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TESIS DOCTORAL

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Programa de Doctorado: Turismo, Economía y Gestión

MODELING ETHICAL LEADERSHIP IN BANKING: FOLLOWERS PERCEPTION OF ORGANIZATIONAL CULTURE, COMPASION AND WORK ALIENATION IN THE CITY OF LONDON

Las Palmas de Gran Canaria, 2 de Diciembre de 2016

UNIVERSIDAD DE LAS PALMAS DE GRAN CANARIA

Presenta: Dª María Mercedes Viera Armas

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Tesis Doctoral presentada por **Dª María Mercedes Viera Armas**

Dirigida por el **Dr. D. Pablo Zoghbi Manrique de Lara**

El Director **La Doctoranda**

Las Palmas de Gran Canaria, a 2 de Diciembre 2016

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Mercedes Viera-Armas

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INTRODUCTION

For centuries, levels of interest surrounding the nature and characterisation of leadership have been increasing. From the first Greek philosophers to the myriad of management and leadership gurus whose books fill airport bookshops, a great number of people have addressed the issue. Seldom, however, has the need for effective leadership been felt as strongly as it is now. There is a view that leadership plays a key role in our volatile and global world, not only in the success of individuals and organisations, but also in that of larger populations and nations. Despite the importance of leadership being recognised, however, there remains an absence of clarity surrounding the true meaning of leadership and how it should be defined. In a study on management, Stogdill (1974) came to the conclusion that there are "almost as many different definitions of leadership as there are persons who have attempted to define the concept." That was over forty years ago.

At the heart of the difficulty of defining leadership lie two fundamental issues: firstly, as with concepts such as "love", "liberty" and "happiness", leadership is the construction of a complex term which is open to subjective interpretation. Every individual has their own intuitive understanding of leadership based on a combination of experience and learning, making it difficult to find a definition which is both understandable and succinct. Secondly, any definition of leadership is heavily influenced by their theoretical position. While some people see leadership as the convergence of a number of different traits or characteristics possessed by leaders, others consider it to be a social process forged by the relationships within a group. Perspectives as divergent as these will always lead to differences of opinion regarding the nature of the concept: "Leadership appears to be, like power, an essentially contested concept" (Gallie, 1955); (Grint et al. 2004).

Grint (2004) identifies four problems that ensure that agreement on a common definition of leadership remains a distant possibility. Firstly, one of those problems lies in the process: there is no agreement as to whether leadership derives from the personal qualities (i.e. the characteristics) of the leader, or whether a leader induces followers through what he/she, the leader, wants to achieve (i.e. a social process). Secondly, there is the problem of position: is the leader in charge (i.e. they have been handed formal authority) or in front (they have informal influence)? The third problem is one of philosophy: does the leader attempt to exert intentional and causal

influence, determined by the context and the situation, on the behaviour of his/her followers or their actions? The fourth and final difficulty is one of purity: is leadership ingrained in individuals and groups, and is it a purely human phenomenon?

Scholars should remind us that leadership is not a moral concept. Leaders are like the rest of us: trustworthy and deceitful, cowardly and brave, greedy and generous. To assume that all good leaders are good people is to be wilfully blind to the reality of the human condition, and it severely limits our scope for becoming more effective at leadership (Kellerman, 2004).

The psychodynamic approach, conceived by researchers at the Tavistock Institute in London, adds new elements to the analysis: what psychological factors lead people to become leaders or followers and, in particular, what groups, organisations and societies influence how leadership is perceived? This approach emphasises the importance of understanding oneself and others and, through that understanding, of also understanding the transactional nature of the relationship between the leader and their followers (Stech, 2004). Northouse (2004) defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal." This definition is certainly a good one, but still identifies the individual as the source of leadership. A more collective concept of leadership is presented in this review by Yukl:

Most definitions of leadership reflect the assumption that it involves a social influence process whereby intentional influence is exerted by one person (or group) over other people (or groups) to structure the activities and relationships in a group or organisation (Yukl, 2002).

This definition, however, conceals as much as it reveals. What, exactly, is the nature of this "social influence"? How are relationships and influence over "structure" exploited in a group environment where there is a "leader"? In short, leadership is a complex phenomenon which influences other important organisational, social and personal processes. It depends on a process of influence by which people are inspired to contribute to group goals as a result not of coercion, but of personal motivation: "[...] leadership is like the Abominable Snowman, whose footprints are

everywhere but who is nowhere to be seen" (Bennis & Nanus, 1985). To date, the most promising lines of research have been those followed by academics studying the traditions of transformational leadership and servant leadership. Put briefly, both of these theories require the inspiration created by an idealised leader to be authentic and honest.

THE ETHICAL LEADERSHIP ASPECT

According to Phillip Selznick (1957), one characteristic that defines ethical leadership is the ability to infuse an organisation with values which go beyond the opportunistic search for short-term efficiency and which demonstrate a moral purpose. The frequent use of "leadership" as an honorific, rather than the less attractive term "management" (Zaleznik, 1977), adds further credibility to the idea that leadership is morally inspirational. There are countless leaders who could be used to illustrate that statement. Without going, at all, into a detailed analysis which would require such clarification that we would have to begin a new study which would separate us from our objective, it is certain that history is awash with tales of exceptional individuals who were capable of mobilising their followers, who in turn played a fundamental role in reaching ethically-admirable goals. There are also, however, a great number of examples of equally exceptional leaders who used their influence to morally-questionable ends. We will now attempt to precisely outline the characteristics of the ethical leader in such a way that we can lay the foundations necessary for the study to progress.

Ethical leadership must involve the competent and effective instilment of values such as integrity, honesty, uprightness and commitment to virtue, as well as service to the organisation. It is not merely important to create and develop such moral guidelines for the future - there will be no future if these guidelines are not developed and understood (Daly & Cobb , 1998). The 'free-rider' leader who acts wrongly, even on a small scale, is no longer acceptable in a world in which a large part of the global economy is founded upon globalisation. Even Daly & Cobb's profile of companies who do not respect the ethical practices of their local communities can no longer be accurate. The current global financial crisis has demonstrated how truly interconnected our economies are and how global productivity, that we so proudly boast about, is clearly going to cause us to suffer as a result of the unsustainable use of non-renewable resources. It is now, for that reason, beyond necessary that ethical practices are integrated into the management processes of our organisations. In the modern age, corporate organisations seem to be adopting an attitude in which ethics play a more central role. Directors and managers of large corporations are more open to the need to incorporate moral guidelines into decision-making processes (Debeljuh, 2009). Companies are, according to Guillen (2008), part of the fabric of society and are not isolated from

the rest of it. The impact of their actions, therefore, will be determined by how ethical their corporate conduct is.

In this regard, by developing strategies to ensure success in terms of profitability, quality processes, competitiveness and other parameters used in modern models of management, it is crucial that companies adopt formal policies, implement specific ethical management programmes, designed to incorporate morals into their day-to-day activities, and create mechanisms to regularly monitor the impact of their corporate practices. This will contribute to entire corporate processes being in a position to combine ethics with decision-making as regards development and the common interest of stakeholders, thus creating a climate of trust that is conducive to social capital (Verschoor, 2002). According to Debeljuh (2009), ethics is a practical science involving consideration of what the end goal of any action should be. The person can thus decide what habits they must develop, what values must guide them, what way of being they must adopt and what type of character they must be in order to make correct decisions. Moreover, Debeljuh suggests that the reason for a corporation having its own ethics is not so that they are different conceptually, but rather in terms of how they are applied in a particular circumstance (that of the business and its own specificities).

It is consequently pertinent, in this age of globalisation, to develop practical tools to build ethical management systems which allow organisational procedures to be evaluated and controlled, the aim being to incorporate practices which lead to people developing values into their day-to-day activities (Conger & Fulmer, 2003). The economic world, and particularly corporate organisations, must create mechanisms which enable the design, implementation and development of ethical management systems which ensure that all departments act responsibly. These tools should be conducive to corporate conduct which is based on moral values, which works in the common interest of everybody concerned, or stakeholders, and which makes an economic focus compatible with a new vision for the organisation, which in turn is based on quality processes, profitability, ethics, the greater good and social capital (Fulmer & Conger, 2004). In this regard, acting for the greater good of the company not only involves satisfying the needs, requirements and expectations of clients, but also involves following a free process of internalisation with conduct intended to deliver the best possible well-being and development for everybody involved, thus forming an ethical platform (mission, vision, values, codes of ethics, policies, strategies) which promotes the virtues of the organisation in all departments

(McGaw, 2004). It is therefore pertinent to remember the concept of an ethical company offered by McGaw: a company working for the greater good and which can be a starting point for other traditional corporate organisations, encouraging them to implement quality practices and to lead by example.

At present, and in light of certain corporate scandals, some countries (mostly European countries and the United States) impose operational and practical procedures for the management of ethics in both public and private companies, the aim being to promote ethical conduct and decision-making processes. This enables companies, whose economic focus is on maximising profitability, to incorporate an ethical and humanist vision, thus laying the groundwork for corporate humanism and the long-term sustainability of the business (Livingstone, 2004).

These mechanisms, again according to Livingstone, may involve the company obtaining - either through their own free will or through imposition from the government - certification of quality in corporate ethics management, awarded for compliance with a set of rules and procedures established by an external organisation. There are, of course, clear advantages to adopting models of management which incorporate ethical aspects into the structure of the organisation: they allow for corporate ethics to be continuously improved and, most importantly, they enable the identification of areas in which ethical practices need to be implemented.

Similarly, organisations that develop systems for ethics management need a high degree of involvement with, and commitment to, humanity from all members. They also require clear criteria for ethical quality, management indicators, a way to evaluate the moral performance of those involved and a way to regularly assess processes to inspire, if needed, the necessary changes, while always seeking continuous ethical improvement in the organisation (Baker, 2004). The expansion of ethics programmes has undoubtedly transformed the practice of ethics management in many countries. Today, an ever-increasing number of corporate organisations are adopting compliance initiatives to resolve their issues. Not surprisingly, it is increasingly common for organisations to hire private companies specialising in implementing this type of programme and guaranteeing its future (Brightline Compliance, 2009).

The management of ethics and conduct not only concerns the supervision and surveillance of conduct; it also involves reaching an agreement as to what constitutes acceptable behaviour and giving employees direction as to how they should act, make decisions and use discretion in their day-to-day work (PUMA, 1996).

In other words, these programmes must also focus on improving both the ethics and the culture of the organisation.

Many modern organisations tend to underline the importance of harmony and unity, and of putting the well-being of the organisation above the well-being of individuals. They invite individuals to distance themselves from the 'I' mentality (Shahinpoor & Matt, 2007).

THESIS STRUCTURE AND OBJECTIVES

In this thesis, the concept of leadership will be reviewed and a definitive proposal incorporating certain ethical principles into dehumanised corporate management will be formulated. Based on a principle that has, in recent years, been widely accepted in the analysis of the global financial crisis, it appears evident that conventional methods of applying leadership are not compatible with our ethical standards. It seems more honest to suggest new manners of exerting leadership than to redefine those ethical standards. The problem raised in this study, then, is one of basing leadership, with all its complexities, on ethics. Leadership is one of the most widely-used terms in the social sciences. It is our opinion, however, that there is a lack of studies which systematically link corporate leadership with ethics, while the relationship between the two is intuitively seen as being very close. This thesis will approach that issue. To do so, it will begin with an attempt to devise a concept of leadership which encompasses the findings of the most significant studies undertaken to date on leadership and ethics and, in so doing, lay the foundations for a model of ethical corporate leadership which is suitable for the new millennium. Corporate governance is one of the axes around which economic success and, therefore, the development of an increasingly globalised world revolve. It is also, however, a fundamental driving force behind an ethically-responsible, more habitable and fairer world that we must not give up on. That is precisely what this study is devoted to.

The objectives of this research are to consider the following:

1. Ethical leadership as a mediator in the relationship between corporate culture and personal internet use.

2. Does ethical leadership encourage followers to show compassion?

3. The impact of ethical leadership on the performance of the company. Does work alienation of followers have an impact?

The methodology centres around an empirical study comprising a survey aimed at an international group of executives from the finance sector in the City of London. 400 employees from 100 investment banks in London responded to the survey,

which was based on the work of Cameron & Quinn (1999) on corporate culture, ethical leadership, cyberloafing and e-citizenship. The study unquestionably brings to light countless ethical dilemmas faced by corporations in a world which has become irreversibly globalised. As suggested by the context described above, this doctoral thesis is structured in three chapters which will deal with theoretical, methodological and empirical aspects linked to the aforementioned aims.

Chapter I will deal with the growing importance of new technologies and how they give rise to new issues, including with regard to how they are used. Little is known about the relationship between corporate culture and the personal use of internet at work and what makes it possible. This study proposes the hypothesis that the nature of the corporate culture which moulds supervisors' day-to-day work influences the ethical performance and the involvement of the employees in the UPI. Specifically, personal internet use at work, or cyberloafing , and e-citizenship. With that in mind, this study suggests that ethical leadership be used as a mediator with the aim of discovering why employees act against the corporate culture by means of personal Internet use. Little is known about whether followers who perceive leadership to be ethical are more likely to be compassionate with their colleagues.

As such, in Chapter II, four types of compassion to mediate in the relationship between ethical leadership and civil interpersonal behaviour towards colleagues are proposed: a) empathic concern, an emotional response to another person, elicited by and congruent with the perceived welfare of someone in need; b) full attention, a state of consciousness in which attention is focused on what is happening at the present moment; c) kindness, understanding the pain or suffering of colleagues; d) common humanity, considering that experience of colleagues are part of the human experience. Finally, chapter III examines the extent to which ethical leadership is either directly or indirectly - via the aspects of work alienation (i.e. powerlessness, meaninglessness and self-estrangement) — linked to two important aspects of the economic performance of a company, its profitability and its growth. In the study, techniques pertaining to models of structural equations, and from Hayes (2013), were used in order to perform a factorial analysis of the data and calculate the proposed links based on the answers given by respondents. The conclusion of the thesis will include a summary where the hypotheses, arising from the research undertaken for the three articles which comprise this thesis, will be presented.

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CHAPTER I

Ethical leadership as a mediator of the relationship between corporate culture and personal Internet use

Abstract: Although extensive prior research has examined factors that influence personal Internet use (PIU) at work, little is known about whether there is a relationship between corporate culture and personal Internet use (PIU) and why this is possible. This study hypothesises that characteristics of corporate culture under which supervisors work daily influence their ethical performance and employees' engagement in PIU; in particular cyberloafing and e-citizenship. This study then proposed ethical leadership to act as a mediator to explain why employees react to corporate culture with personal Internet use (PIU). Questionnaire data obtained from 300 employees at 100 investment banks in the City of London on Cameron and Quinn's (1999) corporate cultures, ethical leadership, cyberloafing and e-citizenship were analyzed. Results found that adhocracy was the only culture type that, by eliciting ethical leadership, significantly increased e-citizenship and reduced cyberloafing. The findings advise managers of the advantages of managing personal Internet use (PIU) by inspiring the values and principles of adhocracy culture and ethical leadership.

Keywords: Corporate culture; Cyberloafing; E-citizenship; Personal Internet use; Ethical leadership

Resumen: A pesar de la amplia investigación previa que se ha realizado a la hora de analizar los factores que influyen en el uso personal de Internet en el trabajo (UPI), poco se sabe acerca de la relación que existe entre cultura corporativa y uso personal de Internet en el trabajo, y sobre las razones que la hacen posible. Este estudio plantea diversas hipótesis sobre el hecho de que las características de la cultura corporativa en las que se desarrolla el trabajo diario de los supervisores influyen en su desempeño ético y en la implicación de los empleados en el UPI. En concreto, en el uso de Internet en el trabajo para fines personales o cyberloafing y en el civismo digital (e-citizenship). Por ello, este estudio propone el uso del liderazgo ético como mediador con el fin de explicar la razón por la que los empleados actúan contra la cultura corporativa mediante el uso personal de Internet. Se analizaron los datos obtenidos de un cuestionario realizado a 300 empleados en 100 bancos de inversión de Londres basado en el trabajo de Cameron y Quinn (1999) sobre cultura corporativa, liderazgo ético, cyberloafing y civismo digital. Los resultados mostraron que la adhocracia fue el único tipo de cultura que, promoviendo el liderazgo ético, aumentó significativamente el civismo digital y redujo el cyberloafing.

Los hallazgos ofrecen recomendaciones a los directivos sobre las ventajas de gestionar el uso personal de Internet, alentando los valores y principios de la adhocracia y el liderazgo ético.

Palabras clave: cultura corporativa, cyberloafing, civismo digital, uso personal de Internet, liderazgo ético.

INTRODUCTION

The constant increasing spread of new technologies (ICTs) in the last decades have led management research to pay more attention to how and why employees engage in personal Internet use (PIU) in the workplace. Personal Internet use (PIU) refers to employees' non-work related activities whilst using the company IT resources in the workplace. One frequent way employees practice these cyber activities at work is by performing cyberloafing. Cyberloafing, defined by Lim (2002) as employees' voluntary use of their companies' Internet access for non-work-related purposes during working hours, is a prevalent and costly issue for organisations (Lim, 2002; Lim and Teo, 2005). In this regard, Malachowski (2005) refers to this inappropriate use of the Internet as the most common way for employees to waste time at work. Anecdotal evidence from Fox (2007) also suggests that some employees spend as many as five to six hours a day surfing the Internet at work. They mainly include organisationally harmful deviant acts such as downloading software or files for personal or family use, and surfing the Net. On the other hand, e-citizenship has been suggested to be a frequent PIU at work (Anandarajan et al., 2011). In contrast to employees' misuse of the company's Internet resources, the term e-citizenship or cybercivism has been generally conceptualised as citizenship usage of the company IT resources (Zoghbi-Manrique-de-Lara, 2007). Because e-citizenship is a type of organisational citizenship behaviour (OCB), performed on the Internet, as cyberloafing, they are non-work activities.

In contrast to cyberloafing, however, they go beyond job requirements and are able to provide direct benefit to the organisation and indirectly to the employee, including practices that improve daily work processes and work designs (Anandarajan et al., 2011). Examples of e-citizenship include interpersonally directed cyber civic behaviours such as responding to misdirected e-mails, voluntarily helping peers by sending Web information, or supporting peers online in their successes and setbacks.

The potential risks and benefits of cyberloafing and e-citizenship for the organisation have motivated many studies on strategies pursuing an effective management of these activities. Prior studies have examined a vast number of different antecedents that are suggested to have direct influence on these Personal Internet use (hereinafter, PIU) activities. Studies have found that designing a

workplace perceived as fair by employees can be an effective self-regulatory strategy to deter cyberloafing (Lim, 2002; Lim & Teo, 2005; Zoghbi-Manrique-de-Lara, 2009). Similarly, there is prior research that has found employees engage in e-citizenship or cybercivism in relation to the extent that they are satisfied with the work context (Zoghbi-Manrique-de-Lara, 2006). Further factors that have been found as significantly relevant to predict PIU activities include role ambiguity and role conflict (Henle & Blanchard, 2008), self-control (Ugrin et al. 2008), self-regulation (Prasad et al. 2010), perceived benefit (Li et al., 2010), organisational security policy (e.g., Shepherd & Klein 2012), social norm (e.g., Liberman et al. 2011), habit (Moody & Siponen 2013) and demographic factors (Jia et al. 2013). A major factor that might affect the occurrence of cyberloafing and e-citizenship is the corporate culture of the company. Various studies on information technology usage have shown a growing interest in cultural factors. As such, Lim (2012) has noted that societal and organisational culture can play a significant role in affecting cyberloafing. In addition, there are prior studies clearly stating that culture-based strategies may be critical in influencing employees' diffusion, adoption, and usage of information technology within organisations (Burkhardt, 1994; Burkhardt and Grass, 1990; Cooper, 1994; Grote and Baitsch, 1991; Pliskin et al. 1993; Robey, Gupta, and Rodriguez-Diaz, 1992; Romm et al., 1991). However, these studies have only been testimonial or carried out exclusively in areas of information technology that are narrowly related to human-computer interaction.

To date, PIU literature has thus overlooked whether certain individual perceptions of organisational culture, compared to others, could lead workers to produce different individual cyberloafing and e-citizenship outcomes in the workplace. Consequently, examining different types of corporate culture in companies could be a helpful tool to attenuate potential cyberloafing activities that harm the organisation. In turn, this could promote benefits derived from an increase in e-citizenship activities. As the study of a PIU strategy involving corporate culture has been systematically ignored by the current literature, this study aims to examine relationships between different types of corporate culture with cyberloafing and e-citizenship.

This research gap appears even greater as previous PIU literature has systematically ignored any model that examines mediators that explain why cyberloafing and e-citizenship may be reactions to corporate culture. Despite the fact that Ofori (2009) found that ethical leadership fully mediates the relationship between organisational culture and employee motivation at work, ethical and organisational behaviourists

have scarcely carried out empirical tests on these predictions concerning cyberloafing and e-citizenship. To address this shortcoming this study will also examine whether ethical leadership is a factor in explaining why employees engage in cyberloafing and e-citizenship and thus acts as a mediator in these relationships. In summary, this paper plans to justify and formulate hypotheses based on the theory and research discussed above. Next, using Structural equation modelling (SEM), a Confirmatory factorial analysis (CFA) will be carried out to provide empirical evidence on whether the variables studied represent separate constructs. The paper will then examine the hypotheses formulated by considering a whole SEM model that incorporates all the variables in the study. Finally, the managerial implications of the results will be discussed.

Literature review and hypotheses

Corporate culture and PIU

Corporate culture is defined as a pattern of shared values and beliefs, helping individuals to understand organisational functioning and how to behave according to norms (Deshpande and Webster, 1989; Kotter and Heskett, 1992). Deal and Kennedy (1982) conceptualise corporate culture as the underlying values and attitudes that affect the way things are done in an organisation, i.e. the 'style' of 'the way things are done around here.' For more than 30 years, many researchers have studied the possible link between corporate culture and certain variables associated with efficiency or efficacy in organisations (for a review, see Hartnell et al., 2011). Either by encouraging employees to act against the company's interests or by guiding their actions to the company's advantage (Doran, Haddad and Chow, 2003), corporate culture can play a critical role in influencing employees' attitudes and behaviours (Smircich, 1983). Extensive prior research refers to organisational culture as one factor achieving successful performance from an individual level perspective (e.g., Hartnell, Ou, and Kinicki, 2011; Hemmington and King, 2000; Langfield-Smith and Smith, 2001, 2003). For example, Carmeli (2005) found that organisational culture influences multiple withdrawal intentions and behaviours among social service employees.

Yen and Teng (2013) also indicate organisational centralisation as a factor influencing organisational citizenship behaviours (OCB) and deviant workplace behaviors (DWB). Corporate culture, as perceived by each employee, may hence be

a factor that also affects the occurrence of cyberloafing and e-citizenship PIU activities. In fact, many of the aforementioned factors affecting PIU, such as organisational security policy (e.g., Shepherd & Klein 2012) or social norms (e.g., Liberman et al. 2011), seem to be susceptible to organisational culture's values and principles. Cameron and Quinn (1999) provide a questionnaire to evaluate the corporate culture (Organisational Cultural Assessment Instrument, OCAI) as a tool to measure and diagnose the culture of an organisation. Some debate about the validity of the OCAI suggests that it actually groups different organisations into an inaccurately easy categorisation, rather than measuring culture (e.g., Bellot, 2011). Despite criticisms, the OCAI is an organisational culture taxonomy firmly grounded in the existing culture literature (Ostroff et al., 2003) and is chosen as a culture measure to be used in most sectors (Cameron, 2004), including banks (e.g., Vijayalakshmi et al., 2009). Furthermore, before identifying seventy instruments of which 48 could be submitted to psychometric assessment, Jung (2009:1087) stated, "there is no ideal instrument for cultural exploration."

The OCAI uses six blocks of 4 items each, where each item measures a type of culture: clan, ad-hoc (adhocracy), market, and hierarchy (see Figure 1). Theoretically, these four cultures are based on two dimensions: a) the bank's orientation toward the interior or exterior and b) its orientation towards flexibility or control. Combining these two dimensions (interior-exterior and flexibility-control), the four types of culture mentioned above are obtained (see Figure 1). On the left-hand side of the OCAI graph in Figure 1, the company is internally focused ('what is important for us, how we want to work') and on the right-hand side, the organisation is externally focused ('what is important for the outside world, the customers, the market'). At the top of the OCAI graph in Figure 1, the company desires flexibility and discretion, while at the bottom, there are the opposite values of stability and control. The clan culture seeks internal control but with flexibility.

This is translated into a bank with familial ties i.e. united and where loyalty and mutual trust are dominant values. This culture values teamwork, participation and consensus and therefore, the clan culture may lead staff to perceive the cyberloafing activity as incompatible with the joint interest shared with the bank's management (Fox, 1966). Another reason for this prediction may stem from the fact that this culture leads staff to become involved in desirable collective attitudes like participation in decision-making and open communication.

This means that employees ultimately refrain from behaving in a harmful way in regards to the company interests (Denison and Mishra, 1995). In addition, employees in banks that perceive themselves as working in a clan-type corporate culture are likely to have higher positive attitudes towards others and their work is more likely to promote e-citizenship activities (see Figure 1). Therefore.

H1a: Clan-type cultures will reduce cyberloafing.
H1b: Clan-type cultures will increase e-citizenship.

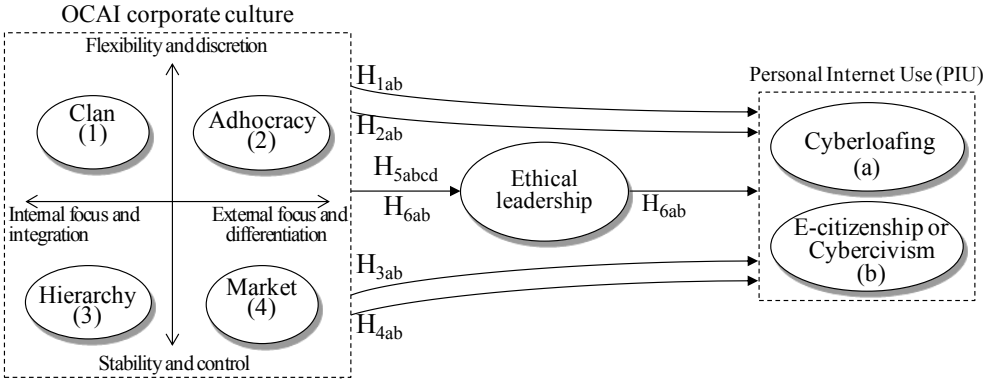
The main characteristics of the adhocracy culture can be found in companies that focus on external aspects but seek a high degree of flexibility and innovation. Most of the employees perceive the firm as a dynamic and entrepreneurial place that emphasizes innovation and progress (Hartnell et al., 2011). Additionally, these types of adhocratic banks can lead staff to be more willing and likely to take risks. Therefore, to stay up-to-date, adhocratic banks will likely need to minimize (and even overcome) situations that could break the sense of unity with other organisational members, in particular the managers (Fox, 1966).

In this way, it is likely that employees refrain from engaging in actions that harm the firm, like cyberloafing. Due to this idealistic and novel vision that leads staff to be creative and take risks, adhocracy values are also expected to have a positive effect on e-citizenship or cybercivism (see Figure 1). Otherwise, a lack of trust and conflict with other employees would interfere with seeking innovation and progress (Cameron and Quinn, 1999; Cameron and Freeman, 1991). Therefore,

H2a: Ad-hoc cultures will reduce cyberloafing.

H2b: Ad-hoc cultures will increase e-citizenship.

Figure 1: *Hypothesized Model of Ethical leadership as a Mediator of the Link between Corporate Culture and Personal Internet Use (PIU)*



The market culture appears in organisations that are oriented to the exterior and need to achieve. These organisations maintain a sense of unity due to the importance they place on success and goal achievement, inculcating the employees with a focus on competition and clear objectives (Cameron and Quinn, 1999). Market culture can encourage individual ambition to achieve goals (Cullen, Parboteeah, & Hoegl, 2004) but preferential treatment of individuals and emphasis on personal worth may weaken social bonds and engagement with others (Trompenaars & Hampden-Turner, 1998). As such, market cultures can lead in-house employees to an individual sense of distrust among group members and, therefore, negatively affect collective employee attitudes (Hartnell et al., 2011).

This thus ignores necessary cooperation and interaction with peers (Doran et al., 2003) and goal achievement will likely refrain staff from performing e-citizenship activities (see Figure 1). Furthermore, Zoghbi-Manrique-de-Lara (2006:588) states that the motives of a cyber loafer are to find "refuge (a protection bubble) in cyberloafing in order to cope with fear; or […] as a consolation for his/her self-harming fear (a vicious circle)." Therefore.

H3a: Market cultures will increase cyberloafing.

H3b: Market cultures will reduce e-citizenship.

Finally, hierarchical culture focuses on internal aspects requiring control and stability. The employees can perceive their bank as structured and controlled, with formal procedures generally ruling the actions taken. This formalism can produce task conflict between employees, as there is a loss of necessary flexibility in procedures (Cameron and Freeman, 1991). In fact, prior work on group engagement models of procedural justice postulates that unit members who have little opportunity to be involved in the decision-making process carry out negative actions toward their respective units and peers (Tyler and Blader, 2003). Therefore, this need for functional harmony, routine, and consistency may favour friction which could end up negatively affecting the way employees behave toward the bank as a whole and mutual trust with peers.

In turn, this harms the bank by increasing cyberloafing and decreasing e-citizenship (see Figure 1). Therefore,

H4a: Hierarchical cultures will increase cyberloafing.

H4b: Hierarchical cultures will reduce e-citizenship.

The mediating role of ethical leadership

In a study of anomic managers, Cullen, Parboteeah, and Hoegl (2004) found that culture values can weaken the moral standards of leaders, leaving them without moral guidance. This means that leaders are more willing to justify behaviours generally considered ethically dubious. As such, just as Cameron and Quinn's (1999) market and hierarchical cultures were proposed as influencing questionably ethical activities, as cyberloafing, organisational leaders can also be immorally influenced by these culture types. Under market and hierarchical cultures, therefore, the leaders may elicit perceptions of unethical leadership, exaggeratedly focusing on his or her individual ambition to achieve goals.

This then withholds principled decision-making, and/or thwarts the ethical expectations of followers. In the end, as Treviño et al. (2000, 2003) suggests, leader behaviour that shows little or no concern for employees, contributes to perceptions of unethical leadership on the followers' part. By contrast, Cameron and Quinn's (1999) flexibility and cooperative culture values can positively influence ethical leadership by inspiring moral values and beliefs that strengthen leader morale to think about their followers' problems and mishaps. Therefore,

H5ab: Corporate culture will positively influence ethical leadership.

H5cd: Corporate culture will negatively influence ethical leadership.

As we discussed earlier, Cameron and Quinn's (1999) Clan, Ad-hoc, Market, and Hierarchy corporate cultures can weaken in staff their concern and desire to help the company (and hence increase cyberloafing) or inspire good morale to help co-workers (and hence increase e-citizenship) (Bowler and Brass, 2006; Hoon and Tan, 2008; Van Dyne et al., 1994). However, it is unclear what are the steps that corporate culture makes employees take in order to they participate in cyberloafing and/or e-citizenship. As employees may view cyberloafing as socially proscribed acts of misconduct that significantly harm the organisation and e-citizenship as exceeding moral minimums, we argue that ethical dilemmas can be present in the underlying processes that lead organisational culture to cyberloafing and e-citizenship. The leader's performance is one issue at work that may influence employees to be morally motivated to respond to organisational culture. Acting ethically, supervisors can 'set a good or bad example' for followers, and due to proximity to their employees may be a key source of moral guidance and influence on subordinates (Brown & Treviño, 2006; Yukl, 2002). By helping followers to settle these ethical dilemmas, ethical leadership can thus play a mediating role in explaining why organisational culture leads employees to be morally motivated to engage in cyberloafing and e-citizenship.

In sum, this study suggests that corporate culture predicts cyberloafing and e-citizenship as different types of corporate culture elicit different extents of ethical leadership, and consequently causes employees to be morally motivated in the engagement of cyberloafing and/or e-citizenship. Therefore,

H6a: Ethical leadership will mediate the relationships between Cameron and Quinn's (1999) corporate cultures and cyberloafing.

H6b: Ethical leadership will mediate the relationships between Cameron and Quinn's (1999) corporate cultures and e-citizenship.

Method

Procedure and Sample Characteristics

The hypotheses were examined by collecting data from 300 colleagues working in 3-member work units each at 100 investment banks in the City of London during the autumn of 2015. Once the research project received official approval, we emailed team leaders the questionnaires with the request that they ask 3 of their followers to fill out the survey. Lower-level managers, 46%, middle managers, 40%, and top managers, 14%, were requested to choose followers randomly during their time at work, in different functions and situations within the bank. Leaders also had to choose employees who met the criteria of having worked six months or more, so as to ensure a socialisation period at the bank.

The sample comprised 69.7% men and 30.3% women. 35% were 34 years of age or younger, and 16% were 55 years of age or older. In addition, the respondents showed different percentages of tenure over six years concerning the sector (82.7%), current bank (69.3%), and present position (37%). Furthermore, only 26.7% of those responding were undergraduate level. Lastly, of the 300 responses none were considered invalid and all of them were retained for further analysis.

Measures

Ethical leadership items were scored on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree)—and in the case of cyberloafing and e-citizenship, from 1 (never) to 7 (constantly), and these are presented in Figure 1. Cronbach's alpha values appear on the main diagonal of the correlations matrix (Table 1).

Corporate culture. We used the Organisational Culture Assessment Instrument (OCAI) by Cameron and Quinn (1999) to measure the four OCAI types of corporate culture: clan, adhocracy, market, and hierarchy all of which are based on the two previously mentioned dimensions (interior-exterior and flexibility-control). The OCAI contains six questions about the bank: a) dominant characteristics, b) leadership, c) how employees are managed, d) the type of "glue" that unites them, e) strategic profile, and f) criteria for success. For each question, the employees surveyed were asked to distribute 100 points among four possible alternatives, depending on the degree to which a specific alternative described their bank. Thus,

for each question, if they thought alternative A strongly described the bank, while B and C were similar and alternative D contributed very little, they could have assigned 55 points to A, 20 points to B, 20 points to C, and five points to D. The points corresponded to each type of culture averaged for each employee in the sample.

Ethical leadership. A 10-item measure developed by Brown, Treviño and Harrison (2005) was employed.

Cyberloafing. We used a five-item scale adapted from that proposed by Lim (2002), which included eight items referring to browsing activities and three to e-mailing activities. We selected four of the former, and one of the e-mail activities, which combined Lim's 'send' and 'read' e-mail. Lim's third item, 'check' e-mail, was omitted, since we believe it overlaps with 'read' e-mail. The scale is expected to be one-dimensional.

TABLA I: *Exploratory Factor Analysis (EFA)*

F1 – ETHICAL LEADERSHIP (Eigenvalue = 7.045; Explained variance % = 35.224; α =.939)

	F1	**F2**	**F3**
Y05 Makes fair and balanced decisions	.849	-.042	.070
Y04 Has the best interests of employees in mind	.834	-.136	.094
Y07 Discusses business ethics or values with employees	.826	-.038	.085
Y02 Disciplines employees who violate ethical standards	.802	-.044	.117
Y06 Can be trusted	.791	-.080	.035
Y03 Conducts h/h personal life in an ethical manner	.786	-.127	.049
Y10 When making decisions, asks "what is the right thing to do?	.774	.009	.057
Y09 Defines success not just by results but also the way that they are obtained	.753	-.032	.086
Y01 Listens to what employees have to say	.730	-.031	.174
Y08 Sets an example of how to do things the right way in terms of ethics	.679	-.163	.089

F2 – CYBERLOAFING (Eigenvalue = 3.599; Explained variance % = 17.994; α =.935)

I acknowledge have used at work the Internet from my company to ...	**F1**	**F2**	**F3**
Y14 Visit websites and digital newspapers to seek personal information	-.091	.914	-.071
Y13 Visit the website of my bank to consult my current account	-.044	.887	-.015
Y11 Read or send personal (non-work) e-mails	-.071	.873	.008
Y12 Download software or files for personal or family use	-.073	.866	-.051
Y15 Surf the Net and so escape a little	-.155	.815	-.133

F3 - E-CITIZENSHIP (Eigenvalue = 2.3; Explained variance % = 15.715; α =.740)

When I'm connected to the Internet, voluntarily ...	**F1**	**F2**	**F3**
Y19 I send on Web information to help peers with queries	.115	-.133	.863
Y18 I respond to online queries or requests of peers with problems	.173	-.061	.862
Y17 I send emails to peers to congratulate some success	.115	-.004	.854
Y16 I reply to misdirected e-mails if I can help my peers	.071	.052	.827
Y20 I send emails to support peers who suffered a setback	.072	-.112	.777

Factor loadings in bold are above the cutoff of .5 in absolute value

Total Explained variance % = 64.933

Kaiser-Meyer-Olkin = .863

Varimax Rotation

E-citizenship or cybercivism. To assess cybercivism we used the Zoghbi-Manrique-de-Lara's (2007) 3-item scale, expanded to 5-item. The author drew on the con¬ventional OCBI studies by Lee and Allen (2002), and we constructed two additional items based on this author and others in the literature (Konovsky & Organ, 1996).

Control variables. Based on the literature, we took into account the gender (1=man, 2=woman) and the age (1=up to 25 years old; 2=between 25 and 34; 3= between 35 and 44; 5=between 45 and 54; 5=between 55 and 65; 6=over 65 year old), as they could co-vary with our dependent and independent variables (e.g., Aquino et al., 2004). The control variables were incorporated directly into the model as stand-alone variables (not as cause or effect indicators), allowing a structural path to all exogenous and endogenous factors within the structural portion of the model, but not that of the measurement portion (Hancock and Mueller, 2006).

TABLA II: *Means, Standard Deviations, Correlations and Reliabilities*

	M	SD	1	2	3	4	5	6	7	8	9
1. Gender	1.18	0.38	----								
2. Age	3.64	0.52	-.376***	----							
3. Clan Culture	21.5	5.67	.053	-.050	----						
4. Ad-hoc Culture	24.0	5.91	-.026	.019	.681***	*(.722)*					
5. Market Culture	29.2	4.75	.046	.103	-.635***	-.367***	*(.706)*				
5. Hierarchical Culture	27.8	8.36	-.050	.050	-.751***	-.733***	.312***	*(.751)*			
7. Ethical leadership	4.9	0.93	.118*	-.091	.548***	.506***	-.330***	–.473***	*(.761)*		
8. Cyberloafing	3.7	1.78	.085	-.045	-.111	-.260***	.019	.176**	-.260***	*(.709)*	
9. E-Citizenship	4.8	1.03	.004	-.062	.197***	.285***	-.106	–.116*	.313***	-.125*	*(.768)*

*Note: Gender (1 = male, 2 = female); age (1= up to 25 years; 2 = more than 25 and up to 40; 3 = more than 40 and up to 55; 4 = more than 55 and up to 70; 5 = 70 and older). N = 300. * p < .05; ** p < .01; *** p < .001.*

Statistical Analysis

The collected data was analysed using the statistical package for social sciences (SPSS). SEM was used to assess the validity of the measures and to test the hypothesized relationships using the statistical package AMOS 22.0. We included tenure, gender, and age as control variables. The descriptive statistics included the means and standard deviations of the four types of OCAI corporate cultures studied: clan, adhocracy, market and hierarchy. These will also include the means and

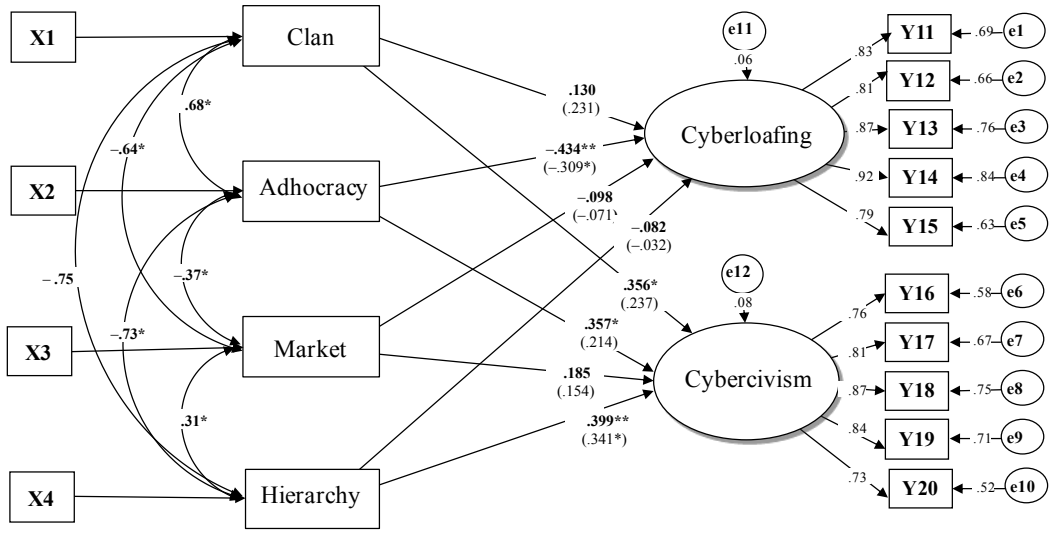
standard deviations of the constructs of ethical leadership, cyberloafing, and e-citizenship. The Cronbach's alpha was calculated to rate the reliability of the scales. The mediation tests followed the approach of Baron and Kenny (1986), sequential chi-squared difference tests (SCDT) (Anderson and Gerbing, 1988), and the Sobel test and Preacher's et al. (2007) bootstrapping method. To ensure that the dependent variables (ethical leadership, cyberloafing, and e-citizenship) were three distinct constructs, a confirmatory factorial analysis (CFA) was performed to check that all the data loaded according to the factor structure proposed. CFA tests of construct validity included the good-fit (GFI), comparative-fit (CFI), normed-fit (NFI), Tucker-Lewis (TLI), incremental-fit (IFI) indices, and the root mean square error of approximation (RMSEA). Table 1 displays the CFA results that show how the three-factor solution is insufficient ($c2 = 4{,}747.995$, $p<.001$, df=190, GFI=.780, CFI=.854, IFI=.855, TLI=.834, NFI=.825, RMSEA=.115), with a GFI index below .90 and RMSEA over .05. Since the fit of CFA for the three-factor solution is low, an exploratory factor analysis (EFA) was also performed. The EFA results displayed in Table 1 support the three-factor solution. As such, all items loaded as predicted in the expected factors, confirming three factors with eigenvalues greater than 1, and no cross-loadings over .5.

Results

Table 1 shows the scale means, standard deviations, reliabilities and correlations (r) among all the variables. Results encounter significant inter-correlations among the variables in the expected directions, suggesting initial support for the hypotheses in this study. SEM was used to test the hypothesized relationships between the variables in this study. Figure 2 and 3 are path diagrams that show the relationships between the observed variables (survey answers, in rectangles) and the unobserved latent variables (circles). To test the relationships established in the hypotheses, we first considered a SEM model where the four types of culture (clan, ad-hoc (adhocracy), market, and hierarchy) were entered, along with the control variables and cyberloafing and e-citizenship (Figure 2) as the criterion variables. In Figure 3 we considered a SEM model for testing mediation in addition to the four types of culture, cyberloafing, and e-citizenship and along with the control variables, ethical leadership was entered as a mediator. The control variables were incorporated directly into the model as stand-alone variables (Hancock and Mueller, 2006). The items provided in Table 1 and the OCAI's scores were averaged, and they define the variables of the observed model. The various fit indices used, as shown in Figure 2, reveal a low but tolerable fit of the model (Hair et al., 2006), with CFI=.911 and

RMSEA=.096. Support for H1 is only provided for H1b, by the significant main path from adhocracy to cyberloafing (β=–.434; p<.01). Additionally, H2a, H2b and H2c are supported by the significant main effects from clan (β=.356; p<.05), adhocracy (β=.357; p<.05) and hierarchy (β=.399; p<.01) to e-citizenship, which, in the case of market culture in H2c, were non-significant (β=.185; p ns.).

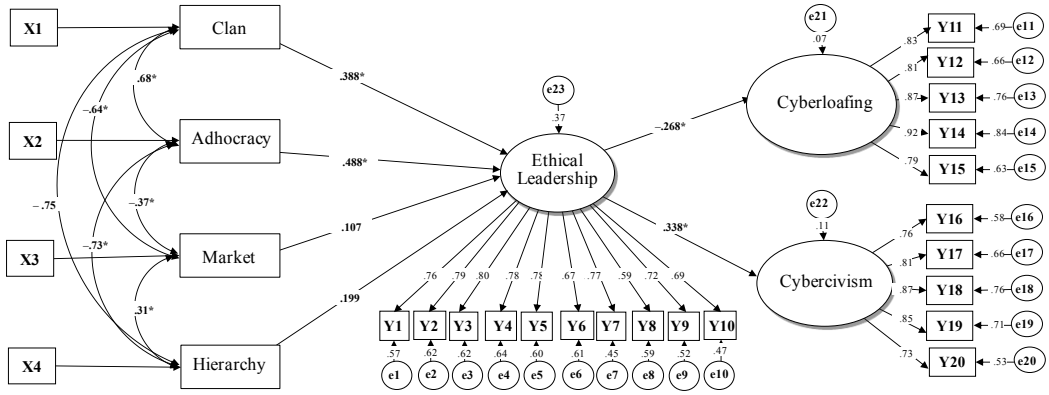
Figure 2: *Accepted Model of the relationship between Corporate Culture and Personal Internet Use (PIU).*



*Note #1: N = 300. *p<.05, **p<.01. c2 [244, 300] = 363.246, p<.001, df=96, GFI=.863, CFI=.911, IFI=.912, TLI=.889, NFI=884, RMSEA=.096).*

Note #2: The betas of the main effects once ethical leadership was entered as a mediator are shown between parentheses. As can be seen, except for the Clan-Cyberloafing link that increased (from B=.130 to B=.231), the betas of the remaining links decreased, even to be no longer significant.

Figure 3: *Accepted Model of Corporate Culture, Ethical Leadership, and Personal Internet Use (PIU) .*



*Note: N = 300. * p <.001. c2 [244, 300] = 1,422.577, p<.001, df=285, GFI=.711, CFI=.815, IFI=.816, TLI=.789, NFI=781, RMSEA=.116).*

The various fit indices used in Figure 3 for testing mediation, also reveal a poor but tolerable fit of the model. The model only displays significant paths from clan (β=.388; p<.001) and adhocracy (β=.488; p<.001) to ethical leadership which support H5a and 5b. To test H6, first a nested models comparison was conducted using the sequential chi-square difference test (SCDT). Following Anderson and Gerbing's (1988) recommendations, our hypothesized model (more constrained) in Figure 3 (c2 [244, 300] = 1,437.952, p<.001, df=293, GFI=.708, CFI=.814, IFI=.815, TLI=.794, NFI=778, RMSEA=.114) was compared to the saturated alternative model (less constrained) (c2 [244, 300] = 1,422.577, p<.001, df=285, GFI=.711, CFI=.815, IFI=.816, TLI=.789, NFI=781, RMSEA=.116), in which four direct paths from each culture type to both cyberloafing and e-citizenship were added. This latter model only represents a partially mediated model of the effects of corporate culture on cyberloafing and e-citizenship. The results of the comparison of the two models reveal that the change in the chi-square test of the hypothesized model, when compared to the saturated model (c2d(8)=15.375, p=.052251), is significant at p=.05. Thus, this supports ethical leadership as a mediator between corporate culture as a whole and cyberloafing/e-citizenship.

Next, H6 was tested by inspecting the three Baron and Kenny (1986) conditions for mediation: (a) the independent variable [culture] has to predict the criterion variables [cyberloafing/e-citizenship]; (b) the proposed mediator [ethical leadership] has to be predicted by the independent variable [culture] and predict the criterion variables [cyberloafing/e-citizenship]; and (c), the direct path between culture and cyberloafing/e-citizenship has to decrease (preferably to non-significance: full mediation) when the mediator [ethical leadership] is added. As Figure 2 shows, only adhocracy fulfilled Baron and Kenny's conditions (a) and (b), as adhocracy is the only culture type that has significant paths to ethical leadership (β=.488; p<.001) alongside cyberloafing (β=–.434; p<.01) and e-citizenship (β=.357; p<.001). Clan also fulfilled Baron and Kenny's conditions (a) and (b), but only concerning e-citizenship, as it predicts ethical leadership (β=.388; p<.001) alongside e-citizenship (β=.356; p<.05). Furthermore, the numbers reveal that the third condition (c) of Baron and Kenny is generally fulfilled, thus adding additional support for the adhocracy and clan as mediators. As shown in Figure 2 and 3, except for the clan-cyberloafing link that increased from β=.130 to β=.231, once ethical leadership was entered as a mediator (shown between parentheses) all the betas of the main effects decreased. Some were even no longer significant. Thus, these patterns support H6a and 6b for the adhocracy culture, but only H6b concerning clan-type culture.

TABLA III: *Indirect effects of Corporate Culture on PIU through ethical leadership (Sobel's test results)*

Indirect effect	Value	Std. Error	Low 95% CI	Up 95% CI	Z (*)	Sig.
Clan / Ethical leadership / Cyberloafing	-.0494	.0125	-.0738	-.0250	-3.9627	.0001
Clan / Ethical leadership / Cybercivism	.0290	.0071	.0151	.0430	4.0858	.0000
AdHoc / Ethical leadership / Cyberloafing	-.0350	.0119	-.0582	-.0117	-2.9419	.0033
AdHoc / Ethical leadership / Cybercivism	.0295	.0070	.0157	.0432	4.2051	.0000
Market / Ethical leadership / Cyberloafing	.0399	.0102	.0198	.0599	3.8992	.0001
Market / Ethical leadership / Cybercivism	-.0248	.0060	-.0365	-.0130	-4.1348	.0000
Hierarch / Ethical leadership / Cyberloafing	.0229	.0069	.0094	.0364	3.3282	.0009
Hierarch / Ethical leadership / Cybercivism	-.0248	.0060	-.0365	-.0130	-4.1348	.0000

(*) Test Sobel: $z = (a \times b)/\sqrt{b^2 s_a^2 + a^2 s_b^2}$ = Value/ Std. Error. CI = Confidence Index (95%)

Finally, in Table 3, the Sobel test and Preacher's et al. (2007) bootstrapping method was also used to examine the significance of the mediating role of ethical leadership in the relationship between corporate culture, cyberloafing (H6a) and e-citizenship 6b). The Sobel test shows whether the indirect effects of the different types of corporate culture on cyberloafing and e-citizenship (via ethical leadership) are different from zero. If a z score is larger than 1.96, then the hypotheses about the indirect effect are supported. The successive approximations calculation provides an estimate of the real indirect effect and its bias with a 95% Confidence Interval (CI). Both methods demonstrated (see Table 3) that ethical leadership plays a significant mediating role in the relationship between all types of corporate culture, cyberloafing and e-citizenship. This is because in all cases the z score was larger than 1.96 and their CIs did not contain zero. These patterns support corporate culture's significant indirect effects on cyberloafing and e-citizenship, thus providing additional support for H6a and H6b.

Discussion

The purpose of this study was to test whether corporate culture leads employees to respond to the organisation by engaging in cyberloafing and e-citizenship. A further aim was to examine the usefulness of ethical leadership in explaining the underlying psychological processes in these reactions. The results indicate that only adhocracy culture led employees to decrease their cyberloafing and increase e-citizenship. This therefore suggested that adhocracy makes employees more prone to perceiving their supervisor as ethical. In turn, these perceptions of ethical leadership (and not culture directly) are what significantly increase the probability that employees will react by engaging in cyberloafing and e-citizenship. The results also indicated that, except for market, all cultures significantly increased e-citizenship. However, only clan culture increased e-citizenship with ethical leadership acting as a mediator. Overall, this study offers several theoretical implications for behavioural ethics in organisations, drawing on the way the surveyed ethical context performed in predicting cyberloafing and e-citizenship. No less important are specific courses of action that the results of this study suggest for managers in organisations. Finally, the paper opens up several avenues for future research.

Firstly, the results contribute to developing literature on the impact that corporate culture can have on the success or failure of managing cyberloafing and e-citizenship. As such, the results of this study indicate that an appropriate

combination of ad-hoc and clan cultures is advisable for successfully managing strategic actions for PIU. Perhaps the lack of ways to morally guide cyberloafing and e-citizenship activities in day-to-day work influences employees by ad-hoc culture (adhocracy). Furthermore, ad-hoc culture can be seen as the most creative and the least harmful activity. This is because the Internet is viewed as part of a dynamic workplace with a constant acquisition of new resources, and unlikely a source of conflict. The most capable employees of seeing the Internet as a dynamic place to work will be able to constantly provide new resources. Moreover, encouraged by the adhocracy culture values, leaders who are immersed in this culture are likely to be ethically motivated and show their followers moral ways of positively engaging in cyberloafing and e-citizenship activities. On the other hand, e-citizenship cannot ignore the unity that clan culture encourages between the staff, based on relationships resulting from cohesion, participation, communication, and empowerment. Given the awareness of collaboration inculcated by the clan culture, e-citizenship appearance seems to receive strong support from the corporate culture approach examined in this paper. Additionally, adhocracy and clan cultures significantly affect ethical leadership, which, in turn predicts lower cyberloafing and higher e-citizenship and indicates that perceptions of ethical leadership are the most relevant variable in our model. Ethical leadership, in addition to being a significant cause of cyberloafing and e-citizenship, is certainly also very a significant outcome of corporate culture in the tested model.

The moral character of ethical leadership suggests that employees' responses to corporate culture are mostly elicited by moral judgments of the supervisor, particularly those showing concern about his or her ethics. These patterns appear to reject rational choices in the studied model and the assumption of self-interest, but rather suggest that moral issues are the underlying motive for reactions to corporate culture in the form cyberloafing and e-citizenship. Additionally, the findings of this study stress the moral nature that PIU may have, and that ethical leadership is the full mediator in the link between corporate culture and these types of employee performance, as it explains the behavioural implications of PIU in corporate culture. After this study, the ethical leadership variable can be viewed as a "breeding ground" for employees' moral feelings elicited by corporate culture, particularly by releasing or discouraging good moral conduct that can substantially affect effective functioning of an organisation. In sum, the mediating role of ethical leadership and its significant relation to most variables in the tested model can offer new insights to

better understand employees' reactions to corporate culture in organisational contexts.

Regarding practical implications, in a business context these findings may be useful in developing management strategies that favour organisational performance. Adhocracy and clan cultures seem to be an important element needed to design strategies to tackle employees' destructive Internet use. Addressing adhocracy and clan-related values seem to be important due to influences of adhocracy and clan culture on cyberloafing and e-citizenship and ethical leadership on employees' cyber activity. The way cyberloafing and e-citizenship among employees occurs is in fact twofold: not only will employees who experience adhocracy and clan culture react by favouring the banking organisation in their actions, but those who witness ethical leadership will also do the same.

Therefore this suggests that business managers who believe that the existence of these culture types is innocuous in encouraging cyberloafing and e-citizenship in their staff, may be incorrect. Business managers should be made aware that adhocracy is the ideal culture type as it produces positive PIUs and triggers positive moral guidance in instances of moral dilemmas. Therefore supervisors who act ethically, can 'set a good or bad example' for followers, and so can be a key source of positive PIU in the workplace. This paper makes a very significant contribution in this regard as it suggests a moral-based nature for cyberloafing and e-citizenship activities. The findings seem to be consistent with employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001), which suggest that employees' previous ideas about the supervisor create 'schemas' that can determine whether employees engage in moral performance. In our study, those previous ideas about the supervisor can be determined by organisational culture.

As such, employees would likely compare the moral reference that adhocracy and clan cultures seem to encourage, related to the performance of their current leader at work. If congruent, employees react to their supervisor's performance (Bass, 1990; Lord et al., 2001) and may favour formulation of positive moral judgments about leadership, consequently producing the moral-based reactions of decreased cyberloafing, and increased e-citizenship.

Finally, this study can also suggest specific strategies for managers to achieve successful PIU in banking organisations. The adhocracy-clan combination is recommended to form an organisational culture as one has an internal orientation and the other an external orientation. Furthermore, specific recommendations for organisations should include how competing values may be integrated in a bank's organisational culture. Our study's results suggest a link between ethical leadership and the way the staff engage in Internet at work; there is a basic moral agreement in the workplace and internal actions have an external impact on the organisational. Results also show that clan culture contributes to internally-oriented actions, such as increased interpersonal e-citizenship. Furthermore, these two cultures are strongly inter-correlated (see Table 2), so it is more likely that staff will be sensitive to and more easily internalize the idea that both cultures are complementary. Ethical leadership plays an important role in the shape of this culture's integration. Therefore, with adequate training and awareness, ethical leadership can guide the internal and in-house staff to internalize corporate mini-cultures that incorporate the adhocracy-clan combination.

Thus, to formulate organisational culture, it would be beneficial to first audit the existing feelings and values of the staff about the PIU morality by testing which staff members are organisationally (cyberloafing) or interpersonally-oriented (e-citizenship), and which ones are both. These behaviours can function as indicators of the level of external orientation in areas and departments. As a result, bank management can produce a map of the existing mini-cultures throughout the organisation. Leaders' support could thus be crucial for successfully developing mini-cultures that integrate the adhocracy-clan combination in employees using the Internet. Actions of this type might include programs that raise staff awareness about the fact that both internal and external orientations are important. In addition to diagnostic interviews, these programs could incorporate counseling and other job-related activities that instill this twofold culture perspective in the staff. In the end, this 'nested strategy' should be able to raise staff awareness that PIU can have positive, but also negative consequences.

Limitations, future research and conclusions

Regarding the limitations, we acknowledge that this study has weaknesses. First, the study may suffer from one source/method bias, and, hence, caution is needed in interpreting the results. Furthermore, as Zheng and Pavlou (2010) indicate, SEM models cannot infer causality as they are only a method of inferring "near" (versus absolute) causality. SEM also only encodes linear relationships among constructs, essentially ignoring the possibility of nonlinear relationships. Second, as an ipsative scoring system is based on the dependency of each informant's response, there are limitations in using ipsative scoring for OCAI. Third, we have only focused on banking employees who have certain work conditions that are often inherent in their specific sector. Fourth, it is possible that our study over-focuses on the workplace Internet relations where staff interact more, i.e. the service areas reported in our survey. Finally, the data was obtained from a limited universe and thus questions the generalisability of the findings.

Some questions remain unanswered that could be the basis for future research. For example, as recognized in the limitations about the generalizability of the findings, future research should triangulate our data collection technique. By conducting one or two more studies to triangulate the research findings qualitative insights may be gained. Additionally, future research could include the specific impact that perceptions of culture and ethical leadership could have on other factors and/or behaviours like workplace deviance between coworkers and toward the bank, task performance, service satisfaction, conventional citizenship behaviour etc. Further research could also consider extending the field of possible models to include corporate culture, ethical leadership and PIU. This could be aided by contemplating the role that perceptions of organisational (in)justice can play in the studied relationships (e.g., interactional, procedural, or distributive justice). Finally, it is necessary to investigate the different possible effects of perceptions of the culture types studied in relation to the different areas or services where employees work in the banks. This is because it may produce significant differences in the behaviour of different constructs used in this study.

In conclusion, this article contributes to a greater comprehension of the influence of corporate culture on the success of managing PIU. Discussing cyberloafing and e-

citizenship as moral activities, the results support the adhocracy and clan cultures as having a positive and significant impact on ethical leadership. This thus demonstrates that adhocracy leads to employee cyberloafing and e-citizenship, and clan culture leads only to e-citizenship. Given that adhocracy and clan cultures can produce ethical leadership, managers and banking strategies should accordingly match their values, principles and beliefs to these cultures in order to effectively manage PIU.

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CHAPTER II

Does ethical leadership motivate followers to participate in delivering compassion?

Does ethical leadership motivate followers to participate in delivering compassion?

Abstract: Little is known about whether followers who perceive ethical leadership are more easily moved to act compassionately with peers. This study hypothesizes four compassionate feelings to mediate the relationship between ethical leadership and interpersonal citizenship behaviour directed at peers: a) empathic concern, or an Other-oriented emotional response elicited by and congruent with the perceived welfare of a peer in need; b) mindfulness, a state of consciousness in which attention is focused on present-moment phenomena; c) kindness, understanding the pain or suffering of peers; and d) common humanity, viewing peers' experiences as part of the larger human experience. Data results obtained from 300 followers working in three-member groups with a common leader in each of the 100 investment banks in the city of London indicated that a) ethical leadership was significantly and positively linked to compassion and interpersonal citizenship and, b) common humanity is the only compassionate feeling that mediates the link between ethical leadership and interpersonal citizenship. Findings suggest that supervisors who act morally easier move followers to be more sensitised to the needs of their peers and, thereafter, take actions in the form of interpersonal OCBs to lessen or relieve their peers' need for aid.

Key Words: Ethical leadership, Compassion; Interpersonal citizenship; OCB.

Resumen: Poco se sabe acerca de si los seguidores que perciben el liderazgo ético son más propensos a ser compasivos con sus compañeros. Este estudio propone cuatro sentimientos de compasión para mediar en la relación entre el liderazgo ético y los comportamientos cívicos interpersonales hacia los compañeros: a) preocupación empática, una respuesta emocional hacia el otro, motivada y congruente con el bienestar que se percibe de un compañero necesitado; b) atención plena, un estado de consciencia en el que la atención se centra en el fenómeno del momento presente; c) bondad, comprender el dolor o el sufrimiento de los compañeros y; d) humanidad común, contemplar las experiencias de los compañeros como parte de la experiencia humana. Los resultados obtenidos de los 300 seguidores que trabajaban en grupos de tres miembros con un líder común en cada uno de los 100 bancos de inversión en la City de Londres, indicaron que a) el liderazgo ético estaba vinculado de manera significativa y positiva a la compasión y

al civismo interpersonal y, b) que la humanidad común es el único sentimiento de compasión que media en el vínculo entre el liderazgo ético y el civismo interpersonal. Los hallazgos sugieren que a los supervisores que actúan con moralidad les resulta más fácil hacer que sus seguidores se sensibilicen con las necesidades de sus compañeros y que, después, actúen de acuerdo con los comportamientos cívicos organizativos (OCB, por sus siglas en inglés) interpersonales para mitigar o aliviar la necesidad de ayuda de sus compañeros.

Palabras clave: liderazgo ético, compasión, civismo interpersonal, comportamientos cívicos organizativos.

INTRODUCTION

Leaders are one of the most relevant moral references in the workplace (Bies & Moag, 1986) and are able to influence employees' ethical work conduct. Organisational citizenship behaviours (OCBs) are socially exemplary performance that substantially exceed moral minimums, and thus often used to predict ethical conduct in business environments (Colquitt et al., 2001; Treviño et al., 2006; Zoghbi-Manrique-de-Lara, 2010). Highly regarded by managers, as they promote the organisation's effectiveness (Organ, 1988), organisational citizenship behaviours (hereinafter, OCBs) can take organisationally-targeted forms, such as defence of the organisation when it is criticised by others, or it can take interpersonal forms such as making provisions to support the well-being of peers. Brown, Treviño, and Harrison (2005) define ethical leadership as the demonstration of normatively appropriate conduct by personal actions and interpersonal relationships. The promotion of such conduct to followers is carried out by two-way communication, reinforcement, and decision-making.

Although previous research has demonstrated a positive relationship between ethical leadership and OCBs (e.g., Kacmar, Bachrach, Harris, & Zivnuska, 2011; Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009), relatively few studies have tested how and why they are related. Thus, models that sufficiently clarify the underlying mechanisms between leader behaviours and follower outcomes yet been yielded in the form of OCBs. Since OCBs cannot be enforced at work, as this substantially exceeds role demands, existing research on OCBs suggest that these behaviours may be better promoted by intrinsically-motivated reasons (Kuvaas, & Dysvik, 2009; Piccolo, & Colquitt, 2006). It is effectively unlikely that employees engage or refrain from engaging in OCBs implemented by formal sanctions. In fact, because OCBs are supererogatory, employees can overtly refrain from engaging in OCBs because it is not easily identified at work.

One approach that shifts the focus from rules and discipline to principles that intrinsically-morally motivate individuals to engage in positive deviance (Stansbury and Sonenshein, 2012) is positive organisational ethics (POE). Positive organizational ethics (POE) emphasize morals as a positive practice or 'living codes' (Verbos et al., 2007) that supersede rules (Sekerka, 2010) and lead organisations to

their highest ethical potential (Handelsman et al., 2009). Positive organizational ethics (hereinafter, POE) and Kanov et al. (2004)'s conceptualization of compassion (from the Latin, com-: together, and -passio: to suffer) comprise of the three sub-processes: noticing, feeling, and responding. This paper argues that when OCBs take interpersonal forms this may be reflective of the last step in the compassionate process (Dutton et al., 2007; Frost, 1999; Lilius et al., 2011).

As such, followers who perceive ethical leadership will engage in interpersonal OCBs directed at peers because they are more sensitised to the needs of their peers and feel empathic concern for them (Batson, 1994; Davis, 1983). Peers then take actions in the form of interpersonal OCBs to lessen or relieve their peers' need for aid (Clark, 1997; Frost et al., 2000). As such, this article argues and tests whether one reason of ethical leadership leading to employees engaging in interpersonal OCBs, can be caused by compassionate feelings that mediate the relationship between ethical leadership and interpersonal citizenship behaviour directed at peers (hereinafter, interpersonal citizenship).

The definition of compassion as a three-step process (noticing, feeling, and responding) involves a variety of forms of states, actions, attitudes or feelings that can explain why compassion has been measured in various ways (for a review, see Lilius et al., 2011). One way to measure compassion is provided by positive organizational scholarship (POS) that suggests compassion measurement to focus on a combination of individual states and traits supporting interpersonal dealings (Cassell, 2002; Neff et al., 2007). Based on this approach, compassion is measured in the present study by invoking four individual factors as outlined in prior theory and research and involved in the compassionate process.

These individual factors are: empathic concern or "other-oriented emotional response elicited by and congruent with the perceived welfare of a person in need" (Batson and Ahmad, 2009, p. 6); common humanity or "offering non-judgmental understanding to those who fail or do wrong, so that their actions and behaviours are seen in the context of shared human fallibility" (Neff, 2003, p. 87); mindfulness or "receptive attention to and awareness of present events and experience" (Brown et al., 2007: 212); and kindness or opening one's awareness to others' pain and not avoiding or disconnecting from it, so that feelings of kindness toward others and the desire to alleviate their suffering emerge (Neff, 2003; Wispe, 1991). To summarise,

this study aims to expand our understanding of ethical leadership in organisational contexts by examining whether empathic concern, common humanity, mindfulness, and kindness can act as mediators in the relationship between ethical leadership and interpersonal citizenship. To achieve this aim, we must first examine whether ethical leadership predicts compassionate feelings and provide empirical evidence that all the variables used in this study are separate. Finally, the paper will discuss theoretical and managerial implications of the findings.

Literature review and hypotheses

Goetz et al. (2010:351) define compassion as "the feeling that arises in witnessing another's suffering and that motivates a subsequent desire to help." As discussed earlier, Kanov et al. (2004) identify in compassion three sub-processes: noticing, feeling, and responding. Paying attention to or noticing suffering is a critical first step that involves being aware of the Other's need for aid. In the second step, a compassionate feeling resembles empathic concern (Batson, 1994; Davis, 1983), a relationship with the Other that involves "suffering with." Lastly, responding compassionately involves taking actions to lessen or relieve the other person's need for aid (Clark, 1997; Frost et al., 2000).

Prior work on compassion indicates a wide range of helping behaviour types involved in compassion outcomes which include assisting others with work-related tasks (Anderson and Williams, 1996), offering care and support to coworkers with personal problems (Kahn, 1998), doing favors (Flynn and Brockner, 2003), and cooperating with peers (Dukerich et al., 2002). OCBs are also helping behaviours. Dennis Organ (1988) provided the seminal definition of OCB stating that it is "individual behaviour that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (p. 4). Consistent with the Borman and Motowidlo's (1993) concept of contextual performance, Organ (1997) modified his definition to later state that OCBs are a "performance that supports the social and psychological environment in which task performance takes place" (p. 95). Multidimensional delineations of OCBs have differentiated OCB facets, such as conscientiousness, sportsmanship, civic virtue, courtesy and altruism (Podsakoff et al., 1990). Furthermore OCBs have been divided into behaviour directed mainly at individuals within the organisation (OCBIs) and behaviour more concerned with helping the organisation as a whole (OCBOs) (Williams & Anderson, 1991). In this

regard, conscientiousness (often-called compliance), sportsmanship (tolerance without complaining), and civic virtue are seen as being directed at the organization (OCBOs). On the hand, courtesy and altruism are viewed as dimensions of OCBs that mainly benefit co-workers (OCBIs) (Williams & Anderson, 1991; Van Dyne et al., 1995). Courtesy is defined as behaviour that involves helping other members of the organisation by taking steps to prevent problems, and altruism is defined as helping others with their work (Organ, 1988).

Ethical leadership and compassion at work

This paper stresses ethical dynamics of compassion. These are consistent with POS (Verbos et al., 2007) and, in particular with POE which is committed to compassion as a primary area of research and theory (Dutton and Glynn, 2008; Dutton et al., 2007). The paper also matches ethics of care literature which suggests compassion as a prevalent moral practice in the organisational context (Bowden, 1997; Fine, 2007; Gilligan, 1982; Held, 2006; Noddings, 2002; Waerness, 1996). Employees' perceptions on fair treatment from their organisations have been extensively studied as an important factor in explaining why employees decide to engage in ethical behaviour (e.g., Cohen-Charash & Spector, 2001; Greenberg, 1990, 2002; Weaver & Treviño, 1999; Masterson et al., 2000; Moorman, 1991).

Managers at all levels of organisations can effectively have a primary role in shaping ethical standards in staff by exemplifying what is appropriate through their own behaviour and interactions (Dickson et al., 2001). As Stringer (2002) states, "most studies have shown that the single most important determinant of an organization's climate is the daily behaviour of the leaders of the organization" (p. 12).

Given that the leaders are people who can establish the value and legitimacy of compassion, the followers' perceptions of the ethical way in which their leaders perform may contribute to facilitate compassionate events in work teams (Dutton et al., 2002, 2006). In this regard, there are prior studies that empirically support a positive correlation between ethical leadership and ethical climate (shared perceptions of what is ethically correct) (Neubert et al., 2009; Mayer et al., 2010). Therefore, exploring aspects of a positive ethical climate can serve to build a rationale of why ethical leadership could be able to lead staff to display compassion towards peers at work.

Social learning is one way in which ethical leadership may contribute to ethical climate conditions and therefore, compassion in the workplace. Social learning theory (Bandura, 1977) suggests that when employees observe the consequences of others' behaviour (such as that of leaders), they use this information to guide their own behaviour. This greater openness of followers to ethical guidance of fairer leaders indicates the crucial role ethical leadership has to provide ethical climate conditions in an organisation's work teams.

Commonly agreed by prior research, egotistical feelings of self-interest, friendship, and personal morality are individual-level aspects of ethical climate at work (Victor and Cullen, 1987). Unlike friendship and personal morality (Zoghbi-Manrique-de-Lara & Guerra-Baez, 2016), POE suggests egotistical feelings of self-interest lead staff members to be less able to understand their own values and motives (self-awareness) and can reduce the likelihood of noticing peers' need for help and therefore diminishing capacity for peer-peer connection (Hallowell, 1999; Frost, 2003).

However, based on social learning theory (Bandura, 1977), if the leaders emphasise empathic concern for their subordinates, followers may be more motivated to show empathic concern for peers' need for aid. This particular way of encouraging third-party intervention suggests that employees can act as uninvolved third parties who are deontically concerned about their peers' need for help. Thus, employees are able to display empathic concern based on a principled motive or by moral obligation (Folger et al., 2005).

Therefore, we establish the following null (H0) and alternative (HA) hypotheses,

H(0)1a: Ethical leadership has no positive effects on empathic concern.

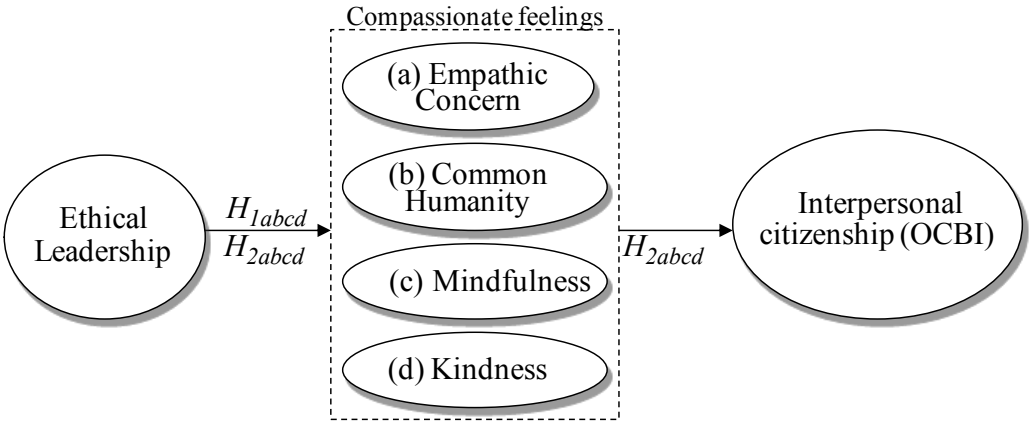
H(A)1a: Ethical leadership has positive effects on empathic concern.

Caring relationships are built on high-quality connections that are characterised by positive regard, feelings of inclusion, and an individual sense that others are important (Dutton and Ragins, 2007). Nevertheless, concerns about work outcomes

can lead staff to a lack of common humanity, that is, to see peers' experiences as separate and isolated from the larger human experience (Neff et al., 2007). For instance, Messner and Rosenfeld (2001:63) contended that an exaggerated focus on work outcomes is "conducive to the mentality that 'it's not how you play the game: it's whether you win or lose'."

This low moral awareness climate can lead employees to sense that pain is only a matter of self, and that they are isolated and that competing with others can be ethically justifiable (Hayes et al., 1996; Neff, 2003; Wispe, 1991). If benevolent, however, ethical leadership may turn these exaggerated egotistical feelings of self-interest of staff to perceptions of peers as part of the larger human experience or human condition (Eisenberg, 2000; Parker and Axtell, 2001). As Karakas and Sarigollu (2013) propose, in a benevolent climate individuals are more likely to create observable benefits, actions or results for the 'common good'.

Figure 1: *Hypothesized Model of Ethical leadership as a Mediator of the Link between Corporate Culture and Personal Internet Use (PIU)*



As leadership is a group phenomenon, employee reciprocation to an ethical leader is expected to be partially displaced toward the work group (Ambrose et al., 2002; Rupp & Cropanzano, 2002). However, research on reactions to others' suffering has generally assumed this individualistic and rationally self-interested focus, i.e. 'what's in it for me?' (Treviño et al., 2006), some prior work suggests that staff in a team may also react to the pain and suffering of peers through moral obligation (Folger, 2001). As such, in favouring the supervisor as the source of ethical guidance, employee gratitude to them can also favour the section of the organisation for which he or she is responsible (Ambrose et al., 2002; Rupp & Cropanzano, 2002). In the end, this more benevolent way of responding to ethical leadership may be socially learned (Bandura, 1977).

Therefore, we establish the following null (H0) and alternative (HA) hypotheses,

H(0)1c: Ethical leadership has no positive effects on mindfulness.

H(A)1c: Ethical leadership has positive effects on mindfulness.

Egotistical feelings can lead employees to feel pressured to compete against peers in the pursuit of personal success and so be convinced that moral standards do not apply to them (Bandura's (1986, 1999) moral disengagement) or that they are "outside the boundary in which moral values, rules, and considerations of fairness apply" (Opotow's (1990:1) moral exclusion). These feelings may lead employees to overlook work relationships in favour of individual goals and feelings of distrust toward peers (Andersson and Bateman, 1997). The staff's egotistical feelings may not allow space for kindness or positive judgments about peers as it may be considered that peers' needs for aid are avoidable or exaggerated and as such undeserving of compassion (Simpson et al., 2014; Dutton et al., 2010). Fair leaders have been recognised as able to elicit work conditions in which kindness or positive judgments about peers seem more likely to arise.

These leaders trust that pain is shared (Dutton et al., 2010), and value high-quality relationships (Eisenberg, 2000; Parker and Axtell, 2001), or the existence of compassionate organisational and work group norms (Ashforth et al., 2000; Clark, 2000). Therefore, based on social learning theory (Bandura, 1977), ethical leadership may alter egotistical feelings to friendship or personal morality. Staff who perceive ethical leadership may be more likely to be guided morally to aid peers'

need for help (Brown, 1999). This in turn leads to a higher probability to show kindness and making positive judgments about peers' pain or slights as it is considered unavoidable, understated or deserved (Dutton et al., 2010). Therefore,

H(0)1d: Ethical leadership has no positive effects on kindness.

H(A)1d: Ethical leadership has positive effects on kindness.

As argued in this paper, the prediction that individual perceptions of ethical leadership will lead employees to perform interpersonal citizenship can be justified by reactions based on POE. That is to say principles that intrinsically-morally motivate individuals to engage in positive deviance (Stansbury and Sonenshein, 2012). However, it is unclear why employees are morally motivated to react to ethical leadership in such an intrinsic way. Researchers studying reactions to justice, such as Moorman and Byrne (2005) and Conlon et al (2005), have offered some ideas as such a motivation based on pride, respect and trust in the supervisor. Additionally, perceived organisational support and leader-member exchange can be seen as explanations for reactions to fairness in the workplace. However, these mediators mainly provide only a social exchange explanation for these reactions and thus neglect to address a rationale from a POE perspective of why employees are intrinsically motivated to respond to ethical leadership compassionately.

Supervisors inflicting unfair and immoral acts on staff are likely to be perceived as lacking compassion, which may influence employees' helping reactions toward peers. A basis for this assertion may be found in employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001), which suggest that previous ideas about the supervisor create 'schemas' that can determine the way employees evaluate (and react to) their supervisor's performance. Employees are likely to compare this moral reference to the performance of their current leader at work. If congruent, this adjustment can determine the way employees react to their supervisor's performance (Bass, 1990; Lord et al., 2001) by producing moral-based reactions in the form of interpersonal citizenship. Previous research seems to support this suggestion.

First, leader congruence seems to rely on two distinct types of 'schemas,' as ethical leaders are referred to as "moral persons" and "moral managers" (Treviño et al.,

2000). From the moral person perspective, leaders who supervise peers ethically are likely to be congruent with what employees consider a good person and will probably be approved of and liked. This probable affinity for supervisors may expand compassionate feelings generated in followers by ethical leadership, ultimately explaining why employees respond to ethical leaders with interpersonal citizenship. In this regard, POE suggests that when staff members have positive attitudes, they are generally more able to developing ethical sensitivity (Handelsman et al., 2002) and, hence, compassionate responses. Weiss and Cropanzano (1996, p.37), take into account implicit leadership theories and support this mediating role of compassion as they note how affective frameworks "appear to act as latent predispositions," and individuals involved in negative affectivity are "predisposed to react more strongly to negative events." Therefore, if ethical leadership is intrinsically important because of an affect-based process (Folger et al., 2005), staff's interpersonal citizenship reactions to ethical leadership may include compassionate feelings.

Second, if implicit leadership theories are moral reference to the performance of their current leader at work as "moral managers," it is likely that the leaders are particularly aware of the need for peer-peer compassion because, as moral managers, they should seek to assure that their team succeeds, and receives compassionate support. In fact, leadership style has been shown to influence conformity in ethical decision-making frameworks in work groups (Schminke et al., 2002), and "moral manager" perceptions might similarly embody a type of 'schemas of support' in which the compassionate responses to ethical leadership in the form of interpersonal citizenship do occur. Brief et al (2001) supports this idea when stating that ways of thinking and acting can constitute a kind of organisational "moral atmosphere": an isolated style of moral thinking and acting that ethical managers may partly embody. If ethical leadership leads to compassion in the workplace, this "helping atmosphere" is likely to be consistent with employees' moral standards, as suggested by implicit leadership theories, reinforcing them and, consequently, encouraging ethical behaviour. Therefore,

H(0)2abcd: Empathic concern (a), common humanity (b), mindfulness (c), and kindness (d) no mediate the effects of ethical leadership on OCBI.
H(A)2abcd: Empathic concern (a), common humanity (b), mindfulness (c), and kindness (d) mediate the effects of ethical leadership on OCBI.

Method

Procedure and Sample Characteristics

The hypotheses were examined by collecting data from 300 work unit colleagues at 100 investment banks in the City of London during the autumn of 2015. Once each company informed their consent, we emailed the questionnaires to a leader in each company under the request that they ask 3 of their followers to fill out the survey. A number of 100 team leaders (46 lower-level managers, 46%; 40 middle managers, 40%; and 14 top managers, 14%) were requested to choose 3 followers each who met the criteria of having worked six months or more on the rationale that these employees would have had a socialization period at the bank. We also requested them to choose direct followers randomly during their time at work with the intention of including employees working in different functions and situations within the team. The sample comprised of 69.7% men and 30.3% women. 35% were 34 years of age or younger, and 16% were 55 years of age or older. In addition, the respondents showed different percentages of tenure over six years concerning the sector (82.7%), current bank (69.3%), and present position (37%). Finally, only 26.7% of those responding were undergraduate level. Eventually, of the 300 responses none were considered invalid and all of them were retained for further analysis.

Measures

Items were scored on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree)—in the case of interpersonal citizenship, from 1 (never) to 7 (constantly), and they are presented in Figure 1. Cronbach's alpha values appear on the main diagonal of the correlations matrix (Table 1).

Ethical leadership. A 10-item measure developed by Brown et al. (2005) was employed.

Mindfulness. Trait mindfulness was assessed using the Mindful Attention Awareness Scale (MAAS), which has the longest empirical track record as a valid measure of mindfulness. To reduce respondent burden, the MAAS 6-item short-scale (e.g., "It seems that I am "running on automatic pilot," without much awareness of what I'm doing"), developed by Black et al. (2012), was chosen. MAAS item scores were reverse-coded making higher scores indicate a greater degree of mindfulness.

Empathic concern. Empathic concern was measured by the 7-item Empathic Concern subscale of the Interpersonal Reactivity Index (Davis, 1980), which assesses feelings of warmth, concern and sympathy for others. We reversed the scoring of the three items, since they are worded in the opposite direction to empathic concern. We also reworded all item scale to focus on a greater degree of empathic concern towards co-workers. For instance, the item "Other people's misfortunes usually don't disturb me a great deal" was reworded to "Co-workers' misfortunes usually disturb me a great deal" in order to show a greater degree of empathic concern towards co-workers.

Kindness and Common Humanity. We adapted the 5-item Self-Kindness and 4-item Common Humanity subscales of the Self-Compassion Scale (SCS; Neff, 2003). We edited their items, refocusing compassion for the self on compassionate actions and feelings for co-workers. For example, the item "I'm kind to myself when I'm suffering" was replaced with "I'm kind to peers when they are suffering," while the item "I try to see my failings as part of the human condition", related to Common Humanity, was substituted by "I try to see peers' failings as part of the human condition."

Organizational citizenship behaviour (OCBs). Interpersonal citizenship, i.e., directed at individuals, was assessed using 7 items of the OCBI-scale developed by Lee and Allen (2002).

Control variables. Based on the literature, we took into account the gender (1=man, 2=woman) and the age (1=up to 25 years old; 2=between 25 and 34; 3= between 35 and 44; 5=between 45 and 54; 5=between 55 and 65; 6=over 65 year old), as they could co-vary with our dependent and independent variables.

Statistical Analysis

The collected data were analysed using the statistical package for social sciences (SPSS) and structural equation modeling (SEM). AMOS 22 was used to perform confirmatory factor analyses (CFA) that assess the validity of the measures. We used Hayes's approach (2013) (Model 4) with 1,000 bootstrap samples to test the

mediation. Gender and age were included as control variables because they generally correlate significantly with the study variables (see Table 3).

Confirmatory factor analyses (CFA) first determined whether all the data loaded according to the expected six-factor structure. CFA tests of the construct validity included the good-fit (GFI), comparative-fit (CFI), normed-fit (NFI), Tucker-Lewis (TLI), incremental-fit (IFI) indices, and the root mean square error of approximation (RMSEA). The CFA results showed how the six-factor solution is insufficient ($c2$ = 1,307.366, $p<.001$, df=340, GFI=.769, CFI=.834, IFI=.835, TLI=.816, NFI=.790, RMSEA=.098) with a fit indexes below .90 and RMSEA over .05, even though three items with factor loadings less than .5 (two for kindness, and one for mindfulness) were dropped. Since the fit of CFA for the six-factor solution is low, an exploratory factor analysis (EFA) is also performed.

The EFA results displayed in Table 1 support the six-factor solution. As such, all items loaded as predicted in the expected factors, confirming six factors with eigenvalues greater than 1, and cross-loadings over .3. Table 1 also shows the Cronbach's alpha calculated to assess the reliability of the scales, which ranged from .817 to .928, above the recommended alpha of .70 (Nunnally, 1978). Once the items had been factor-analyzed, reverse-coded or rejected when necessary, descriptive statistics calculated the means and standard deviations of the variables.

TABLA I: *Exploratory Factor Analysis (EFA)*

F1 – ETHICAL LEADERSHIP (Eigenvalue = 8.025; Explained variance % = 27.928; α =.928)

	F1	F2	F3	F4	F5	F6
Makes fair and balanced decisions	.842	.109	.117	-.012	.045	.016
Has the best interests of employees in mind	.822	.074	.174	-.055	.153	.011
Listens to what department employees have to say	.804	.053	.096	-.053	.123	.138
Disciplines employees who violate ethical standards	.797	.157	-.008	-.055	.058	.047
Can be trusted	.791	.028	-.009	-.056	.052	.117
Conducts his/her personal life in an ethical manner	.787	.075	.057	-.017	.081	.010
Defines success not just by results but also the way they are obtained	.757	.051	.088	-.085	.072	.052
Asks “what is the right thing to do?” when making decisions	.757	.060	.077	-.070	.012	–.006
Discusses business ethics or values with employees	.731	.117	-.004	-.035	.114	.019
Sets an example of how to do things the right way in terms of ethics	.647	.097	.110	-.118	.099	.275

F2 – OCB-I (Eigenvalue = 3.622; Explained variance % = 12.795; α =.909)

	F1	F2	F3	F4	F5	F6
Give up time to help co-workers who have work or non-work problems	.095	.817	.119	-.073	.080	.070
Adjust your schedule to accommodate other colleagues’ requests for time off	.126	.816	.138	-.034	.026	.177
Assist peers with their duties	.103	.779	.063	-.013	.212	.017
Go out of the way to make newer colleagues feel welcome in the work group	.103	.779	.143	-.037	.083	.203
Share personal property with peers to help their work	.114	.768	.149	-.023	.146	.006
Willingly give your time to help peers who have work-related problems	.090	.698	.198	-.045	.163	.177

F3 – EMPATHIC CONCERN Eigenvalue = 3.020; Explained variance % = 9.175; α =.882)

	F1	F2	F3	F4	F5	F6
I am often quite touched by things that I see happen to my peers	.082	.184	.849	-.029	.094	.111
I often have tender, concerned feelings for co-workers less fortunate than me	.131	.128	.825	-.014	.152	.167
I feel sorry for peers when they are having problems	.101	.167	.824	-.069	.115	.072
Co-workers' misfortunes usually disturb me a great deal	.146	.122	.802	-.002	.091	.081
I would describe myself as a pretty soft-hearted person	.017	.101	.679	-.054	.006	.117
When I see peers being treated unfairly, I feel very much pity for them(*)	–	–	–	–	–	–
When I see peers being taken advantage of, I feel kind of protective toward them(*)	–	–	–	–	–	–

F4 – MINDFULNESS(**) (Eigenvalue = 2.283; Explained variance % = 7.303; α =.860)

	F1	F2	F3	F4	F5	F6
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there	-.092	-.117	-.024	.855	-.068	-.004
I find myself preoccupied with the future or the past	-.050	.037	-.051	.832	-.066	-.176
I rush through activities without being really attentive to them	-.082	.040	-.001	.807	-.077	-.261
I find myself doing things without paying attention	-.138	-.111	-.056	.791	-.069	.174
It seems that I am "running on automatic pilot," without much awareness of what I'm doing	-.042	-.071	-.064	.679	-.040	.345
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there	-.092	-.117	-.024	.855	-.068	-.004
I find myself preoccupied with the future or the past	–.050	.037	-.051	.832	-.066	-.176

F5 – COMMON HUMANITY (Eigenvalue = 1.631; Explained variance % = 6.563; α =.910)

	F1	F2	F3	F4	F5	F6
When I see my co-workers down and out, I remind myself that anyone in the world can feel that way	.100	.117	.083	-.066	.913	.086
When things are going badly for my peers, I see their difficulties as part of anyone's life	.141	.135	.147	-.073	.872	.121
I try to see peers' failings as part of the human condition	.101	.164	.070	-.059	.860	.063
When I see my peers' inadequacies, I try to remind myself that they are shared by most people	.217	.224	.151	-.112	.732	.090

F6 – KINDNESS (Eigenvalue = 1.064; Explained variance % = 4.895; α =.817)

	F1	F2	F3	F4	F5	F6
I'm tolerant of the flaws and inadequacies of my peers	.073	.179	.186	-.026	.124	.825
I try to be loving toward peers who are feeling emotional pain	.129	.209	.186	-.091	.169	.736
I'm kind to peers when they are suffering	.195	.184	.247	.097	.070	.720
When some peer is going through a very hard time, I give the caring and tenderness s/he need(*)	–	–	–	–	–	–
I try to be understanding and patient toward aspects of peers' personalities that I don't like(*)	–	–	–	–	–	–
I'm tolerant of the flaws and inadequacies of my peers	.073	.179	.186	-.026	.124	.825

(*) Items dropped because they did not loaded in a interpretable factor

(**) The scoring of the all items in this scale were reversed after this EFA was conducted

Factor loadings in bold are above the cut-off of .3 in absolute value

Total Explained variance % = 68.660

Kaiser-Meyer-Olkin = .852

Varimax Rotation

Bartlett's Sphere Test (Chi-Squared approx. = 7,551.356; gl = 561; Sig. = .000)

TABLA II: *Means, Standard Deviations, Correlations and Reliabilities*

Variables	M	SD	1	2	3	4	5	6	7	8
1. Gender	1.18	0.38	----							
2. Age	3.64	0.52	-.376***	----						
3. Ethical eadership	4.92	0.93	-.062	-.091	*(.928)*					
4. Empathic Concern	5.39	0.76	-.260***	.232***	.333***	*(.882)*				
5. Common Humanity	4.86	1.04	.029	.140*	.298***	.230***	*(.910)*			
6. Mindfulness	4.24	1.38	-.147**	.074	.186**	.177**	.189**	*(.860)*		
7. Kindness	5.14	1.04	-.088	-.124*	.092	.346***	.283***	.106*	*(.817)*	
8. OCBI	5.02	0.92	.069	.091	.262***	.180**	.377***	.124*	.200***	*(.909)*

Note. Gender (1 = male, 2 = female); age (1= up to 25 years; 2 = more than 25 and up to 40; 3 = more than 40 and up to 55; 4 = more than 55 and up to 70; 5 = 70 and older). *N = 300. * p < .05; ** p < .01; *** p < .001*

Common method bias checking

The existence of common method bias (CMV) in cross-sectional study designs can be a fatal flaw, particularly in mediation studies which are causal in nature and the data collected through self-report questionnaires. Therefore, we used proactive measures to prevent these biases, and then ex-post statistical techniques (Podsakoff et al., 2003) to gauge the extent to which our results would be affected by common method biases (see also, Conway and Lance, 2010). In the proactive case, our surveyors guaranteed respondents' confidentiality and anonymity in order to diminish the social desirability bias. In addition, the researchers separated the items of perceived ethical leadership from those of employees' self-reported interpersonal citizenship, and these two scales' items appeared on different pages of the questionnaire. This yielded an effect of psychological separation in the respondents (Podsakoff et al., 2003). In the ex-post statistical technique, the possibility of common method bias due to CMV was tested using Harman's one-factor test (Podsakoff and Organ, 1986). As such, we used exploratory factor analysis (EFA) for item reduction, but fixing only one factor to extract and with no rotation. The

principal component factor analysis conducted on the items of ethical leadership and interpersonal citizenship, and the factors of compassionate feeling, yielded a unique factor that explains 27.928% of the variance (rule of thumb establishes that only a factor explaining more than 50% suggests significant CMV). In addition, we tested Harman's one-factor test (Podsakoff and Organ, 1986) by using SEM. As such, conducting unmeasured latent method construct, we controlled for the effects of a specified unmeasured latent CMV factor on which all the manifest indicators loaded. All the regression weights were constrained to be equal. A comparison of this restricted CFA factor model (c2=1,304.937, df=339, p<.001; GFI=.834, CFI=.834; IFI=.836; TLI=.815; NFI=.790; RMSEA=.067) with the unrestricted CFA model earlier calculated (c2=1,307.366, p<.001, df=340, GFI=.769, CFI=.834, IFI=.835, TLI=.816, NFI=.790, RMSEA=.098) indicates that the change in fit statistics (Δc2d(1)=2.429, p>.1) was non-significant. As both models did not differ significantly, that CMV causes a significant bias cannot be supported. Moreover, each of the regression weights was .23, which squared results in .529, that is, a tolerable 5% of common variance as an approximate estimate. All of the above patterns suggest that common variance due to CMV undoubtedly exists, but it was not a major problem for the data (Podsakoff et al., 2003).

Results

Table 2 shows the scale means, standard deviations, reliabilities and correlations (r) among all the variables. Results show significant inter-correlations in the expected directions from ethical leadership to interpersonal citizenship and most of the compassionate factors, suggest initial support for the hypotheses in this study. To test our hypotheses, we analysed the data using Hayes's approach (2013) (Model 4) with 1,000 bootstrap samples (see Table 3). This SPSS-macro is known as 'process macro's test' and provides an estimate of the total, direct, and indirect effects and their bias-corrected 95% confidence interval (CI). If zero is not in the 95% confidence interval (CI), we can then conclude that the effect is significantly different from zero at p<.05 (two-tailed) and we will reject the null hypothesis [H(0)] and thus accept the alternative [H(A)]. By contrast, we will accept H(0) if zero is in the 95% confidence interval (CI). We first conducted a unique analysis-model for interpersonal citizenship as the criterion variable. In this model, ethical leadership was entered as an independent variable, and empathic concern, common humanity, mindfulness, and kindness as mediators, all mean-centered. Specifically, this model tests (1) whether ethical leadership's direct effects on the three compassionate indicators are significant (H1) and (2), whether ethical leadership's

indirect effect on interpersonal citizenship—through the three compassionate indicators—is significant (H2). We also entered into the models the two aforementioned control variables as covariates. Table 3 shows all the proposed models that using 'process macro's test' will result in the data to examine our hypotheses.

TABLA III: *Different effects of Ethical leadership on OCBI through compassionate feelings (Process macro's test results)*

Total, Direct, and Indirect effects	Value	SE/Boot SE	Low 95% CI	Up 95% CI	t	Sig.
Model 1 / Leadership / Empathy	.2806	.0479	.1863	.3750	5.85	.000
Model 1 / Leadership / Common	.3614	.0685	.2266	.4961	5.28	.000
Model 1 / Leadership / Mindfulness	.2472	.0808	.0882	.4063	3.06	.024
Model 1 / Leadership / Kindness	.0998	.0716	-.0410	.2407	1.39	.164
Model 2 / Leadership / OCBI (*)	.2837	.0613	.1631	.4043	4.63	.000
Model 3 / Leadership / OCBI (**)	.1668	.0640	.0409	.2927	2.61	.010
Model 4 / Leadership / Empathy / OCBI (***)	.0136	.0218	-.0282	.0614	---	---
Model 4 / Leadership / Common / OCBI (***)	.0870	.0259	.0460	.1456	---	---
Model 4 / Leadership / Mindfulness / OCBI(***)	.0083	.0118	-.0098	.0394	---	---
Model 4 / Leadership / Kindness / OCBI (***)	.0080	.0089	-.0017	.0407	---	---
Model 5 / Leadership / Compassion / OCBI(****)	.1169	.0380	.0484	.1960	---	---
Model 6 / Leadership / Empathy / OCBI (***)	.0400	.0234	-.0029	.0867	---	---
Model 7 / Leadership / Common / OCBI (***)	.0990	.0276	.0501	.1633	---	---
Model 8 / Leadership / Mindfulness / OCBI(***)	.0182	.0141	-.0037	.0517	---	---
Model 8 / Leadership / Kindness / OCBI (***)	.0155	.0131	-.0049	.0491	---	---

Note: SE = Standard error, CI = Confidence interval (95%). (*) Total effects of leadership on citizenship (modelled alone); (**) Direct effects of leadership on citizenship (when the mediators are added); (***) Indirect effects of leadership on citizenship (through each mediator/s); (****) Indirect effects of leadership on citizenship through all mediators at once

Model 1, in Table 3, shows that zero is not in the confidence intervals (CI) of ethical leadership models that predict empathic concern (.2806, 95% CI=[.1863; .3750]), common humanity (.3614, 95% CI=[.2266; .4961]), or mindfulness (.2472, 95% CI=[.0882; .4063]), with the exception of the one predicting kindness (.0998, 95% CI=[–.0410; .2407]) (see Table 3). These patterns lead us to reject H(0)1a, 1b, and 1c null hypotheses predicting no ethical leadership effects on empathic concern, common humanity, and mindfulness and, therefore, to alternatively accept H(A)1a, 1b, and 1c. However, H(0)1d should be accepted and so, H(A)1d that predicts effects of ethical leadership on kindness, is rejected. In addition, Model 2 shows that ethical leadership's total effects on interpersonal citizenship are positive and significant (.2837, 95% CI=[.1631; .4043])($p < 0.01$), thus supporting that of the prior work of the basic relationship in this study. Also, as shown in model 3, when the four mediators are added, the ethical leadership's direct effects on interpersonal citizenship did decrease but not to the point of insignificance (.1668, 95% CI=[.0409; .2927])($p = 0.01$). This therefore supports the idea that one or various compassionate indicators play a mediating role in the total ethical leadership effects on citizenship. Consistent with this is model 5-Table 3 which displays an inclusive analysis of ethical leadership's indirect effects on interpersonal citizenship through empathic concern, common humanity, mindfulness, and kindness. These factors altogether determined that zero was not in this overall model within the CI (.1169, 95% CI=[.0484; .1960]), thus rejecting H(0)2 and discarding mediation and in favour of accepting H(A)2 as a whole. Although these latter patterns support H(A)2 as a whole, model 4 in Table 3 clarifies that, of the four indicators studied, only the CI of the common humanity indicator did not contain zero (.0870, 95% CI=[.0460; .1456]) which means it is the only compassionate indicator that carries the weight of the mediation. This dominant or unique role of common humanity leads us to accept H(0)1a, 1c, and 1d, which reject empathic concern (.0136, 95% CI=[–.0282; .0614]), mindfulness (.0083, 95% CI=[–.0098; .0394]), and kindness (.0080, 95% CI=[–.0017; .0407]) as mediators.

In order to check further whether common humanity is the only mediator in this link, and that empathic concern, mindfulness, and kindness play an insignificant role, we then created four more single models to test each compassionate variable separately. Results for models 6 and 9 in Table 3 confirm that the null hypotheses concerning empathic concern (.0400, 95% CI=[–.0029; .0867]), mindfulness (.0182, 95% CI=[–.0037; .0517]), and kindness (.0155, 95% CI=[–.0049; .0491]) should be accepted and that, the hypothesis related with common humanity (.0990, 95%

CI=[.0501; .1633]) should be rejected. These patterns definitively lead us to reject empathic concern, mindfulness, and kindness as mediators in the link between ethical leadership and interpersonal citizenship. In turn, common humanity was the only compassionate indicator in this study that could be seen as a mediator in the link between ethical leadership and interpersonal citizenship.

Discussion

The purpose of this study was to test the premise that when staff are recipients of acts of ethical leadership they respond to this with interpersonal citizenship toward peers; an act that seemed likely to occur in the workplace. The results confirm this premise and also demonstrate that this behavioural reaction can be explained by the mediating role of common humanity. However the results show that empathic concern, mindfulness and kindness played an insignificant role in this regard. Furthermore, kindness was not significantly predicted by ethical leadership. Overall, this study offers several theoretical implications for ethical leadership in organisations which has been concluded by the way the surveyed ethical context performed in predicting interpersonal citizenship. The results of this study will suggest specific new courses of action for managers from a compassion approach. Finally, the paper reveals several avenues for future research.

First, the results of this study contribute to developing the literature on the impact that ethical leadership has on followers' ethical behavior. The results of this study match and complement Kalshoven, et al., (2013)'s findings that shared perceptions of moral awareness and empathic concern in the work group act as moderators in the relationship between ethical leadership and follower helping and courtesy. Furthermore, the supported mechanisms from ethical leadership to interpersonal citizenship also contribute to the rise in scholar's interest in the topic of compassion. One such scholar, George (2014), urges organisational researchers to focus on compassionate issues within organisations. As George states, capitalism may be creating fundamental tensions and contradictions that culturally permeate organisations and the workplace and create a lack of compassion. In an attempt to increase business returns, George notes that corporations are forced to inflict suffering on numerous workers and their families through layoffs where workers must find new positions with little or no support. This study offers a research response to George's (2014) call for further investigation on this topic as a lack of ethical leadership may be one of the negative outcomes of the fundamental tensions

and contradictions of the current economic system. Implicit leadership theories are thought to develop based on events and experiences in a person's life (Keller, 1999), and are generally rooted in the values and beliefs of the larger society and its subcultures (House et al., 2004). For example, parenting styles have been found to influence individuals' implicit leadership theories as parents are often the first leaders to which people are exposed (Keller, 1999). The mediating role of common humanity, as studied in this paper, can provide business managers with useful insights to better understand how cultural values and disvalues of a society can lead employees to help peers in the workplace. Contrary to expectations, the results showed common humanity as the only compassionate feeling with significant capacity to mediate ethical leadership effects on interpersonal citizenship. At the same time, the results rejected empathic concern, mindfulness, and kindness as increasing instances of interpersonal citizenship. One way to explain why mindfulness was not able to mediate the ethical leadership-citizenship link is to explore the intricacies that this so-called psychological flexibility has in the compassion process. In fact, mindfulness mainly seems to intervene in (rather than being part of) the compassionate process (Tirch, 2010). Instead mindfulness can lead staff to lubricate compassion's sub-processes (noticing, feeling, and responding) by decreasing the immediate reaction and sense of threat, or by increasing self-regulation (Atkins and Parker, 2012). However, mindfulness is not compassion itself, but instead can be present in many individual and organisational processes aside from compassion.

Dane (2011) found that mindfulness and positive measures of task performance could be linked. This linkage can suggest that, rather than expressing only compassion, mindfulness may also stem from the staff's psychological flexibility to increase task performance (Dane, 2011). Brown, (1999) asserts that mindfulness can magnify compassionate feelings of empathic concern, so ethical leadership could elicit empathic concern through mindfulness, i.e. aside from compassion. Kindness or positive judgments about others were unrelated to ethical leadership and thus suggest that there are other aspects that lead people to consider a leader or action as immoral. Taking all these ideas into account can explain why empathic concern, mindfulness, and kindness failed as mediators.

The results indication that common humanity feelings have a positive mediating effect should make business managers aware that staff perceptions of unethical leadership will have a negative impact on peer-peer support and interpersonal

citizenship. This is because peers view other peers' experiences as separate and isolated from the larger human experience (Neff, 2007). This contrasts positive ethical leadership where peers recognize that other peers' experiences are part of the common human condition (Neff, 2003). As common humanity is the leading mechanism from ethical leadership to interpersonal citizenship, helping actions in the workplace should include any or all of the key moral references at work. Based in employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001), employees are likely to compare the moral reference that leaders provide to the performance of their current leader at work. If incongruent, this study's results allow us to understand that this incongruence provokes employees to view their peers' experiences as isolated, rather than integrated, in the larger human experience. These isolated feelings that unethical leadership elicits among staff ultimately produce moral-based reactions in the form of decreased interpersonal citizenship.

Based on the above, we believe that a useful preventive compassion-based strategy is to strengthen healthy employee feelings in favour of peer-peer to recognize instances of need or failure (Neff, 2003). This thus activates the mechanisms of ethical leadership to inspire interpersonal citizenship. Managers, therefore, must counteract narrow-minded staff judgments of their peers by designing actions that communicate the leaders value and support in staff's efforts to change this negative style of thinking. By setting an example in their judgements and treatment of their subordinates, supervisors can play a useful role in promoting this beneficial ethical leadership-citizenship link by activating its compassion-based mechanism. However, prevention is not always possible, and so it may sometimes be necessary to use a reactive strategy that corrects existing uncompassionate feelings in the workplace. As such, in addition to a preventative ethical leadership strategy, rehabilitation interventions are possible to achieve "personally fulfilling, socially meaningful, and functionally effective interaction" in their daily contexts (Riggar and Maki, 2004:1) and to gain common humanity feelings. This social/occupational intervention can boost the mechanisms leading from ethical leadership to interpersonal citizenship. For example, person-organisation (P-O) value misfit has been studied as a potential inductor of employees' moral disengagement (e.g., Zoghbi-Manrique-de-Lara, 2008). By combating this disconnection of personal values from the organisation, the staff may be less willing to isolate peers in their needs and slights and, hence, more susceptible to allow ethical leadership to lead to interpersonal citizenship. Actions of this type might incorporate diagnostic interviews, counselling, and other job-related activities that are able to assess and

rehabilitate 'misfit staff' at work. Lastly, cultural differences can be problematic in the workplaces and can significantly increase the risk of staff disconnection to peers' negative experiences (Tsahuridu, 2011). This can contribute to weakening the helping context in the workplace and provoking the appearance of feelings of isolation and therefore decrease interpersonal citizenship. In this regard it could be useful to develop education and training programs targeted at reducing stereotyping, increasing cultural sensitivity, and developing the skills needed for working in multicultural environments. Additionally, education inspired by a positive leader can clarify and reinforce ethical standards for followers. Consequently this decreases the likelihood of adverse compassion effects such as a lack of a 'world view' as compassionate actions are instead promoted in the workplace (Bryson and Crosby, 1992; Daly and Cobb, 1989)

Limitations, future research and conclusions

Regarding the limitations, we acknowledge that this study has weaknesses. Firstly, this study can be seen to suffer from one source/method bias, and, hence, caution is needed in interpreting the results. Secondly, we have only focused on banking employees, who have certain work conditions that are often inherent to their specific sector. Thirdly, it is possible that our study over-focuses on the workplace relations where staff interact more, i.e. in the service areas reported by our survey. Consequently, the performance of the constructs used in the present study, as well as their implications, could vary. Lastly, the data stems from a limited universe, raising concerns about the generalisability of the findings. Some questions remain unanswered that could be the basis for future research. For example, as recognized in the limitations on the generalisability of the findings, future research could triangulate our data collection technique, so that qualitative insights are also gained. Additionally, future research could also include specific impacts on the perception of culture and ethical leadership as well as other factors and/or behaviours such as: deviated behaviours between coworkers and toward the bank, task performance, service satisfaction and conventional citizenship behaviour. Another possibility would be to extend the field of possible models to include corporate culture, ethical leadership, and citizenship by contemplating the role that perceptions of organisational (in)justice can play in the studied relationships (e.g., interactional, procedural, or distributive justice). Finally, it is necessary to investigate the different possible effects of perceptions of ethical leadership. This could vary depending on the different areas or services where employees work in the banks as it is possible that there would be significant differences in the behaviour of the different

constructs used in this study. In conclusion, this article contributes to a greater comprehension of the influence of ethical leadership on the success of managing interpersonal citizenship. Prior research on ethical leadership effects on citizenship behaviour has not yet yielded patterns that sufficiently explain the role that compassion can play in these influences. This study has shown that when supervisors communicate to employees that they deserve to be labelled as ethical leaders, they encourage their staff in turn to react with interpersonal citizenship behaviour. By supporting the mediating role of common humanity and confirming main effects in the link between ethical leadership and interpersonal citizenship, this study makes an important contribution to this portion of the ethical leadership and compassion literatures. Most importantly this study demonstrates that it is not only the staff's quid pro quo responses to ethical leadership that are important, but also compassion-based responses inspired by intrinsical-moral motivation. Ethical approval: All procedures performed in this study involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards. Informed consent was obtained from all companies and individual participants included in this study.

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CHAPTER III

The impact of ethical leadership on the firm performance. Does the work alienation of followers matter?

The impact of ethical leadership on firm performance
Does the work alienation of followers matter?

Abstract: This study examines the extent to which ethical leadership, either directly and/or indirectly – through elements of work alienation (i.e. powerlessness, meaninglessness and self-estrangement) – relates to aspects of a company's financial performance (i.e. profit and growth). The study utilized the techniques of structural equation modelling and Hayes's process (2013) to factor analyse the data and estimate the modelled relationships based on the responses from 400 respondents from 100 banks in the City of London. Both team leaders and their direct reports (n=100) and 100 triads of followers (n=300) participated in the study.

Results found that leaders who perceived themselves as ethical reported significantly higher levels of firm performance and their teams showed lower feelings of powerlessness (i.e. lack of control over their work) and self-estrangement (i.e. they could rarely express their potential by working), but the same meaninglessness (i.e. the inability to comprehend the relationship of one's contributions to a larger purpose). Powerlessness, in turn, was the only element of work alienation able to act as a mediator. Findings evidenced that followers could find in ethical leadership a boost to combat alienation at work, being a lack of powerlessness a reason of why ethical leadership is able to impact firm performance.

Key Words: Ethical leadership, Work alienation; Organisational performance.

Resumen: Este estudio examina el grado en el que el liderazgo ético, bien directa o indirectamente —a través de las dimensiones de la alienación laboral (es decir, powerlessness, meaninglessness y self-estrangement)— está relacionado con dos aspectos del rendimiento económico de una empresa, su rentabilidad y su crecimiento. En el estudio se usaron técnicas de los modelos de ecuaciones estructurales y Hayes (2013) para realizar un análisis factorial de los datos y calcular las relaciones propuestas en base a las respuestas de 400 encuestados de 100 bancos de la City de Londres.

En el estudio participaron tanto jefes de equipo como sus superiores directos (n=100) y 100 triadas de seguidores (n=300). Los resultados reflejan cómo los líderes que se veían a sí mismos como éticos reportaban mayores niveles de rendimiento de la empresa y sus equipos mostraban menores sentimientos de powerlessness (es decir, falta de control sobre su trabajo) y de self-estrangement (o sea, dificultad para expresar su potencial en el puesto de trabajo), pero los mismos de meaninglessness (incapacidad de comprender la relación del trabajo propio con la consecución de un logro mayor). Powerlessness, en cambio, fue el único elemento de la alienación laboral capaz de mediar la relación estudiada. Los hallazgos demuestran que los seguidores encuentran en el liderazgo ético una herramienta para combatir la alienación en el puesto de trabajo, siendo la ausencia de powerlessness la razón por la que el liderazgo ético influye en el rendimiento de la empresa.

Palabras clave: liderazgo ético, alienación laboral, rendimiento organizativo.

INTRODUCTION

In the past decade, the number of research studies on ethical leadership at work has increased dramatically. Numerous theorists and practitioners in the area of management and organisational behaviour have paid much attention on ethical leadership based on the existing indications that leaders may be one of the most relevant factors in influencing employee's ethical conduct at work (e.g., Bies & Moag, 1986; Brown & Treviño, 2006). As Weaver, Trevino, and Cochran (1999:55) stated, "executive commitment to ethics has important consequences for ethics governance in companies, and managers should take their role seriously." From a management perspective, the interest in the ability of ethical leadership to promote ethical conducts of followers seems implicitly to assume that ethical leadership leads to firm performance (Neubert et al., 2009; Trevino et al., 2003; Cullen et al., 2003; Brown and Treviño, 2006; Brown et al., 2005).

Several studies, accordingly, have taken on the task of testing the relation between ethical leadership and an extensive number of followers' "normatively appropriate" attitudes and behaviours, which are supposed to be beneficial for the organisation. They include followers' ethical decision-making, pro-social behaviour, counterproductive behaviour, interpersonal conflict, followers' satisfaction, motivation, and commitment (e.g., Kim, & Brymer, 2011; Mayer, Aquino, Greenbaum, & Kuenzi, 2012; Neubert et al., 2009; Zhu et al., 2004). Although the results are consistently supportive, they seem hardly conclusive because these ethical leadership outcomes are mere bottom-line followers' positive attitudes and behaviour unable to report significant evidences about whether ethical leadership behaviour impacts direct and high-level measures of firm performance.

To date, therefore, even though there has been calls for research it considers financial performance as an outcome of ethical leader behaviour (e.g., Zhu et al., 2004), prior research has under-examined this potential impact of ethical leadership on firm performance. To address this shortcoming, this study first aims to test whether ethical leader behaviour is able to affect the indicators developed by Venkatraman (1989) to measure firm performance, which included a growth dimension and a profitability dimension.

In addition to the need for research on connections between ethical leadership and firm performance, there is also a need to explain why this link might be possible. A statement that seems to derive from Brown, Treviño, and Harrison's (2005) seminal definition of ethical leadership concerns the way they suggest ethical leadership can promote firm performance. As this seminal definition of ethical leadership proposes, in addition to demonstrate normatively appropriate conduct through personal actions and interpersonal relationships, ethical leaders should promote ethical conducts in followers through two-way communication, reinforcement, and decision-making. Prior work has certainly tested mediators that may serve as explanations of why ethical leaders may influence firm performance. In this regard, promoting extra-effort (Kim, & Brymer, 2011) and feelings of psychological empowerment in followers (Zhu et al., 2004), or shaping an ethical climate (Neubert et al., 2009) have been supported as explanations of why ethical leaders lead followers to job satisfaction and affective organisational commitment (Kim, & Brymer, 2011; Neubert et al., 2009), and others employee individual outcomes (Zhu et al., 2004). Despite this, the reasons of why ethical leadership may promote more direct and higher-level measures of firm performance appear to be under-examined.

This paper thus considers there is a need to go deeply into the mechanisms that enable ethical leaders to ultimately promote firm performance through the ethical conducts of followers. To address this further shortcoming, this study aims to provide and test a major explanation of why ethical leaders may influence firm performance. Drawing on Alan Fox's (1966) unitarism theory, which states that managers and employees have common interests in the effective functioning of their organisations, the argument made is that ethical leaders support firm performance because, with their leader behaviour, they shape a unitary and a friendly atmosphere that discourages followers' danger of being alienated from the company's initiatives and targets (Hendrickson & Gray, 2012). We argue, hence, that ethical leadership can lead to higher firm performance because they decrease work alienation, which are feelings that break the sense of unity of the firm with its members (from the Latin, alienati, alienare: "take away," "remove" or "cause a separation to occur") in their work teams.

Alienation, which originates from the writings of the German philosopher Karl Marx occurs as the result of a contradiction between the nature of the work and the human being. More specifically, work alienation is the result of situations where workers

are unable to find control over the product and the process of labour, its meaningless and unable to find the capacity to express themselves at work. These feelings of work alienation were proposed by Seeman's (1959) initial article "on the meaning of alienation", which talks about powerlessness (i.e. lack of job autonomy by reason of which employees have limited freedom to exert control over work activities), meaninglessness (i.e. the inability to comprehend the relationship of one's contributions to a larger purpose) and self-estrangement (i.e. when work becomes a path for satisfying merely extrinsic needs rather than a means for expressing one's potential) (Ferguson & Lavalette, 2004; Ludz, 1976; Plasek, 1974; Seeman, 1975; Mottaz, 1981; Sarros et al., 2002).

Therefore, ethical leadership is hypothesised in this paper as influencing firm performance by specifically leading subordinates to expressing lower feelings of powerlessness, meaninglessness and self-estrangement. To sum up, this paper suggests that work alienation impedes ethical leadership to connect to the company's profit- and growth-oriented financial performance. In hypothesis 1, this study aims to examine whether ethical leadership and firm performance are linked. In hypothesis 3, the followers' feelings of powerlessness, meaninglessness and self-estrangement are tested as mediators in the relationship between ethical leadership and profit and growth aspects of the firm performance. Previously, we plan to factor-analyse the data in order to provide empirical evidence that all the variables used in this study are separate and that, according to hypothesis 2, ethical leadership predicts team-level work alienation feelings. Finally, the paper discusses the theoretical and the managerial implications of the findings.

Literature review and hypotheses

According to Fox's (1966) unitarism theory, it is unlikely that a conflict will manifest itself as a fatal threat to the survival of an organisation. Because the unitarism theory primarily focuses on industrial relations, this paper draws on this theory to first assume that employees have shared interests and a basic sense of unity with their employers, and specifically, with their leaders. In fact, because leadership is a helpful strategy for a company, it is likely that perceptions about leadership can contribute in maintaining a basic sense of unity among the staff with their employers. The ethical extent to which followers perceive that their supervisors perform, therefore, may be hypothesised as one factor able to reinforce or weaken the basic sense of unity that employees have with the company.

Ethical leadership and firm performance

Measuring financial performance is an issue for researchers. The concept of firm performance, its financial definition and its temporal relation to ethical leadership as some of the antecedents, which are loomed as useful and have perhaps very difficult requirements to demonstrate. As objective and subjective measurements of financial performance are positively related, prior research usually chose subjective performance measures to determine financial performance. They usually include sales, profit, satisfaction-based scales and change (Madsen, 1987; Shoham, 1998). In this study, indicators developed by Venkatraman (1989) were used to measure firm performance, which includes a growth dimension and a profitability dimension.

Based on Alan Fox's (1966) unitarism theory, the role that leadership strategies can play in increasing the level of firm performance is based on the unified and collaborative extra efforts that ethical leadership encourages. However, as staff is the main tool with which leaders can achieve firm goals, unless ethical leaders can create a successful team, they alone will likely be unable to achieve quality firm performance. Organ (1997:94) coined the term team morale when describing the key antecedent of helping behaviours directed at the organisation, such as organisational citizenship behaviour (OCB). Team morale emerges from a general state of satisfaction in the workplace, it being a key criterion which underscores the reasons why employees support the organisation (e.g. Hemdi & Nasurdin, 2007). Team morale may lead the staff to increase firm performance by making them display greater tolerance for the workplace dysfunctionalities (Foster, 2010; Hendrickson & Gray, 2012), higher collaboration to the company's initiatives (Kirkman & Shapiro, 2001) and better positive appraisals of the company's goals (Chen & Hsieh, 2013; Domberger, 1998; Leeman & Reynolds, 2012). In the end, as Organ (1997:95) stated in another way he defined OCBs, they are "performance that supports the social and psychological environment [of a company] in which task performance take place" (see also, Borman & Motowidlo, 1997).

If ethical leaders are perceived to be fair and trustworthy, they are more likely to lead their followers to be committed to perform better (Brown & Trevino, 2006), which may increase the performance of helping behaviours that support the core aspects of a company, thus preventing putting them at risk (Chen & Hsieh, 2013; Domberger, 1998; Leeman & Reynolds, 2012). This paper hypothesises, therefore, that ethical leadership may lead leaders and their followers to unify and share

interests that can boost employees' morale and increase the profit and growth aspects of the company's financial performance (see Figure 1).

Therefore, we establish the following null (H0) and alternative (HA) hypotheses

H(0)1ab: Ethical leadership has no positive effects on firm (a) profit- and/or (b) growth-oriented financial performance.

H(A)1ab: Ethical leadership has positive effects on firm (a) profit- and/or (b) growth-oriented financial performance.

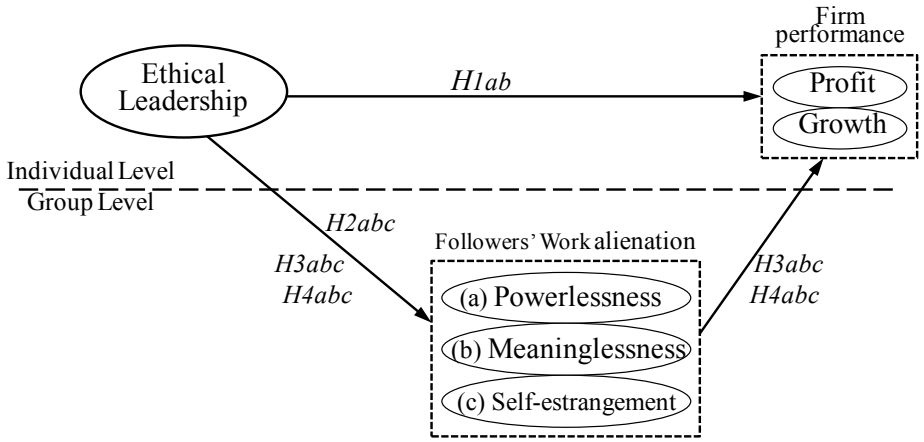
Ethical leadership and work alienation

Shepard (1973) defined alienation as an awareness of the discrepancy between one's own inclinations and the demands of reality (see Lee, 2005; Muntaner et al., 2006). Seeman (1975) agrees by pointing out that the majority of alienation studies contain some notion of "discrepancy". When applied to the workplace, this discrepancy usually takes the form of a gap between perceptions of an objective work situation and certain concerns of individuals, such as needs, values, ideals, desires or expectations (see Mottaz, 1981). The present study stresses work alienation as a discrepancy between the employees' perceptions of the company's ethical conditions concerning ethical leadership and their expectations regarding this leadership. Because a lack of ethical leadership can lead an employee to feel the unity in the firm to be broken, unethical leadership is expected to be a cause for the appearance of the powerlessness, meaninglessness and self-estrangement dimensions of work alienation.

Figure 1 *Hypothesized Model of Compassion as a Mediator of the Link between Ethical Leadership and Interpersonal citizenship (OCB–I)*

As a complement to Fox's (1966) unitarism theory, a further justification for formulating our hypotheses can be found in the employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001), which suggest that employees have cultural stereotypes about the figure of the supervisor and that these "schemas"

can determine the way employees evaluate (and react to) the company and its members.



As such, for example, influenced by a culture low in achievement and pecuniary materialism (Messner & Rosenfeld, 2001) employees may perceive their leaders as tolerant and person-oriented. It is likely that followers then compare the above mentioned culturally-shaped "schemas" or stereotypes to the leader's current performance at work. If it appears incongruent in ethical terms, the argument made is that the staff will feel the basic sense of unity with their company broken and, hence, they will be led to greater feelings of powerlessness, meaninglessness and self-estrangement. Prior work has supported this idea when referred to the congruency between leaders' true ethical intention and behaviour (i.e. leader authenticity) as a factor strengthening the effects of ethical leadership on employees' organisational commitment and employees' psychological empowerment as a factor mediating this link (Kim & Brymer, 2011; Zhu et al., 2004) (see Figure 1).

Therefore, we establish the following null (H0) and alternative (HA) hypotheses

H(0)2abc: Ethical leadership has no positive effects on (a) powerlessness, and/or (b) meaninglessness and/or (c) self-estrangement.

H(A)2abc: Ethical leadership has positive effects on (a) powerlessness, and/or (b) meaninglessness and/or (c) self-estrangement.

The mediating role of work alienation

As discussed earlier, the prediction that ethical leadership will lead to higher firm performance can be argued by proposing that the ethics of a leader can decrease the work alienation feelings of work teams. A basis for this assertion may be found in the earlier discussed employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001). Based on these theories, this paper suggests that if the "schemas" employees have about the morality of an ideal supervisor which clashes with the viewed morality in the current supervisor, employees may lead themselves to a sense that unity in the workplace is broken and may feel alienated from the company. In other words, we contend that work alienation feelings (i.e. the feelings of powerlessness, meaninglessness and the sense of self-estrangement) are embedded in the mechanisms leading leadership to performance, which ultimately explain why ethical leadership can positively impact the profit and growth aspects of the company's financial performance. Previous research seems to support this suggestion as well.

A general prediction of socio-psychological literature is that individuals tend to evaluate positively social situations that confirm their worth and devalue those that do not reward them in the same way (Faunce, 1968; Shepard, 1971). As such, classical social psychologists, such as Zetterberg (1957) and Murphy (1947), state that activities which allow individuals to perceive "shared values" create work contexts in which workers feel really appreciated. Conversely, if the individuals' sense of identity is not fulfilled by their membership in the organisation, they may view their work as merely a small part of who they are and may be "unable to actively participate in the community life" (Kohn & Schooler, 1983, p. 90).

Their necessary feelings of worth can be difficult to find in work domains and instead, are found in other domains. In doing so, employees may lead themselves to social detachment and the feeling of being unvalued by their organisation. Indeed, those feelings seem to echo the Shore and Shore and Shore's (1995, p. 159) "global schema of history support". The above rationale seems useful in supporting work alienation sentiment as a mediator in the link between ethical leadership and firm performance.

In effect, as one of the most important environments in which employee performance occurs, if ethical leadership is able to create a "global schema of

history support", a context of decreased alienation – serving as a "history of support" created by ethical leadership – will also play an important role in cultivating firm performance. In contrast, if the work team is alienated from the firm, as an outcome of inconsistencies derived from unethical leadership, it would emerge as work alienation and it would limit staff's work behaviour in fulfilling only enforceable tasks and only those which are needed to avoid disciplinary measures. In doing so, they may avoid disciplinary measures, but will also hinder their "supererogatory performance" (i.e. not [strictly] morally required) towards their organisation, such as OCB (Organ, 1997) or contextual performance (Borman & Motowidlo, 1997).

Therefore, any of the above two cases can be result in that work alienation feelings, and not ethical leadership directly, are what seem to really lead ethical leadership to undermine or favour firm performance, thus explaining alienation feelings why this relationship is possible (see Figure 1). Therefore,

H(0)3abcd: Powerlessness (a), and/or meaninglessness (b) and/or self-estrangement (c) do not mediate the effects of ethical leadership on profit.

H(A)3abcd: Powerlessness (a), and/or meaninglessness (b) and/or self-estrangement (c) mediate the effects of ethical leadership on profit.

H(0)3abcd: Powerlessness (a), and/or meaninglessness (b) and/or self-estrangement (c) do not mediate the effects of ethical leadership on growth.

H(A)3abcd: Powerlessness (a), and/or meaninglessness (b) and/or self-estrangement (c) mediate the effects of ethical leadership on growth.

Method

Procedure and sample characteristics

The hypotheses were examined by collecting data from 300 work unit colleagues at 100 investment banks in the City of London during fall 2016. Both team leaders and their direct reports (n=100) and 100 triads of followers (n=300) participated in the study. Once each bank was officially allowed to be surveyed, a contact leader, a lower-level, middle or top manager of each company, was chosen by the researchers.

Each team leader was requested to choose, during their time at work, three followers who met the criteria of working six months or more, so that they had a socialisation period at the bank. The followers' selection were random, trying to join those working in different functions and situations within the team. The leader was asked to fill out their own survey and hand-deliver survey packets to the selected three followers so that they could fill out their questionnaires as well.

The sample of employees (n=300) comprised 69.7% men and 30.3% women. 35% were 34 years of age or younger and 16% were 55 years of age or older. In addition, the respondents showed different percentages of tenure over six years concerning the sector (82.7%), current bank (69.3%) and present position (37%). Only 26.7% of those responding were in the undergraduate level. The sampled leaders (n=100) comprised 46% lower-level managers, 40% middle managers and the remaining 14% were top managers. Eventually, of the 400 responses none was considered as invalid, so that all of them were retained for further analyses.

Measures

Items were scored on a 7-point Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree) and they are presented in Table 1. Cronbach's alpha values appear on the main diagonal of the correlations matrix (Table 2).

Ethical leadership. A 10-item measure developed by Brown, Treviño and Harrison (2005) was employed. Leaders self-reported their own ethical leadership.

Work alienation. We used Mottaz's (1981) original 21-item scale to assess the alienation felt by employees, which includes dimensions of powerlessness, meaninglessness and self-estrangement (7-items for each). In this case, the employees self-reported the alienation they felt. Following Sarros et al., (2002), the direction of some of the original items was revised to make their scores higher as the extent of the items reported greater feelings of work alienation. For example, the original items "I have control over how I carry out my daily tasks" and "I rarely wonder what the importance of my job really is" were changed to read as "I often wonder what the importance of my job really is" and "I have little control over how I carry out my daily tasks". In order to calculate group-level alienation, the average

of the individual-level alienation of the three followers in each of the 100 triads was calculated.

Firm performance. To measure the performance in the sampled banks in we used leaders' subjective measurements of financial performance. Accordingly, we assessed firm performance by using the 8-item scale developed by Venkatraman (1989), which includes three items for growth dimension and five items for profitability dimension.

Control variables. Based on the literature, we took into account the leaders' gender (1 = man, 2 = woman), age (1 = up to 25 years old; 2 = between 25 and 34; 3 = between 35 and 44; 5 = between 45 and 54; 5 = between 55 and 65; 6 = over 65 year old) and tenure in bank (number of years) as control variables that could co-vary with our dependent and criterion variables (e.g. Aquino et al., 2004).

Statistical analysis

The collected data was analysed using the statistical package for social sciences (SPSS) for the descriptive analyses of the measures, structural equation modelling (SEM) through AMOS 22 software to conduct a confirmatory factor analysis (CFA) that assessed the validity of the measures and Hayes's approach (2013) (Model 4) with 1,000 bootstrap samples to test the mediation (see Table 3). Gender, age and tenure in bank were included as control variables and thus expected to correlate significantly with the study variables.

Confirmatory factor analyses (CFA) first determined whether all the data were loaded according to the expected six-factor structure (i.e. ethical leadership, powerlessness, meaninglessness, self-estrangement, profit and growth). CFA tests of the construct validity included the Good-(GFI), Comparative-fit (CFI), Normed-fit (NFI), Tucker-Lewis (TLI), Incremental-(IFI) indices and the Root mean square error of approximation (RMSEA).

The CFA results showed how the six-factor solution is insufficient ($c2 = 1{,}511.864$, $p<.001$, df = 807, GFI = .631, CFI = .830; IFI = .832; TLI = .815; NFI = .695; RMSEA = .092) with fit indexes below .90 and a RMSEA over .05. As the fit of CFA for the six-factor solution is low, an exploratory factor analysis (EFA) was also

performed. The EFA results displayed in Table 1 supported a five-factor solution because profit and growth loaded as a unique measure of firm performance. In addition, four items of meaninglessness, one of ethic leadership and another one of self-estrangement failed.

Rest of the items loaded as predicted in the expected factors, confirming factors with eigenvalues greater than 1 and cross-loadings over .2. Table 1 also shows Cronbach's alpha calculated to assess the reliability of the scales, which ranged from .702 to .930, above the recommended alpha of .70 (Nunnally, 1978). Lastly, descriptive statistics calculated the means and standard deviations of the variables (see Table 2).

TABLA I: *Exploratory Factor Analysis (EFA)*

F1– SELF-ESTRANGEMENT (Eigenvalue =12.481; Explained variance % = 39.004; α=.890) (**)

	F1	F2	F3	F4	F5	F6	F7
My work is often routine and dull, providing little opportunity for creativity	.830	.102	.231	.164	.019	-.005	-.007
My work is not interesting and challenging	.822	.112	.149	.173	.032	-.058	-.216
I have little opportunity to use my real abilities and skills in the type of work I do	.802	.172	.222	.220	-.066	-.114	.195
My work is rarely a very self-rewarding experience	.787	.154	.331	.250	.013	-.047	.085
My work prevents me with from a sense of personal fulfilment	.785	.174	.296	.220	-.011	-.023	.204
I do not feel a sense of accomplishment in the type of work I do	.731	.179	.318	.164	.010	.037	.107
My salary is the most rewarding aspect of my job(*)	.544	.049	.160	.010	.143	.065	.648
My work is often routine and dull, providing little opportunity for creativity	.830	.102	.231	.164	.019	-.005	-.007
My work is not interesting and challenging	.822	.112	.149	.173	.032	-.058	-.216
I have little opportunity to use my real abilities and skills in the type of work I do	.802	.172	.222	.220	-.066	-.114	.195

F2 – ETHICAL LEADERSHIP (Eigenvalue = 4.476; Explained variance % = 13.989; α =.930) (**)

	F1	F2	F3	F4	F5	F6	F7
I have the best interests of followers in mind	.193	.830	.084	.074	.043	.043	.010
I try to set an example of how to do things the right way in terms of ethics	.219	.802	.184	.168	-.027	-.126	.112
I define success not just by results but also the way that they are obtained	.023	.796	.090	.045	.041	.267	.068
I take action to create bonds of trust with my employees	.147	.777	.120	.218	.110	-.329	.024
I listen to what followers have to say	.188	.749	.050	.228	.117	.251	.051
I take steps to make fair and balanced decisions	.147	.739	.164	.252	-.027	-.158	.280
I discuss business ethics or values with my followers	.150	.738	.063	.140	.038	-.385	-.050
I conduct my personal life in an ethical manner	.116	.720	-.032	.232	-.103	.162	-.178
I discipline followers who violate ethical standards	.145	.697	.015	.303	-.040	.151	-.303
When making decisions, I ask “what is the right thing to do?” (*)	.127	.603	.120	.227	.121	.572	.047

F3 – POWERLESSNESS (Eigenvalue = 2.736; Explained variance % = 8.550; α =.909) (**)

	F1	F2	F3	F4	F5	F6	F7
I rarely have the opportunity to exercise my own judgment on the job	.285	.143	.851	.205	.174	-.025	-.012
I have little control over how I carry out my daily tasks	.287	.165	.835	.117	-.017	-.028	.077
I don’t make most work decisions without first consulting my supervisor	.355	.080	.817	.159	.136	-.096	-.025
My daily activities are largely determined by others	.386	-.002	.797	.154	.044	.164	.007
I have a lack deal of freedom in the performance of my daily task	.212	.199	.771	.185	.211	.095	.077
I am unable to make changes regarding my job activities	.405	.004	.738	.256	.089	-.093	.037
I rarely make own decisions in the performance of my work role	.436	.081	.657	.199	.064	.055	.038

F4 – COMPANY PROFIT AND GROWTH ORIENTED FINANCIAL PERFORMANCE

(Eigenvalue = 2.154; Explained variance % = 6.731; α =.860) (**)

	F1	F2	F3	F4	F5	F6	F7
ROI position relative to competition (profit)	.185	.264	.026	.715	.119	.073	.127
My satisfaction with return on corporate investment (profit)	-.103	.194	.214	.685	.034	.112	.352
Net profit position relative to competition (profit)	.158	.312	.157	.668	-.167	.115	.041
Satisfaction with return on sales (profit)	.115	.084	.232	.804	.063	.027	-.072
Sales growth position relative to competition (growth)	.180	.205	.082	.803	-.041	–.018	-.184
Market share gains relative to competition (growth)	.204	.165	.121	.780	-.117	.066	-.028
My satisfaction with sales growth rate (growth)	.154	.028	.187	.776	.144	-.202	-.058
Financial liquidity position to competition (profit)	.155	.364	.198	.717	.006	-.053	.047

F5 – MEANINGLESSNESS (Eigenvalue = 1.511; Explained variance % = 4.720; α =.702) (**)

	F1	F2	F3	F4	F5	F6	F7
I often wonder what the importance of my job really is	.168	-.032	.304	.052	.824	.101	.000
I feel that my work counts for very little around here	.332	.106	.145	.160	.762	.004	-.028
Sometimes I am not sure to understand the purpose of what I'm doing	-.276	.008	.011	-.196	.735	-.075	.127
I rarely understand how my work role fits into the overall operation of this company (*)	.734	.134	.212	.068	.190	.172	.031
I rarely understand how my work fits in with the work of others here (*)	.723	.158	.316	-.006	.052	.151	.054
Rarely my work is a significant contribution to the successful operation of the company (*)	.681	.233	.285	.067	-.014	-.141	-.055
My work is not really important and worthwhile (*)	.557	.246	.203	.082	.354	.183	-.264

(*) These items were dropped because their factor loading cut–offs were below .2 (**) These data were calculated once the items that failed were removed. Factor loadings in bold indicate cut–offs above .2

Total Explained variance % = 72.995 Kaiser–Meyer–Olkin = .876 Varimax Rotation

Bartlett's Sphere Test (Chi–Squared approx. = 2,852.372; gl = 496; Sig. = .000)

TABLA II: *Exploratory Factor Analysis (EFA)*

Variables	M	SD	1	2	3	4	5	6	7	8
1. Gender	1.18	.39	-----							
2. Age	3.64	.52	-.376**	-----						
3. Tenure in the bank	12.24	3.95	-.170	.527***	-----					
4. Ethical leadership	5.75	.85	-.063	.108	.170	*(.930)*				
5. Powerlessness	2.61	.85	-.033	231*	-.063	-.313**	*(.909)*			
6. Meaninglessness	2.91	1.08	-.110	.085	.075	-.087	.312***	*(.702)*		
7. Self–estrangement	2.41	.98	.020	.068	-.126	-.394***	.647***	.140	*(.890)*	
8. Firm performance	4.18	.86	-.125	.030	.168	.497***	-.452***	-.063	-.438***	*(.860)*

*Note. N = 100. * p < .05; ** p < .01; *** p < .001.*

Gender (1 = male, 2 = female); age (1= up to 25 years; 2 = more than 25 and up to 40; 3 = more than 40 and up to 55; 4 = more than 55 and up to 70; 5 = 70 and older); Tenure in bank (yers).

Common method bias checking

The existence of bias due to Common method variance (CMV) can be a fatal flaw for mediation in mono-method/source studies because they are causal in nature. In this study, leaders self-reported ethical leadership, employees their own alienation and the measure of firm performance stemmed from leaders' subjective measurements of financial performance. The design of this study thus includes different sources, and in particular, the work alienation indicators, which are mediators with a different source than the variables of the basic relationship. This fact is widely supported as mitigating the possibility of CMV (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003; Podsakoff, MacKenzie, & Podsakoff, 2012).

Nevertheless, further proactive measures to prevent CMV were conducted. First, our surveyors guaranteed respondents' confidentiality and anonymity in order to diminish the social desirability bias. In addition, the researchers separated the items

of perceived ethical leadership from those of employees' self-reported firm performance and these two scales' items appeared on different pages of the questionnaire for leaders. This yielded an effect of psychological separation in the respondents (Podsakoff et al., 2003).

To examine the CMV problem (see also, Conway & Lance, 2010), the possibility of common method bias due to CMV was tested using Harman's one-factor test (Podsakoff & Organ, 1986). As such, we used exploratory factor analysis (EFA) for item reduction, but fixing only one factor to extract and with no rotation. The principle component factor analysis conducted on the items of ethical leadership, firm performance and the factors of alienation feeling yielded a unique factor that explains the 38.457% of the variance. Although 38.457% is an important amount variance to be explained by a single factor, the rule of thumb establishes that only more than 50% of it suggest significant CMV. In addition, we tested Harman's one-factor test (Podsakoff & Organ, 1986) by using SEM.

As such, conducting unmeasured latent method construct, we controlled the effects of a specified unmeasured latent CMV factor on which all the manifest indicators load. All the regression weights were constrained to be equal. Each of the regression weights was .30, which squared results in .09, i.e. a tolerable 9% of the common variance at a rough guess. Moreover, the fit for this restricted CFA factor model ($c2$ = 1,283.861, df = 683, $p<.001$; GFI = .606, CFI = .797, IFI = .800, TLI = .783, NFI = .651, RMSEA = .094) was worse than the fit of the CFA model with a latent method factor ($c2$ = 1,511.864, $p<.001$, df = 807, GFI = .631, CFI = .830; IFI = .832; TLI = .815; NFI = .695; RMSEA = .092) as the chi-square difference test was significant ($\Delta c2d(124) = 228.003$, $p<.001$). All of the above patterns suggest that common variance due to CMV undoubtedly exists, but it was not a major problem for the data.

Results

Table 2 shows the scale means, standard deviations, reliabilities and correlations (r) among all the variables. Results showed that ethical leadership, firm performance and most of the alienation factors were significantly inter-correlated in the expected directions, suggesting initial support for the hypotheses in this study.

To test our hypotheses, we analysed the data using Hayes's approach (2013) (Model 4) with 1,000 bootstrap samples (see Table 3). This SPSS-macro is known as the "process macro's test" and provides an estimate of the total, direct and indirect effects and their bias-corrected 95% confidence interval (CI). If zero is not in the 95% CI, as we can then conclude that the effect is significantly different from zero at $p<.05$ (two-tailed), we will reject the null hypothesis [H(0)] and thus accept the alternative [H(A)]. In contrast, we will accept H(0) if zero is in the 95% confidence interval (CI). Accordingly, we first conducted a unique analysis-model with all variables mean-centred.

In this model, ethical leadership was entered as the independent variable, powerlessness, meaninglessness and self-estrangement as mediators and firm performance as the criterion variable. As such, this model tested (1) whether ethical leadership had significant total effects on firm performance (H1) as well as direct effects on the three alienation indicators (H2) and (3) whether the ethical leadership's indirect effect on firm performance – through the three alienation indicators – was significant (H3). We also entered in the models as covariates of the three aforementioned control variables. Table 3 shows all the resulted data that allowed us to examine our hypotheses as follows:

TABLA III: *Different effects of Ethical leadership on Performance through Work alienation (Process macro's test results).*

Total, Direct, and Indirect effects	Value	SE/Boot SE	Low 95% CI	Up 95% CI	t	Sig.
Model 1 / Leadership / Powerlessness	-.3155	.0902	-.1311	-.5000	-3.396	.001
Model 1 / Leadership / Meaninglessness	-.1369	.1307	-.1236	.3955	-1.042	.301
Model 1 / Leadership / Self-estrangement	-.4444	.1080	-.2300	-.6588	-4.115	.000
Model 2 / Leadership / Performance (*)	.4893	.0904	.3099	.6687	5.415	.000
Model 3 / Leadership / Performance (**)	.3596	.0934	.1742	.5450	3.852	.001
Model 4 / Leadership / Powerlessness / Performance (***)	.0913	.0505	.0221	.2367	——	——
Model 4 / Leadership / Meaninglessness / Performance (***)	-.0063	.0155	-.0621	.0085	——	——
Model 4 / Leadership / Self-estrangement / Performance (***)	.0447	.0496	-.0465	.1494	——	——
Model 5 / Leadership / Work / alienation / Performance (****)	.1297	.0513	.0419	.4320	——	——
Model 6 / Leadership / Powerlessness / Performance (***)	.1094	.0428	.0484	.2173	——	——
Model 7 / Leadership / Meaninglessness / Performance (***)	.0041	.0168	–.0207	.0641	——	——
Model 8 / Leadership / Self-estrangement / Performance (***)	.1003	.0388	–.0051	.1156	——	——

Note: SE = Standard error, CI = Confidence interval (95%). (*) Total effects of leadership on citizenship (modelled alone); (**) Direct effects of leadership on citizenship (when the mediators are added); (***) Indirect effects of leadership on citizenship (through each mediator/s); (****) Indirect effects of leadership on citizenship through all mediators at once

First, model 2 shows how ethical leadership's total effects on firm performance are positive and significant (.4893, 95% CI = [.3099; .6687]) ($p<0.001$), thus adding support to the basic relationship in this study. Effectively, as zero is not in the confidence interval (CI), these patterns lead us to reject H(0)1 null hypothesis predicting no ethical leadership effects on firm performance and, hence, to alternatively accept H(A)1. In addition, model 1, in Table 3, shows that zero is not in the confidence intervals (CI) of ethical leadership models that predict

powerlessness (–.3155, 95% CI = [–.1311; –.5000]), and self-estrangement (–.4444, 95% CI = [–.2300; –.6588]), but it was in the CI predicting meaninglessness (–.1369, 95% CI = [–.1236; .3955]) (see Table 3). These patterns lead us to reject H(0)2a and 1c null hypotheses predicting no ethical leadership effects on powerlessness and self-estrangement and, hence, to alternatively accept H(A)2a and 1c. However, H(0)2b should be accepted to reject H(A)2b predicting effects of ethical leadership on meaninglessness. Also, as model 3 in Table 3, shows, the ethical leadership's direct effects on firm performance when the three alienation mediators were added decreased, but not to the point of no longer being significant (.3596, 95% CI = [.1742; .5450])(p = .001), thus suggesting that any of the alienation indicators may be playing a mediating role in this link. Consistent with this, as model 5 in Table 3 displays, an inclusive analysis of ethical leadership's indirect effects on firm performance through powerlessness, meaninglessness and self-estrangement together revealed that zero was not within the CI (.1297, 95% CI = [.0419; .4320]).

These data would thus reject H(0)3 as a whole and, hence, accept H(A)3 supporting mediation. However, although this overall model support H(A)3 as a whole, as model 4 in Table 3 further clarifies, of the three alienation indicators studied, only the CI of the powerlessness indicator did not contain zero (.0913, 95% CI = [.0221; .2367]), which means that it is the only alienation indicator that significantly carries the weight of the mediation. This dominant or unique role of powerlessness as mediator leads us to accept H(0)3b and 3c, which rejects meaninglessness (–.0063, 95% CI = [–.0621; .0085]) and self-estrangement (.0447, 95% CI = [–.0465; .1494]) as mediators.

In order to check further whether powerlessness is the only mediator in this link and, hence, H(0)3a should be rejected to then accept H(A)3a, we undertook three single models for each alienation variable separately. Results for the models 6 and 8 in Table 3 confirm that the null hypotheses concerning meaninglessness (.0041, 95%

CI = [–.0207; .0641]), and self-estrangement (.0182, 95% CI = [–.0051; .1156]) should be accepted and that related with powerlessness (.1094, 95% CI = [.0484; .2173]) be rejected. These patterns definitively lead us to accept powerlessness as the only alienation indicator that mediated in this study as the link between ethical leadership and firm performance.

Discussion

The purpose of this paper is to provide new understandings about how ethical leadership can become successful in influencing firm performance. Although likely to be present in organisational contexts, the mutual presence of ethical leadership, work alienation, and firm performance – operationalised as company profit and growth-oriented financial performance – have been till date neglected as vital variables in causing organisational success. The results of this study show how ethical leadership leads to higher levels of firm performance in the form of the profit and growth aspects of the company's financial performance and this link is explained by the ethical leadership ability to decrease powerlessness, i.e. to increase job autonomy, by reason of which employees have the freedom to exert control over work activities. Overall, this study offers several theoretical implications for theorists and practitioners in the area of management and organisational behaviour, especially focussed on the team-work level of analysis, drawing on the way the surveyed ethical leadership context performed in predicting work alienation and firm performance. Finally, the paper reveals several avenues for future research.

Until now, the influence of ethical leadership on firm performance has been mainly based on the image of leaders as one of the most relevant factors in influencing employee's ethical conduct at work, which, in turn, has been studied in terms of followers' "normatively appropriate" attitudes and behaviours that are assumed as beneficial for the organisation. In sum, the ethical leadership impact on

firm performance echoes the organisational citizenship behaviours (OCBs) requirement to impact on performance. As Organ (1997:87) stated concerning OCBs, the OCB requirement to impact on performance "as a definition of OCB was one that I thought would ultimately have to be an exercise in faith [...] and perhaps impossible conditions to demonstrate." Nevertheless, by modelling ethical leadership with measures of company profit- and growth-oriented financial performance, this study adds support to the idea that ethical leadership is able to influence organisational-level measures of firm performance and, hence, based on a more reliable measure. Moreover, as the model measure was multi-sourced, the procedure to assess its relationships seems more accurate as well. Concerning mediation results, on the other hand, this paper also suggests that only powerlessness mediates the ethical leadership effects on firm performance.

Till date, in addition to promoting communication, reinforcement and decision-making, as proposed by the definition of Brown, Treviño and Harrison (2005) of ethical leadership, extra-efforts (Kim & Brymer, 2011), empowerment (Zhu et al., 2004) and ethical climate (Neubert et al., 2009) have been suggested to explain why ethical leadership leads to higher firm performance. The specific multidimensional and broad nature of work alienation may confer it with the ability to perform as a transversal topic that, includes all these ways in which ethical leadership has been modelled or suggested in influencing performance (e.g. commitment, empowerment, satisfaction and reinforcement, among others. In effect, the theoretical base of Alan Fox's (1966) unitarism theory provided in our model to explain the role of alienation (from the Latin, *alienati, alienare*: "take away," "remove," or "cause a separation to occur"), alongside with the results of this study supporting work alienation as a mediator, can offer a better and widely understanding of why ethical leadership affects firm performance.

The question is if powerlessness, meaninglessness and self-estrangement are performed differently, because they support in different ways or/and aspects the technical core of the bank, it opens up a very interesting approach to understand the results. The discussion of the task and contextual performance concept (see Borman & Motowidlo, 1997) in the ethical leadership context can shed light on why powerlessness was supported as a mediator in the link between ethical leadership and firm performance, whereas meaninglessness and self-estrangement failed. Borman and Motowidlo (1993) divide the staff's overall performance into either task performance or contextual performance.

Although following different paths, either task performance or contextual performance lead the staff to support the technical core of a company (for instance, the key operations process of turning customers into satisfied customers). Task performance contributes to the organisation's technical core directly (Borman & Motowidlo, 1997), and includes "adequately completing assigned duties", "fulfilling responsibilities specified in the job description", and "meeting formal performance requirements of the job" as staff behaviours. Powerlessness, that is, lack of control over work, certainly seems to function by specifically decreasing this task performance. As unethical leadership significantly predicts powerlessness, a lack of ethical leadership can indeed become an obstacle to firm performance because when powerlessness increases (i.e. lack of control over their work), the staff undermines the processes that support the technical core of the bank.

This is consistent with prior research, which suggests that individuals who feel powerless may engage in sabotage (Bennett, 1998 and DiBattista, 1991), which can increase individuals' sense of control (Allen & Greenberger, 1980). Self-estrangement and meaninglessness, on the other hand, seem to function by specifically decreasing contextual performance. Contextual performance contributes

to the organisation's technical core indirectly (Borman & Motowidlo, 1997), i.e. across the organisational, social and psychological context of the bank, where the technical core also exists. They include staff behaviours that are not formally part of the job, as helping and cooperating with others in the [bank] organisation (Borman & Motowidlo, 1997). For example, "offering ideas to improve the functioning of the bank" or "taking action to protect the bank from potential problems". Although unethical leadership predicted self-estrangement (i.e. when work becomes a path for satisfying merely extrinsic needs rather than a means for expressing one's potential), self-estrangement was unable to mediate the ethical leadership effects on firm performance.

A reason for that may be in the fact that self-estrangement seems to function by decreasing the contextual performance in the organisational, social and psychological context, ultimately supporting the technical core. Self-estrangement, therefore, is not directly related to task-related performance as powerlessness. This means that self-estrangement may support the technical core to a weaker extent, thus being unable to explain why ethical leadership impacts performance. Finally, meaninglessness (i.e. the inability to comprehend the relationship of one's contributions to a larger purpose) was neither predicted by ethical leadership nor did it act as a mediator in the leadership-performance link. Meaninglessness may also operate in the organisational, social and psychological context of the bank, but the way it performs, and the role it can play in the leadership-performance link, if any, remains as a question mark in this study.

The support found for the mediating role of powerlessness feelings should make business managers aware that perceptions of unethical leadership are doomed to produce that the staff has less morale to support firm performance. Because staff basically seem to see themselves as separate from the company, because have lost

control over their work, ethical leaders should provide followers with greater job autonomy and freedom at work, if they want them to work harder for increasing firm performance. As the mechanisms leading ethical leadership to gain higher firm performance through powerlessness are based on moral issues, this support for firm performance should somehow include any or all of the key moral references at work. We can base it in employee-centred implicit leadership theories (Bass, 1990; Lord et al., 2001). As discussed earlier, employees compare the moral reference that leaders should provide to the performance of their current leader at work. If what is achieved is consistent, the results of this study allow us to conclude that this congruence can induce employees to perceive themselves as empowered to support firm performance.

Accordingly, to activate the mechanisms leading ethical leadership to have higher firm performance, we believe that it would be useful to put into action an empower-based strategy. Managers, therefore, can counteract powerlessness by empowering their teams, i.e. designing actions that communicate to staff that their leaders appreciate and support freedom and autonomy to work in different ways and nobody will deliberately constrain their own creativity. By setting a good example with their way of judging the job suggestions by their subordinates, supervisors can indeed play a useful role in activating the empower-based mechanism linking leadership with performance. Lastly, Person-Organisation (P-O) value misfit has been studied as a potential inductor of employees' work alienation (e.g. Suarez-Mendoza & Zoghbi-Manrique-de-Lara, 2007). By combating this disconnection of personal values from the organisation, the staff may be less willing to feel separated from the company and, hence, it is more likely that ethical leadership will lead them to a sense of power at work thereby engaging in higher performance.

Limitations, future research and conclusions

Finally, we believe our study has strengths and several important weaknesses. Concerning the former, in spite of the use of self-reported measurements, the assessments of ethical leadership and firm performance and work alienation, were obtained from different sources, thus avoiding mono-method/ source biases to some extent. Regarding the weaknesses, first, we have only focussed on banking employees, who have certain work conditions that are often inherent to their specific sector. Second, it is possible that our study over-focuses on the workplace relations where staff interact more, i.e. those existing in the service areas reported by our survey. Consequently, the performance of the constructs used in the present study, as well as their implications, could vary.

Lastly, the data stems from a limited universe, raising concerns about the generalizability of the findings. Addressing questions that were raised but not responded to in this study could certainly be a basis for future research. First, as recognised in the limitations about the generalizability of the findings, future research should triangulate our data collection technique, so that they may also be considered as a way to gain qualitative insights. Second, future research can also include the specific impact that the perception of ethical leadership and work alienation can have on objective or subjective measures of performance not necessarily restricted to financial domains, but also measures of service satisfaction, loyalty, among others.

Third, another possibility would be to consider extending the field of possible models that include ethical leadership, work alienation and firm performance by contemplating the role that perceptions of organisational (in)justice can play in the studied relationships (e.g. interactional, procedural or distributive justice). Finally, it

is necessary to investigate the different possible effects of the perceptions of ethical leadership depending on the different areas or services where the employees can work in banks, as they can produce significant differences in the behavior of the different constructs used in this study. This article, in addition, contributes to a greater comprehension of the influence of the ethical leadership on the organisational success. The prior research focussed on ethical leadership's effects on firm performance, which had not yielded patterns that sufficiently support this relationship at the organisation-level, nor explain the role that work alienation can play in these influences.

By displaying ethical leadership, supervisors can communicate to employees that they deserve to be labelled as ethical leaders, encouraging employees, in turn, to support firm performance. By supporting the main effects in the link between ethical leadership and firm performance and powerlessness as a mediator in this link, this study makes an important contribution to this portion of the ethical leadership and work alienation literatures: the need for the presence of ethical leadership in organisations should not be understood by top managers as a mere call to moral virtue. Ethical leadership leads to success and the danger of leaving the concern about work alienation to the individual privacy of victims is evident.

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CONCLUSIONS

Now, it solely remains to be seen whether the questions intended to be dealt with in the study have been answered and what conclusions have been reached. So far, a number of issues have been raised, each one of them related to how leadership can be ethical.

It is therefore reasonable to assume that leaders who take an interest in morals and who dedicate energy and resources to encouraging other people in their organisations, and to reflecting on the moral implications of their actions, will be more ethical in their conduct than those leaders who do not. Undoubtedly, despite their rank and impressive personal skills, CEOs, MDs and company directors do not necessarily possess ethical qualities superior to those of any other person. As such, and given the power that they hold in terms of decision making, the idea that the moral implications of decisions are judged unilaterally is concerning. Needless to say, the complexities of judging morality would be better managed if leaders were to share the responsibility for it. Moral sensitisation by leaders would thus be much more effective if they also showed a willingness to involve others in the decision-making process. Furthermore, being part of an evenly-shared company could improve workers' conditions and even turn them into *better human beings*. The foundations of this utopia could become firmer were it to become the norm for everybody to contribute to defining common objectives and for everybody to have a voice and a vote with regard to how to achieve them.

With the foundations laid, where does that leave us? Have valid and, more importantly, definitive conclusions been reached? What is the true potential of ethical leadership? To answer that question, we can turn to Hegelian clairvoyance. Hegel (1977 [1807]) argued that the critical exploration of different thought systems

involves, if a particular way of doing something does not comply with established ethical standards, identifying a new way of doing it or revising the ethical standards. Applying this notion to our discussion could lead us to conclude that conventional forms of applying leadership do not comply with our ethical standards and that we must, therefore, find other ways of implementing leadership or, indeed, rethink our ethical standards. Should we, therefore, choose the second option and disavow the ethical presuppositions that are embedded in our culture? To do so would be to undertake a "transmutation of values" (Nietzsche), which would suggest that the supposed moral standards that prevail in our cultures are not entirely legitimate. Probably the most important conclusion that can be drawn here is that *to be a leader is to be ethical and that leadership in the field of ethical management is therefore essential*. Principle-based ethics offer a wide range of perspectives that allow us to reflect on our ethical convictions. The outcome of such reflection can only improve if it is the result of a strong effort to communicate. Therefore, what is required from leaders is not a high level of self-confidence, but mediation and facilitation techniques that enable corporate communication. As the old saying goes: “The best time to plant a tree was 100 years ago. The second best time is now." The same notion is applicable to modern-day corporations and their ethical conduct.

CHAPTER I

Various theoretical implications for behavioural ethics within organisations have been presented in this study, based on the manner in which the ethical context studied can be used to predict *cyberloafing* and e-citizenship habits. According to the findings of this study, it is advisable to aim for an appropriate combination of adhocracy culture and clan culture in order to ensure that the strategic actions of the UPI have the desired outcomes. It is possible that the lack of methods to morally guide *cyberloafing* and e-citizenship activities in day-to-day work has an influence on employees in adhocracy culture.

Furthermore, adhocracy culture is considered to be the most creative and least harmful as the Internet is considered to be part of a dynamic workplace, with new resources being acquired and the environment being less conducive to conflict. Leaders that are immersed in this culture are more likely to be ethically motivated and to show their followers ways in which they can morally and positively participate in *cyberloafing* and e-citizenship activities. In short, the mediatory role of ethical leadership, and its significant link to most of the variables in the model analysed in the study, can offer new ideas on how to improve understanding of the reactions to corporate culture in the context of an organisation.

Those in charge of the business should be aware of the fact that adhocracy is an ideal culture since it leads to beneficial personal Internet use and encourages positive moral orientation in instances of moral dilemma. When looking to create a culture within an organisation, a combination of adhocracy and clan culture is recommended as one is internally-oriented and the other is externally-oriented. Recommendations for specific companies must incorporate a way of integrating competitive values into the organisational culture of the bank. The findings of this study suggest that there is a link between ethical leadership and how staff use the Internet at work; there is a basic moral agreement in the workplace, and internal actions lead to the organisation being impacted externally. The findings show that clan culture contributes to internally-oriented actions, and also to those which increase interpersonal e-citizenship.

In conclusion, this article improves understanding of the influence of the corporate culture on the results of how the UPI is managed. With *cyberloafing* and e-citizenship activities considered to be moral activities, the findings support the suggestion that adhocracy and clan cultures have a large and positive impact on ethical leadership. As such, the findings suggest that adhocracy encourages

employees to participate in *cyberloafing* and e-citizenship activities, while clan culture encourages e-citizenship alone. Given that both adhocracy and clan cultures can generate ethical leadership, managers and strategies in the banking sector must align their values, principles and beliefs with those of these cultures in order to effectively manage the UPI.

CHAPTER II

The purpose of this study was to examine whether workers' interpersonal relations with colleagues become more civil when they experience ethical leadership, which appears to be becoming more common in the workplace. The findings confirm this, and also show that the change in their conduct can be explained by the fact that common humanity is playing the role of mediator. The results also, however, show that empathic concern, paying full attention and kindness did not play a significant role in this regard. Furthermore, ethical leadership did not significantly result in kindness.

Overall, various theoretical implications for ethical leadership in organisations are presented in this study, concluding with the way in which performance, in the context analysed, works to predict e-citizenship. The findings of this study suggest new and specific lines of action that managers can take for a compassionate approach. To conclude, this article improves understanding of the influence of ethical leadership on the successful management of interpersonal civility. Previous studies on the effects of ethical leadership in civil behaviour have not identified patterns that sufficiently explain the role that compassion can play with regard to that influence.

This study has shown that when supervisors convey to their employees that they deserve to be seen as ethical leaders, they encourage their workers to react with civil interpersonal conduct. By endorsing the mediatory role of common humanity and confirming the primary effects of the link between ethical leadership and interpersonal civility, this study makes an important contribution to this aspect of ethical leadership and to publications on compassion. Above all, this study shows the importance not only of *quid pro quo* responses from workers to ethical leadership, but also that of compassion based on intrinsic moral motivation.

CHAPTER III

This article attempted to expand on pre-existing knowledge of how ethical leadership can be useful in terms of its impact on the performance of a company. Although it is likely to be found in the context of organisations, to date there has not been sufficient consideration that the mutual presence of ethical leadership, work alienation and the performance of the company - in the form of profitability and its economic performance with regard to growth - is a crucial variable in terms of the search for success. The findings of this study show how ethical leadership improves the performance of the company in terms of profitability and economic growth.

This link is explained by the ability of ethical leadership to reduce *powerlessness*; i.e., to increase independence in the workplace, thus giving employees the freedom to control their own work activities. Overall, various theoretical consequences for researchers and active players in the management and organisational behaviour sector are presented in this study, particularly in regard to the workforce, based on how the ethical leadership context studied worked in terms of predicting work alienation and the performance of the company.

Furthermore, the article improves understanding of the influence of ethical leadership on the success of an organisation. Previous studies focused on the impact of ethical leadership on the performance of the company, but did not identify any pattern to sufficiently demonstrate a relationship at the level of the organisation or explain the role that it could play in work alienation. Through ethical leadership, supervisors can convey to employees that they deserve to be called ethical leaders, encouraging the employees, in exchange, to contribute to the performance of the company.

By confirming the primary effects of the relationship between ethical leadership and the performance of the company and of *powerlessness* as a mediator, this article makes a valuable contribution to research on this branch of ethical leadership and work alienation: high-ranking managers should not consider the need for ethical leadership in organisations merely to be a call for moral virtue. Ethical leadership is conducive to success, and it is eminently clear that there is danger in allowing concerns regarding work alienation not to be shared by the individuals suffering it.

FINAL REFLECTION

Ethics and leadership have been discussed for centuries, and in these short final paragraphs we have attempted to demonstrate that they still provide an important source of orientation and that they still have considerable value when extrapolated to modern working relationships. In the current context of corporate scandals and collapses, ethical leadership could provide a useful opportunity to reinstill values which have been lost. One particularly important consideration for organisations is the selection and recruitment of a leader who will not only demonstrate leadership abilities, but who also understands corporate ethics and puts them into practice. It is therefore necessary to search for (or develop) leaders of the future who are capable

of empathising with their employees, communicating effectively and adopting a leadership position which will make a positive contribution to the organisation.

Moreover, ethical leadership requires the ability to appeal for mutual obedience in the workplace while concurrently cultivating the virtue of humility. As with employees, leaders need to see themselves as servants to the organisation and its community. Ethical leaders must also be capable of making difficult decisions which require discipline. In short, ethics provides valid models of conduct which can be adapted to any time in history and to any aspect of human activity. Whatever the desired contribution to the progress of humanity, these models of behaviour will enable us to avoid the errors that prevent us from achieving our goals, and therefore to complete our work more effectively.

RESUMEN DE TESIS

La naturaleza y caracterización del liderazgo ha venido despertando interés durante siglos. Desde los primeros filósofos griegos hasta la plétora de gurús expertos en gestión y liderazgo, cuyos libros llenan las librerías de aeropuertos, muchos son los que se han ocupado del asunto. Rara vez, sin embargo, la necesidad de un liderazgo efectivo se ha expresado con más fuerza que ahora. Se argumenta que en este entorno cambiante y global, el liderazgo tiene la respuesta no solo para el éxito de los individuos y las organizaciones, sino también para los pueblos y naciones. Sin embargo, a pesar del reconocimiento de la importancia del liderazgo, sigue existiendo cierta indefinición en cuanto a lo que realmente supone el liderazgo o la forma de definirlo. En una investigación sobre gestión, Stogdill (1974) llegó a la conclusión de que hay "casi tantas definiciones de liderazgo como personas que han intentado definir el concepto". Y esto fue hace más de cuarenta años.

En el corazón del problema de la definición de liderazgo se encuentran dos dificultades fundamentales: en primer lugar, al igual que conceptos como "amor", "libertad" y "felicidad", el liderazgo es la construcción de un complejo término abierto a una interpretación subjetiva. Cada uno tiene su propia comprensión intuitiva de lo que es el liderazgo, basado en una mezcla de experiencia y aprendizaje, lo cual resulta difícilmente aprehensible en una definición sucinta. En segundo lugar, la forma en que el liderazgo se define y se entiende está fuertemente influida por la propia posición teórica.

Hay quienes ven en el liderazgo la convergencia de un haz de rasgos o características que poseen los líderes, mientras que otros lo ven como un proceso social que emerge de las relaciones de grupo. Puntos de vista tan divergentes darán siempre como resultado una diferencia de opinión sobre la naturaleza del concepto:

"El liderazgo se asemeja al concepto de poder, termino esencialmente controvertido" Gallie (1955);(Grint *et al*. 2004).

Grint (2004) identifica cuatro problemas que convierten el consenso sobre una definición común de liderazgo en una posibilidad lejana. En primer lugar, uno de los problemas reside en el *proceso*: falta acuerdo sobre si el liderazgo deriva de las cualidades personales (es decir, los rasgos) del líder o si un líder induce a los seguidores a través de lo que él quiere (es decir, un proceso social). En segundo lugar, existe el problema de la *posición*: ¿está el líder *a cargo* de (es decir, se le ha asignado autoridad formal) o *al frente* de (influencia informal)?

El tercer problema es de *filosofía*: ¿trata el líder de ejercer una influencia intencional, causal, en el comportamiento de los seguidores o sus acciones, aparentemente determinada por el contexto y situación? La cuarta y última dificultad es de *pureza*: ¿está el liderazgo encarnado en individuos o grupos y es este un fenómeno puramente humano?

> *Los eruditos nos deberían recordar que el liderazgo no es un concepto moral. Los líderes son como el resto de nosotros: confiables y engañosos, cobardes y valientes, codiciosos y generosos. Asumir que todos los líderes son buenas personas es desear mostrarse ciego a la realidad de la condición humana, limitando en gran medida nuestro alcance de llegar a ser más eficaces en la práctica del liderazgo (Kellerman, 2004).*

El enfoque psicodinámico, ideado por los investigadores del Instituto Tavistock de Londres, añade nuevas ítems al análisis: qué factores psicológicos animan a la gente

a convertirse en líderes o seguidores y, sobre todo, qué grupos, organizaciones y sociedades influyen en la percepción del liderazgo. Este enfoque hace hincapié en la importancia de la comprensión de uno mismo y de los demás y, a través de ella, también de la comprensión de la naturaleza transaccional de la relación entre el líder y sus seguidores Stech (2004).

Northouse (2004) define el liderazgo como "un proceso mediante el cual un individuo influye en un *grupo* de personas para lograr un objetivo común". Es una buena definición, desde luego, pero sigue situando al individuo como fuente de liderazgo. Un concepto más colectivo de liderazgo surgiría de la revisión efectuada por Yukl:

> *La mayoría de las definiciones del liderazgo reflejan la suposición de que se trata de un proceso de influencia social en la que se ejerce influencia intencional en una persona (o grupo) sobre otras personas (o grupos), sobre la estructura, las actividades y relaciones en un grupo u organización Yukl (2002).*

No obstante, esta definición oculta tanto como revela. ¿Dónde reside exactamente la naturaleza de esa "influencia social". ¿Cómo se aplican las actividades de la "estructura" y las relaciones en un ambiente de grupo donde existe un "líder"? En resumen, el liderazgo es un fenómeno complejo que afecta muchos otros importantes procesos organizativos, sociales y personales. Depende de un proceso de influencia, en donde las personas se sienten inspiradas a trabajar en pro de los objetivos del grupo, y no a través de la coerción, sino a través de la motivación personal: "[…] El liderazgo es como el hombre de las nieves, cuyas huellas están por todas partes, pero él por ningún lado" Bennis & Nanus (1985).

Las líneas de trabajo más prometedoras han sido hasta ahora las de los académicos que trabajan en las tradiciones del liderazgo transformacional y el liderazgo de servicio. Sin entrar en detalles, ambas teorías están basadas en la autenticidad y la integridad en la inspiración del líder idealizado.

DIMENSIÓN DEL LIDERAZGO ÉTICO

Para Phillip Selznick (1957), una característica que define el liderazgo ético es la capacidad de infundir en una organización valores que se eleven por encima de la búsqueda oportunista de la eficiencia a corto plazo y que evoquen un propósito de dimensión moral. El uso frecuente de "liderazgo" como título honorífico, a veces comparable con el menos atractivo término de "gestión" Zaleznik (1977), añade mayor credibilidad al liderazgo moralmente edificante. Son innumerables los nombres de líderes que acudirían a ilustrar una afirmación semejante.

Sin entrar, ni mucho menos, en un análisis de detalle cuya necesidad de matización nos obligaría a abrir una investigación que nos apartaría de nuestro propósito, lo cierto es que la historia está llena de relatos de individuos excepcionales que fueron capaces de movilizar a sus seguidores, con lo cual desempeñaron un papel fundamental en la consecución de fines éticamente meritorios. Pero también existen multitud de ejemplos de relatos aleccionadores sobre líderes, igualmente excepcionales, que utilizaron su influencia con fines moralmente cuestionables. En los siguientes epígrafes trataremos, precisamente, de esbozar las características del líder ético, de manera que sea posible asentar esa necesaria base sobre la que avanzar en nuestra investigación.

El liderazgo ético debe incluir la competencia y la eficacia de valores como la integridad, la honestidad, la honradez y el compromiso con la virtud, así como el servicio a la organización. No solo es importante el desarrollo y la elaboración de tal brújula para el futuro, no habrá futuro si esa brújula no se desarrolla y se comprende Daly & Cobb (1998). El líder del *free rider* que comete malas acciones, incluso cuando el mal es de pequeña magnitud, ya no es aceptable en un mundo donde la globalización es la base de gran parte de la economía mundial. Incluso la reseña que hacen Daly & Cobb sobre las empresas que escapan a las prácticas éticas de las comunidades locales ya no puede ser verdad. La actual crisis financiera mundial ha puesto de manifiesto lo verdaderamente interconectadas que están nuestras economías, así como la tan cacareada productividad global ha dejado claro que todos vamos a sufrir la utilización insostenible de los recursos no renovables, por lo que la integración de prácticas éticas en la gestión de nuestras organizaciones es más que necesaria.

Hoy en día las organizaciones empresariales parecen estar adoptando una actitud más interesada en la ética. Los directivos y gerentes de las grandes corporaciones están más abiertos a la necesidad de incorporar referentes de tipo moral en la toma de decisiones Debeljuh (2009). Las empresas, según Guillen (2008), forman parte del tejido social, no constituyen elementos aislados del resto de la sociedad, por lo cual el impacto de su actuación vendría dado por la naturaleza ética de su gestión empresarial.

En este sentido, al desarrollar estrategias que aseguren el éxito de las organizaciones en cuanto a rentabilidad, calidad en los procesos, competitividad y otros parámetros propios de los modelos de gestión actual, es crucial que las empresas cuenten con políticas formales, así como con programas específicos de gestión ética orientados a incorporar la dimensión moral en el trabajo diario y crear mecanismos para

monitorizar los resultados de las prácticas empresariales periódicamente Ello contribuirá a que todos los procesos empresariales estén en posición de vincular la ética a la toma de decisiones para el desarrollo y el bien común de los grupos de interés, generando un clima de confianza que favorezca el capital social Verschoor (2002). De acuerdo con Debeljuh (2009), la ética es un saber práctico que se preocupa por investigar cuál debe ser el fin de la acción para que la persona pueda decidir qué hábitos ha de asumir, qué valores le orientan, qué modo de ser o carácter incorpora con el objetivo de tomar decisiones acertadas. Por otra parte, Debeljuh plantea que la razón para la existencia de una ética empresarial no reside en que sea distinta en función de los conceptos, sino en su aplicación a una circunstancia en particular (la de la empresa, con sus propias especificidades).

En consecuencia, es pertinente, en estos tiempos de globalización, la elaboración de herramientas prácticas para la construcción de sistemas de gestión ética que faciliten la evaluación y el control de los procesos organizacionales, con el fin de incorporar acciones que guíen a las personas al desarrollo de valores en sus tareas diarias Conger & Fulmer (2003).

El mundo económico, y especialmente las organizaciones empresariales, están llamadas a elaborar mecanismos que faciliten el diseño, puesta en práctica y desarrollo de sistemas de gestión ética para garantizar una actuación responsable en todos los departamentos de la estructura empresarial; herramientas que determinen una conducta corporativa fundamentada en valores morales para la consecución del bien común de todos los involucrados o *stakeholders* y haciendo compatible el enfoque económico con una nueva visión de organización fundamentada en la excelencia en los procesos, rentabilidad, ética, bien común y capital social Fulmer & Conger (2004). En este sentido, se considera que el bien común de la empresa se persigue en la satisfacción no solo de las necesidades, requerimientos y expectativas

de los clientes, sino que a través de un proceso libre de internalización asume una conducta orientada a proporcionar el mayor bienestar y desarrollo posibles a todos los involucrados, diseñando una plataforma ética (misión, visión, valores, códigos de ética, políticas, estrategias…) para fomentar virtudes organizacionales en todos los departamentos McGaw (2004). Viene al caso, por tanto, recordar el concepto de empresa ética defendido por la propia McGaw: una empresa encaminada al bien común y que pueda ser un punto de partida para aquellas otras organizaciones empresariales tradicionales, invitándolas a practicar la excelencia y predicar con el ejemplo.

En la actualidad, y a la vista de ciertos escándalos corporativos, algunos países (sobre todo europeos, junto a Estados Unidos) han impuesto mecanismos operativos y prácticos para gestionar la ética tanto en empresas públicas como privadas, con el propósito de propiciar conductas y tomas de decisiones éticas. Ello permite que las empresas con un enfoque económico de maximización de rentabilidad incorporen una visión ético-humanista que cimente las bases para el desarrollo de un humanismo corporativo y la sostenibilidad del negocio a largo plazo Livingstone (2004).

Dichos mecanismos, siempre según Livingstone, pueden consistir en la obtención —bien por voluntad propia o por imposición gubernamental— de certificaciones de calidad en la gestión ética corporativa, por medio del cumplimiento de un conjunto de normas y procedimientos previamente establecidos por un organismo externo. Contar con modelos de gestión que incorporen aspectos éticos en toda la estructura organizacional posee, desde luego, ventajas claras: facilita el proceso de mejora continuo en materia de ética corporativa; pero sobre todo permite la identificación de las áreas en las que se hace necesaria incorporar prácticas éticas.

En este orden de ideas, las organizaciones que desarrollen sistemas de gestión ética requieren un alto grado de implicación y compromiso con la calidad humana de todos los miembros de la organización, tanto como criterios claros de calidad ética, indicadores de gestión, elementos de evaluación del desempeño moral de los actores y un diagnóstico periódico de procesos para impulsar, de ser necesario, las correcciones precisas, buscando siempre la mejora ética continua de la organización Baker (2004).

Lo que resulta incuestionable, llegado este punto, es que la expansión de programas basados en la ética ha transformado su gestión en muchos países. Hoy en día, un número cada vez mayor de organizaciones empresariales ha adoptado iniciativas de *cumplimiento* como solución a sus problemas. No es de extrañar que las organizaciones estén contratando, cada vez más, empresas privadas especializadas en implementar este tipo de programas y garantizar su mantenimiento Brightline Compliance (2009).

> *La gestión de la ética y la conducta no es solo acerca de la supervisión y la vigilancia de la conducta; se trata de buscar un consenso en lo que es el buen comportamiento y dar orientación a los empleados de cómo deben actuar, tomar decisiones y usar la discreción en su trabajo diario (PUMA, 1996).*

En otras palabras, los programas deben centrarse también en la mejora tanto del camino ético como del camino de la cultura organizacional:

> *Muchas organizaciones modernas tienden a subrayar la importancia de la armonía y la unidad, de poner el bien de la organización por encima del bien de los individuos. Se invita a los individuos a desprenderse del yo Shahinpoor & Matt (2007).*

ESTRUCTURA DE TESIS Y OBJETIVOS

En nuestro estudio de tesis pretendemos abordar la revisión del concepto de liderazgo y formular una propuesta definitiva que incorpore determinados principios éticos al desempeño deshumanizado de la gestión corporativa. Partiendo de un principio que en los últimos años ha generado un amplio consenso en el análisis de la crisis financiera mundial, parece evidente que las formas convencionales de aplicar el liderazgo no cumplen con nuestros estándares éticos. Siendo así, parece más honesto proponer nuevas formas de ejercer ese liderazgo que replantear dichos estándares éticos. Por lo tanto el problema que nos plantea este estudio es fundamentar la complejidad del liderazgo con la ética

El liderazgo es uno de los términos más utilizados en las ciencias sociales. Sin embargo se echan en falta a nuestro juicio, estudios que de modo sistemático pongan en relación el liderazgo corporativo con la ética; una relación que es vista intuitivamente como muy próxima. Esta tesis tratara de aproximarse a esta cuestión y para ello buscara inicialmente alcanzar ensamblar un concepto de liderazgo que englobe las aportaciones de los estudios más importantes realizados hasta ahora

sobre liderazgo y ética y así poder sentar las bases para un modelo de liderazgo ético corporativo pare el nuevo milenio".

La dirección corporativa es uno de los ejes sobre los que se sienta el éxito económico y, por ende, el desarrollo de un mundo cada vez más globalizado. Pero también resulta fundamental como motor de un mundo éticamente responsable, más habitable y justo, al que no debemos renunciar y es precisamente a esa tarea a la que nos entregaremos en este estudio.

Los objetivos de esta investigación están en probar:

1- Liderazgo ético como mediador en la relación entre cultura corporativa y uso personal de internet.
2- ¿El liderazgo ético motiva a los seguidores a mostrar compasión?
3- El impacto del liderazgo ético en el rendimiento de la empresa ¿Importa la alineación laboral de los seguidores?

La metodología a seguir se apoya para todo ello en un estudio empírico, se trata de un cuestionario destinado a un grupo internacional de ejecutivos del sector financiero de la City de Londres. En el cuestionario han participado 400 empleados de 100 bancos de inversión de Londres y ha estado basado en el trabajo de Cameron & Quinn (1999) sobre cultura corporativa, liderazgo ético, *cyberloafing* y civismo digital. El estudio sin duda deja entrever los innumerables dilemas éticos a los que se enfrentan el mundo corporativo en un mundo irremediablemente tan globalizado.

En virtud del contexto descrito, nuestra tesis doctoral estará estructurada en tres capítulos, los cuales abarcaran los aspectos teóricos, metodológicos y empíricos relacionados con dichos propósitos.

En el Capítulo I se trata como la creciente importancia de las nuevas tecnologías trae consigo nuevas cuestiones incluso el uso que se hace de ellas. Poco se sabe acerca de la relación entre cultura corporativa y uso personal de internet en el trabajo, y las razones que la hacen posible por lo que este trabajo plantea hipótesis sobre el hecho de que las características de la cultura corporativa en las que se desarrolla el trabajo diario de los supervisores influyen en su desempeño ético y en la implicación de los empleados en el UPI. En concreto el uso de internet en el trabajo para fines personales o *cyberloafing* y el civismo digital (*e-citizenship*). Es por ello que este estudio propone el uso del liderazgo ético para actuar como mediador con el fin de explicar la razón por la que los empleados actúan contra la cultura corporativa mediante el uso personal de Internet.

Poco se sabe acerca de si los seguidores que perciben el liderazgo ético son más propensos a ser compasivos con sus compañeros, por lo que el Capítulo II propone cuatro sentimientos compasivos para mediar en la relación entre el liderazgo ético y los comportamientos cívicos interpersonales hacia los compañeros: a) *preocupación empática,* una respuesta emocional hacia el otro, motivada y congruente con el bienestar que se percibe de un compañero necesitado; b) *atención plena*, un estado de consciencia en el que la atención se centra en el fenómeno del momento presente; c) *bondad*, comprender el dolor o el sufrimiento de los compañeros y; d) *humanidad común*, contemplar las experiencias de los compañeros como parte de la experiencia humana.

Finalmente el Capitulo III examina el grado en el que el liderazgo ético, bien directa o indirectamente —a través de las dimensiones de la alienación laboral (es decir, *powerlessness*, *meaninglessness* y *self-estrangement*)— está relacionado con dos importantes aspectos del rendimiento económico de una empresa, su rentabilidad y su crecimiento. En el estudio se usaron técnicas de los modelos de ecuaciones estructurales y Hayes (2013) para realizar un análisis factorial de los datos y calcular las relaciones propuestas en base a las respuestas de los encuestados.

Como conclusión la tesis contara con un resumen final donde se expondrán con claridad las hipótesis halladas a lo largo de la investigación de los tres artículos que conforman esta tesis.

Llegados a este punto, solo resta ver si hemos contestado a las preguntas que han venido a justificar nuestro trabajo y por consiguiente a que conclusiones hemos llegado. Hasta el momento, hemos puesto de manifiesto una serie de temas: cada uno de ellos dice algo acerca de cómo el liderazgo puede ser ético. Por lo tanto, es razonable suponer que los líderes que se preocupan por la moral y que dedican energía y recursos a alentar a otras personas en sus organizaciones y a reflexionar sobre las implicaciones morales de sus acciones, serán más éticos en su conducta que los que no lo hacen.

Sin duda, a pesar de su rango y sus impresionantes capacidades personales, los CEOs, MDs y directores de empresas no poseen necesariamente cualidades éticas superiores a las de cualquier otra persona. Por ello, dado el poder del que gozan en la toma de decisiones, resulta preocupante la idea de que las implicaciones morales de esas decisiones sean evaluadas de manera unilateral. Por descontado, las complejidades de la evaluación moral serían mejor atendidas si los líderes

compartiesen la carga de la misma. Así pues, la sensibilización moral por parte de los líderes resultará mucho más eficaz si se acompaña de la voluntad de involucrar a otros en la toma de decisiones.

Y aún más, ser parte de una empresa compartida bien podría mejorar la situación de las personas, e incluso convertirlas en *mejores seres humanos*. Los cimientos de esta utopía podrían fraguar si se convierte en hábito la contribución de todos a la definición de un objetivo común y si se otorga voz y voto en el modo de conseguirlo. Sentadas todas estas bases, ¿dónde nos deja esto? ¿Son válidas y, sobre todo, definitivas las conclusiones a que hemos llegado? ¿Qué posibilidades reales tiene el liderazgo ético? En respuesta a esta pregunta podemos acudir en ayuda de la clarividencia hegeliana. Hegel (1977 [1807]) sostenía que la exploración crítica de los diferentes sistemas de pensamiento consiste en que si una forma particular de hacer algo no cumple con los estándares que fijamos para ello, entonces debe encontrar una forma diferente de hacerse, o bien revisar nuestras normas.

La aplicación de esta idea a nuestra discusión podría concluir que si las formas convencionales de aplicar el liderazgo no cumplen con nuestros estándares éticos, entonces tenemos que buscar otras formas de implementar el liderazgo o bien repensar los estándares éticos. Por lo tanto, ¿deberíamos escoger esta segunda opción y repudiar las presuposiciones éticas que impregnan nuestra cultura?

Hacerlo significaría llevar a efecto la "Transmutación de valores" de Nietzsche, que sugiere que los supuestos estándares morales que prevalecen en nuestras culturas carecen de legitimidad. Seguramente la conclusión más importante que se desprende de estas páginas es que *ser líder es ser ético y que ello hace imprescindible un liderazgo en el campo de la dirección ética*.

La ética basada en principios ofrece una amplia gama de perspectivas que pueden facilitar la reflexión sobre nuestras convicciones éticas, los resultados de esa reflexión solo pueden mejorar si se lleva a cabo a través de un esfuerzo en la comunicación. Por lo tanto, lo que necesitamos en nuestros líderes no es firme confianza en sí mismos, sino la mediación y técnicas de facilitación que permitan la comunicación empresarial. Como dice aquel viejo refrán, "El mejor momento para plantar un árbol fue hace 100 años. El segundo mejor momento es ahora". Lo mismo es aplicable a las corporaciones actuales y su conducta ética.

CAPITULO I

Este estudio ha ofrecido varias implicaciones teóricas sobre la ética del comportamiento en las organizaciones, basándose en la manera en la que el contexto ético analizado funciona para predecir el *cyberloafing* y el civismo digital. Según los resultados de este estudio, se aconseja buscar una combinación apropiada de las culturas adhocrática y clan para llevar a buen puerto las acciones estratégicas del UPI. Quizá la falta de métodos para guiar moralmente las actividades de *cyberloafing* y civismo digital en el trabajo diario influya en los empleados con la cultura adhocrática. Además, la cultura adhocrática puede considerarse la actividad más creativa y la menos dañina, ya que Internet se considera como parte de un lugar de trabajo dinámico con una adquisición constante de nuevos recursos y un ámbito menos propenso al conflicto. Los líderes que estén inmersos en esta cultura serán más propensos a estar motivados de forma ética y mostrar a sus seguidores formas morales de participar positivamente en las actividades de *cyberloafing* y civismo digital.

En resumen, el papel mediador del liderazgo ético y su significativa relación con la mayoría de las variables en el modelo analizado en el estudio puede ofrecer ideas nuevas para entender mejor las reacciones hacia la cultura corporativa en el contexto organizacional. Los responsables de la empresa deberían ser conscientes de que la

adhocracia es el tipo de cultura ideal ya que da como resultado un uso personal de Internet beneficioso y fomenta la orientación moral positiva en el caso de dilemas morales. Se recomienda la combinación de adhocracia y clan para establecer una cultura organizacional puesto que una tiene una orientación interna y la otra externa. Las recomendaciones específicas para las organizaciones deben incorporar la forma de integrar valores competidores en la cultura organizacional del banco. Los resultados de este estudio sugieren un vínculo entre el liderazgo ético y la forma en que el personal se implica en el uso de Internet en el trabajo; existe un acuerdo moral básico en el lugar de trabajo y las acciones internas ejercen un impacto externo en lo organizacional. Los resultados muestran que la cultura clan contribuye a las acciones orientadas internamente, como las que incrementan el civismo digital interpersonal. En conclusión, este artículo aporta una mejor comprensión de la influencia de la cultura corporativa en los resultados de la gestión del UPI. Considerando el *cyberloafing* y el civismo digital como actividades morales, los resultados sostienen que las culturas adhocráticas y clan ejercen un efecto positivo e importante en el liderazgo ético. De este modo, demuestra que la adhocracia dirige al empleado hacia el *cyberloafing* y el civismo digital, y la cultura clan sólo lo hace hacia el civismo digital. Dado que la cultura adhocrática y la de clan pueden generar liderazgo ético, los directivos y las estrategias del sector bancario deben armonizar sus valores, principios y creencias con los de estas culturas para gestionar de manera eficaz el UPI.

CAPITULO II

El propósito de este estudio ha sido comprobar si la premisa de que cuando los trabajadores son receptores de actos de liderazgo ético responden con civismo interpersonal hacia sus compañeros, un acto que parece darse con más frecuencia en el lugar de trabajo. Los resultados confirman esta premisa y también demuestran que la reacción en la conducta se puede explicar por el papel mediador de la humanidad

común. Sin embargo, los resultados muestran que la preocupación empática, la atención plena y la bondad han desempeñado un papel insignificante a este respecto. Por otro lado, el liderazgo ético no predijo de manera significativa la bondad. En general, este estudio ofrece varias implicaciones teóricas para el liderazgo ético en las organizaciones, que han concluido con la manera en la que el rendimiento en el contexto ético analizado funciona para predecir el civismo ético. Los resultados de este estudio sugieren nuevas líneas de acción específicas para los jefes desde un enfoque compasivo. En conclusión, este artículo aporta una mejor comprensión de la influencia que ejerce el liderazgo ético en el éxito de la gestión del civismo interpersonal. Estudios anteriores sobre los efectos del liderazgo ético en las conductas cívicas no han aportado patrones que expliquen suficientemente el papel que puede desempeñar la compasión en estas influencias. Este estudio ha demostrado que cuando los supervisores comunican a los empleados que merecen ser calificados como líderes éticos, animan a sus trabajadores a reaccionar con una conducta cívica interpersonal. Favoreciendo el papel mediador de la humanidad común y confirmando los efectos principales en el vínculo entre el liderazgo ético y el civismo interpersonal, este estudio hace una contribución importante a esta parte del liderazgo ético y a las publicaciones sobre la compasión. Sobre todo, este estudio demuestra que no se trata únicamente de la importancia de las respuestas *quid pro quo* de los trabajadores al liderazgo ético, sino que también de las respuestas referentes a la compasión basadas en la motivación de la moral intrínseca.

CAPITULO III

Este artículo, ha pretendido ampliar los conocimientos que se tienen de la manera en que el liderazgo ético puede resultar útil para influir en el rendimiento de la empresa. Aunque es probable que se halle presente en contextos organizacionales, hasta la fecha no se ha considerado lo suficiente que la presencia mutua del liderazgo ético, la alienación laboral y el rendimiento de la empresa —cristalizada en forma de

rentabilidad de la empresa y rendimiento económico orientado al crecimiento— haya sido una variable vital a la hora de ir a por el éxito organizacional. Los resultados de este estudio muestran cómo el liderazgo ético aumenta el rendimiento de la empresa en lo que a rentabilidad y crecimiento del rendimiento económico de la empresa se refiere y lo que explica este vínculo es la capacidad del liderazgo ético de reducir la *powerlessness*; es decir, de aumentar la autonomía en el lugar de trabajo, por la que los empleados tienen la libertad de controlar las actividades laborales. En general, este estudio ofrece varias consecuencias teóricas para los investigadores y las personas en activo en el sector de la dirección y del comportamiento organizacional, especialmente en lo tocante al nivel de análisis del equipo de trabajo, a partir de la forma en que el contexto de liderazgo ético estudiado funcionó a la hora de pronosticar la alienación laboral y el rendimiento de la empresa.

Además, el artículo aporta una mejor comprensión de la influencia que ejerce el liderazgo ético en el éxito organizacional. Las investigaciones anteriores se centraban en los efectos del liderazgo ético en el rendimiento de la empresa, con lo que no se habían hallado patrones que demostraban lo bastante que hubiera una relación en el nivel de la organización ni explicaba el papel que podía desempeñar en la alienación laboral. Mediante el liderazgo ético, los supervisores pueden trasmitirles a los empleados que se merecen la etiqueta de líderes éticos, al exhortar a los empleados, a cambio, a contribuir al rendimiento de la empresa. Al abogar por los efectos principales de la relación entre el liderazgo ético y el rendimiento de la empresa y la *powerlessness* como mediador en la misma, nuestro artículo realiza una valiosa contribución al estudio de esta rama del liderazgo ético y la alienación laboral: los altos directivos no deberían tomarse la necesidad de que haya liderazgo ético en las organizaciones como una mera llamada a la virtud moral. El liderazgo ético conduce al éxito, y queda más que claro el peligro de dejar la preocupación sobre la alineación laboral en manos de la privacidad individual de las víctimas.

REFLEXION FINAL

Durante siglos se ha hablado de ética y liderazgo y es mediante estos sucintos párrafos finales donde hemos tratado de poner de manifiesto que siguen proporcionando una importante orientación y tienen un valor considerable si consiguen extrapolarse a las relaciones laborales modernas. Ante los actuales escándalos corporativos y colapsos, el liderazgo ético podría proporcionar un marco útil para volver a inculcar los valores perdidos. En particular, una consideración importante para las organizaciones es el reclutamiento y la selección de un líder que no solo habrá de demostrar su capacidad de liderazgo, sino también que comprende y practica la ética empresarial. Por lo tanto, hay una necesidad de buscar (o desarrollar) a líderes futuros, capaces de empatizar con sus empleados, comunicarse con eficacia y adoptar una posición de liderazgo que contribuya positivamente a la organización.

Por otra parte, el liderazgo ético requiere la habilidad de invocar a la obediencia mutua en el lugar de trabajo, mientras que paralelamente cultiva la virtud de la humildad. Al igual que los empleados, los líderes necesitan verse a sí mismos como servidores de la organización y su comunidad. Los líderes éticos también debe ser capases de gestionar decisiones difíciles que requieran disciplina. En definitiva, la ética proporciona modelos de conducta válidos y adaptables a cualquier momento histórico y a cualquier ámbito de la actividad humana. Cualquiera que sea la contribución que se pretenda realizar al progreso de la humanidad, la disposición de esos modelos de comportamiento nos permitirá evitar errores que nos aparten de nuestro objetivo y dar cumplimiento a nuestra tarea con más eficacia.