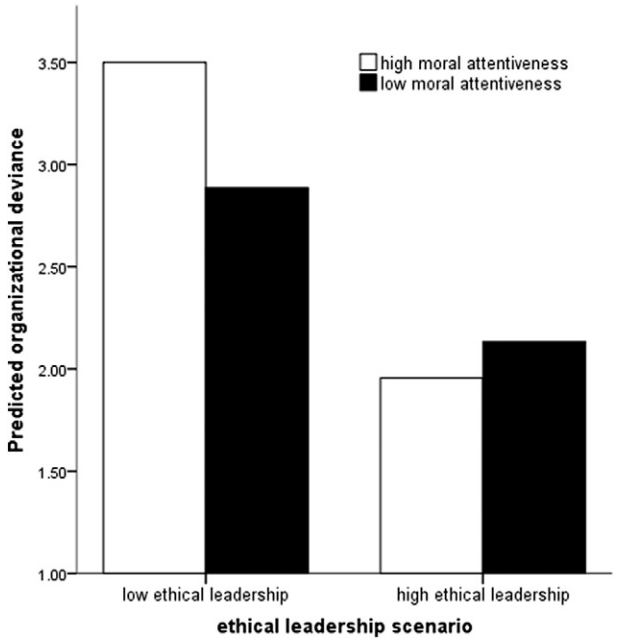


Fig. 2. Interaction between ethical leadership and moral attentiveness on follower organizational deviance as found in Study 2.

Discussion Study 2

Our findings supported the hypothesis that high morally attentive followers react more strongly to the ethicality of the leader than low morally attentive followers. Furthermore, in line with the findings of Study 1, Study 2 shows that the differences in deviance between followers high and low in moral attentiveness are due to followers reacting differently to low ethical leadership than to high ethical leadership. By manipulating moral attentiveness, and thus temporarily increasing the salience of moral cues in a controlled experimental setting, we provide convincing evidence with regard to the causal direction of this effect. Moreover, as participants in both conditions were provided with the same information with regard to the morality of the leader, the fact that those for whom moral cues were more salient were found to react more strongly, demonstrates the importance of attention for these cues.

Study 2 provides support for the appropriateness of the hypothesized causal relationships in the current paper based on the experimental design employed. However, as part of the experimental design, participants predicted the amount of organizational deviance they would display in response to a leader low or high in ethical behavior. Even though this dependent variable fits the context of the scenario best, and the findings of Study 1 are replicated, reporting hypothetical behavior forms a potential limitation of this study.

General discussion

The findings from our multisource field study (Study 1) and scenario experiment (Study 2) confirm that followers high in moral attentiveness respond with more organizational deviance to low ethical leaders than followers low in moral attentiveness. The present studies demonstrate that the effects of ethical leadership are not, as traditionally assumed (Brown & Treviño, 2006b; Detert et al., 2007; Mayer et al., 2009), similar for all followers, but instead dependent on follower moral attentiveness. We expect that high moral attentiveness facilitates followers' assessment of leader behavior against moral standards and increases sensitivity to transgressions this domain (Reynolds, 2006). In contrast, low moral attentiveness may make followers focus on different questions when assessing their leader's behavior. Our findings demonstrate that followers to whom moral cues are salient respond stronger to low ethical leadership in that they show more deviant organizational behavior.

We are among the first to emphasize the importance of the moral cues transferred by ethical leaders, thereby highlighting a key component of ethical leadership that is not entailed in other general leadership styles. We thus extend the literature on ethical leadership (Brown & Treviño, 2006b; Walumbwa et al., 2011) by addressing the uniquely moral aspects of ethical leadership in more detail. The present results encourage a continuing focus on the specifically moral aspects of ethical leadership instead of relying on general mechanisms.

Furthermore, our focus on moral attentiveness as a moderator fits with calls for research to pay more attention to the cognitive processes that precede moral judgments and moral behavior (Hannah et al., 2011; Reynolds & Ceranic, 2009). Our findings add to the establishment of moral attentiveness as a concept that has an important role in the transition of moral influences into ethical behavior (Hannah et al., 2011; Reynolds, 2006; Tenbrunsel & Smith-Crowe, 2008). In contrast to other morality-related concepts such as moral identity (Aquino & Reed, 2002), moral attentiveness comprises a mere assessment of the morality of one's own and other's behavior rather than a motivation to display moral behavior.

As mentioned earlier, our research emphasizes the importance of distinguishing between moral attentiveness, and the related but different concepts of moral awareness (cf. Reynolds, 2008). The chronic accessibility of moral cues due to moral attentiveness is likely to precede moral awareness, hence moral attentiveness can be considered a precursor to moral awareness. Other differences between the two constructs are as follows. Whereas moral attentiveness may be strengthened by exposure to past moral issues, it is not influenced by specific aspects of the situation as moral awareness is. In addition, because moral attentiveness is a mental framework that promotes automatic processing and active screening of information in the social environment that is activated before the person encounters a situation (Reynolds, 2008), it first operates subconsciously. Moral awareness, on the other hand, is a strictly conscious process of comparing alternatives against moral standards that takes place after the moral cues of a specific issue are picked up (e.g., Kohlberg, 1981).

Having clarified these differences, our research presents moral attentiveness as a mechanism that helps followers assess and take action to restore the moral balance in their work environment. Although followers high in moral attentiveness will have a strong preference for moral behavior, they may resort to immoral behavior after assessing the moral imbalance, as a means of retaliation or as a signal to their leader. For example, followers may punish their leader's lack of ethical behavior by intentionally working slower or taking longer breaks.

Finally, we contribute to the literature on ethical leadership by providing new insights about the importance of the transfer of moral cues for ethical leadership to be effective. In addition to a direct influence, we also suggest an important role for moral cues as a part of the underlying process (DeCelles et al., 2012; Gino et al., 2011; Reynolds, 2006). Followers in our study seem to have reacted to low ethical leaders based on their attentiveness. In turn, followers may also have become more attentive toward the type of behavior that is exchanged in the relationship between themselves and the leader. When the leader's behavior is moral, the follower's attentiveness might lead to a more morally focused exchange relationship. Heightened attention for moral cues in the leader's behavior may also increase followers perception of the leader as a moral role model (Jordan et al., 2013), and enable followers to better follow the leader's example. The studies presented in this paper thus set the stage for a more specific approach toward ethical leadership.

Managerial implications

The current idea in management education is that we need to prepare our leaders to display ethical leadership in order to create and foster ethical cultures, and, as a result, ethical followers. We would like to emphasize that ethical leadership is a leadership style that should be strived for as an end in itself. However, we suggest that its effectiveness is contingent on follower moral attentiveness. In addition, our results show specifically that low ethical leadership drives the followers most attentive toward it to deviant behavior. Given the devastating influence of employee deviance on the prosperity of organizations (Bennett & Robinson, 2000), it is thus important for leaders to prevent even the most sensitive followers from resorting to deviance. The bar for doing so is not that high; according to extant research, positive ethical role models evoke more positive behavior in their followers (Mayer et al., 2009). The challenge for leaders essentially lies in serving as such an ethical role model in order to prevent unethical conduct in the organization.

In addition, organizations may need to become aware that there are differences in the extent to which their employees observe their environment and co-workers through a moral lens. Although some will be driven by their chronic moral attentiveness (Reynolds, 2008), and may even overestimate the extent to which moral issues are present in the workplace (Tversky & Kahneman, 1973), others who lack such an internal moral lens may not pick up on moral cues in the work environment at all. Ultimately, to create a moral workplace, organizations may need to promote an ethical vision that is strong enough to keep every member of the organization on board and alert.

Strengths, limitations and suggestions for future research

Study 1 confirms our hypothesis in a sample in which the independent variable and the moderator variable were collected from a different source than the dependent variable. Through this method, we not only avoided problems with social desirability or single-source biases that are highly likely to occur in such research (Podsakoff, Mackenzie, Lee, & Podsakoff, 2003), but also were able to establish external validity. In addition, Study 1 measures actual rather than predicted behavior. Despite the fact that we did not measure actual behavior in Study 2, the scenario approach presented in this study is among the first causal studies in the domain of ethical leadership. Thus, the value of Study 2 lies in confirming the causal relationships in our hypothesized model in a controlled laboratory setting.

A first limitation of the presented research lies in the different results for low morally attentive followers across studies. In Study 1, there was no significant difference in deviance for low morally attentive followers in reaction to low or high ethical leaders. In Study 2, a similar pattern was found, although the slope for followers low in moral attentiveness turned out to be significant (albeit the slope was still significantly less steep than that for high morally attentive followers). An explanation for the different findings between the two studies is that in the scenario of Study 2, the cues were stronger and possibly less ambiguous than in Study 1, potentially reaching the minimal threshold for followers low in moral attentiveness to respond as well. In addition, Study 2 involved a direct manipulation of moral attentiveness, while in Study 1 moral attentiveness was measured without a link to a specific situation, which could explain the different effects.

A second limitation concerns our manipulation of moral attentiveness in Study 2, which was aimed at temporarily increasing the extent to which participants perceived the moral aspects of the situation, and how they reflected on these (i.e., perceptual and reflective moral attentiveness). This manipulation directs the attention of the participant to their interaction with the leader in our scenario.

Although we aimed to induce a general mental framework with regard to the scenario rather than pointing participants to the fact that the situation necessarily contained moral cues, we manipulated attentiveness in such a way that it became specific for the situation described in the scenario. This could mean that we measured characteristics of moral awareness as well. While we can parsimoniously interpret the findings across the two studies, future research may find better ways to manipulate moral attentiveness without simultaneously triggering moral awareness, for example by priming morality subliminally through word-search tasks or pictures.

The finding that the effect of high ethical leadership is smaller than that for low ethical leadership is consistent with recent research suggesting that low ethical leadership represents a norm-transgression, which is perceived as a breach in the leader–follower relationship, whereas ethical leadership is simply normatively appropriate conduct, and can be seen as a baseline condition that does not evoke strong reactions (cf. Giessner & Van Quaquebeke, 2010). Specifically, followers may implicitly expect leadership to contain moral aspects, and thus see ethical leadership as the default. Furthermore, in line with other research suggesting that bad events – to the extent that one is aware of them – have a stronger effect than good events (Baumeister et al., 2001), it may be the case that low ethical leadership is simply more salient to followers than high ethical leadership. Specifically, when observing the leader's behavior through an ethical lens, it may be easier for followers to determine whether the leader's behavior is harmful or constitutes a breach of a moral rule (cf. Reynolds, 2006), than whether it is helpful or in accordance with moral rules. In addition, negative behavior calls for corrective actions, while positive behavior mainly leads to the conclusion that everything is as it should be.

Future research could extend our research in multiple ways. Firstly, it should consider that aspects of the situation (Butterfield et al., 2000; Jones, 1991) or the ethical climate in the organization (Ambrose, Arnaud, & Schminke, 2008; Schminke et al., 2005; Victor & Cullen, 1988) can have an influence on our proposed relationship, as both of these factors can increase the salience of moral cues. Ethical climate can induce a shared moral awareness among members of a team (Kalshoven et al., 2012), and thereby increase ethical behavior in organizations. Importantly, individual moral attentiveness may interact with these external, higher-level factors. Specifically, because unethical leadership stands out more strongly in an ethical climate than in an unethical climate, it might require more moral attentiveness to assess the immorality of unethical behavior that occurs in an unethical climate. Similarly, an ethical leader may stand out positively in an unethical context, while it takes more attention to distinguish the moral actions of an ethical leader in an ethical climate. Future research should investigate the influence of context factors such as ethical climate.

Secondly, the presented model could be extended by including other ethical predispositions and follower values that might interact with moral attentiveness. Reynolds (2006) provided initial support for such interactions by showing that a formalist ethical predisposition raised the moral awareness of a presented issue based on indicators of harm, as well as violation of a norm, while a utilitarian ethical predisposition only raised moral awareness when indicators of harm were present. It is beyond the scope of the current paper to study the complex effects of follower ethical predisposition on the relationships between ethical leadership, follower moral attentiveness and follower outcomes. However, this might be a fruitful avenue for future research.

Relating to the previous point, the results of Study 1 are based on co-worker assessment of the employee's deviant organizational behavior. A problem with this approach may be that the moral personality characteristics or moral attentiveness of the co-worker might have influenced their perception. However, there is no reason to expect a co-worker bias in our research because there are no reasons to expect an abnormally high co-occurrence of high or low moral attentive co-workers and focal employees. In addition, co-workers form an external observing party and are thus more likely to report employee organizational deviance without being biased by social desirability or self-promotional motives (Stewart et al., 2009). Nonetheless, it may be interesting to look at the potential influence that co-workers' moral attentiveness and other moral characteristics have on their assessment and reporting of the behavior of their peers.

Finally, the present research could be extended toward other types of deviant behavior. Research on counterproductive work behavior (Spector et al., 2006) has, for example, distinguished between workplace aggression (Fox & Spector, 1999), retaliation (Skarlicki & Folger, 1997), revenge (Bies & Tripp, 1998), and workplace incivility (Andersson & Pearson, 1999). In addition, deviance directed at third parties such as customers (Greenbaum, Mawritz, Mayer, & Priesemuth, 2013), or the type of deviance that has beneficial side effects for the organization or the leader personally (Hoogervorst, De Cremer, & Van Dijke, 2011), are not covered. It might be interesting to explore the differential effects on each of these variables produced by the interactional effect of ethical leadership and follower moral attentiveness. Particularly, it might be the case that followers high in moral attentiveness perceive leader-directed retaliation as the most effective way to restore the moral balance, since their heightened attention to moral cues might also make them more aware of the source of the unethical behavior (compare research by Lavelle et al., 2009, about how employees distinguish between beneficiaries of organizational citizenship behavior). In this context, it may also be important to distinguish between different types of unethical leadership. Different types of unethical leadership, such as abusive leadership (Tepper, 2007) or leadership that is unethical for instrumental reasons (Hoogervorst et al., 2011), may be driven by different motivations. In particular when unethical leadership is used in an instrumental way, to obtain positive outcomes for the team or the company, followers may not perceive it as negatively as unethical leadership that harms the organization or team. In this study we cannot rule out that there is a discrepancy between the perceived unethical leadership as reported by the employees and the leader's intended behavior. One explanation for this discrepancy is that people differ in their perspective on morality, which in turn may lead to different evaluation criteria for the leader's behavior (Giessner & Van Quaquebeke, 2010). For this reason it is very difficult to measure ethical leadership in an objective way. However, gaining more insight into these processes by assessing the different perspectives may be an interesting suggestion for future research.

Conclusion

Although research and practice have extensively focused on ethical leadership in the past years, our study is one of the first to emphasize the importance of the moral element inherent in ethical leadership. We showed that some followers are more sensitive to

ethical leadership, and, as a result, these followers respond with more organizational deviance to a lack of ethical leadership than others. Organizational deviance can be severely harmful for organizations. Our research suggests that one way to prevent it is by urging leaders to behave ethically, as even minor breaches can push the most sensitive employees toward deviant behavior.

Appendix A. Materials for scenario experiment

A.1. Ethical leadership manipulation — high ethical leadership

> "Your leader lives his personal life in an ethical way. He is a reliable person and asks himself what is the right thing to do before making decisions. Your leader also takes honest and balanced decisions in his work. He listens to what employees have to say and keeps their interest in mind when deciding. At work he discusses the importance of ethical norms and disciplines employees who violate ethical standards. He defines success not only in terms of results, but also in the way the results are obtained. All in all, your leader sets an example of how to do things the right way in terms of ethics."
>
> [(based on Brown et al., 2005)]

A.2. Ethical leadership manipulation — low ethical leadership

> "In his personal life, your leader does not care about living life in an ethical way. He is not really a reliable person and rarely asks himself what is the right thing to do before making decisions. In his work, your leader does not always take honest and balanced decisions either. He does not listen to what employees have to say and does not keep their interest in mind when deciding. At work he never discusses the importance of ethical norms and does not pay attention to whether employees behave in accordance with the ethical standards. He defines success only in terms of results, and does not care about the way results are obtained. All in all, your leader is not a good example of how to do things the right way in terms of ethics."
>
> [(based on Brown et al., 2005)]

A.3. Moral attentiveness manipulation — high moral attentiveness

Describe in a short story how the cooperation between you and this leader would be if you would work with this leader and would mainly be focused on the moral aspects of the interaction. Describe the style in which this leader would give you tasks, and what the interaction between the two of you would be like.

A.4. Moral attentiveness manipulation — low moral attentiveness

Describe in a short story how the cooperation between you and this leader would be if you would work with this leader and would mainly be focused on the business aspects of the interaction. Describe the style in which this leader would give you tasks, and what the interaction between the two of you would be like.

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