Ethical Leadership: A Multi-Study

Eastern Perspective

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Abstract

Leadership ethics, shaped by diverse cultures, religious beliefs, and philosophical perspectives, exhibit nuanced differences between Western and Eastern perspectives. Despite these differences, ethical leadership scales predominantly adhere to Western conceptualisations, overlooking the unique cultural nuances of the East. The cultural traditions, philosophical views, and religious beliefs in the Eastern world imply culturally specific ethical leadership characteristics that may not align with Western-centric measures. This underscores the need for a comprehensive conceptualisation and scale development for Eastern Ethical Leadership (EEL) that captures the underlying values specific to the East. Drawing on the culturally implicit leadership theory, this thesis aims to address the following research questions, with an overarching focus on conceptualising and developing a scale for EEL:

(1) What is the current state of ethical leadership literature as it pertains to Eastern countries?

(2) What are the dimensions and measures of ethical leadership which are applicable to Eastern countries?

(3) What is the validity of these measures across Eastern countries?

To address these research questions, three major studies were conducted. Initially, a systematic review of literature on EEL was performed, revealing the distinct characteristics of EEL and the cultural and philosophical perspectives that distinguish it from the West. Following the Preferred Reporting Items for Systematic Review and Meta-Analysis (PRISMA) framework, the review identified relevant articles from four academic databases, revealing unique dimensions of EEL. These dimensions include leaders' responsibility and concern for long-term sustainability, aspects often overlooked in existing measures. Notably, while some virtues and values align between Eastern and Western philosophical views, past studies predominantly relied on Western

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theoretical perspectives to interpret ethical leadership. This underscores the need for measures that authentically capture Eastern cultural distinctions, essential for advancing ethical leadership research amidst the East's growing global influence.

The second study reports a qualitative investigation based on interviews with 21 academics across 15 Asian countries to deepen our understanding of EEL characteristics. Thematic analysis of the interview data unveiled culturally specific elements contributing to the conceptualisation of ethical leadership in the East. The findings highlighted the significance of characteristics identified by interviewees, shaped by the societal context of Asian countries. For example, caring for individuals emerges as a crucial characteristic in collectivist societies, along with demonstrating concern for the welfare of the broader community, particularly in regions facing widespread poverty. Furthermore, the perspectives shared by interviewees offer valuable insights that challenge prevalent Western-dominated views on ethical leadership.

Thirdly, a robust measure for EEL was developed and validated through a rigorous process. This study encompassed item generation based on literature and qualitative interviews, scale purification, cross-cultural validity testing, and an assessment of the psychometric properties of the scale. The developed scale was then applied to examine its impact on employee voice behaviour, serving as a crucial step in testing its nomological validity and providing valuable insights into the practical implications of EEL. The dimensions of EEL identified, including concern for people and concern for wider views, exclusively reflect the cultural nuances of the East and challenge the broad applicability of Western-centric ethical leadership measures, advocating for a more culturally nuanced understanding.

The thesis challenges the prevailing bias in ethical leadership literature towards the West, offering a culturally grounded measure for EEL that enhances conceptual development. The

theoretical and practical implications of the scale are discussed, highlighting its potential to bridge the cultural gap in leadership ethics and contribute to the development of a more inclusive and culturally resonant leadership paradigm. Three separate research articles, derived from the systematic review, qualitative study, and scale development, have been submitted to peer-reviewed journals, reflecting the comprehensive approach taken in this endeavour. The outcomes of this research contribute not only to the academic discourse on ethical leadership but also offer practical insights for organisations operating in culturally diverse contexts.

Acknowledgement

Embarking on the doctoral journey is a path filled with both challenges and opportunities. Many individuals have been instrumental in making this achievement possible. I extend my heartfelt gratitude to Professor Maree Roche and Dr. Hataya Sibunruang, whose invaluable advice and mentorship have not only shaped me into a researcher but have also helped me establish myself in academia. Your continuous involvement and unwavering support have been instrumental in helping me navigate this journey and reach the finish line. I express my gratitude to Dr. Amanda Williamson for her guidance in the early stages of my PhD. Special thanks to the University of Waikato for the doctoral scholarship that facilitated the completion of my PhD. I appreciate Andrea Haines for enhancing my writing, and Kathy Ooi for proofreading my thesis. Thanks to the university library services staff and Waikato Management School academic and support services staff for their indispensable support.

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INTRODUCTION AND OVERVIEW

The performance of an organisation has a close association with leadership effectiveness (Butt et al., 2016). Further, a leader's effectiveness is reflected through their moral and ethical behaviour (Bass & Avolio, 1994; Ferdig, 2007; Greenleaf, 1997), leading researchers to conceptualise the notion of ethical leadership (EL). In the ever-changing global environment, EL provides a foundation for the sustainable development of businesses and societies as it is rooted in values such as integrity, honesty, and social responsibility (Resick et al., 2006; Eisenbeiss, 2012; Martin et al. (2013). These values resonate with broader societal expectations and contribute to a shared sense of purpose, fostering sustainable practices.

Ethical leadership and cross-cultural diversity

As the importance of EL is increasingly recognised across different cultural contexts, the question of its uniformity in cross-cultural interpretation arises. For example, Eastern and Western perceptions of leadership ethics may differ. Eastern cultures offer a distinctive setting against which EL is perceived due to the cultural values, philosophical views, and religious traditions unique to the East (Eisenbeiss & Brodbeck, 2014). This thesis argues that a thorough investigation of EL in the East is required to develop measures of Eastern ethical leadership (EEL) that take account of cultural nuances.

Western perspectives on ethical leadership measures

The dominant Western perspective holds that the execution of ethics through leadership behaviour is reflected through the leader being a moral agent who also acts morally (Bass & Steidlmeier,

1999). The moral agent aspect is evidenced through conscience, the level of freedom offered to followers, the integrity of their initiated actions, the alignment of their actions with accepted values, how the actions are executed, and the consequences of these actions (Bass & Steidlmeier, 1999). Developing the perspective of Bass and Steidlmeier (1999), Brown et al. (2005, p. 120) defined EL as based on "normatively appropriate behaviour", leaving leaders to decide on the actual norms to adopt, since normatively appropriate behaviour is subject to contextual factors. Given the likely variability of ethical leadership in different cultural contexts, this thesis posits that the conceptualisation and measurement of EL will be different for Eastern and Western cultures. That said, the conceptualisation of, and scale development relating to EL has mostly occurred in the West. For example, Brown et al. (2005) developed the Ethical Leadership Scale (ELS) which reflected the moral manager and moral person dimensions of EL identified by Trevino et al. (2000) (Conrad, 2013). Since the development of ELS, other researchers have developed scales pertaining to EL. Riggio et al. (2010), for example, developed the Leadership Virtue Questionnaire (LVQ), on the premise that ethical leaders uphold the four cardinal virtues -- prudence, fortitude, temperance, and justice – drawing from ancient Western philosophers Aristotle and St. Thomas Aquinas. Meanwhile, Yukl et al. (2013), having highlighted the limitations of previous scales, developed the Ethical Leadership Questionnaire (ELQ) which considers exchanges between leaders and followers (i.e., leader member exchange theory) as its theoretical foundation. Developed in the West and philosophically informed by Western theorists, these scales on EL have been mostly developed based on samples collected from Western countries.

In the Eastern context, the conceptualisation and scale development for EL is scant. In a study of Indian public and private sector managers, Khuntia and Suar (2004) tested two dimensions of ethical leadership: empowerment, and motive and character (combined into one dimension).

These dimensions focus on altruistic affiliation to serve the needs of subordinates by involving them in goal setting, decision making, guiding, counselling, and encouraging innovative approaches for job completion. Zhu et al. (2019) developed the Ethical Leadership Measure (ELM) based on Chinese samples by considering the "moral person" and "moral manager" dimensions of EL based on the Western measure of ELS by Brown et al. (2005). Overall, an initial evaluation of existing EL scales shows that these have primarily come from the West, while Eastern perspectives are minimal. To overcome the dominance of Western perspectives on EL, several EL studies in the East used scales on other leadership styles, such as moral leadership, a component of paternalistic leadership (Ng & Feldman, 2015), as a proxy for understanding EL in the East. A summary of measures on ethical leadership that have been utilised thus far is presented in Table 1.

Table 1: Summary of measures of ethical leadership

Measure	**Key dimensions/ Items measured**
Khuntia & Suar (2004)'s scale to assess ethical leadership of Indian private and public sector managers	Empowerment, and motive and character
Ethical Leadership Scale (ELS) by Brown et al. (2005)	Moral person and moral manager
Cross-cultural endorsement of Ethical Leadership by Resik et al. (2006)	Integrity, ethical awareness, community/people-orientation, motivating, encouraging and empowering, and managing ethical accountability
Leadership Virtue Questionnaire (LVQ) by Riggio et al. (2010)	Prudence, fortitude, temperance, and justice
Ethical Leadership at Work Questionnaire (ELW) by Kalshoven et al. (2011)	Fairness, integrity, ethical guidance, people-orientation, power-sharing, role clarification, and concern for sustainability

Ethical Leadership Measure (ELM) for Chinese organisations by Zheng et al. (2011)	Individual ethical characteristics, ethical decision-making style, and ethical standard development
Ethical Leadership Questionnaire (ELQ) by Yukl et al. (2013)	Consistency of behaviour with accepted values, communication of ethical values, offering ethical guidance and altruism, honesty, integrity, and fairness
Ethical Leadership Questionnaire (ELQ) by Langlois et al. (2014)	Critique, care, and justice
Ethical Leadership Measure (ELM) by Zhu et al., (2019)	Moral person and moral manager

An analysis of the EL measures in Table 1 suggests that key characteristics of EL can be distilled into the following areas: concern for people, ethical guidance and developing ethical standards, justice, and personality and character. However, the ways in which these characteristics are endorsed in the East may differ from the West. For example, an ethical leader's concern for people in the West could take the form of prioritising equality and individual empowerment; in the East, however, the focus may be on upholding hierarchical ties and maintaining group harmony. Interestingly, long term responsibility and sustainability have not been considered as key characteristics of EL, although these qualities have been highlighted as relevant for EL cross-culturally (Eisenbeiss, 2012; Eisenbeiss & Brodbeck, 2014). Despite the growth of EL related literature, Eastern perspectives of it remain under-researched.

Differences in behaviour and thinking in the East and West

Suen et al. (2007) suggested that perceptions of ethics in the East are different to understandings of ethics in the West due to key differences in how human actions are understood in each cultural domain. Western thinking, generally, places value on the life of each human and draws historically

from Western philosophers including the Judaeo-Christian tradition and Aristotelian logic (Franciois, 2004; Riggio et al., 2010). Aristotle's virtue-based ethics is often used by Western schools of thought to analyse people, and the approach places an emphasis on the ways in which virtues influence behaviour (Xiao, 1996).

Alternatively, the East places a high value on community, associations, collective harmony, and the family (Franciois, 2004) and tend to follow a "middle path", putting less emphasis than Western approaches on formal logic in understanding human behaviour (Lifu, 1972). While Western societies tend to be individualistic and emphasise the uniqueness of each individual, Eastern approaches tend to value harmony including that of collective social relationships (Forsyth et al., 2008). The East tends to value a holistic view (Xiao, 1996) such as assuming all events in the universe are interconnected. Suen et al. (2007) give the analogy of the head as representing the rational thinking favoured by the West and the heart as representing the holistic approach of the East. The contrasting approaches between Western and Eastern understandings of ethics and EL reveal the importance of using culturally appropriate lenses to unpack concepts formulated in specific cultural contexts. That is, studies on EL in the East should focus on Eastern values that apply to the East rather than simply adopting Western measures and values which may have less cultural resonance.

Research problem and significance of the topic

This section enumerates and elaborates upon two key research gaps related to EL in Eastern contexts, addressing what is currently lacking in the literature, why it is important to be addressed, and how these gaps or problems will be addressed by this thesis.

Firstly, as previously noted, the present measures of EL have been informed by Western perspectives and values and their application to an Eastern context is questionable (Eisenbeiss, 2012). Understanding Eastern perspectives to EL is vital in the context of globalisation where joint ventures and multinational companies (MNCs) strategically locate their subsidiaries and branches in different regions worldwide, including Eastern countries, to maximise profitability. In recent years, the Asian region has attracted many Western-based MNCs owing to resource availability and cheap labour (Park & Ungson, 2019). However, it is important for leaders in these enterprises to understand that ethical behaviour and ethical views may take different forms in Eastern countries, and as a result, the development of an Eastern ethical leadership scale, a measure with an Eastern perspective, is important. To fill this gap, this thesis aims to develop and validate a scale for EEL that incorporates culturally sensitive aspects such as collectivist orientation, providing a comprehensive measure of EL tailored to Eastern cultures.

Secondly, the empirical studies conducted in the East have mostly adopted Western measures to test the outcomes of EEL (Park et al., 2015; Ponnu & Tennakoon, 2009; Tahernejad et al., 2015). The outcomes of EEL tested using a culturally nuanced measure not only ensure nomological validity but also enhance meaningfulness and provide valuable insights for leadership development and organisational growth. For example, EEL, built upon culturally sensitive aspects such as collectivist orientation and long-term thinking, can augment the effects of employee voice by establishing a setting in which individuals are empowered to offer their viewpoints, which fosters long-term organisational growth. Furthermore, understanding the distinctive makeup of EEL can assist MNCs operating in Eastern countries in establishing meaningful connections with followers and effectively address leadership challenges with ethical considerations.

The remainder of this chapter presents the research questions, theoretical underpinning to the research questions, the cultural divides that imply the differences between East and West, the geographical regions chosen for the studies, and the thesis structure.

Research aims and questions

This doctoral research aims to identify and test the dimensions of EL and reveal its application to the East through studies in Asian countries. The following research questions are addressed:

RQ1: What is the current state of EL literature as it pertains to Eastern countries?

RQ2: What are the dimensions and measures of EL which are applicable to Eastern countries?

RQ3: What is the validity of these measures across Eastern countries?

Theoretical underpinning to Eastern ethical leadership

Several theories underpin leadership ethics, and most leadership and ethics-related theories are developed in the West (Dion, 2006). Their interpretation in the East, however, is likely to be filtered through the cultural lens of the Eastern context. Culturally implicit Leadership Theories (CLTs) also explore how leadership styles across cultures may vary due to differences arising from norms, values, and communication patterns. These theories highlight the significance of tailoring leadership strategies to specific cultural settings. They propose that leaders tend to adopt the most effective attributes and behaviours that align with cultural norms, and which suit the organisation's needs (House et al., 2002). Hunt et al. (1990) assert that societal culture profoundly shapes overarching category prototypes and implicit leadership theories, influenced by values and ideologies. This highlights the crucial role of CLTs in comprehending how EEL attributes are perceived and interpreted within specific cultural contexts, emphasising the necessity for cultural

sensitivity in ethical leadership research. CLTs thus provide a useful overarching framework for this thesis in its emphasis on the importance of adapting leadership styles and measurement scales to specific cultural contexts. Many cross-cultural studies support the appropriateness of CLTs for cross-cultural interpretation of leadership. For example, Eisenbeiss and Brodbeck (2014) compared the convergence and divergence in EL-related beliefs, finding that different societies place emphasis on different aspects of EL. The cross-cultural study by Resick et al. (2006) based on data drawn from the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) study found that some EL characteristics are universally endorsed, but there are considerable variations across cultures in their endorsement.

Culturally implicit leadership theories provide an overarching explanation and underpinning to the development of EEL by interpreting the theoretical underpinning of several leadership theories in a cultural context while acknowledging their role in explaining leadership ethics. For example, the social learning perspective on ethical leadership suggests that leaders shape followers' ethical conduct through modelling (Bandura, 1986). This has formed the theoretical foundation for the Ethical Leadership Scale (ELS) by Brown et al. (2005), where ethical leaders serve as influential role models attracting and impacting followers' behaviour. This perspective aligns with CLTs, emphasising the role of leaders as cultural exemplars who shape followers' behaviour through observation and imitation, thereby illustrating the cultural embeddedness of leadership dynamics. For example, in a culture where collectivism is highly valued, exemplary behaviour modelled by a leader might be interpreted as reinforcing group harmony and cooperation. On the other hand, in an individualistic culture, it could be perceived as emphasising personal achievement and autonomy. Likewise, high power distance cultures could emphasise authority and rules, while low power distance cultures could prioritise collaboration

and empowerment in EL. As such, the interpretations reflect the cultural nuances through which individuals view leadership actions, showcasing the significance of CLTs in understanding these variations.

Cultural differences in the East and West

There are two main theories that describe the cultural differences between the East and the West. The first is by Hofstede (1980), who identifies six cultural dimensions and describes how these play out in Eastern and Western countries, as presented in Table 2.

Table 2: Cultural dimensions by Hofstede (1980)

Dimensions	**Western countries**	**Eastern countries**
Power Distance relates to the acceptance of hierarchical inequalities in a cultural or organisational context	Low power distance	High power distance
Uncertainty Avoidance relates to the level of stress in a society in the face of an unknown future	Low uncertainty avoidance	High uncertainty avoidance
Individualism versus Collectivism relates to the emphasis on individual autonomy or collective interests in a cultural or organisational context	High in individualism and low in collectivism	Low in individualism and high in collectivism
Masculinity versus Femininity relates to the cultural values associated with traditional gender roles.	High, low, and moderate scores for femininity	Moderately low scores for femininity
Long Term versus Short Term Orientation relates to the choice of focus for people's efforts: the future or the present and past	Medium and short term orientations	Medium and long term orientations

Indulgence versus Restraint relates to gratification versus control of basic human desires related to enjoying life	Indulgence mostly prevails	Restraint mostly prevails

In comparison, Schwartz (2007) identifies three dimensions, each of which has a dichotomy. Unlike Hofstede (1980), Schwartz (2007), as shown in Table 3, does not explicitly ascribe these oppositions according to an East-West divide.

Table 3: Cultural value dimensions by Schwartz (2007)

Dimensions	**Bipolar differences**
Autonomy versus embeddedness: refers to the degree to which independence and being integrated in the collective are encouraged by society	Autonomous cultures: the emphasis is on self-reliance and being distinct from the collective Embedded cultures: people strive to maintain the status quo within their groups
Egalitarianism versus hierarchy: focuses on authority and control held by people regarding the distribution of collectively owned resources	Egalitarian cultures: People have shared interests, commit to co-operating with others, and consider the wellbeing of others Hierarchy cultures: People play roles holding different levels of power and responsibilities within the social scale
Harmony versus mastery: focuses on how people manage to integrate into the natural and social world	Harmonious cultures: People understand and value the world the way it is and look forward to conserving it Mastery cultures: People look forward to satisfying self-interests even at the expense of changes to the surrounding environment

These cultural dimensions may inform effective leadership characteristics and leadership ethics acceptable in different cultures. For example, power distance differences in cultures could

underpin a leader's empathic behaviour and encouragement towards subordinates' empowerment and participation. Empathic leadership is regarded crucial for success in high power distance cultures where leaders are traditionally expected to be powerful and independent, contributing significantly to effective outcomes by fostering understanding among diverse stakeholders. In low power distance cultures, while valuable, empathic leadership may not be as conventionally emphasised due to existing norms of participative decision-making (Sadri et al., 2011). South Asian and Confucian Asian countries have high and medium power distances respectively (Gupta et al., 2002b), thus one would expect relatively higher levels of empathy from ethical leaders in the East. Meanwhile, in individualistic cultures, ethical leaders may place more emphasis on each worker's rights and wellbeing, whereas in collectivistic cultures, they may focus on the welfare of the collective. In other words, individualistic Western cultures and collectivistic Eastern cultures (Ashkanasy, 2002) may have different expectations around what it means to be an ethical leader.

Eastern countries selected for the studies

Although the concept of "the East" may be defined by the geographical boundaries of the Eastern hemisphere, the focus of this research is confined to South Asian (e.g., Bangladesh, India, Sri Lanka, etc.), Southeast Asian (e.g., Malaysia, Indonesia, Thailand, etc.) and East Asian (e.g., China, Japan and South Korea) countries. Middle Eastern countries (e.g., Iran, Saudi Arabia, etc.) were excluded due to their differences in views on gender equality, democracy, and religious identity (Rizzo et al., 2007), while Central Asian countries (e.g., Kazakhstan, Uzbekistan, etc.) are also excluded owing to their recent history in being formerly under the USSR which has strong links with Europe and, therefore, are influenced by Western cultural values (Becker, 1991).

The Asian regions chosen for this research have several distinguishing characteristics. Southeast and East Asian regions with Confucian influence emphasise group orientation in interpersonal relationships (Wei & Li, 2013). Collective compassion is a distinctive feature of South Asian cultures, emphasising a strong sense of group orientation, and hierarchical practices (Gupta et al., 2002a). As such, these Asian cultures differ from individualistic Western cultures characterised by self-dependence (Ashkanasy et al., 2002). Additionally, Asian cultures have high power distance compared to Western cultures. Confucian cultures with hierarchical positions in groups (Wei & Li, 2013) and South Asian cultures with socio economic classes characterising their power distance may not provide strong support for participative leadership as in Western cultures with low power distance (Ashkanasy et al., 2002).

Thesis structure

This chapter has introduced the topic and the second chapter describes the research methodology followed in this research. The following three chapters present the research articles published/in the process of publication. The first paper presents a comprehensive analysis of literature based on a systematic review to understand the current status of research on EEL. The second paper highlights the importance of understanding Eastern perspectives in a qualitative manner and the findings of a qualitative study are presented. The third article discusses the importance of developing a scale for EEL as current literature is biased to the West. As such, a scale for EEL is developed and presented in the third paper.

Overview of the chapters and their content

Chapter	Title	Content covered
Chapter 1	Introduction	This chapter provides an overview of the current status of EL literature. The rationale for the research and the research questions are presented.
Chapter 2	Research paradigm and methodology	This chapter presents the research paradigms that underpin this research. The research design of the studies presented in the three articles is discussed.
Chapter 3	Article 1 Ethical leadership in the East: A systematic review of literature	This paper is currently under review at the Journal of Management and Organisation. The article examines the knowledge gap in EEL and explores the relevant philosophical and cultural norms. It identifies key dimensions of EEL reflecting Eastern perspectives from the literature.
Chapter 4	Article 2 Examining ethical leadership in Asia through the lens of academics	This paper, qualitatively examining the EL perceptions of academics in Asian countries through a series of interviews, is forthcoming in the New Zealand Journal for Human Resource Management. From a thematic analysis of interviews, key dimensions of EEL are identified, which provide the basis for the development of an EEL scale.
Chapter 5	Article 3 Eastern ethical leadership scale: A measure informed by culturally implicit leadership theories	This paper, covering the development of a scale for EEL reflecting Eastern perspectives, is submitted to the Journal of Business Ethics. The paper explains the stages of scale development including studies conducted and statistical computations made.
Chapter 6	General discussion and conclusion	This chapter summarises the three articles and discusses the study's theoretical and practical implications. The

		limitations of the studies are indicated and areas for future research are discussed.

CHAPTER 2

RESEARCH PARADIGM AND METHODOLOGY

Introduction

All research is rooted on fundamental philosophical assumptions regarding what constitutes valid research and the appropriate research methods for generating knowledge in a specific study (Saunders et al., 2009). The choice of research methodology depends on the philosophical assumptions that underpin the research. The broader concept of connecting philosophical assumptions with methodological choices can be understood as a research paradigm (Mackenzie & Knipe, 2006). The research paradigm, therefore, depends on the worldview held by each researcher. Following a general explanation of research paradigms, this chapter delves into the specific paradigm followed when conducting this doctoral research. Finally, this section concludes with an overview of the research methodology and the design for each of the studies undertaken for this thesis, including methods of data collection and analysis.

Research paradigms

The definition and formation of research paradigms

The term paradigm refers to a research culture consisting of beliefs, values, and assumptions shared by a research community about the nature of research and how to conduct research (Kuhn, 1977). A research paradigm is considered to be "a combination of a metaphysical theory about the nature of the objects in a certain field of interest and a consequential method which is tailor-made to acquire knowledge of those objects" (Harré, 1987, p. 3). In simple terms, it is the thinking pattern behind conducting research following certain steps. The research paradigm chosen by a researcher

is theorised to build upon the ontological and epistemological views connected with the worldview held (O'Gorman & MacIntosh, 2015; Saunders et al., 2009).

As such, the research paradigm chosen can be explained through assumptions about the nature of knowledge or reality (ontology), perceptions of truth or legitimate knowledge (epistemology), and also how the knowledge can be acquired (methodology) (Neuman, 2014; Saunders et al., 2009). Ontology refers to the nature of being or the part of philosophy that questions what reality is (Neuman, 2014). This pertains to questions raised by researchers about assumptions relating to how the world operates and the emphasis placed on particular views they hold (Saunders et al., 2009). Ontology falls into two groupings: objective and subjective ontology. Objective ontology relates to the notion that social units exist independently of the social actors who are concerned about them while subjective ontology assumes that perceptions and the resulting actions of social actors create social phenomena (Saunders et al., 2009).

Epistemology is concerned with how valid knowledge is acquired. Epistemological stances can be broadly classified as positivist epistemology and interpretivist epistemology. Positivist epistemology leads to the assumption that reality and how it operates should be explained based on broader principles and laws. As a result, knowledge is derived through testing pre-existing ideas through empirical data. The scientific method to develop knowledge is a key concept under positivist epistemology[1]. In contrast, interpretivist epistemology assumes that knowledge about the world is developed through carefully considered interpretations of specific people in specific settings (Neuman, 2014; O'Gorman & MacIntosh, 2015)[2].

[1] In the positivist paradigm, the research object is independent of the researcher; knowledge is acquired and validated by directly observing or measuring phenomena; facts are established by breaking down a phenomenon to explore its components (Krauss, 2005).

[2] The argument brought about by interpretivists against positivist views is that law-like generalisations could limit the possibilities of gaining a deep insight into complex phenomena in the world (Saunders et al., 2009).

The dualistic nature of the above assumptions, such as objective versus subjective ontologies and positivist versus interpretivist epistemologies, has paved the path for two main research paradigms to evolve. Figure 1 (adopted from O'Gorman & MacIntosh, 2015) explains the epistemologies developed under positivist and interpretivist influences.

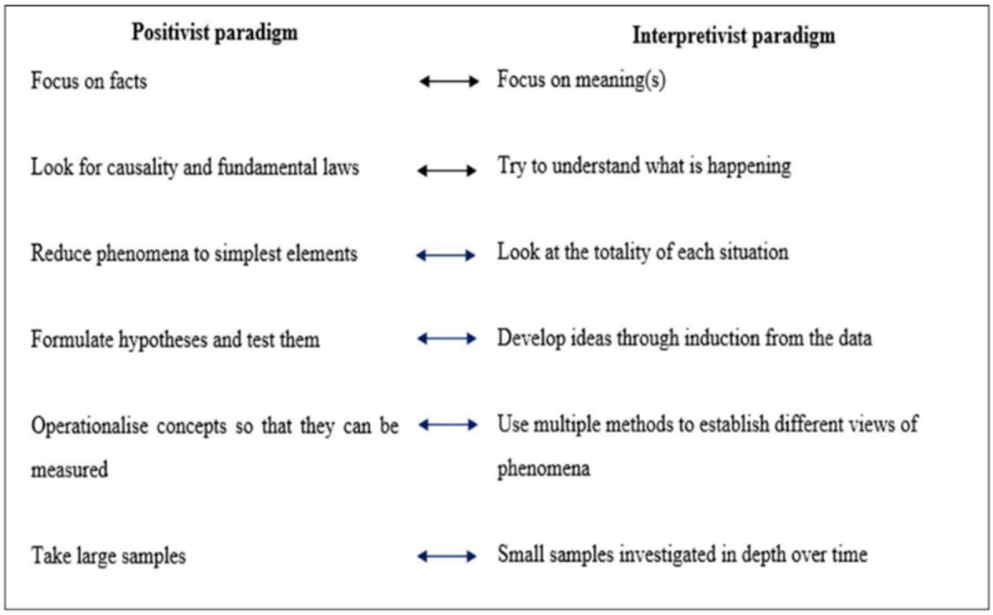

Figure 1: Epistemologies with positivist and interpretivist influence

Source: O'Gorman & MacIntosh, (2015)

Therefore, to justify the philosophy underlying this doctoral research, I have further outlined positivism and interpretivism paradigms in the sections below and justified the choice of paradigm.

Types of research paradigms

Positivism paradigm

Mertens (2005, p. 8) refers to positivism as the "scientific method" due to its foundations based on rational thinking that follows the views of philosophers such as Aristotle and Francis Bacon. Positivism involves testing theory "through observation and measurement to predict and control

forces that surround us" (O'Leary, 2004, p. 4). According to Saunders et al. (2009), a positivism philosophy is preferred in an observable reality where law-like generalisations can be made. Therefore, objective ontology coupled with positivist epistemological views often maps with a positivism paradigm. Using a quantitative methodology to test hypotheses developed upon existing theory is a key element of positivism (O'Gorman & MacIntosh, 2015).

Interpretivism/constructionism paradigm

The interpretivist/constructivist paradigm is developed upon the views of philosophers such as Edmund Husserl and Wilhelm Dilthey who argued that understandings of the world can only be reached through interpretations (Eichelberger, 1989). This follows the notion that "reality is socially constructed" (Mertens, 2005, p. 12). The interpretivism paradigm is supported by researchers who attempt to understand the differences between people in their roles as social actors. As a result, the meanings and interpretations of social relationships are focused to develop theory (Antwi & Kasim, 2015). Accordingly, the subjective ontology with the assumption of multiple realities combined with interpretivist epistemological views generally focusing on a contextual understanding and interpretation align with this paradigm.

Chosen paradigm for this research

Because Eastern interpretations of ethical leadership (EL) are still lacking in the current EL literature, this study aims to address this research gap by identifying and testing key dimensions of Eastern ethical leadership (EEL). To begin with, a review of the current literature on EEL was undertaken to identify what, if any, Eastern perspectives of EL had been published. Following this review, several studies were conducted to develop and validate a scale that accurately captures EL

drawn from Eastern perspectives. These studies reveal the assumptions and values that underpin Eastern perspectives of leadership ethics and discuss how EEL operates on broader principles and laws. The cultural dimensions identified by researchers such as Hofstede (2011) and the cross-cultural studies on leadership such as Ashkanasy (2002) suggest that EEL may have culturally specific characteristics that distinguish it from Western perspectives of EL. The studies presented in this thesis are mostly quantitative and are based on applicable theoretical concepts to the existing reality. Therefore, a positivist epistemology is reflected with the assumption that broader principles and laws will explain and inform the operation of reality. This also implies that an objective ontology where an external reality as reflected through a generalised concept of EL, studied and measured quantitatively, forms the basis of hypothesis and arguments. Moreover, the expectation based on the hypothesis is that Eastern ethical leadership (EEL) is a unanimous concept within the Eastern countries. However, Ng & Feldman (2015), demonstrated that specific ethical leadership characteristics universally accepted, while certain characteristics are generally acknowledged, enacted, and deemed effective in particular cultures. This aligns with House et al.'s (2004) discovery of a universal expectation that leaders embody qualities like fairness, honesty, and integrity. Eisenbeiss & Brodbeck (2014) further supported this by identifying a shared perception of ethical leadership transcending cultures, emphasising leaders with elevated integrity, honesty, fairness, people-oriented qualities, and a commitment to leading by example. This implies that while there may be universally accepted ethical leadership characteristics, there are also traits specific to Eastern contexts. Additionally, cultural nuances within the East may indicate characteristics unique to specific Asian societies. Consequently, the developed measure underwent cross-cultural validation across the chosen countries and was employed to examine the hypothesised impact of Eastern Ethical Leadership (EEL) on follower voice behaviour. However,

following the scale development guidelines of several authors (Boateng et al., 2018; Carpenter, 2018) and other researchers who developed scales (Brown et al., 2005; Riggio et al., 2010; Yukl et al., 2013), an aspect of EEL scale development validity does include understanding Eastern interpretations. In this regard, this thesis draws, in one qualitative study, from the interpretivist paradigm to find EEL characteristics to be further verified through quantitative studies. As a result, the methodology of this research in developing a measure for EEL is mostly built upon an objective ontology and a positivist epistemology supported by the scientific method, which is built on social interpretations of EEL initially identified. Further, operationalisation of the concepts, and the requirement of large samples to test the measure are key elements for developing measures (Boateng et al., 2018). As Figure 1 shows, the development of measures in this research is undertaken through an epistemology influenced by a positivist paradigm.

Research approach

Saunders et al. (2009) describe two approaches to research: the deductive approach (testing theory) and the inductive approach (building theory). The deductive approach involves testing hypotheses built upon theory-based deductive reasoning, wherein a structured and robust methodology ensures scientific rigour[3]. In contrast, the inductive approach is more concerned about the events pertinent to the context and in establishing different perspectives of the phenomena being observed (Easterby-Smith, et al., 2008). For this research, the measure for EEL is developed by initially conducting a systematic review of the literature and qualitative studies based on interviews to identify context-specific items to operationalise EEL. Following this, three rounds of surveys using these items were conducted to construct and validate a measure for EEL to ensure the scientific

[3] Saunders et al. (2009) contend that the identification of context-specific items is important for concepts to be operationalised and measured quantitatively.

rigour of the research. By drawing on quantitative data to develop and validate the EEL measure across Eastern countries, this research employed a deductive approach, which also underpins its examination of the impact of EEL on follower outcomes.

Research design

Research design is the structure of an investigation plan designed to find answers to research questions and problems (Kerlinger, 1986). Sataloff et al. (2005, p 32) describe a five-step process in conducting quantitative research:

1. Determining basic questions to be answered by the study
2. Determining participants in the study (population and sample)
3. Selecting the methods needed to answer questions (based on variables, measures of the variables, and overall design)
4. Selecting analysis tools
5. Understanding and interpreting the results.

Scale development in this research involves standardisation of EEL and developing a structured framework to measure it. This was mainly achieved by large scale data collection and statistical analysis to understand the characteristics of the concept in general, on which this research theoretically drew.

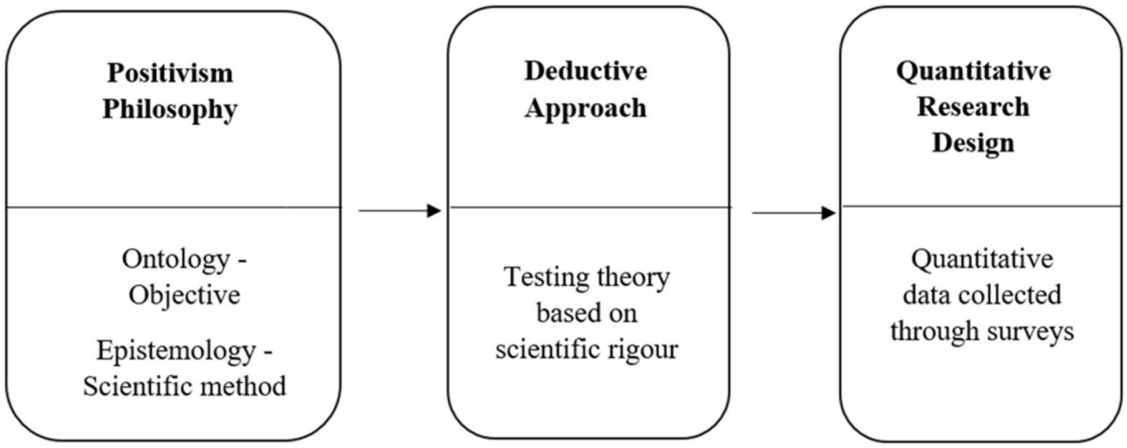

Figure 2: Outline of the research process

Research methods and strategy

In general, research methods refer to the specific instruments used in collecting data. The specific steps of the research concerning the development of a scale for EEL are explained below following the best practices suggested by several authors (Boateng et al., 2018; Carpenter, 2018; DeVellis, 2016; Hinkin, 1998). These steps mainly focused on testing the psychometric properties and robustness of the measure. Considerations for the development of the scale included ensuring the scale captured culturally implicit expectations specific to Eastern contexts, the scale's understandability for working adults, and maintaining conciseness. The measure for EEL was developed through a series of six studies which utilised different samples collected from a range of Eastern countries. The first four studies focused on assessing the trait validity and internal consistency of the EEL measure. This was achieved by generating items for the scale by performing a systematic review of the literature and conducting a qualitative study based on interviews. The items were subsequently refined following quantitative studies based on survey data. The final stage, wherein studies five and six occurred, involved the examination of the

discriminant and nomological validity of the EEL measure. This comprehensive approach ensured a thorough investigation and validates the effectiveness of the measure across various contexts and research settings.

Study 1- Item generation

Systematic review of literature

In response to Research Question 1, that is, to understand the current status of the literature on EEL, the first stage of study 1 involved a systematic review of the literature using the Preferred Reporting Items for Systematic Review and Meta-Analysis (PRISMA) approach to determine the EEL characteristics. Most pertinent articles were identified for evaluation following the identification, screening, eligibility, and selection phases as prescribed in PRISMA (Page et al., 2021). (This process is described in depth in Article 1 presented in Chapter 3). Scopus, Web of Science, ProQuest Management, and Emerald Insight databases were searched from 1990 to 2021 for papers containing the keywords ethical, leadership, and East. The screening of articles was based on topic, abstract, and the full text in progressive steps to ensure the most relevant selection. This procedure led to the selection of 15 articles from an initial pool of 3,900 results. The systematic review focused on understanding cultural and philosophical contributions to EL, Eastern understandings and dimensions of EL, and theories and concepts underpinning ethics in leadership in the East. This process led to the identification of 23 items to use in further steps in the development of the scale.

Qualitative study based on interviews

As per Research Question 2, to identify the items to be considered and validated in the EEL scale, in-depth interviews were conducted with 21 academics in 15 Eastern countries. This process followed an exploratory inductive approach to identify items representing Eastern perspectives of EL that may have been missing in the literature. Higher education academics were selected for this step as they have the ability to shape the ethical values and behaviour of the students they teach, influencing future generations of leaders. (Chapter 4 discusses this in greater detail in addition to other reasons for choosing higher education academics for this particular step). Given the importance of leadership roles in corporate settings, it was decided that the pool of academics interviewed for this step should be narrowed down to those who are involved in teaching management-related programs. Article 2 presented in chapter 4 explains the method of analysis of these interviews in detail.

The items generated from the systematic review of literature and the interviews were combined and revised to develop a comprehensive list of EEL characteristics. This process produced 53 items to develop the survey questions in the subsequent studies. The focus was narrowed to India, Bangladesh, and Sri Lanka owing to the availability of contacts to support the survey data collection. The details of the studies conducted are explained in article 3 (chapter 5). A brief explanation of the studies is given in this chapter to provide a general overview of the research undertaken.

Study 2-Initial exploratory factor analysis

As previously mentioned, the early stages of the EEL scale development involved a process of scale purification by selecting the most appropriate items that represent the dimensions of EEL.

Questionnaire surveys were issued to 224 participants in Sri Lanka to identify which of the 53 items identified in study 1 were the most relevant. The purpose of this survey was to perform an exploratory factor analysis to identify the latent constructs that underlie this collection of items (DeVellis, 2016). Middle and senior level employees in organisations participated in the survey rating EL of their immediate supervisor (such as the department head) or the leader of the organisation, on a five-point Likert scale. The factor analysis of this initial survey data conducted using SPSS version 28 showed a final list of 23 items falling into three main dimensions. The primary dimension (60.7%) was a leader's concern for people while the other two main dimensions were a leader's concern for wider views (being receptive to different perspectives, open-minded to alternative viewpoints, and having a forward-looking approach) (5%), and fairness and justice (4.7%). The KMO measure of sampling adequacy (>0.5), Bartlett's test of sphericity ($p < .001$), Communalities (>0.3), and Cronbach's α (> 0.7) were all considered as criteria for a good factor structure (Pijls et al., 2017).

Study 3-Second exploratory factor analysis and reliability tests

In a further bid to address Research Question 2, Study 3 involved a second round of exploratory factor analysis. It analysed survey data from three Asian countries: Sri Lanka, Bangladesh, and India with a total sample of 640 respondents to confirm the factor structure. This survey was based on the 23 indicators identified from study 2 which were presented on a seven-point Likert scale. The final factor rotation resulted in a two-dimensional solution with 11 items representing characteristics of a leader's concern for people and six characteristics for a leader's concern for wider views. Characteristics such as "concerned about the wellbeing of others" and "treats others with dignity and respect" were treated as items of a leader's concern for people while

characteristics such as “develops goals to achieve a sustainable future for all” and “has a clear vision about future expectations” were seen to fall under a leader’s concern for wider views. Both dimensions had satisfactory Chronbach’s alpha values (α=0.919 for concern for people and α=0.859 for concern for wider views). The KMO value was 0.969 and Bartlett’s test of sphericity was significant with χ^2= 8998, p <.001. Both these values are adequate for a good factor structure (Lamm et al., 2020).

Study 4 – Cross-cultural validation

Research Question 3, to test the validity of the measure across the Asian region, provided the impetus for Study 4, which entailed an independent analysis of internal consistency and reliability for every country in the sample. All composite reliability (CR), Average Variance Explained (AVE), and Cronbach's Alpha coefficient values (α) fell within acceptable bounds (CR> 0.7, AVE>0.5, α>0.7) (Fornell & Larcker, 1981), indicating that the results for each country had good levels of dependability and internal consistency.

Study 5- Convergent and Discriminant validity tests.

Study 5 was also conducted to address Research Question 3: to test the validity of the measures across the Asian region. Trait validity, also known as construct validity, is the degree to which a measurement accurately captures the underlying quality or construct it is intended to measure. As such, it assesses the degree to which the measurement tool accurately captures the concept or attribute it is meant to represent. Convergent validity and discriminant validity are the two criteria that can be used to gauge this (Sekaran, 2003). Establishing a positive correlation between the measuring instrument and other measures theoretically linked to the same concept is the goal of

convergent validity (Westen & Rosenthal, 2003). Discriminant validity assumes that items from one construct should correlate more with one another than they should with those from other constructs presumably not intended to correlate with it (Zaiţ et al., 2011).

The distinctive characteristics of EEL were tested by comparing it with passive avoidant and autocratic leadership styles. Passive avoidant leadership refers to leaders who are passive to the extent that they neglect employees' needs. They fail to articulate a vision and provide inspiration, resulting in employees feeling disregarded. Passive avoidant leaders fail to give positive feedback and do not empower employees as autonomous decision-makers (Bass, 1990). This leadership approach is directly opposed to EL, which places a strong emphasis on a leader's concern for subordinates. The scale by Barling and Frone (2017), which describes a passive avoidant leader through characteristics like “tends to be unavailable when staff need help with a problem” and “avoids getting involved when important issues arise” was used to measure passive avoidant leadership characteristics. These characteristics are diametrically opposed to EEL characteristics like “provides emotional support” and “supports team members to perform their tasks” presented in survey questions as characteristics of EEL.

Strong and aggressive, autocratic leaders are defined by traits such as keeping total control over decision-making, putting task completion ahead of follower satisfaction, keeping significant social distance from their followers, and motivation through punishment (Rast et al., 2013). These characteristics are in stark contrast to an ethical leader’s concern for people and concern for wider views. Autocratic leadership was tested based on the scale adopted by Rast et al. (2013, pp. 639-640) which includes items such as “makes decisions alone without asking for suggestions” and “harshly tells subordinates what to do”. These differences between autocratic and passive avoidant leaders and Eastern ethical leaders were tested based on a sample of 270 respondents from India.

The correlation analysis revealed a negative association between EEL and autocratic and passive avoidant leadership styles, highlighting the significance of the differences in characteristics of EEL in respect to these two types.

Furthermore, the criteria established by Fornal and Laker (1981) were used to assess the discriminant validity of EEL. The square root of the average variance extracted (AVE) for each leadership style was greater than the correlation coefficients between EEL and the other two styles of leaderships, suggesting that each style is characterised by a unique set of traits.

Additional verification of the stability of factor structures was made based on group comparisons of the responses for EEL characteristics. Independent sample t-tests were carried out based on gender (male or female) and the leader focused on in the responses (head of department/division and head of organisation). ANOVA tests were conducted on the employment sector of the respondent (public, private, not for profit, and other), position in job (supervisor, manager, senior manager, and other), and country (Sri Lanka, India and Bangladesh). The findings indicated that the respondent's position in job, leader-focused responses, and gender did not account for any significant variations in responses. However, there were significant variations in the responses based on respondents' employment sectors and country. These are more fully discussed in article 2, presented in chapter 4.

Study 6 -Nomological validity

Finally, in response to Research Question 4, which is to validate the EEL measure developed by examining its association with employee voice, Study 6 was conducted. Nomological validity is the extent to which a construct demonstrates connections with other variables as predicted by theory. It provides evidence of the construct's expected interactions with other related constructs

and indicates the construct's place within a larger theoretical framework (Hinkin, 1998). It has been proven that ethical leadership positively affects employee voice and behaviour (Walumbwa & Schaubroeck, 2009). The Social Cognitive Theory (SCT) of Bandura (1991) is centred on how individuals view themselves and others in social contexts. Forethought capability is a key tenet of this theory. The two salient features of EEL, concern for people and concern for wider views, may take the form of leaders foreseeing possible conflicts within the team, strategically addressing them, and considering the ethical implications of their decisions. Similarly, engagement of employees in responsive behaviours to leadership actions may depend on their anticipations of outcomes, whether they are positive (such as rewards and recognition) or negative (like reprimands and punishment). As such, the impact of EEL on employee voice behaviour was hypothesised to test the nomological validity of the measure. Voice behaviour was more specifically expressed through promotive voice, prohibitive voice, and voice directness. Data for these hypothesis tests were collected from surveys conducted in Sri Lanka (N=208) and Bangladesh (N= 162). Explanations and the theoretical foundation for the formulation of these hypotheses are covered in article 3 (chapter 5).

Confirmatory Factor Analysis (CFA) was performed to test the hypotheses and model the impact of EEL on employee voice behaviour. The CFA tests showed EEL does not have a significant impact on prohibitive voice. Moreover, concern for people had a significant impact on voice directness and concern for wider views significantly affected promotive voice. The model fit indices were: Non-Normed fit index (NNFI) = 0.97, Comparative Fit Index (CFI) =0.947, Standardised Root Mean Square Residual (SRMR) = 0.047 and Root Mean Square Error of Approximation (RMSEA) =0.049, all of which indicate a satisfactory model fit (Lamm et al., 2020). The explanation for this finding is provided in the discussion section of article 3.

Overview of research articles and rationale

This section outlines the three research articles written to fulfil the study's aims to: (1) understand the status of current literature on EEL; (2) develop and validate a measure for EEL; (3) test the impact of EEL on employee voice behaviour.

Study one (chapter 3): Ethical leadership in the East: A systematic review of literature

This study provides an understanding of the current state of literature on EEL. Such an understanding is necessary to identify existing knowledge gaps and to ascertain the applicability of Western measures of EL to the East, both of which highlight the importance of developing an appropriate measure for EEL.

Rationale. EL has drawn the attention of researchers due to the increased reporting of scandals and misconduct, and the positive outcomes of EL such as increased job satisfaction (Bedi et al., 2015). However, the present measures of EL are biased to the West (Eisenbeiss, 2012) even though Eastern and Western perceptions of leadership ethics differ, owing to factors such as cultural differences. Therefore, a systematic review of literature was deemed necessary to understand the current knowledge gaps and to identify the characteristics of EEL.

Design. This systematic review was conducted following the guidelines of the PRISMA framework. This review focused on articles from Scopus, Web of Science, ProQuest Management, and Emerald Insight from 1990 to 2021.

Contribution to literature. This study provides an understanding of the current literature on EEL and demonstrates the requirement of culturally appropriate scales for EL in the East. The cultural contributions and philosophical views relevant for understanding EEL and the theories that underpin EL characteristics are identified in this study.

Publication status: The journal article based on this study is submitted to the Journal of Management and Organisation and is currently under review.

Study 2 (Chapter 4): Examining ethical leadership in Asia through the lens of academics.

This study explored the characteristics that are pertinent to EEL and which need to be considered when developing a measure for it. In doing so, this study contributes to EL research by developing the EEL scale, a measure that is culturally appropriate to utilise in Eastern contexts.

Rationale. The lack of current literature on EEL required an exploratory inductive approach to identify items for the development of an EEL scale. Academics in the Asian region represent an excellent resource to gain insights into underexplored Eastern interpretations of EL. Academics not only contribute to the intellectual development of students but also mould the ethical framework that future leaders will navigate. In addition, they also hold leadership roles. Consequently, their insights into culturally nuanced EL are invaluable. This study qualitatively analysed the interviews conducted with the Asian academics to fully understand the characteristics of EEL.

Design and sample. Interviews were conducted with 21 academics representing 15 countries from South Asian, Southeast Asian, and East Asian regions to gain constructive perspectives on Eastern ethical leadership characteristics. Interview questions included open ended questions to understand characteristics of EEL as perceived by the respondents and structured questions to understand the relevance of characteristics identified from the literature. Interview findings were analysed using NVivo to identify the themes representing EEL characteristics.

Contribution to literature. This study presents the characteristics, as identified by respondents representing a variety of Asian populations, which are perceived to be central to EEL. A significant

contribution of this study is the synthesis of Eastern perceptions of EL which provide the basis for developing measures for EEL. The study's findings are important in light of increasing globalisation and the need for those in the West to understand leadership ethics as they are conceived in the East.

Publication status: The journal article based on this study is accepted by the New Zealand Journal of Human Resource Management for publication.

Study 3 (Chapter 5): Eastern ethical leadership scale: A measure informed by culturally implicit leadership theories

This study focused on developing a scale for EEL based on multiple samples collected from Asian countries. This study accomplishes the development of a scale for EEL and tests its impact on employee voice behaviour.

Rationale. As already noted, a scale for EEL is a timely requirement. Several studies and tests are required to ensure the robustness of a scale. As such, this study followed the guidelines provided by several authors for scale development. Data collected from several samples were methodically analysed to develop a measure for EEL.

Design and sample. Survey data were collected from three Asian countries based on the indicators identified in the studies presented in articles 1 and 2. Statistical tests using SPSS version 28 and SPSS Amos version 29 were conducted to test the robustness of the scale.

Contribution to literature. This study addressed the need for cultural sensitivity in leadership assessments and fills a research gap by developing the EEL scale which aligns with the cultural nuances of Eastern societies. The identification of culturally specific EL dimensions enriches

leadership theory. This scale can be used for future research such as testing outcomes of EEL and in cross-cultural studies to understand the variations of EL across Asian countries.

Publication status The journal article based on this study is ready for submission to the Journal of Business Ethics.

CHAPTER 3

STUDY ONE

Paper Title

Ethical Leadership in the East: A Systematic Review of Literature

Declaration

In spearheading the systematic review of literature on ethical leadership, I orchestrated the entire process—from generating key words and downloading articles to meticulous screening, identifying the final set of articles, and conducting in-depth literature analysis. Throughout each stage, my supervisors provided invaluable guidance, ensuring methodological rigor. Taking full responsibility, I crafted the research paper, integrating my analytical insights. The collaborative effort extended to the editing phase, where my supervisors contributed valuable feedback and enhancements. In general, I contributed 80% to this paper, and my two supervisors collectively contributed 20% to it.

Publication Status

This paper is currently under review for potential publication in the Journal of Management and Organization.

The following paper follows the layout, referencing and language required by the journal editors.

Abstract

Differences in cultures, religious beliefs, and philosophical views suggest that leadership ethics may vary between Western and Eastern perspectives. However, ethical leadership scales are mostly rooted in Western conceptualization. This systematic review explores the cultural contributions, philosophical perspectives, and underlying theories shaping the measures of ethical leadership. A comprehensive search across Scopus, Web of Science, ProQuest Management, and Emerald Insight from 1990 to 2021 yielded over 3900 articles, with only fifteen focusing on an Eastern conceptualisation of ethical leadership. Findings reveal that Eastern ethical leadership encompasses unique dimensions, including leaders' responsibility and concern for long-term sustainability, often overlooked in existing measures. Despite some similarities in virtues and values between Eastern and Western philosophical views, past studies predominantly employed Western theoretical perspectives to explain ethical leadership. This review highlights the imperative for measures that authentically capture Eastern cultural distinctions, crucial for advancing ethical leadership research amid the East's increasing global influence.

Keywords: Ethical leadership, Eastern context, Systematic review, Leader characteristics, Cultural differences

Ethical Leadership in the East: A Systematic Review of Literature

1 Introduction

Ethical behavior is a key element of effective leadership (Bass & Avolio, 1994; Cheng et al., 2014; Ferdig, 2007; Greenleaf, 1997). Ethical leadership increases organizational trust of employees (Kerse, 2021) and has been found to be related to a wide range of employee outcomes such as reductions in burnout, deviant behavior, and turnover (Sarwar et al., 2020; Demirtas & Akdogan, 2015). Furthermore, employee engagement (Ilyas et al., 2020), creativity at workplace (Javed et al., 2018), corporate social responsibility (Tian et al., 2015), and higher organizational performance (Butt et al., 2016) are also positive outcomes of ethical leadership. As such, organizations that can recruit and/or develop ethical leaders are more effective in generating ethical and harmonious workplaces (Mayer et al., 2012).

1.1 Ethics and leadership in the East

Ethical leadership, recognized for its importance, is predominantly viewed through a Western lens (Eisenbeiss, 2012). This is problematic for three major reasons. Firstly, cultural differences in the workplace are well documented. While Western employees are more individualistic and short-term oriented, Eastern employees are more collectivistic and long-term oriented, suggesting that they may have different expectations for their leaders (Brewer & Chen, 2007). For instance, Eastern cultural groups with a high level of collectivism tend to promote social exchanges between leaders and followers.

Secondly, Confucianism, Taoism, Buddhism, and Hinduism are the key religious beliefs that have influenced the Eastern views of ethics (Filatotchev et al., 2020). Confucian and Buddhist environmental ethics emphasize care and responsibility for surrounding environments

(Christensen, 2014; Dorzhigushaeva & Kiplyuks, 2020) thereby implying that ethical leaders should demonstrate qualities such as environmental consciousness and handling resources with responsibility. Finally, as the East rises economically and politically, the West experiences a decline, (Cox, 2012) necessitating a deeper understanding of Eastern perspectives on ethical leadership. However, despite the imperative for better comprehension of Eastern ethical leadership, knowledge in this domain remains fragmented. As such, we aim to review Eastern perspectives on ethical leadership, identifying dimensions and items (characteristics) through a systematic review of literature.

While the geographical boundaries of the Eastern world may show that the East could encompass the entire Eastern hemisphere of the world, we have confined our focus to the South Asian (e.g., Bangladesh, India, Sri Lanka, etc.), Southeast Asian (e.g., Malaysia, Indonesia, Thailand, etc.) and the East Asian (e.g., China, Japan and South Korea) countries in particular, therefore excluding the Middle Eastern and Central Asian countries. We excluded the Middle Eastern countries (e.g., Iran, Saudi Arabia, etc.) as Arab and non-Arab Muslim societies have significantly different views on gender equality, democratic government, and religious identity (Rizzo et al., 2007). The Central Asian countries (e.g., Kazakhstan, Uzbekistan, etc.) are also excluded from this study because most of them were formerly under the USSR which has strong links with Europe and, therefore, they are largely influenced by Western cultural values (Becker, 1991).

The Asian regions we have chosen for this review have several distinguishing characteristics. Southeast and East Asian regions with Confucian influence emphasize group orientation in interpersonal relationships (Wei & Li, 2013). South Asian cultures characterized by human heartedness also focus on the group (Gupta et al., 2002). As such, these Asian cultures

differ from the individualistic Western cultures characterized by self-dependence (Ashkanasy et al., 2002). Additionally, Asian cultures have high power distance compared to the Western cultures. The endorsement of participative leadership in Confucian cultures with hierarchical positions in groups (Wei & Li, 2013) and South Asian cultures with socioeconomic classes characterizing their power distance may differ from Western cultures with low power distance (Ashkanasy et al., 2002).

1.2 Different perspectives of ethical leadership

The execution of ethics through leadership behavior is reflected through a leader's moral actions (Bass & Steidlmeier, 1999). For example, making fair and balanced decisions and exemplary behavior displaying ethical conduct can be considered as reflecting a leader's moral conduct (Brown et al., 2005). Furthering this viewpoint, Brown et al. (2005) explain that ethical leaders model conduct that is "normatively appropriate", and thus establishing the leader as a legitimate and credible role model. The argument presented by Brown et al. (2005) was that normatively appropriate behavior is subject to organizational and cultural factors. Therefore, the definition of ethical leadership in the East and West may be culturally nuanced.

Western and Eastern thinking differs based on philosophical viewpoints (Suen et al., 2007). The origins of modern moral philosophy can be traced to Plato and Aristotle in the West and Mencius, Confucius, and Laozi in the East (Alzola et al., 2020). Confucian and Aristotelian virtue ethics have similarities as well as differences. Confucius is more optimistic than Aristotle about widespread adoption of virtuous behavior, believing it fosters familial relationships. Aristotle, however, cautions against comparing family and organizational virtues due to diverse individual understandings of virtue (Koehn, 2020). Western schools of thought tend to analyse humans based

on Aristotle's virtue-based ethics, focusing on how virtues affect human actions (Xiao, 1996). In contrast, many East and Southeast Asian cultures are developed upon the teachings of Confucious (Suen et al., 2007). Therefore, the Eastern and Western interpretations of ethical behavior can differ because of these divergent philosophical views. Importantly, these cultural differences can shape distinct expectations among employees from Eastern Confucian cultures. They may anticipate leaders to foster familial relationships, treat employees like family, embody moral discipline as role models, and show care and concern.

1.3 Differences in ethical behavior and thinking in the East and West

The ethical behavior and thinking in the East and West are underpinned by several cultural values. The West places value on the life of each human while the East values the community, associations, and family (Forsyth et al., 2008; Franciois, 2004). Explaining this further, the Eastern philosophers Watsuji and Confucius both do not accept the radical, atomistic view of humanity entrenched in Western philosophy (cf. Koehn, 1999). In Eastern cultures, the obligations in relationships can even extend beyond death. Japanese legal theorist Kawashima points out, social duties' true worth rests on the obligated party's goodwill and favor, and the notion of individual rights is absent (cf. Koehn (1999). In contrast, Western cultures are rights-based. Critics argue that this Western human rights framework, rooted in a specific individualism, lacks emphasis on nature (Spahn, 2018). Yet, the Eastern religions such as Buddhism and Hinduism place a great emphasis on concern for nature (Eisenbeiss, 2012).

These differences could have effects on business and work practices. For example, Isac & Remes (2017) argue that in collectivist societies, organizations should try to handle ethical concerns through organizational culture management rather than enforcing a formal structure.

Similarly, Trevino & Nelson (2014) assert that formal reporting systems may not be acceptable in collectivist cultures because they are too impersonal and are directed to accuse a person within a group of individuals who value collective responsibility. Further, attitude towards corporate social responsibility, conditions, and rights of employees are some of the key distinguishing features that divide the East and West (Donleavy et al., 2008). Yet, the present measures of ethical leadership have a Western focus.

1.4 Western perspectives in the current literature on ethical leadership

The current literature on ethical leadership has evolved from the initial identification of ethical leader characteristics by Bass & Steidlmeier (1999). Comparing the scales of ethical leadership reveals authors have considered several dimensions to explain ethical leadership implying conceptual vagueness. For example, the Ethical Leadership Scale (ELS) of Brown et al. (2005) has been developed assuming an ethical leader is a moral person and a moral manager. The Ethical Leadership at Work questionnaire (ELW) considers the dimensions ethical guidance, concern for sustainability and power sharing (Kalshoven et al., 2011). The Leadership Virtue Questionnaire (LVQ) approaches ethical leadership from a characterological perspective suggesting the dimensions of temperance, fortitude, prudence, and justice (Riggio et al., 2010). Resick et al.'s (2006) cross-cultural endorsement of ethical leadership suggests character and integrity, people orientation, motivating, encouraging, and empowering as ethical leadership dimensions. Understanding this conceptual vagueness and the Western bias in ethical leadership, Eisenbeiss (2012) proposes humane orientation, justice orientation, responsibility and sustainability orientation, and moderation orientation as four central ethical leadership orientations. Yet, these central orientations have not been empirically tested.

Although as noted several measures for ethical leadership have been developed during the twenty-year period from 2000 to 2020, the Ethical Leadership Scale (ELS) developed by Brown et al. (2005) has been widely applied in empirical studies on ethical leadership (Chughtai et al., 2015; Ahmad et al., 2020). Even though Zhu et al. (2019) have developed a scale for ethical leadership in the Chinese context, it largely overlaps with the ELS of Brown et al. (2005) by considering the two ethical leadership dimensions moral person and moral manager. Some useful work has been carried out by Kimura and Nishikawa (2018) who qualitatively studied cultural and institutional context of ethical leadership in Japan, but leaving room for scale development. Khuntia & Suar (2004) developed a scale for Indian private and public sector based on leader's motivation, influence strategies and character. Although Khuntia and Suar's (2004) attempts can be regarded for the efforts to study ethical leadership in Asian context, their scale is biased towards managing people and lacks focus on other aspects of ethical leadership.

Generalizing the outcomes of cross-cultural studies of ethical leadership to the Eastern world is also problematic mainly due to the lack of representation of Eastern countries in those studies. For example, Resick et al.'s (2006) cross-cultural study of ethical leadership was based on Global Leadership and Organizational Behavior Effectiveness (GLOBE) study data, representing a limited number of Asian countries. Likewise, Eisenbeiss and Brodbeck's (2014) qualitative study included more Western than Eastern countries. Additionally, a meta-analysis of the ethical leadership scales used in empirical studies revealed that sixty one percent of the studies applied Brown et al.'s (2005) ELS. Further, sixteen percent of studies mainly conducted in Asia applied moral leadership scale, a dimension of paternalistic leadership while the remaining twenty three percent of the studies adopted various other scales of ethical leadership (Ng & Feldman, 2015). Nevertheless, the wider application of ELS could possibly be due to its parsimony as it is a

unidimensional scale with ten items making it well suited for field studies conducted with several other measures. Finally, these findings imply that a measure for ethical leadership for the East is not found reflecting Eastern perspectives and as a result authors tend to adopt other alternative scales that may not prove to have content validity. For example, adoption of moral leadership scale within paternalistic leadership limits the interpretation of ethical leadership to moral behavior. Yet, the cultural, philosophical and religious perspectives in the East may lead to an interpretation of ethical leadership in a different way.

1.5 Theoretical and practical significance

Examining Eastern ethical leadership is crucial for theory and practice. This systematic review identifies empirical and theoretical gaps, guiding future research in the domain. While outcomes of ethical leadership are extensively tested, the absence of a dedicated scale for Eastern ethical leadership limits studies in this context. Cultural differences necessitate a distinct scale, as Western measures may not align with Eastern conceptualizations. Yet, conceptual understanding is a prerequisite for scale development (Carpenter, 2018). This systematic review helps to understand the cultural traditions, religious beliefs, and philosophical views that support conceptualization of Eastern ethical leadership and thus facilitate scale development. In addition, developing a scale for Eastern ethical leadership will support understanding its significance on outcomes. As a result, a systematic review of literature on Eastern ethical leadership is timely.

Differences between Eastern and Western perspectives on ethical leadership have implications for organizations. Many larger organizations face issues of ethical leadership across cultures. The social and political environment has significantly contributed to the global economy in the twentieth century. The Asian region has attracted many Western-based multi-national

Companies (MNCs) for reasons such as resource availability and cheap labor (Park & Ungson, 2019). What is construed as business ethics in these two parts of the world, however, differs significantly (Donleavy et al., 2008). Therefore, to have smooth operations, the leaders of MNCs should understand what is interpreted as ethical in the Eastern countries in which they operate. For example, South Asia has a significant advantage with respect to exporting services, particularly in the areas of business processes and tourism (The World Bank, 2021). The South and Southeast Asian countries have also reported economic and social development after ending their colonial era (Booth, 2007). Therefore, understanding the interpretation of Eastern ethical leadership has a practical significance. Our findings offer valuable insights, aiding in manager training for successful leadership in diverse cultural contexts.

This paper aims to systematically review research on ethical leadership in the Eastern context, considering conflicting viewpoints and disparate values specific to the East. Next, we detail our reviewing methodology and present the findings. We close by discussing these findings.

2 Methodology

This systematic review follows the Preferred Reporting Items for Systematic Review and Meta-Analysis (PRISMA) framework, encompassing stages of identification, screening, eligibility, and selection (Page et al., 2021) to ensure a comprehensive and rigorous review process.

2.1 Identification process

The initial conceptualization of ethical leadership largely grows from research during the period from 1990 to 2000 (Bass & Steidlmeier, 1999). Web of Science, Scopus, Emerald Insight, and ProQuest Management are databases that list top-ranking journals on business ethics (Albrecht et

al., 2010). However, these databases had only a few or no articles on Eastern ethical leadership published before 1990. Therefore, the search was limited to articles published in English between 1990 and April 2021.

The initial keywords for the search, given the topic, were identified as ethical, leadership, and East. As the culture, religious beliefs and philosophical views dominant in each region could have a strong relationship with the ethicality of leadership in the East (Eisenbeiss, 2012), these terms were also considered in the search for articles published between 1990 and 2021 (the criteria for our choice of time frame are discussed below). Synonyms for keywords were also identified and discussed with the team of researchers involved in this systematic review. This step was to ensure that all key concepts were captured in the review. The synonyms for keywords and reasons for their inclusion are presented in Table 1.

Table 1: The search terms

Keyword	Search terms considered	Reasons
Ethical	Ethical Moral Virtue Value	The terms “moral” and “virtue” were found to give very similar meanings as “ethical”. The phrase “value-based” was found to capture a broader domain in which ethical behavior could be placed.
Leadership	Leader Manager Supervisor Business Organization	“Manager” and “supervisor” are common terms substituted for “leader”. However, as the leader's behavior could be reflected through the entity, the terms “organization” and “business” were considered.
East	East Asia Cross-cultural	As Asia is the main continent of the Eastern world, “Asia” was considered. Since cross-cultural research can consider Asian countries, the phrase “cross-cultural” was considered.
Regional differences explaining behavior	Culture Religion Philosophy	The words “culture”, “religion” and “philosophy” were considered as they can influence leadership behavior within different cultures.

Search term combinations were developed to identify the most appropriate combination for the systematic review. In this process, wild cards, truncation marks, and Boolean operators

were used to generate the maximum possible word combinations. Table 2 lists the combinations of the search terms considered.

Table 2: Search term combinations

Search string categories	Search term combinations			
	1	2	3	4
Ethicality/morality	Ethic* Moral* Virtue*	Ethic* Moral* Virtue* Value*	Ethic* Moral* Virtue* Value*	Ethic* Moral* Virtue*
Leadership	Leader* Manager* Supervisor*	Leader* Manager* Supervisor* Business* Organi?ation*	Leader* Manager* Supervisor*	Leader* Manager* Supervisor* Business*
Region	East* Asia*	East* Asia* "Cross-cultural"	East* Asia* "Cross-cultural"	East* Asia* "Cross-cultural"
Regional differences explaining behavior	Culture* Philosoph* Religio*	Culture* Philosoph* Religio*	Culture* Philosoph* Religio*	Culture* Philosoph* Religio*

Note: Terms represented here within a single cell were combined with the Boolean operator "OR". Each cell in a column was combined with the "AND" operator.

Initial trials were conducted to ascertain the meanings behind the keywords, ethical, leadership, and East, in the articles produced. Further analysis was finally retained with combination 3 (as shown in Table 2) as it produced a manageable number of articles while emphasizing the keywords.

2.2 Screening and eligibility

A total of 3,909 articles were identified and reduced to 2,873 after removing the duplicates. These articles were subjected to screening initially based on the topic, then the abstract, and finally the full text (see Figure 1) eliminating articles not clearly focusing on Eastern ethical leadership. We excluded the articles that focused on testing the impact of ethical leadership on outcomes adopting measures developed in the West, as our focus was to conceptualize the Eastern ethical leadership.

However, we considered one article adopting the ELS of Brown et al. (2005) as it focused on cross-cultural measurement invariance considering two cultures representing the East and West. All eligible articles had to be focused on conceptualizing ethical leadership in the East or Asia. Accordingly, the final number for the systematic review meeting this criterion was reduced to fifteen articles as shown in Figure 1.

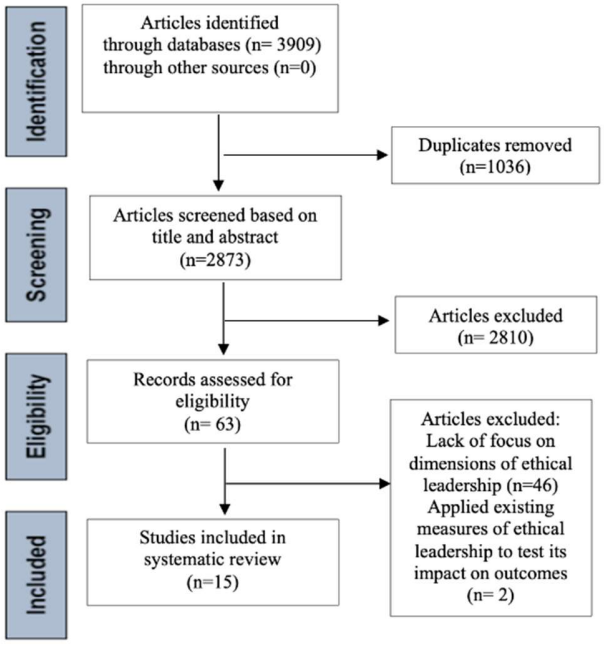

Figure 1: PRISMA Framework

2.3 Details of final selection

The title, database, authors, year of publication and the citation counts of the fifteen articles finally selected for the analysis are listed in Table 3.

Table 3: Articles selected for the study

Database	Title	Authors	Citation count
Scopus	Re-thinking ethical leadership: An interdisciplinary integrative approach	(Eisenbeiss, 2012)	370
Scopus	A cross-cultural examination of the endorsement of ethical leadership	(Resick et al., 2006)	711
Scopus	Ethical leadership and its cultural and institutional context: An empirical study in Japan	(Kimura & Nishikawa, 2018)	8
Scopus	Is the meaning of ethical leadership constant across cultures? A test of cross-cultural measurement invariance	(Ahmad et al., 2020)	4
Scopus	Ethical and unethical leadership: A cross-cultural and cross-sectoral analysis	(Eisenbeiss & Brodbeck, 2014)	185
Scopus	Are ethical theories relevant for ethical leadership?	(Dion, 2006)	170
Scopus	What ethical leadership means to me: Asian, American, and European Perspectives	(Resick et al., 2011)	293
Web of Science	The meaning of leader integrity: A comparative study-across Anglo, Asian, and Germanic cultures	(Martin et al., 2013)	62
Web of Science	Ethical leadership in educational organizations: A cross-cultural study	(Göçen, 2021)	1
Web of Science	One definition, different manifestations: Investigating ethical leadership in the Chinese context	(Wang et al., 2017)	34
Web of Science	Eastern values: A comparison of managers in the United States, Hong Kong, and the People's Republic of China	(Ralston et al., 1992)	345
Web of Science	Differences in managerial values - A study of US, Hong-Kong and PRC managers	(Ralston et al., 1993)	786
ProQuest	Ethical leadership in cross-cultural business communication	(Sotirova, 2018)	1
ProQuest	Ethical leadership with both “moral person” and “moral manager” aspects: Scale development and cross-cultural validation	(Zhu et al., 2019)	25
ProQuest	Exploring the ethical behavior of managers: A comparative study of four countries	(Fritzsche, 1995)	55

3 General findings

3.1 Classifications of articles

The articles are initially analyzed based on authors, keywords, types of journals and databases, and whether the study was a review or empirical research. The content analysis is focused on performing a culture-based classification and identifying the dimensions of ethical leadership for

the East, followed by an analysis of theoretical concepts and philosophical views that underpin these dimensions.

A demographic analysis of the articles is presented in Table 3. A notable point is that there is a small pool of researchers in the field. Eisenbeiss (2012), Resick et al. (2006, 2011), and Ralston et al. (1992, 1993) were the main authors for two articles each. Classification based on databases shows that seven of the articles were found from Scopus, five from Web of Science, and the remaining three from ProQuest Management. Eleven articles were published after 2010.

The *Journal of Business Ethics* accounted for five of the articles and other journals accounted for one or two articles. Three out of the fifteen articles were conceptual papers authored by Dion (2006), Eisenbeiss (2012) and Sotirova (2018). The remaining twelve articles were empirical studies. Among the three conceptual papers, Dion (2006) focused on the link between leadership approaches and ethical theories while Eisenbeiss (2012) and Sotirova (2018) respectively undertook a cross-cultural analysis of ethical leadership. Eisenbeiss (2012) aimed at developing an interdisciplinary integrative approach to conceptualize ethical leadership by comparing the moral philosophy and ethical principles of world religions from the West and the East. Sotirova (2018) studied how variances in perceptions of key elements of ethical leadership are explained by cultural differences across the East and West.

The twelve articles presenting empirical studies focused on different cultures (see Figure 3). Ten of these articles included both Western and Eastern countries and only two studies focused exclusively on Eastern countries. Two studies employed quantitative analyses, one based on GLOBE project data encompassing sixty-two societies, and the other cross-culturally testing Brown et al.'s (2005) Ethical Leadership Scale (ELS). Remarkably, eight studies utilized qualitative interviews or combined interviews with surveys to develop ethical leadership

measurement scales. The United States was the most researched Western country, having a presence in eight articles, while the People's Republic of China (PRC) was the most researched Eastern country, with a presence in six articles. Germany and Hong Kong were found in four studies each while twenty four other countries were represented in less than four studies each.

3.2 Cultural contributions to ethical leadership

Cultural dimensions describe how different cultural groups are determined in terms of psychological characteristics such as values, beliefs, self-concepts, personality, and actions (Smith & Bond, 2020). Cultural dimensions were addressed in depth in only four articles. These articles performed culture-based classifications considering power distance, individualism versus collectivism (or in-group collectivism), uncertainty avoidance, and future orientation (or long-term orientation) as presented in Table 4. The Eastern perspectives were examined only by two groups of researchers: Kimura and Nishikawa (2018) and Resick et al. (2011). Specifically, Kimura and Nishikawa (2018) identified high collectivism in the Japanese context. In summarizing the GLOBE study, Resick et al. (2011) assert that Confucian Asians have high levels of in-group collectivism, institutional collectivism and performance orientation. In Resick et al.'s (2011) view, collectivism indicates that ethical leaders of those cultures should prioritize the needs of the organization over their own, consider sustainability and long-term effects, safeguard the interests of the organization and society, and encourage cooperation and teamwork. However, their findings are yet to be validated to other Asian countries such as South Asia as the GLOBE study has primarily focused on East Asia and Southeast Asia. Further, the cultural dimensions may not be uniform across the countries within a cluster. For example, power distance is high in China

(Resick et al., 2011) and moderate in Japan (Kimura & Nishikawa, 2018), warranting further investigations into ethical leadership in Eastern cultures.

Table 4: Cultural contributions to ethical leadership

GLOBE study's cultural dimensions	**Hofstede's (1980) cultural dimensions**	**Extent of overlap**	**Number of articles**
Power distance	Power distance	Identical	4
Uncertainty avoidance	Uncertainty avoidance	Identical	3
In-group collectivism	Individualism vs collectivism	Similar in meaning	4
Future orientation	Long term orientation	Similar in meaning	3
Gender egalitarianism	Masculinity vs femininity	Similar in meaning	2
Human orientation	-	-	1
Institutional collectivism	-	-	2
Performance orientation	-	-	2
Assertiveness	-	-	2
-	Indulgence vs restraint	-	1

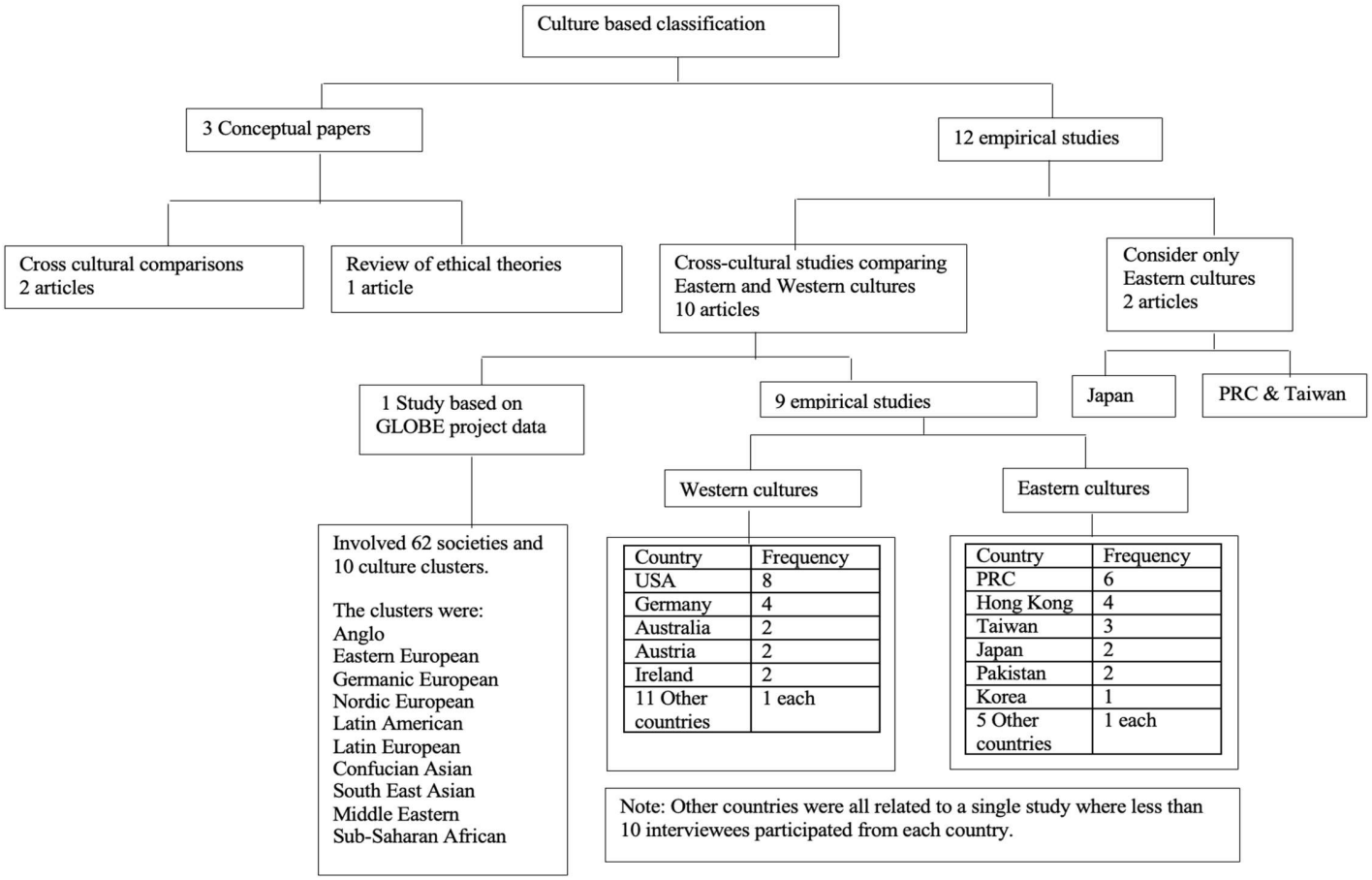

Figure 2: Culture-based classification of articles

3.3 Eastern understandings and dimensions of ethical leadership

Two articles focused on cross-cultural comparisons of managerial value systems (Ralston et al., 1994; Ralston et al., 1993). Dion (2006) examined ethical theories underpinning leadership, and Fritzsche et al. (1995) explored the ethical behavior of leaders by subjecting Donaldson and Dunfee's (1994) social contracts theory to empirical scrutiny. Therefore, these four articles focused on providing a theoretical and conceptual underpinning to ethical leadership rather than identifying its dimensions. The remaining eleven articles focused on identifying the dimensions of ethical leadership in an Eastern context or cross-culturally. Analysis of these eleven articles produced five dimensions and twenty three items to explain ethical leadership as shown in Table 5. Further, empirical support for the chosen dimensions and items of ethical leadership are presented in Tables 6 to 10.

Table 5: Dimensions and items of ethical leadership identified from the systematic review

Dimension	Items	Number of articles
Concern for people (Six items)	Altruism	6
	Consideration and respect	7
	Empathy and understanding	5
	Openness and flexibility	6
	Team building and providing directions	4
	Empowerment and participation	7
Justice/Fairness (Four items)	Justice	6
	Fairness	8
	Transparency	5
	Rationality of decisions made	4
Responsibility and sustainability (Four items)	Concern for environment	3
	Concern for welfare of society	3
	Long term focus and visionary thinking	4
	Balancing organizational and stakeholder interests	5
Character (Five items)	Self-control	6
	Modesty	4
	Honesty	8
	Integrity	9
	Ethical role modelling	8
Compliance and accountability (Four items)	Compliance	6
	Accountability	5
	Enforce punishment and reward	4
	Promote moral behavior among subordinates	4

Table 6: Empirical support for items of concern for people

Authors	Concern for people					
	Altruism	**Consideration and respect**	**Empathy and understanding**	**Openness and Flexibility**	**Collective orientation**	**Empowerment and participation**
(Eisenbeiss, 2012)	Wellbeing Charity Altruism	Dignity Recognition Respect	Compassions			Emotional support
(Resick et al., 2006)	Generous Compassionate	Confidence building	Fraternal		Team Building Group orientation	Arouse motives Communicative Empowering
(Kimura & Nishikawa, 2018)	Altruism	Caring Consideration	Humanity	Openness Active listening Flexibility	Visionary Directive	Emotional support Develop followers
(Martin et al., 2013)	Selfless	Consideration Respect Responsibility		Openness		
(Ahmad et al., 2020)		Serving employees to the best of their abilities		Listens to employees		Seek employee opinions
(Eisenbeiss & Brodbeck, 2014)		Consideration People oriented		Openness Tolerance	Transactional management	Participation Empowerment
(Resick et al., 2011)		People oriented Dignity Respect	Empathy and understanding	Approachable Tolerance Openness Being a good listener Flexibility	Promote teamwork Communicative Information sharing	Developing and protecting staff
(Zhu et al., 2019)	Willing to help Kind-hearted Benevolent Merciful					
(Göçen, 2021)	Servanthood		Friendly approach			
(Wang et al., 2017)				Openness		Moral courage
Number of articles	**6**	**7**	**5**	**6**	**4**	**7**

Table 7: Empirical support for items of justice and fairness

Authors	Justice and Fairness			
	Justice	**Fairness**	**Transparency**	**Rationality in decisions**
(Eisenbeiss, 2012)	Consistent decisions	Non-discrimination Fairness	Non-favoritism	
(Resick et al., 2006)	Justice			
(Kimura & Nishikawa, 2018)	Justice	Non-discrimination Fairness	Transparency	Objective and logical judgments
(Martin et al., 2013)	Justice	Fairness	Transparency	
(Ahmad et al., 2020)		Fairness		Balanced decisions
(Eisenbeiss & Brodbeck, 2014)	Justice	Fairness	Transparency	
(Resick et al., 2011)		Non-discrimination Fairness		Objective decision
(Zhu et al., 2019)	Justice			
(Göçen, 2021)		Equity Unbiased	Will not accept excuses	Wise decisions
(Wang et al., 2017)		Fairness		
(Sotirova, 2018)				Wisdom
Number of articles	**6**	**8**	**5**	**4**

Table 8: Empirical support for items of responsibility and sustainability

Authors	**Responsibility and Sustainability**			
	Concern for environment	**Concern for welfare of society**	**Long term focus and visionary thinking**	**Balancing organizational and stakeholder interests.**
(Eisenbeiss, 2012)	Concern for environment Responsible handling of resources	Concern for welfare of society	Long term focus Concern for future generations Visionary	Balance organizational and stakeholder interests
(Kimura & Nishikawa, 2018)		Social contribution Social responsibility	Mid- and long-term view	Organization oriented Outward oriented Overall optimization
(Ahmad et al., 2020)				Defines success by way of achieving it
(Eisenbeiss & Brodbeck, 2014)	Engaging in sustainable practices with respect to environmental conservation and socially responsible practices	Responsibility and sustainability to the society	Visionary	Integrity towards the world and people
(Resick et al., 2011)	Concern for sustainability		Consider long term impact	Protecting interests of organization and society
Number of articles	**3**	**3**	**4**	**5**

Table 9: Empirical support for items of character

Authors	Character				
	Self-control	**Modesty**	**Honesty**	**Integrity**	**Ethical role modelling**
(Eisenbeiss, 2012)	Self-control Restrain emotions and personal desires Temperance	Humility Modesty		Strong personal will	
(Resick et al., 2006)		Modesty	Honesty Trustworthy Sincere		
(Kimura & Nishikawa, 2018)	Self-disciplined Calm, not excitable		Honesty Trustworthy Genuine	Integrity Morality	Setting an example
(Martin et al., 2013)			Honest	Word action consistency Value behavior consistency Guided by strong personal moral code/values	
(Ahmad et al., 2020)			Trustworthy	Conducts personal life ethically	Sets an example of ethical conduct
(Eisenbeiss & Brodbeck, 2014)	Acts according to own moral value framework	Servant orientation Modesty	Honesty	Walk the talk and talk the walk	Leading by example
(Resick et al., 2011)	Having a personal moral code and sense of ethical awareness Self-discipline		Honesty Trustworthy Sincere	Integrity	Leading by example
(Zhu et al., 2019)	Makes decisions with his/her moral principles			Considers moral implications of: - actions - issues - decisions	Sets an example to subordinates of working and behaving ethically
(Göçen, 2021)	Religious			Walk the talk	Standing for what is right
(Wang et al., 2017)			Trustworthy	Incorruptibility	Ethical role modelling
(Sotirova, 2018)		Modesty	Honesty Trustworthy		Brave Passionate
Number of articles	**6**	**4**	**8**	**9**	**4**

Table 10: Empirical support for items of compliance and accountability

Authors	Compliance and accountability			
	Accountability	**Compliance**	**Enforce punishment and rewards**	**Promote ethical behavior**
(Eisenbeiss, 2012)	Leader responsibility			
(Kimura & Nishikawa, 2018)	Work with sense of responsibility for the organization and society	Compliance Promotion of compliance	Enforce punishment and rewards	Promote ethical behavior
(Resick et al., 2006)	Managing ethical accountability			
(Martin et al., 2013)	Sense of responsibility towards others	Follow rules and regulations		
(Ahmad et al., 2020)			Disciplines employees who violate ethical standards	Discusses business ethics and values with employees
(Eisenbeiss & Brodbeck, 2014)		Adhere to laws, rules and regulations		
(Resick et al., 2011)	Taking personal responsibility	Complying with laws, regulations, and professional guidelines	Holds others accountable	Promotes ethical principles in the organization
(Zhu et al., 2019)		Promotes subordinates to learn and understand the code of ethics		Constructive feedback to subordinates regarding ethical conduct and standards Explains the values that guide his/her moral decisions to subordinates
(Göçen, 2021)			Promotes adherence to rules	
Number of articles	**5**	**5**	**4**	**4**

3.4 Theories and concepts underpinning ethics in leadership

The theories and concepts discussed in the articles can be broadly classified as social sciences and ethics oriented. The social science-related theories tend to provide an underpinning to the leader's behavioral aspects such as actions, decision making and behaviors. The ethics-related theories underpin the leader's cognitions and rationality in decision making and attempt to link these with the leader's psychological process. The fifteen articles considered for this systematic review found five theories related to social sciences and nine theories related to ethics in leadership.

The five social-science related theories identified in the literature were considered in the articles to conceptualize different dimensions of ethical leadership. Bandura's (1986) Social Learning Theory (SLT) suggests that new behaviors can be adopted by following and imitating others therefore, SLT relates to ethical role modelling and the character of an ethical leader (Eisenbeiss, 2012). Integrative Social Contracts Theory (ISCT) assumes that people's moral and/or political obligations are contingent on a contract or agreement with others to construct the society in which they live (Donaldson & Dunfee, 1994), therefore ISCT provides a foundation to explain the discrepancies in conduct and rationale of leaders (Fritzsche et al., 1995). The Implicit Theory of Leadership (ITL) explores how factors such as information processing, social perceptions, organizational culture, and executive leadership influence followers' views (Lord & Maher, 2002). Ahmad et al. (2020) found that ethical leadership appears to be convergent across the nations with respect to its meaning; nevertheless, its enactment may differ across cultures. The theory of justice introduced by Rawls (1971) pays attention to a universally accepted system of fairness and methods for accomplishing it. Institutional theory was scrutinized by Kimura and Nishikawa (2018) in the context of Japanese organizations and was found to underpin ethical leaders' accountability and collective orientation towards the organizations.

Nine theories related to ethics in leadership identified in this systematic review were supported by only four articles. According to Knights & O'Leary (2006), ethical leadership is certainly "ethical" because it reflects one or more ethical theories. Ethical theories underlying various leadership qualities were mostly discussed by Dion (2006). This section presents a brief description of those theories (see Table 11) along with the underpinning they provide to the identified dimensions of ethical leadership (see Table 12).

Table 11: Ethical theories discussed in articles

Theory	Source	Description in brief
Philosophical egoism	(Hobbes, 1960 as cited in Dion, 2006)	Leaders obey social rules to gain social recognition and prestige
Utilitarian principle	(Kant, 1959 as cited in Dion, 2006)	An activity is ethically correct if it generates the greatest amount of wellbeing (or happiness) for the largest number of people
Ethics of responsibility	(Dion, 2006)	Everyone should be responsible for themselves as well as others
Virtue ethics of Aristotle	(MacIntyre, 1981 as cited in Dion, 2006)	Qualities which enable an individual to achieve happiness and gain wealth
Relationalism	(Hwang, 2001a as cited in Wang et al., 2017)	A form of ideal virtue that exhibits one's responsiveness to others' desires and promotes self-other harmony
The rule of man[1] concept within Chinese culture	(Wang et al., 2017)	The tendency in a social hierarchy to follow the rules of the most powerful man
Taoist traditions	(Wang et al., 2017)	People with strong moral principles should not point out the weaknesses of others or highlight their own goodness to strengthen their own reputation
Natural law of Aquinas	(Fritzsche et al., 1995)	There can be hyper-norms that explain morality when engaging in social contracts at a macro level

Table 12: Theories and concepts supporting each dimension of ethical leadership

Theory	Concern for people	Justice/fairness	Responsibility and sustainability	Character	Compliance and Accountability
Justice Theory		Moral philosophy of leader			
Implicit Leadership Theory (ILT)	Interpretation of ethical leadership could depend on the culture				
Institutional Theory	Collective orientation				Accountability
Integrative Social Contracts Theory		Rational in decisions		Leader integrity, moral conduct	
Social Learning Theory				Ethical role modelling	
Philosophical egoism					Follow social rules for recognition and prestige
Utilitarianism	Ethical actions maximize overall wellbeing for a majority				
Deontology		Moral principles can universally guide rational beings			
Ethics of responsibility			Responsibility to self as well as others		
Ethics of virtue				Personal qualities for happiness	
Relationalism	Promote harmony by responding to others' desires				
The rule of man[1]				Follow the rules of the greatest man	
Taoism related ethical ideals				Anonymous acts of goodness without seeking recognition	
Natural Law of Aquinas, Universal Law of Confucius		Morality when engaging in social contracts at the macro level			

These ethical theories provide a foundation to explain the dimensions of ethical leadership. Utilitarianism and deontology principles are embodied in community/people orientation which consists of the motivational and encouraging/empowering aspects of ethical leadership. Further, the deontology and ethics of virtue support the qualities within the character of an ethical leader as identified by Resick et al. (2006). The ethics of responsibility support the responsibility and sustainability orientation of an ethical leader. In general, the concepts of relationalism, the rule of man [1], and Taoism related ethical ideals support the development and demonstration of an ethical character within a leader's conduct. Aquinas's natural law and Confucius's universal law provide an underpinning to the ethical character and people-orientation of an ethical leader.

3.5 Philosophical contributions to ethical leadership

Philosophical views underpinning ethical leadership were found in seven articles, with eight philosophers in total mentioned. A notable point was that six of the articles referred to Confucius. Both Eastern and Western philosophers emphasized the balanced behavior of a leader. Aristotle's doctrine of golden mean explains the notion that perfection or virtue sits midway between the vices of deficiency and excess (Lawrenz, 2021). This doctrine is also supported by Plato's cardinal virtue of temperance involving self-mastery and balanced behavior (Eisenbeiss, 2012). In the Eastern context, Confucius describes it as the perfect equilibrium and harmony (Rainey, 2010). Further, Buddhism advocates the "Middle Way" that blends active, sincere external action with a calm, accepting attitude on the inside (Vallabh & Singhal, 2014). Confucian as well as Aristotelian teachings on ethical leadership emphasize the leader's development as a moral and virtuous person (Zhu et al., 2019; Lawton & Páez, 2015).

A leader's concern for people was recognized by three philosophers. The golden rule of Confucius primarily alludes to the responsibility of the ruler to take care of the ruled (Lee, 2022) and influence subordinates to build their conduct (*anren*). This aspect is echoed by the Chinese philosopher Laozi who defined effective leaders as those who prioritize the wellbeing of the group members (Zhu et al., 2019). In contrast, from a Western perspective, Kant's categorical imperative suggests that agents cannot choose between questions of duty and self-interest in a marginal way, and must be duty conscious (White, 2004). As such, the human orientation of an ethical leader can be recognized as a duty. Although this sounds more aligned with deontology and less towards utilitarianism, from an ethical leaders' perspective, the duty to care for the followers can still be viewed as a prime importance. These philosophical views suggest that both Eastern and Western philosophers have emphasized the leader's duty to care for the followers. However, the Eastern philosophers tend to consider it from a more utilitarian perspective by prioritizing the wellbeing of others over duty.

The articles within our systematic review showed only one philosopher (Rawls, 1971) proposing justice and fairness as relevant to ethical leadership arguing that everyone has the right to the same fundamental liberties (Eisenbeiss, 2012). However, further examination of philosophical views on justice showed that both Aristotle and Aquinas have considered justice as a cardinal virtue (Riggio et al., 2010). Moreover, respecting the superior for distributive justice and favoring the intimate for procedural justice are both tenets of Confucian ethics (Hwang, 2001b). These highlight the recognition of justice and fairness by both Eastern and Western philosophers.

Eastern philosophical views on ethical leadership tend to have concerns for wider views extending beyond being a moral person and a moral manager to ensure environmental and social

sustainability. In contrast, Western philosophers tend to be more conscious about responsible leadership. In the Eastern context, the Indian philosopher Tagore places a strong emphasis on the symbiosis and harmony that exist between humans and all other elements of the natural world, as well as between humans and the universe beyond (Basu, 2018). The founders of Confucianism and Taoism, Confucius and Lao Tzu, both regarded nature and the cosmos as sacrosanct. Confucius built his principles for good citizenship, effective leadership, and managing a prosperous nation upon this basis (Guo et al., 2017). For guiding ethical behavior in Western philosophy, Jonas (1979, cf. Eisenbeiss, 2012) underlined the need of responsibility and sustainability. Accordingly, the Eastern philosophers have a greater emphasis on the harmonious relationships extending to the nature and the sustainability developed as a result whereas Western viewpoints place greater emphasis on responsibility to ensure sustainability.

4 Discussion

This study highlighted the dearth of research on ethical leadership within an Eastern context. Although several scales of ethical leadership have been developed, the ELS developed by Brown et al. (2005) has been the one mostly applied in empirical research. However, this scale was developed upon the assumption that ethical leadership mainly resembles two major dimensions: moral manager and moral person proposed by Trevino et al. (2000) and used dominantly to measure ethical leadership from a Western perspective. Nonetheless, an Eastern ethical leadership may be conceptualized differently from the West due to cultural traditions, religious beliefs and philosophical views pertaining to the East.

4.1 Overall findings

Surprisingly, our systematic review across four different databases: Scopus, Web of Science, ProQuest Management, and Emerald Insight suggests that only fifteen articles have examined ethical leadership in Eastern contexts since 1990. Overall, we found that Eastern ethical leaders are expected to portray a wider spectrum of characteristics and behaviors which require a precise classification that extend beyond the moral manager and moral person dimensions recognized by Trevino et al. (2000). For example, we found that in addition to the universally accepted ethical leadership characteristics of honesty and integrity, Eastern ethical leaders are sometimes expected to display servanthood (see table 6). Collectivism in Eastern cultures may lead those in subordinate roles to expect their leaders to be more supportive and to care for them than would be expected in individualistic Western cultures. Accordingly, our findings reveal that Eastern ethical leadership can be represented through five dimensions: (1) character, (2) concern for people, (3) justice and fairness, (4) responsibility and sustainability, and (5) accountability and compliance. These are detailed in the following sections. This discussion focuses on etic components of ethical leadership that are globally accepted across cultures and emic ones particularly applicable to Eastern cultures. This systematic review has several implications for theory and practice.

The first dimension, leaders' *characters* can be resembled through five characteristics: honesty, integrity, self-control, modesty, and ethical role modeling. The cross-cultural research of Resick et al. (2006) and Martin et al. (2013) also found that characteristics such as honesty, trustworthiness, word-action consistency, value behavior consistency, justice and transparency, and sincerity are common across cultures. Similarly, we also consider these characteristics to be cross-culturally relevant.

The second dimension, *concern for people* is represented through altruism, openness and flexibility, empathy and understanding, empowerment and participation, team building and providing directions, and consideration and respect. However, there was evidence of differences in cross-cultural endorsement. Resick et al. (2006) found that altruism was highest in Southeast Asia followed by Sub Saharan Africa and Confucian Asia. Openness and flexibility of a leader is expected more in the United States and Ireland compared to China, Hong Kong and Taiwan (Resick et al., 2011). Chinese societies may not have high expectation of openness and flexibility in their leaders as those societies have their roots in Confucian philosophy, and scholars have long examined it under the rubric of paternalistic leadership (Cheng et al., 2000, cf. Resick et al., 2011), characterized by authoritarianism (Cheng et al., 2004). Nevertheless, the qualitative findings of Eisenbeiss and Brodbeck's (2014) cross-cultural study revealed ethical leadership in Eastern cultures is particularly associated with openness to other ideas, and humility compared to the Western cultures. These findings may suggest that although subordinate views are considered by Eastern ethical leaders, the leader may retain the final decision-making authority without explaining the circumstances considered in the decision.

Participatory management style is more accepted in the East compared to the Western preference for transactional management (Eisenbeiss & Brodbeck, 2014). Consideration and respect for others has been accepted as a characteristic of ethical leadership in both Eastern and Western cultures (Resick et al., 2011) and specifically with respect to Asian cultures as well (Ahmad et al., 2020; Kimura & Nishikawa, 2018). As a result, in Eastern cultures, an ethical leader could be more altruistic and empathetic compared to the West and encourage follower participation although they may retain their final decision-making authority.

Our third dimension, *Justice, Fairness and non-discriminatory treatment* were found across both East and West (Resick et al., 2011; Göçen, 2021) and proposed as core characteristics of ethical leadership by Eisenbeiss (2012). Making objective and wise decisions is validated across both Western and Eastern cultures as characteristics of an ethical leader (Resick et al., 2011; Göçen, 2021).

We found *concern for responsibility and sustainability* as the fourth dimension of ethical leadership. Eisenbeiss (2012) recognized the significance of a leader's responsibility and environmental consciousness and proposed it as a dimension of ethical leadership. Eisenbeiss and Brodbeck (2014) validated its relevance through qualitative studies. Further, the Asian religions have enhanced the environmental consciousness of people (Eisenbeiss, 2012). As such, concern for the environment could be regarded as a core element of ethical leaders in the East.

Accountability and compliance is our fifth dimension of ethical leadership. Resick et al. (2011) cross-culturally validated accountability, compliance and promoting ethical behavior among subordinates and holding subordinates accountable as characteristics of ethical leadership. Martin et al. (2013) proved that sense of responsibility for/toward others and abiding by rules and regulations are two of the dimensions of leaders' integrity across Eastern and Western cultures. Kimura and Nishikawa (2018) and Zhu et al. (2019) also proved the relevance of accountability and compliance in Japanese and Chinese contexts respectively. However, in Eastern societies, an ethical leader may not only be expected to follow the organizational rules but also abide by the social norms as well. This is further supported by Eisenbeiss and Brodbeck (2014) proposing a value orientation to ethical leadership where leaders go beyond formal regulations to act for the benefit of others.

4.2 Theoretical implications

The cross-cultural differences in conceptual definitions of ethical leadership were highlighted by many scholars (Resick et al., 2006; Eisenbeiss, 2012). Several authors have explained cultural parameters that can be used to make cross-cultural comparisons. Individualism and collectivism explain the integration of individuals into primary groups in different cultures. For example, leaders in collectivist cultures are more likely than leaders in individualist societies to serve society at large (Robertson & Fadil, 1999). These differences are important as they provide implications in the way leaders should treat their followers, approach ethical dilemmas, and make decisions, which can range from everyday decisions in the workplace to major business decisions.

Eastern philosophies and religious views were critically analyzed by Eisenbeiss (2012), leading to a proposition of four dimensions of ethical leadership: human orientation, justice orientation, responsibility and sustainability orientation, and moderation orientation. At the same time, our systematic review includes seven articles published after the publication of Eisenbeiss (2012) as listed in table 3. As a result, this systematic review can also be viewed as subjecting the analysis and findings of Eisenbeiss (2012) to further scrutiny. Three of the dimensions of ethical leadership that emerged from our systematic review -- concern for people, justice and fairness, and responsibility and sustainability -- are well-aligned with the orientations proposed by Eisenbeiss (2012), such as human orientation, justice, and responsibility and sustainability orientations. However, an alternative classification for the moderation orientation proposed by Eisenbeiss (2012) is self-control and balanced behavior. We found that self-control can be understood as a personal characteristic of ethical leaders as it resembles agreeableness, conscientiousness, and emotional stability (Olson, 2005). The balanced approach towards long and short-term goals within the moderation orientation can be accounted for under an ethical leader's sustainability

concerns as leaders should evaluate the societal implications of their acts (both immediate and long-term) according to a pragmatic understanding of integrity (Jacobs, 2004). Accordingly, we find that the two main dimensions of moderation orientation, self-control, and balanced behavior towards short and long-term views, can be addressed separately within the character and the sustainability and responsibility aspects of ethical leadership.

Additionally, we found empirical evidence to consider compliance and accountability as a dimension of ethical leadership. The cross-cultural studies conducted by Eisenbeiss and Brodbeck (2014) suggest that ethical leaders are expected to be more value-oriented than compliance-oriented, displaying humanity, honesty, justice, and responsibility and sustainability as values. However, the empirical research conducted by Kimura and Nishikawa (2018) in Japan has recognized the importance of accountability and compliance in the Eastern context. We respect the argument of Eisenbeiss and Brodbeck (2014) as it is possible to assume that the role of an ethical leader should extend beyond following the rules where compliance and accountability can be viewed as minimum benchmarks to be considered by an ethical leader. Tyler et al. (2008) also propose that a values-based strategy is a more effective way to promote rule adherence. However, the absence of easily recognizable ethical choices may prompt employees to simply apply the rules (Geddes, 2017). Therefore, value creation alone may not be sufficient to promote ethical practices - compliance and accountability may also have to be considered.

As proven by cross-cultural research, the five characteristics we found as resembling the character of an ethical leader are common to both East and West. Yet, their interpretation may vary across cultures. Members in Eastern collective cultures are linked by emotional predispositions, shared interests, and fate, as well as collectively agreed social engagements. Therefore, the character of an Eastern ethical leader may be perceived as modest, charismatic,

visionary, and displaying servanthood in addition to the universally accepted effective leadership characteristics of honesty and integrity (see table 9). These characteristics are further supported by the teachings of Confucius who emphasizes the importance of harmonious relationships (Eisenbeiss, 2012).

Our findings can also be compared with Den Hartog's (2015) analysis of ethical leadership which follows an organizational psychology perspective discovering that the focus on particular characteristics differs across cultures, but the general meaning of ethical leadership is likely to be represented by comparable categories of traits and behaviors. Den Hartog (2015) also attempts to identify the differences of ethical leadership characteristics referring to the cross-cultural research of Eisenbeiss and Brodbeck (2014) and Resick et al. (2011). However, specific dimensions of ethical leadership applicable to the East are not indicated and instead the focus is driven to identify the possible outcomes and moderators connected with ethical leadership.

Several ethical theories provide an underpinning to explain Eastern ethical leadership. Ethical theories such as deontology (Kant, 1959, cf. Dion, 2006), and social theories such as social learning theory (Bandura, 1986), provide an underpinning for these dimensions to represent ethical leadership. Deontology in Eastern societies can be interpreted in a way where leaders not only follow the organizational rules to fulfil their duties but extend them to follow social norms thereby connecting with philosophical egoism (Hobbes, 1960, cf. Dion, 2006). The acceptance of a leader in collectivistic Eastern societies could relate to the leader's respect towards such social norms. The social recognition developed by following social norms may support in developing the charisma of a leader. As Resick et al. (2011) assert, charismatic value-based leadership is consistent with Chinese cultural dimensions. The charisma of a leader could support and raise the leader to a level where the society may develop a tendency to follow such a leader. However,

countries with Taoist traditions appear to expect the leader to not develop charisma through philosophical egoism. In such societies, people with high moral standards should not exaggerate their own virtues or criticize others' to boost their own reputation (Wang et al., 2017). This behavior relates with the argument of Wang et al., (2022) that leaders in Taiwan with a Taoist tradition are more successful with ethical role modelling than providing ethical guidance. Confucian virtue ethics differ from that of Aristotle in several ways. For example, Confucius believed in familial spirt in organizations, but Aristotle rejects such thinking (Koehn, 2020). The harmonious social relationships valued by Confucius is much bonded with collectivistic societies (Koehn, 2020). The concept of relationalism (Hwang, 2001a), although identified as a Chinese tradition, is applicable to other Eastern cultures with high collectivism as it relates to promoting harmonious relationships within a society.

4.3 Practical implications

Leaders engaging with multinational stakeholders would benefit from understanding the significance of the different themes, as they provide insight into the ethical leadership expectations in that setting. Our systematic review identified five dimensions to represent Eastern ethical leadership. As a result, these themes serve as benchmarks for determining whether a leader is deemed as an ethical leader in a given culture. Western leaders operating in Eastern cultures are encouraged to carefully assess the levels and ways of existing collectivism in the cultures in which they operate. Additionally, some Eastern cultures may require the leader to be altruistic and empathetic towards their subordinates. On the other hand, openness and flexibility may also have to be decided upon the extent of power distance that exists in different cultures. Therefore, leaders may have to decide how these should be incorporated into their ways of managing people. In

Eastern cultures, Western leaders may be required to display other characteristics such as charisma and humility and to also understand how their own moral value framework differs from the value systems accepted in the Eastern cultures they engage with. This understanding will help leaders to act in a manner that does not contradict the national cultural norms, which may ultimately affect their acceptance in those cultures. Accountability and compliance with rules and regulations can be well promoted through a sound value system. Therefore, leaders will benefit by adopting a values-based approach instead of forcing subordinates to follow rules while clearly indicating the rules when the value system alone is too vague to identify the ethical choices.

This research has ramifications for multinational HRM practices and cross-cultural leadership training. The correct adaptation and alignment of a firm's management practices with the national culture will provide a substantial competitive advantage to multinational firms. The understanding of key characteristics of the national culture based on Hofstede's (1980) cultural dimensions or the cultural value orientations introduced by Schwartz (2007) could help managers to develop their human resource as well as marketing strategies to better align with the national culture and to minimize any conflicts that may arise due to cultural mismatches. For instance, if an expatriate leader of a MNC understands that the national culture values collectivism, praising a group of subordinates for good performance as opposed to praising individuals would increase the acceptance of the leader as the subordinates may value group conformity (Weaver, 1993, cf. Trevino & Nelson, 2014).

4.4 Limitations and future research directions

There are some limitations in this study that should be carefully considered when interpreting the results from our systematic review. However, they also provide directions on which future research

can be built. First, there is an inexact comparability of search strings between the different databases employed. This search was not always uniform across databases, due to differences in database search fields. As a result, searches within Scopus and ProQuest Management were based on the title, abstract, and keywords; Web of Science was searched based on the topic. Readers are therefore advised that there could be further explanations on religious beliefs, philosophical views, and ethical theories that underpin the dimensions of ethical leadership. For future studies, they can conduct a more focused search under those topics. Doing so will enable a more comprehensive understanding of ethical leadership in the Eastern context.

In this review, the studies on ethical leadership in the Eastern context were limited to countries with Confucian influence (China, Japan, Taiwan, Hong Kong, and Korea). Eastern countries with Buddhist cultures such as Thailand, Myanmar and Sri Lanka and countries with Islamic cultures such as Bangladesh, Pakistan, and Maldives have not been the subject of research aiming for conceptual understanding of ethical leadership. The disproportionate focus on countries with Confucian influence, and relatively limited attention to those with strong Buddhist and Islamic influences in the existing literature, may pose difficulties in generalizing the items of ethical leadership identified for the Eastern world.

As revealed by our systematic review, the current scales on ethical leadership have been largely developed in the West. However, Eastern and Western perspectives on ethical leadership differ significantly. Bringing research in this area forward, there is still ample room for future studies to add further insights into ethical leadership, one of which is to develop a new ethical leadership scale that accounts for the Eastern context. Future research can also be directed towards examining the applicability of value-based and compliance-based approaches to ethical leadership in the Eastern context as both approaches were found to be relevant across different cultural

settings. Considering the differences shown in virtue ethics between the individualistic and collectivistic societies, the applicability of ethical theories to Eastern ethical leadership is another area that can be tapped into. Finally, future research can delve into the applicability of Culturally Implicit Leadership theories, illuminating their effectiveness in diverse Eastern ethical leadership contexts.

5 Conclusion

Eastern ethical leaders are expected to take a wider view when faced with ethical dilemmas due to the influence of common religious teachings in the Eastern context, such as Buddhism and Hinduism emphasizing a holistic view in addressing ethical dilemmas. As such, Western and Eastern perspectives of leadership ethics may differ due to differences of cultures, religious beliefs, and philosophical views. Yet, Eastern ethical leadership has not been subjected to research with an aim to understand it conceptually. This systematic review bridges a knowledge gap in the literature by proposing the dimensions of ethical leadership applicable for the East. These dimensions have been identified based on empirical research conducted in Eastern or cross-cultural studies on ethical leadership that include Eastern cultures. Concern for people, justice and fairness, responsibility and sustainability, character, and accountability and compliance were proposed as dimensions of ethical leadership for the East. This finding supports the conceptual understanding of Eastern ethical leadership as differences in culture, religious beliefs and philosophical views suggest Western measures of ethical leadership may not fit on to the East. We have provided several directions for future research based on our findings.

Notes

1. Wang et al. (2017) coined 'the rule of man' to describe a leader's role in situations where the legal system is expected to protect people's rights from rulers with ultimate authority. In the Chinese context, this tradition implies that leaders, situated at the pinnacle of the power structure, are highly visible and observable.

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CHAPTER 4

STUDY TWO

Paper Title

Examining Ethical Leadership in Asia through the Lens of Academics

Declaration

I took the lead in developing interview questionnaires, conducting interviews, and independently analysing the data, while consulting my supervisors for guidance. Assuming full responsibility, I crafted the entire research paper, incorporating my theoretical contributions. In the collaborative process, my two co-author supervisors provided valuable feedback and played a key role in the editing phase. In general, I contributed 80% to this paper, and my two supervisors collectively contributed 20% to it.

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Abstract

While cross-cultural research has identified universally accepted ethical leadership characteristics, Eastern cultural traditions, philosophical views, and religious beliefs suggest culturally specific characteristics. Academics in Asia offer valuable insights into underexplored Eastern ethical leadership, contributing through both scholarship and pivotal leadership roles. As educators, they shape environments that foster student learning, growth, and potential leadership in multinational organisations. We conducted interviews with 21 academics from 15 countries across South, Southeast, and East Asia to explore Eastern ethical leadership. We found that the characteristics identified as important by our interviewees reflect the nature and context of societies in Asia. For instance, caring for individuals is an important characteristic in societies that emphasise collectivism, as is showing concern for the welfare of the wider community, particularly when poverty is prevalent. Our interviewees are influential leaders with experience, who have a significant impact on shaping and disseminating knowledge across industries. Their perspectives, therefore, enhance Western-dominated views on ethical leadership prevalent in Aotearoa/New Zealand.

Keywords: Ethical leadership, Eastern context, Asian countries, academics' perspectives, qualitative studies

Examining Ethical Leadership in Asia through the Lens of Academics

1. INTRODUCTION

In recent decades, ethical leadership has been studied extensively, with a significant portion of research claiming that leadership has a substantial impact on shaping organisational ethical activity (Trevino & Nelson, 2014) and employee outcomes such as perceptions of a leader's effectiveness and their willingness to notify management of problems (Brown et al., 2005). However, the way ethical leadership plays out varies according to culture, and we contend that realisations of ethical leadership in Eastern cultures do differ from Western cultures. These distinctions reflect the influence of different religious and cultural backgrounds (Rashid & Ibrahim, 2008) and the varying emphases that different societies place on the individual and the community (Sison et al., 2020). For instance, Eastern cultures can largely be described as highly collectivistic, diverging from the individualistic emphasis of Western cultures (Hofstede, 1980). Collectivistic societies place high importance on group conformity and identify themselves in terms of their group membership and contributions to the group's success (Trevino & Nelson, 2014). As a result, subordinates in collectivistic cultures may expect their leaders to be more caring and supportive than subordinates in individualistic Western cultures. Further, individuals' deontological norms are often based on religions (Rashid & Ibrahim, 2008). Consequently, a person's ethical decision making could depend on the religious beliefs they hold. Eastern religions such as Buddhism and Hinduism teach about the concept of karma (Eisenbeiss, 2012), believing that the actions and thoughts of a person form conditions for future life (Dorzhigushaeva & Kiplyuks, 2020). These beliefs may influence a person to develop a more holistic approach to decision making.

Despite the clear differences between cultures, measures of ethical leadership have largely been developed from a Western perspective (Eisenbeiss, 2012). As such, the interpretation of ethical leadership in an Eastern context may not be clearly understood with

measures developed in a Western context. Indeed, a distinctly Eastern definition or concept of ethical leadership is yet to be established. For instance, the definition of ethical leadership by Brown et al. (2005, p.120) includes the phrase "demonstration of normatively appropriate conduct", which deliberately brings in vagueness to the definition since what is accepted as appropriate behaviour is context specific. Thus, while there may be a cross-cultural generalisability of the meaning of ethical leadership, significant differences due to normatively appropriate conduct may arise.

To solidify our knowledge and understanding of the nuances associated with ethical leadership across cultural contexts, this study aims to gain viewpoints from experienced individuals and derive key characteristics that are deemed important for ethical leadership in the Eastern context. We do so by conducting in-depth interviews with academics from different regions in Asia, or more specifically, in East, Southeast, and South Asian countries. We focus on academics in higher education since they are in a position to develop the moral conduct and ethical behaviour of the students they teach, influencing those who will become future leaders. The ethical conduct of academics may be reflected in the degree to which they show support for students, encourage student voice, motivate them to reach their full potential, and earn student respect through their own integrity (Fitzmaurice, 2008). Academic leaders regularly face ethical dilemmas within the university administration as they may have professional pressures that clash with an ethic of care, supervisory directions, and the organisation's norms and procedures (Ehrich et al., 2012). Such dilemmas include attracting students, maintaining student standards, and addressing demands to pass non-performing students (Cranston et al., 2012). For academics teaching in the areas of Business and Management in particular, issues around ethically managing a business while achieving organisational goals invariably arise. As a result, the role of academics includes imparting knowledge about different sets of cultural values to their students to ethically manage a global business while achieving organisational

goals. These academics often work in partnership with business organisations and therefore have a good grasp of leadership characteristics that are valued across different industries. As such, the insights of academics help inform leadership characteristics across various industries.

This qualitative inquiry into the perspectives of academics on leadership ethics assumes paramount significance in the realm of Human Resource Management (HRM). Academics, as purveyors of ethical knowledge, wield considerable influence in shaping the ethical compass of future HRM professionals. The intricacies of their viewpoints carry profound implications for HRM education and practice. Academics not only contribute to the intellectual development of students but also mould the ethical framework that future leaders will use to navigate their followers. Consequently, understanding the nuanced perspectives of academics becomes not just an academic pursuit but a strategic imperative for HRM, fostering a generation of ethically astute professionals and enriching the ethical fabric of organisational leadership. This study thus serves as a linchpin in bridging the realms of academia, ethics, and the pragmatic landscape of HRM, unveiling critical insights that resonate beyond the lecture halls and into the boardrooms of HRM practice.

As a custodian within organisations, HRM inherently requires an ethical approach. The risks highlighted by Budd & Scoville (2005) stress the importance of aligning HRM with rising societal expectations for ethical conduct. Ethical HRM is not just a strategic necessity but also a means to achieve social legitimacy. This integration goes beyond theoretical frameworks, impacting the practical nuances of HRM practices. For example, while equitable on paper, HR policies rely on the ethical conduct of individual line managers. The delicate balance between policy and practice underscores the crucial role of ethical leadership in shaping procedural fairness. The dynamic relationship between commitment-based HR practices and resistance to change is pronounced in the presence of ethical leadership, highlighting their catalytic role (Neves et al., 2018). In the realm of environmental responsibility, green HRM practices mediate

between ethical leadership and employee green behaviours, as shown by Islam et al. (2021), adding another layer to the interconnectedness of ethical leadership and HRM. Together, these insights depict a symbiotic relationship where ethical leadership guides HRM practices and transforms organisational culture, commitment, and socially responsible actions. In an era of heightened ethical scrutiny, this convergence is not just a strategic choice but an ethical imperative for organisations aspiring to thrive in a socially conscious landscape. This connection underscores the role of cultural perspectives because ethical leadership, which guides HRM practices, may not be uniform across cultures. The interconnectedness of ethical leadership and HRM reflects the imperative of recognising diverse cultural perspectives to ensure ethical practices resonate effectively within different cultural contexts.

In this paper, we also recognise the complexity and heterogeneity that exist within the Asian context. For instance, Southeast Asian countries appear to be relatively successful on their own terms compared to South Asian countries in achieving the expected benefits from new public management reforms due to differences in political histories, party politics, macroeconomic considerations, state traditions, and the role of International Development Agencies (Samaratunge et al., 2008). Furthermore, educational systems in different countries may emphasise studies related to a certain religion. For example, Buddhist studies are taught in some schools in Sri Lanka, Bhutan, and Thailand, whereas Islamic studies are taught in business schools in Bangladesh, Pakistan, and Malaysia (Srinivasan, 2011). This may result in differences in ethical perceptions, as affiliation with a religion may affect the ethical attitudes held by a person (Conroy & Emerson, 2004). The regions of Asia in our sample include countries with a wide variation in religious beliefs, and differences in ethical attitudes can therefore be expected. Although the Asian perspective is often homogenised, it is actually a heterogeneous population with different contexts (Ashkanasy, 2002). In this regard, we focus

on two regional clusters of Asian countries with possible similarities in understanding ethics as well as possible differences between them.

This study contributes to the existing literature on ethical leadership in two notable ways. Firstly, given the important role played by academics in potentially influencing leaders of the future, we examine ethical leadership from the perspective of academics in Asia, thereby allowing us to understand culturally specific characteristics of ethical leaders. Indeed, the way academics think about ethics could have an impact not just on their personal lives but also on the construction of society (Göçen, 2021). Furthermore, within the Asian context, regional differences in understanding ethics may also exist. Therefore, this study delves deeper into this cultural complexity by examining the perceptions of ethical leadership among Asian academics from diverse countries in the region. By doing so, common leadership characteristics within regions can be identified while highlighting differences between them. Secondly, we attempt to address the existing dearth of literature relating to ethical leadership in an Asian context. Asia has seen significant economic developments, with a significant number of multinational companies basing their operations in Asian countries due to the availability of resources and cheap labour (Park & Ungson, 2019). Therefore, understanding Asian perspectives on ethical leadership is important for the successful and ethical management of these companies and represents a definitive step towards the flourishing of cross-cultural collaborations in practice and in research.

2. METHOD

2.1 Classification of the Asian Region

The countries we selected for our study are within the South, Southeast, and East Asian countries as classified by the United Nations geoscheme (University of Pittsburgh, 2022). The Global Leadership and Organisational Behaviour Effectiveness (GLOBE) study shows that of

the six different styles of leadership considered, similar patterns between Southeast and East Asian countries pertaining to leadership effectiveness (Hoppe & Eckert, 2014) enable us to approach these two regions as a single cluster, termed hereafter in this paper as the East Asia-Southeast Asia cluster. Figure 1 illustrates the similarities between these patterns.

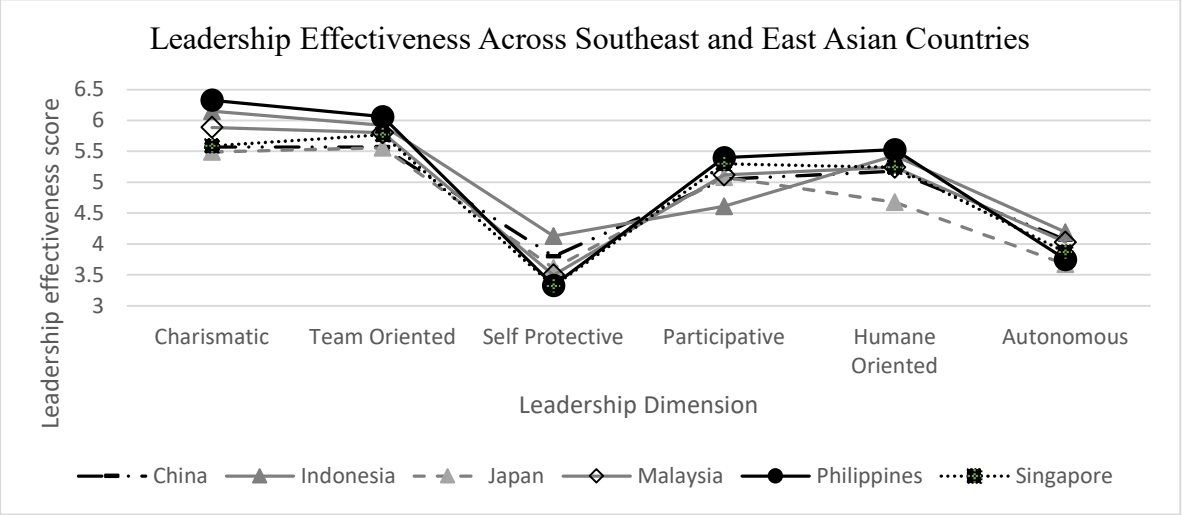

Figure 1 Leadership effectiveness within different leadership styles analysed across Southeast and East Asian countries.

The only South Asian country considered in our study with a representation in the GLOBE study is India. We could not find studies that discuss the similarities and differences in leadership characteristics among countries in the South Asian region. However, commonalities found in HRM practices within South Asian countries (Khan et al., 2014) suggest there can be similarities in leadership characteristics as well, justifying our grouping of South Asian countries. As such, and based on the above classification, we focus on two regional groups for this study: South Asian countries and the East Asia-Southeast Asia cluster of countries.

2.2 Sampling Procedure

Exploratory research, rooted in qualitative methodology (Neuman, 2014), typically necessitates small sample sizes to glean comprehensive and accurate insights within specific

cultural contexts. This is contingent upon participants possessing expertise in the domain of inquiry (Romney et al., 1986). Given the challenges of meeting sample size requirements for achieving theoretical saturation, Guest et al. (2006) suggest that saturation is typically reached after analysing twelve interviews, with new themes emerging infrequently. Moreover, a sample size of six to twelve respondents is often sufficient, especially for overarching themes, assuming a relatively homogeneous population, a certain degree of structure within interviews, and respondents chosen based on common criteria. In our study, these assumptions were met with a total of 21 respondents, divided into South Asian and Southeast-East Asian cultural clusters as 10 and 11, respectively. Focusing on academics in the management field ensured homogeneity in the sample and a common criterion for selection. Our interviews included two open-ended questions that prompted respondents to name ethical leadership characteristics in general and based on real-life experiences, while the remaining interview questions were structured. This approach contributes to the adequacy of our sample for analysis.

We contacted academics in management- related disciplines via initial contacts following a purposeful sampling approach. The choice to focus on academics teaching in management- related disciplines was grounded in the pertinent role leadership plays in business organisations. Our use of purposeful sampling ensured that respondents with the required expertise and knowledge were included. From there, a snowball sampling technique was adopted as our initial contacts were given a clear understanding of the eligibility criteria for study participants. We initially contacted 29 academics but finally ended up with 21 participants, representing 15 Asian countries. As Table 1 shows, our participants represented various management disciplines except for one professor who specialised in a medical discipline but proved to be knowledgeable in our subject area of ethical leadership.

Table 1 Sample characteristics

Region	Country	Area of specialisation
South Asia	Bhutan	Macroeconomics and developmental issues
	Sri Lanka	Anthropology, psychology and sociology
	Maldives	Demography and population studies
	Nepal	Management, strategic planning, and business strategy
	Pakistan	Behavioural finance, corporate finance, and financial literacy
	Sri Lanka	Marketing communication
	Bangladesh	Human resource management and entrepreneurship
	Pakistan	Management studies
	India	International trade, trade policy, and environmental economics
	Nepal	Economics
Southeast Asia	Myanmar	Training and development, international relations, and marketing communication
	Indonesia	Strategic management accounting, and strategic cost management
	Vietnam	Green accounting, green banking and finance, internal auditing, corporate governance, and financial analysis
	The Philippines	Human resource management, and psychology
	The Philippines	Organisational behaviour
	Singapore	Organisational psychology
	Malaysia	Corporate governance and accounting
East Asia	China	Decision management, sustainable development, waste management, intelligent decision making, and business intelligence
	China	Tourism management and hospitality
	Japan	International business and global strategy
	Japan	Medicine

2.3 Methodology

Our study adopts a constructionist perspective to unravel the socially produced meanings of ethical leadership within specific cultural contexts. This framework acknowledges that meanings are actively shaped by societal discourses, cultural influences, and dynamic contextual factors (Galbin, 2014). We conducted a thematic analysis to explore the interplay of cultural dynamics and individual experiences, contributing to a nuanced understanding of ethical leadership within Asian cultural contexts. Guided by a constructionist lens, our thematic analysis delves into the multifaceted realm of Asian cultural perspectives, aiming to illuminate a nuanced understanding of ethical leadership. Applying Braun & Clarke's (2006) thematic analysis framework, our initial step involved immersing ourselves in the extensive dataset derived from interviews with Asian academics. Subsequently, we generated initial codes from the open-ended questions, providing a preliminary structure to the data. Our approach took a unique turn at this stage, as we integrated responses from both open-ended questions and

structured inquiries into our analytical journey. The process then involved a search for themes, which were rigorously reviewed to ensure their coherence and representativeness. Culminating in the definition and naming of these emergent themes, our analysis contributes to a comprehensive understanding of ethical leadership within diverse cultural contexts. This methodological approach allows us to unravel the societal discourses that influence perceptions of ethical leadership within distinct cultural milieus.

We used a multi-stage process of analysis. We first conducted a literature review to identify the characteristics of ethical leadership that are common to the East, to Asia, or that are cross- culturally accepted. Having identified 23 key characteristics of ethical leadership from the review, we then designed a series of questions that required participants to rate, using a Likert scale, the relevance or importance of these characteristics. The structured questions in this interview questionnaire formed the second part of our data collection from participants. The first part involved us undertaking a qualitative inductive approach by conducting interviews with participants and asking open-ended questions, providing participants with the opportunity to identify, of their own volition, the characteristics and behaviours they associated with ethical leaders. The interviews also asked participants to describe a critical incident where a leader's behaviour would be deemed ethical. The design of the interviews was based on cross-cultural studies on ethical leadership such as Resick et al. (2011), which suggest the universality of certain ethical leadership characteristics. We aimed to determine whether some of these ethical leadership characteristics would be mentioned by participants of their own accord. Simultaneously, we adopted an open-ended and exploratory approach since the subject of Asian perceptions of ethical leadership is relatively new (Neuman, 2014).

The second stage of our data collection from participants, the interview questionnaires, involved an inductive approach by seeking to build a theory from the data obtained rather than testing existing theory (Al-Saadi, 2014). As previously noted, existing scales on ethical

leadership have been mostly developed in the Western world and the likelihood of Eastern perspectives of ethical leadership differing from Western perspectives warranted an inductive approach. Our inclusion of structured questions aimed to capture any characteristics or behaviours that may not have been mentioned in response to the open-ended questions but were still recognised by a substantial percentage of respondents as highly relevant.

2.4 Data Collection Method

The interviews were conducted through videoconference in English. The open-ended questions were adopted from Resick et al., (2011) and are as follows:

Q1: Which behaviours and personal characteristics do you associate most closely with ethical leadership in organisational settings?

Q2: Think about a specific situation where you consider an organisational leader to have demonstrated ethical leadership. Describe this situation and explain why you consider it as ethical leadership.

Next, respondents were presented with 23 characteristics of ethical leadership (see Table 2), along with a brief explanation of each one. Respondents were asked to rate on a five-point Likert scale the relevance of each characteristic to their culture. Response categories and weights attached to them ranged from highly relevant(3), relevant(2), somewhat relevant(1), not relevant(0), to not sure(0). Respondents were then asked to provide a brief comment explaining the reasons for their rating.

Table 2 Characteristics and explanations presented in structured questions

Characteristics	**Explanation**
Altruism	Selfless, willing to help, benevolent concern for the wellbeing of others
Consideration and respect	Treating others with dignity and respect, caring
Empathy and understanding	Compassionateness, humanity
Openness and flexibility	Active listener, approachable, tolerance of others' views
Team building and providing directions	Group orientation, communication, information sharing
Empowerment and participation	Supportive, motive arouser, emotional support, staff development
Justice	Makes objective decisions
Fairness	Indiscrimination, unbiased, balanced decisions

Transparency	No hidden agendas, clarity behind decisions made, open decision-making processes
Rational decision maker	Makes logical, wise decisions
Concern for environment	Responsible handling of resources, sustainability
Concern for welfare of society	Protecting the interests of the organisation and society
Long term focus	Concern for future generations, long term impact
Balancing organisational and stakeholder interests	Overall optimisation
Self-control	Acting according to own moral value framework, calm, not excitable
Modesty	Humility
Honesty	Trustworthy, sincere, genuine
Integrity	Word action consistency, value-behaviour consistency
Ethical role modelling	Leading by example
Compliance	Adherence to laws, rules, and regulations
Accountability	Being answerable and responsible for own actions
Enforce punishment and reward	Discipline, hold others accountable
Promote moral behaviour among subordinates	Provides constructive feedback, explains what guides moral decisions

3. RESULTS

We analysed the open-ended questions and the structured questions separately to identify the themes that emerged from our participants' responses. The analysis was cross checked by the team and entered into NVivo for coding, for thematic analysis of responses to the open-ended questions, and to classify the responses to the structured questions.

3.1 Thematic Analysis

As noted previously, for the structured questions in the questionnaire, participants scored each given characteristic according to the degree of relevance they perceived it held to ethical leadership in their culture. Using a spreadsheet, we calculated the averages by multiplying the percentage of responses for each response category (i.e., highly relevant to not relevant or not sure) by the weights attached to each response category. For example, the weighted average of a characteristic in which 50% of responses deemed it as highly relevant, 30% as relevant, and the remaining 20% as somewhat relevant would be computed as $3x0.5 + 2x0.3 + 1x0.2 = 2.3$.

For the second stage of our analysis, characteristics mentioned by at least 25% of respondents in the open-ended questions were identified along with characteristics rated as highly relevant by at least 25% of respondents in the structured questions or characteristics that

had a weighted average of two or more. These exclusionary criteria for our second stage of analysis were established to ensure general patterns of data would be revealed. Finally, team members discussed the categories, made modifications, and reviewed the attribute and category groupings again until a common agreement was reached. Four rounds of discussions, reviews, and adjustments were required for the final stage. After the team agreed on the categories of similar characteristics and behaviours, the labelling of the categories was evaluated for representativeness. The following section outlines the analysis undertaken in the coding stage and in the responses averaged for the structured questions, followed by a more detailed results section that also outlines the main findings based on regions.

3.2 Characteristics and Behaviours of Ethical Leadership for the South Asian Region

The characteristics mentioned in the open-ended questions that received over 40% of responses were integrity, respect, shared values, overall optimisation, and transparency. However, some of the characteristics and behaviours that were not mentioned in the interviews were still recognised as highly relevant by a significant percentage of respondents to the structured questions. These were consideration and respect (80%), ethical role modelling (80%), concern for environment (70%), and concern for welfare of society (70%).

In this analytical process, two characteristics – long term focus and visionary thinking, and enforce punishment and rewards – failed to meet the required score, or the percentages necessary for further consideration. Visionary thinking was found to be highly relevant by the majority, but planning for the long term was considered difficult given the volatility of the respective external environments in which participants were operating. Enforcing punishments was not highly recommended by any respondent, but giving rewards was recommended. Therefore, we considered this in the subsequent stage of analysis as more of an indicator of the theme of consideration and respect, rather than as a standalone finding.

3.3 Characteristics and Behaviours of Ethical Leadership for the East and Southeast Asian Regional Cluster

The main characteristics relevant for the Southeast and East Asian cluster with over 40% frequency in the open-ended questions are fairness, integrity, and transparency. In the structured questions, consideration and respect, balancing stakeholder interests, openness and flexibility, and self-control were considered as associated with ethical leadership based on the weighted average scores received. The characteristics in the structured questions recognised as highly relevant by 50% or more of respondents but which were not strongly supported in the open-ended questions include: justice (55%), honesty (82%), empathy (64%), rational decision making (64%), concern for welfare (55%), concern for environment (55%), ethical role modelling (73%), accountability (91%), and promoting moral behaviour among subordinates (64%).

The characteristics of altruism, long term focus and visionary thinking, empowerment and participation, and enforce punishment and rewards received weighted average scores of less than two. They were subject to further analysis before a final decision was made to eliminate or retain them for further consideration. Long term focus was not considered highly relevant by the majority of respondents because this characteristic could differ across different situations, organisations, and leaders, and it could also be difficult to prioritise the diverse interests of different stakeholders. However, visionary thinking was recognised as more important for an ethical leader than long term planning with 55% of respondents rating it as either highly relevant or relevant. We therefore included it as a pertinent characteristic. Likewise, 55% of respondents found altruism to be relevant rather than highly relevant, arguing that being ethical does not necessarily mean being selfless. Although sacrifice for others may be a part of leadership in collectivistic societies, it was not viewed as specific or crucial to

ethical leadership. Empowerment and participation were identified as relevant by 55% of respondents as components of effective leadership but not as a trait specific to ethical leadership. Respondents noted that empowerment and participation were contingent on several variables such as the level of education of subordinates. Enforcing punishment and rewards received only 27% of responses as some respondents noted that punishment could be avoided through other mechanisms such as giving prior warnings. Furthermore, punishment was considered a part of leadership in general rather than pertaining to ethical leadership specifically. This led us to approach rewards as we did for the South Asian region: it was included in the subsequent stage of analysis as more of an indicator of the theme of consideration and respect, rather than as a standalone finding.

We found that the main themes identified by the two regional clusters were the same, but the degree to which they were emphasised differed. Table 3 lists the final themes identified.

Table 3 Final themes developed

Second order theme	**First order theme**
Moral person	Self-control
	Modesty
	Honesty
	Integrity
	Accountability
	Compliance
Ethical decision making	Justice
	Fairness
	Transparency
	Rationality
Concern for wider views	Concern for environment
	Concern for welfare of society
	Balancing stakeholder interests
	Long term focus, visionary thinking
Concern for people	Altruism
	Consideration and respect
	Team building and providing directions
	Others' accountability
	Empathy and understanding
	Openness and flexibility
	Encourage ethical values among employees
	Empowerment and participation

3.4 Similarities and Differences Between Regions

Respondents from South Asia expressed their concern for the welfare of society, with 70% of respondents finding it a relevant or highly relevant characteristic for an ethical leader. They asserted that ethical leaders should “be devoted to serving the community and social development in a sustainable manner”, show “respect for the shared values in the community”, noting that “community vitality is an important element of a business”. The Southeast and East Asian cluster placed less emphasis on this characteristic with 55% of respondents identifying it as relevant or highly relevant.

Respondents in the East and Southeast Asian cluster suggested openness as more relevant in ethical leadership compared to South Asian respondents, with 90% of respondents identifying it as relevant or highly relevant compared to 50% for the South Asian region. The Eastern and Southeastern respondents commented that it was important to "be open to criticism" and "to share information to the best of your knowledge with your employees always". In contrast, South Asian respondents were lukewarm about the importance of openness. Their remarks ranged from "it is not very much practised in our countries" to "it helps to avoid being dictatorial, but it is not everything”.

4. DISCUSSION

4.1 Summary and Comparison of Results

We found both similarities and differences when it came to the understanding of ethical leadership in the two regions. Across the South Asian region and the East and Southeast Asian cluster of countries, the key characteristics associated with ethical leadership included empathy, fairness, transparency, balancing organisational and stakeholder interests, rational decision making, honesty, and integrity. In addition to these, the qualities of justice, modesty, compliance, and promoting moral behaviour among employees were identified as relevant to

ethical leadership across the regions. However, respondents in the South Asian group tended to place a greater emphasis on the leader's concern for the welfare of society compared to respondents in the East and Southeast Asian cluster. Respondents in the East and Southeast Asian cluster placed a greater emphasis on the importance of openness and flexibility.

The characteristics of fairness, transparency, honesty, integrity, rational decision making and balancing organisational and stakeholder interests were frequently identified as characteristics of ethical leaders in both regions. This finding is in line with Resick et al. (2006, 2011), who identified these as universally acceptable characteristics of ethical leadership and therefore common to Asia as well. However, the characteristic of openness when a leader is making decisions may be informed by other factors including the level of knowledge contributed by subordinates. East Asian nations have initiated educational reforms to develop a more knowledgeable workforce (Cheng et al., 2017) that is open and flexible to adapting to a changing world (Ashkanasy, 2002). Therefore, there is a greater emphasis in East Asian nations on openness to new ideas, and models of leadership that thrive in this region may reflect this. In contrast, some South Asian countries have unequal opportunities for higher education (Alamgir et al., 2022). In turn, this may limit the opportunities for organisational leaders to work with an educated workforce who could otherwise make insightful contributions during instances of decision making. Our study found that openness is less valued by South Asian organisational leaders than by East Asian leaders. Instead, a leader's concern for the welfare of the community takes greater precedence for South Asian leaders, which may reflect the realities of the lower levels of education and income in this region. Economic concerns relating to financial globalisation, fast urbanisation, high rates of informal employment, increased dependency ratios, and a notably unequal female labour market are common challenges in the Southeast Asian region. For example, Singapore, Thailand, and the Philippines are more developed Southeast Asian countries while Cambodia and Myanmar are relatively less

developed (Cook & Pincus, 2014). Therefore, organisational leaders in the more developed countries of the region may be more inclined to encourage open decision making while leaders in less developed countries may appear to be more ethical if they are seen to support social welfare.

We observed variations in the importance attributed to visionary thinking and long-term planning between respondents in the South Asian region and those in the East-Southeast Asian cluster. Visionary thinking is a key characteristic of Confucian and Taoist leadership (McDonald, 2012; Bai & Roberts, 2011), and it is therefore unsurprising that this quality is widely recognised and emphasised in East and Southeast Asia. Comparatively, the general lack of political and economic stability in South Asia (Sobhan, 2010) means that long-term planning that is underpinned by visionary thinking is less practical. Another notable difference is how East and Southeast Asian respondents rated ethical role modelling as having relevance to ethical leadership to a greater extent than respondents from South Asia. Again, this may be related to the strong emphasis on ethical role modelling in Taoist and Confucian teachings (Wang et al., 2022; McDonald, 2012) that is prevalent in East Asia.

Across the board, however, our respondents did not mention compliance with rules and regulations as a characteristic that constitutes ethical leadership. Instead, compliance was understood as a basic requirement for ethical behaviour and not a defining characteristic of ethical leadership. Likewise, team building and providing directions were not considered by the respondents as being relevant to ethical leadership but more associated with transformational leadership, which primarily involves inspiring and motivating individuals to work towards long-term goals for themselves and for the organisation (cf. Bass, 1985).

4.2 Theoretical Implications

This study addresses the current dearth of literature on ethical leadership relating to an Asian context and perspective. Specifically, we found that ethical leadership in the Asian context is primarily constituted by being a moral person, rational decision making, concern for wider views, and concern for people (see Table 3). However, the interpretation of these dimensions and their importance will vary across the diverse cultures that make up the geographical region of Asia. As such, our findings highlight the need for a deeper exploration and understanding of culturally implicit leadership theories to effectively apply ethical leadership principles within the diverse cultural contexts of Asia.

Overall, our findings imply a convergence between Western and Eastern concepts. For example, the two main dimensions of ethical leadership identified by Trevino et al., (2000), "moral person" and "moral manager", were noted by our Asian respondents as well. However, there are other traits that are expected of ethical leaders in Asia such as altruism, empathy, and humility. Indeed, there is already empirical evidence to suggest that altruism is the highest ranked attribute where Southeast Asian concepts of leadership are concerned (Resick et al., 2006). Virtue ethics promote a moral character (Riggio et al., 2010), characterised by traits such as honesty, integrity, and trustworthiness. As shown in Table 3, the "moral person" as one of the key components constituting ethical leadership in this study could also entail these characteristics valued in the Asian region.

Key constituents of ethical leadership as found in this study can also be interpreted through ethical theories such as utilitarianism and deontology (cf. Dion, 2006). In the Asian context, among other religious and philosophical views, Buddhist and Confucian environmental ethics place a strong emphasis on responsibility and caring for the environment (Christensen, 2014; Dorzhigushaeva & Kiplyuks, 2020). Leaders who prioritise sustainability are more concerned with the welfare of the environment than with task-oriented conduct

(Kalshoven et al., 2011). In collectivistic societies, leaders also place a high value on employee wellbeing and group relationships (Wendt et al., 2009). Likewise, utilitarianism assumes that morally correct actions provide more (net) pleasure to the greatest number of individuals affected by the activity (Dion, 2006). Thus, two of the major components of ethical leadership such as “concern for wider views” and “concern for people” can be interpreted within the umbrella term of utilitarianism.

"Rational decision making," identified as a key component of ethical leadership, can be interpreted within the deontological framework, emphasising responsibilities, rule compliance, and accountability for a leader's actions. Added to the mix, the deeply hierarchical nature of many Asian societies (Hofstede, 1980) also suggests that leaders are inclined to retain decision making authority.

Finally, our findings can also be compared with the teachings of Eastern religions. The “middle way” described in Buddhism combines energetic and faithful outer action with a calm inner demeanour (Vallabh & Singhal, 2014), which aligns with the self-control expected of an ethical leader. The moral philosophy of Hinduism, deriving from the principles of karma and dharma (cf. Parboteeah et al., 2009) encourages accountability for one’s own actions and behaviours, which are believed to influence a person's fate and rebirth. As such although these characteristics could be universally recognised, their meanings need to be understood from a wider perspective in the Asian context.

4.3 Practical Implications

Collectivism has emerged as a strong determinant of the characteristics of Asian ethical leadership. As a result, a high level of concern for the community is expected of an ethical leader in addition to the universally valued ethical characteristics of honesty, integrity, fairness, and transparency. In some cases, leaders are expected to be caring and attentive to the needs of

their subordinates. South Asians may also expect leaders to be attentive to the wellbeing of their subordinates.

The study's specific focus on unravelling Eastern perspectives on leadership ethics carries profound implications for HR professionals. By gaining insights into unique ethical considerations within Eastern contexts, HR practitioners can tailor their approaches to talent management, leadership development, and organisational culture. This understanding becomes a valuable asset in fostering workplaces that resonate with the cultural nuances of the East, ultimately contributing to the creation of ethical leaders and cohesive teams. Those involved in creating training materials for expatriates in Asian countries, and for HR professionals in Aotearoa/New Zealand leading international teams would benefit from considering the study's findings to enhance their effectiveness in assuming leadership roles.

Our findings are also significant for the higher education sector, especially in the context of internationalisation. Systems of education are products of specific historical, cultural, and social contexts (Ryan, 2016). As a result, some broad trends in cultural expectations and experiences may be discernible through education systems. Therefore, an understanding of leadership ethics as perceived by Asian academics could contribute to successful collaborations between Western and Eastern academic institutions.

4.4 Limitations and Future Research

The main limitation of this study is the small sample size. However, we find that several researchers have successfully developed scales by conducting interviews with relatively small samples of respondents following a literature review to generate items (Kalshoven et al., 2011; Piha et al., 2021). To address this limitation, we gave our respondents a range of other ethical leadership characteristics to consider through our structured questions. This design served to ensure that, if respondents had not mentioned certain leadership characteristics during the open-

ended interviews, these characteristics were not necessarily missed owing to our small sample size. For example, the “moral person” aspect was only highlighted as a characteristic of Asian ethical leaders based on the data collected from our structured questions. In addition, the various ways in which a leader may show care for others were more clearly identified through our structured questions, which listed characteristics such as empathy and understanding. Certainly, future studies with larger samples could elicit a wider range of responses and identify other characteristics that were not mentioned in this study.

We suggest that future studies, based on quantitative research, could develop scales for ethical leadership in the Asian region. Larger samples would help in developing scales that have greater precision and accuracy. Scales could also be developed based on perceptions of managers and practitioners to provide a more holistic coverage of issues. The perceptions of industry professionals about ethical leadership will go a long way towards serving the expectations of industry practitioners. A scale developed specifically for ethical leadership in an Asian context can also support the testing of outcomes commonly associated with ethical leadership.

5. CONCLUSION

Understanding what ethical leadership means or constitutes in an Asian cultural context has, until now, been a neglected area, despite the growing significance of Asian economies to the global economy. Based on interviews with academics in South Asia and East-Southeast Asian countries, we found that Asian ethical leadership has four dimensions: 1) moral person, 2) ethical decision making, 3) concern for wider views, and 4) concern for people. For the most part, the characteristics and themes that emerged from our examination of the two regions of Asian countries overlapped, but differences were also identified. Respondents from the Southeast and East Asian cluster placed a greater emphasis on ethical leaders demonstrating

openness compared to respondents from South Asia. The concerns of our South Asian respondents tended to gravitate towards ethical leaders needing to show concern for the wider community and the welfare of society at large. By discerning characteristics universally accepted and those distinctly valued in Asian cultures, our study provides valuable insights for aspiring leaders aiming to connect effectively with diverse stakeholders across varied cultural landscapes. Additionally, we highlight the pertinence of our findings in HRM, shedding light on the nuanced ethical leadership crucial for managing international teams and fostering a culturally inclusive work environment within multinational organisations. Furthermore, our insights extend to the higher education sector, offering valuable perspectives for academic leadership in multicultural educational settings.

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CHAPTER 5

STUDY THREE

Paper Title

Eastern Ethical Leadership Scale: A Measure Informed by Culturally Implicit Leadership Theories

Declaration

I spearheaded the development of survey questionnaires, data collection, and independent data analysis, seeking guidance from my supervisors as needed. Taking full responsibility, I authored the entire research paper, integrating my theoretical insights. Throughout the collaboration, my two co-author supervisors offered invaluable feedback and played pivotal roles in the editing process. Overall, my contributions to the paper amounted to 80%, with my two supervisors jointly contributing 20%.

Publication Status

This paper is submitted for potential publication in the Journal of Business Ethics.

The following paper follows the layout, referencing and language required by the journal editors.

Abstract

Existing measures of ethical leadership are conceptualized predominantly based on Western theoretical foundations. However, Eastern cultural nuances suggest these measures may not be appropriate for capturing the underlying values of Eastern ethical leadership. Leveraging culturally implicit leadership theories and indigenous theories enhances the development of a culturally resonant measure for Eastern ethical leadership. Over six studies, we developed a new measure for Eastern ethical leadership. Initial efforts were dedicated to item generation, refining the scale's factor structure, and assessing cross-cultural validity. Subsequent studies delved into evaluating the psychometric properties to ensure the robustness of the scale and testing its nomological validity. Dimensions of Eastern ethical leadership included concern for people and concern for wider views, encompassing items reflecting the cultural nuances of the East. This measure and approach challenge the broad applicability of Western-centric ethical leadership measures, advocating for a more culturally nuanced understanding.

Keywords: Eastern, leadership, ethics, construct development

Eastern Ethical Leadership Scale:

A Measure Informed by Culturally Implicit Leadership Theories

1 Introduction

Scandals and misconduct in workplaces have significant negative repercussions for organizations. These may include damage to the company's reputation, loss of trust from customers and stakeholders, legal and financial consequences, decreased employee morale and productivity, and difficulty attracting and retaining talent (Lange & Washburn, 2012). The role of leadership in minimizing corporate scandals through a leader's ethical conduct and promoting ethical conduct in their followers has led to increased research attention to the notion of ethical leadership (Brown & Treviño, 2006; Den Hartog, 2015) and efforts to define what it constitutes.

1.1 Western dominance in current ethical leadership literature

The definitions and conceptualizations of Western ethical leadership are vast, diverse, and encompass various attributes. For instance, socially responsible use of power (de Hoogh & den Hartog, 2009), morality (Giessner et al., 2015), respect for ethical beliefs and maintaining the dignity of others (Watts, 2008), and encompassing both the characteristics of a "moral person" and a "moral manager" (Brown & Treviño, 2006) are all attributes used by researchers to conceptualize ethical leadership. In terms of ethical leadership scales, most were developed in the West, primarily based on samples from North America and Europe (Brown et al., 2005; Kalshoven et al., 2011; Langlois et al., 2014; Riggio et al., 2010; Yukl et al., 2013). While numerous measures of ethical leadership emerged between 2000 and 2020, the Ethical Leadership Scale (ELS) introduced by Brown et al. (2005) has gained considerable traction and found extensive application in empirical studies on ethical leadership (Ng & Feldman, 2015). Its appeal may stem from its simplicity, having only ten items that are well-suited for

field studies. However, the conceptualization of ethical leadership in Eastern cultural settings may differ from the West. Few Eastern scholars have made endeavors to conceptualize and measure ethical leadership; existing measures often lack the depth required to capture the intricate cultural nuances prevalent in the East. For example, the scale for ethical leadership in the Chinese context by Zhu et al. (2019) notably aligns with the Ethical Leadership Scale (ELS) by Brown et al. (2005) in its emphasis on two dimensions: moral person and moral manager. Kimura and Nishikawa (2018) conducted qualitative research exploring the cultural and institutional context of ethical leadership in Japan, providing insights that have the potential to pave the way for further scale development, but to date, no scale has ensued. Khuntia and Suar's (2004) work on ethical leadership in the Indian context leans towards people management, leaving gaps in exploring other facets of ethical leadership applicable to Eastern cultural settings, such as environmental and societal responsibility.

1.2 Culturally implicit leadership theories and indigenous theories

Culturally implicit Leadership Theories (CLTs) embody the norms, values, and expectations unique to each culture, shaping how individuals perceive and enact leadership roles and behaviors, thereby playing a key role in defining effective leadership within diverse societies (Den Hartog & De Hoogh, 2023; House et al., 2004). In parallel, indigenous theories in management research tackle unresolved issues wherein traditional, often Western-centric, theories falter (Bruton et al., 2022). Among indigenous theories, a notable approach involves deep immersion in specific contexts, accounting for their history, culture, and social structures. This approach (Jack et al., 2013) extends to examining regions more broadly, adopting diverse foundational philosophies distinct from prevalent Western thought. The integration of CLTs with indigenous theory creates a profound framework, combining insights into culture-specific beliefs and a comprehensive grasp of context and regional philosophies. This provides a

multifaceted perspective on the distinctive aspects of ethical leadership within Eastern cultures. For example, consider the contrast in leadership styles nuanced by cultural values of independence versus interdependence. In cultures that prioritize independence, ethical leaders may tend to encourage individual growth and autonomy, valuing personal choice and initiative. Conversely, in societies with a deep-rooted sense of interdependence, ethical leaders may emphasize collective wellbeing, nurturing strong relationships, and fostering a sense of mutual support (cf. Brewer & Chen, 2007). The integration of CLTs and a specific indigenous theory approach as discussed earlier, helps in understanding and respecting these cultural nuances. This is essential for understanding ethical leadership practices that are effectively attuned to each unique cultural context.

Various studies suggest that Eastern cultures characterized by high power distance and collectivism commonly embrace paternalistic leadership (cf. Den Hartog & De Hoogh, 2023). Conversely, in individualistic Western cultures with low power distance, team-oriented and participative leadership styles are perceived as the most effective (Ashkanasy et al., 2002). As such, cultural variations may also impact the acceptance of leadership ethics, which is crucial for leaders to make informed and ethical decisions.

This research aims to devise a culturally contextualized measure of ethical leadership tailored specifically to the milieu of Eastern countries. Such a measure, designed for both researchers and practitioners, promises substantial benefits. It seeks to deepen the understanding of cultural determinants influencing ethical conduct in these regions, a critical factor for leadership decision-making. Unveiling these determinants will empower organizations to enact culturally congruent interventions, enhancing performance and achieving desired outcomes. Moreover, the development of a culturally attuned ethical leadership scale is pivotal for fostering effective cross-cultural communication and trust between leaders and followers, a cornerstone of efficacious leadership. This scale will also

facilitate the identification of ethical leaders in Eastern contexts and guide organizational investment in their development. Additionally, the implementation of this scale can augment organizational performance by providing an accurate assessment of ethical leadership in Eastern settings. In essence, the creation of a culturally relevant ethical leadership scale, one that intricately weaves in the unique cultural and ethical fabrics of the Eastern context, emerges as a paramount necessity in the landscape of global leadership studies.

1.3 Cultural nuances in the East

Power distance and individualism versus collectivism are two key cultural characteristics to consider when explaining cultural perspectives to leadership (Barkema et al., 2015; Hofstede et al., 2010). Given the prevailing hierarchical cultures in Asia, leaders typically enjoy greater managerial autonomy and face fewer challenges from their employees (Koo & Park, 2018). Indeed, religious and philosophical views in the East may support acceptance of hierarchy in society. For example, the four primary Confucian virtues—*class system, obedience, doctrine of the mean*, and *renqing*—are intricately interconnected with other values (Fu & Tsui, 2003). The *class system* pertains to social order, upheld through obedience. The *doctrine of the mean* involves avoiding extremes and preserving harmony, while *renqing* embodies benevolence, enabling the acceptance of social order and facilitating obedience. Similarly, the concept of *dharma* in Hinduism emphasizes social order and duty and, in aligning with a hierarchical structure, reinforces power distance. The caste system, integral to Hindu societies, assigns specific roles, fostering an acceptance of authority and obedience (Parboteeah et al., 2009). As such, a leader may make decisions unilaterally without feeling compelled to seek much input from subordinates, reinforcing a top-down authority dynamic. Ethical leaders in collective cultures may also be expected to embody and enforce traditional values, emphasizing duty and responsibility within the organizational structure. Moreover, this cultural backdrop can impact

decision-making processes, authority dynamics, and expectations for followership. For example, hierarchical structures in society may mean centralized decisions are more easily accepted by employees, and leaders may be more facilitative and guiding in their relationship with employees. Additionally, employee outcomes of leadership, such as voice behavior, may also exhibit cultural nuances. For example, the loyalty and obedience felt by employees to their leader may preclude them from questioning weaknesses in work practices, even as they feel at liberty to propose suggestions for collective wellbeing.

1.4 Overview of our approach to conceptualize Eastern ethical leadership

In order to establish the conceptual and empirical foundations required to enhance research on Eastern ethical leadership, we conducted six studies. Firstly, we undertook a comprehensive review of Eastern interpretations of ethical leadership and followed this via qualitative studies to strengthen the interpretation and generate items for our surveys. In Study 2, we conducted a survey based on our findings from the literature and qualitative studies to perform the initial factor analysis to understand the Eastern dimensions of ethical leadership in a sample from Sri Lanka. In Study 3, we conducted a second survey based on the dimensions we identified to further verify the scale properties and factor structure of samples collected from three separate Asian countries. We then tested the cross-cultural validity of the ethical leadership dimensions across three different Eastern countries (India, Bangladesh, and Sri Lanka) to assess their validity over Eastern populations in Study 4. Our fifth study assessed the discriminant (divergent) validity of the newly formed measure and its distinctness from other leadership styles. The final study took a nomological approach and tested the predictive validity of the newly developed measure. As such, the measure was further validated for robustness, including reliability and validity.

2 Methodology

We followed the steps in scale development explained by several authors (Boateng et al., 2018; Carpenter, 2018; DeVellis, 2016; Hinkin, 1998) to ensure our scale is robust and fulfills required psychometric properties. Our process involved capturing culturally implicit expectations of ethical leadership specific to Eastern contexts, ensuring comprehensive coverage of relevant behaviors and characteristics.

In summary, our scale's development, spanning six studies with samples from various Eastern countries, focused initially on construct validity and internal consistency. Later studies focused on discriminant and nomological validity, both of which were ensured through thorough investigation and validation across different contexts. This process is summarized in Table 1.

Table 1: Summary of studies conducted

Study number	**Study name**	**Purpose of the study**	**Characteristics of the study**	**Data analysis methods used**
Study 1	Item generation	Identifying the face validity and construct domain	Items generated from literature. Interview 21 academics representing 15 Asian countries	Systematic review of literature Analyze interviews
Study 2	Scale purification	Assessing the factor structure of all items generated in Study 1	Convenience sample N=224 Sri Lankan employees	Exploratory factor analysis
Study 3	Scale purification	Further assessing the factor structure of all items generated in Study 2	Convenience sample of employees N = 208 (Sri Lanka) N= 162 (Bangladesh) N= 270 (India)	Exploratory factor analysis
Study 4	Cross-cultural validation	Assessing the dimensionality and internal consistency (i.e., convergent validity, divergent validity, and reliability) of the scale	Assessing the measurement invariance and psychometric properties of EEL* across countries to make cross-country comparisons possible. (Same sample as Study 3)	Confirmatory factor analysis Reliability analysis
Study 5	Assess psychometric properties	Trait validity (operationalization of EEL converge with one another but differ from unrelated constructs)	N=270 (India)	Correlations Structural equation modelling
Study 6	Nomological validity	Assessing the relationship between the EEL and other related constructs to see if the EEL behaves as expected	N = 208 (Sri Lanka) N= 162 (Bangladesh)	Correlations Structural equation modelling Confirmatory factor analysis

*EEL=Eastern Ethical Leadership

Study 1-Item generation

The first step involved a systematic literature review on ethical leadership development from 1990 to 2021, using databases such as Scopus, Web of Science, and ProQuest Management. We focused on keywords such as Ethical, Leadership, East, Culture, Religion, and Philosophy to identify regional characteristics specific to Eastern ethical leadership. This review identified 23 items (characteristics) of Eastern ethical leadership. We combined literature reviews with cross-cultural qualitative studies for a comprehensive approach. Drawing from the study of Dodamgoda et al. (2024), which explored the cultural nuances of Eastern ethical leadership based on qualitative interviews in South, East, and Southeast Asia, we synthesized our findings to develop a comprehensive list of items resembling Eastern ethical leadership. This qualitative study identified culturally relevant ethical leadership characteristics, revealing 22 items spanning four dimensions of ethical leadership: moral person, ethical decision making, concern for wider views, and concern for people. Through an iterative process, we removed redundant items, separated combined terms, and revised the list based on feedback from five management academics and authors. The final list comprised 53 items, laying the groundwork for further studies. By considering the cultural, social, and ethical nuances unique to the East, this process of scale development ensured that the tool for measuring Eastern ethical leadership was valid and reliable.

Study 2 -Exploratory factor analysis

Having identified the dimensions of Eastern ethical leadership, we then conducted our first survey in Sri Lanka. Factor analysis was undertaken with a sample of 224 participants using the 53 items identified in our first study. The survey respondents comprised employees at middle or senior organizational levels, to ensure relevant and insightful feedback. The 53 items were weighted with a five-point Likert scale ranging from Strongly Disagree to Strongly Agree

and analyzed using principal axis factoring with a direct Oblimin rotation (Fabrigar et al., 1999). This analysis, using SPSS version 28, allowed us to refine the factor structure by sequentially removing items with loadings below 0.3 or those exhibiting significant cross-loadings (cf. Costello & Osborne, 2005).

The analysis yielded a factor structure comprising 23 items across three main dimensions. The primary factor, accounting for 60.7% of the variance, highlighted the leader's concern for people. The other two factors, representing 5% and 4.7% of the variance, focused on responsibility and sustainability, and fair and equitable treatment of employees, respectively. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy scored 0.959, and Bartlett's Test of Sphericity was significant ($\chi^2 = 4331$, $p < .001$). Additionally, communalities and Cronbach's alpha scores exceeded 0.3 and 0.7 respectively, meeting the standards set by Nunnally and Bernstein (1994). The detailed factor solution is presented in Table 2.

Table 2: Exploratory factor analysis 1

Items	**Factor loadings**		
	1	2	3
Views situations from others' perspectives	0.904		
Considers others' views	0.892		
Supports team members to perform their tasks	0.767		
Is flexible to change plans according to situations	0.740		
Is concerned about the wellbeing of others	0.739		
Leads by example - a good role model	0.689		
Shows compassion towards others	0.671		
Has word-action consistency (walk the talk and talk the walk)	0.632		
Is trustworthy	0.631		
Provides emotional support	0.621		
Willingly sacrifices for others	0.553		
Treats others with dignity and respect	0.521		
Develops and works to long-term and short-term goals		0.824	
Maximizes the interests of the organization and society		0.799	
Develops goals to achieve a sustainable future for all		0.758	
Has a clear vision about future expectations		0.737	
Protects the interests of the organization and society		0.722	
Handles resources with responsibility		0.610	
Does not discriminate when treating employees			0.854
Makes unbiased decisions			0.825
Ensures equal distribution of resources and opportunities among employees			0.759
Provides fair opportunities for all employees based on their individual needs			0.730
Has no hidden agenda in making decisions			0.585

Study 3- Exploratory factor analysis and reliability

We then expanded our survey to encompass three Asian countries (Bangladesh, India, and Sri Lanka). The total sample size for this survey was 640 participants, which focused on the 23 items identified from our second study. The demographic characteristics of this diverse sample are detailed in Table 3.

To capture nuanced responses, this survey utilized a seven-point Likert scale ranging from Strongly Disagree to Strongly Agree. This approach was intended to clearly delineate the patterns of responses. Employing exploratory factor analysis with principal axis factoring and direct Oblimin rotation, we sought to verify the dimensions identified earlier. Interestingly, this analysis led to a consolidation of dimensions. While the leader's concern for wider views remained as a distinct, albeit minor factor (accounting for 4.9%), the dimension concerning people merged with fairness and justice items, emerging as the primary dimension (accounting for 60.5% of the variance). However, to improve discriminant validity, as per Fornell and Larcker's (1981) criterion, we had to remove items related to fairness and justice that showed weaker loadings within the concern for people dimension. This refinement resulted in a more robust two-dimensional solution. The final structure comprised 11 items for concern for people and six for concern for wider views, as presented in Table 4. Both dimensions demonstrated strong internal consistency, with Cronbach's alpha values of 0.919 for concern for people and 0.859 for concern for wider views. The Kaiser-Meyer-Olkin (KMO) value stood at an impressive 0.969, and Bartlett's Test of Sphericity was significant ($\chi^2 = 8998$, $p < .001$), indicating a well-structured factor solution. These metrics, aligning with the standards suggested by Lamm et al. (2020), affirmed the construct validity and reliability of our two-dimensional ethical leadership scale for Eastern contexts.

Table 3: Demographic characteristics of responses

Variable	Category	Percentage
Country	Bangladesh	25.3%
	India	42.2%
	Sri Lanka	32.5%
Employment sector	Public Sector	9.6%
	Private Sector	75.9%
	Not for profit	7.5%
	Other	6.9%
Job position	Supervisor	29.0%
	Manager	41.1%
	Senior manager	29.9%
Leader focused	Head of department/division	76.1%
	Head of organization	23.9%
Gender	Male	71.0%
	Female	29.0%

Table 4: Exploratory factor analysis 2

Items	Concern for people	Concern for wider views
Views situations from others' perspectives	.895	
Considers others' views	.825	
Treats others with dignity and respect	.803	
Shows compassion towards others	.801	
Is concerned about the wellbeing of others	.755	
Willingly sacrifices for others	.702	
Provides emotional support	.693	
Is flexible to change plans according to the situation	.659	
Leads by example - a good role model	.647	
Supports team members to perform their tasks	.597	
Has word-action consistency (walk the talk and talk the walk)	.559	
Maximizes the interests of organization and society		.846
Develops goals to achieve a sustainable future for all		.794
Has a clear vision about future expectations		.779
Develops and works towards long-term and short-term goals		.726
Handles resources with responsibility		.700
Protects the interests of the organization and society		.698

Study 4: Cross-cultural validation

To test the cross-cultural validity of our scale, we checked for internal consistency and reliability for the dataset of each participating country separately (see Table 4). All the values for Composite Reliability, Average Variance Explained (AVE) and Cronbach's alpha coefficients were within acceptable ranges (Fornell & Larcker, 1981), confirming the internal consistency and reliability of the indicators across the selected nations.

Table 5: Cross-cultural analysis of internal consistency and reliability

	AVE(>.5)		CR(>.7)		Alpha(>.7)	
	Concern for people	Concern for wider views	Concern for people	Concern for wider views	Concern for people	Concern for wider views
Sri Lanka	0.655	0.702	0.954	0.934	0.946	0.914
India	0.732	0.711	0.967	0.937	0.963	0.918
Bangladesh	0.55	0.532	0.93	0.870	0.911	0.817

Study 5: Convergent and discriminant validity tests.

Construct validity evaluates how well a measurement aligns with the intended trait. It includes two crucial elements: convergent validity, indicating positive correlations with theoretically related measures, and discriminant validity, ensuring minimal correlation between items of different constructs (Sekaran, 2003; Westen & Rosenthal, 2003; Zaiţ et al., 2011).

The new measure for Eastern ethical leadership was analyzed and its characteristics were compared with those of passive avoidant leadership and autocratic leadership. Passive avoidant leadership, characterized by a lack of leader engagement and support (Bass, 1990), contrasts sharply with the ethical leader's emphasis on concern for people. Passive avoidant leadership was measured using items such as "tends to be unavailable when staff need help with a problem" and "avoids getting involved when important issues arise" (Barling & Frone, 2017). Autocratic leadership, as defined by Rast et al. (2013), prioritizes task accomplishment and control, which is in direct contrast to a concern for people and a concern for wider views, both of which characterize Eastern ethical leadership. Autocratic leadership was tested based on the scale adopted by Rast et al. (2013, pp. 639-640) with items such as "makes decisions alone without asking for suggestions" and "harshly tells subordinates what to do".

We conducted a correlation analysis on a sample of 270 from India, comparing Eastern ethical leadership with passive avoidant and autocratic leadership styles. The results indicated a negative relationship between Eastern ethical leadership and both passive avoidant and autocratic styles (see Table 6), highlighting the distinct nature of Eastern ethical leadership. Further, the discriminant validity of our Eastern Ethical Leadership scale was established

according to Fornell and Larcker's (1981) criterion. The correlation coefficients between Eastern ethical leadership and the other two styles were smaller than the square root of the AVE for each style, confirming the distinctiveness of each leadership style (see Table 7). We also examined the stability of factor structures through group comparisons. Independent sample t-tests based on gender (male and female) and the leader focused on in responses (head of department/division vs. head of organization), along with ANOVA tests for employment sector (public, private, non-profit, other), job position (supervisor, manager, senior manager, other), and country (Sri Lanka, India, Bangladesh), revealed no significant differences across gender, the leader being focused on, and job position. However, significant differences emerged across countries and employment sectors, offering insights into the variable impact of these factors on perceptions of ethical leadership (see Table 8).

Table 6: Correlation analysis between Eastern ethical leadership and passive avoidant and autocratic leadership

	Concern for people	**Concern for wider views**
Passive avoidant leadership	-.335**	-.346**
Autocratic leadership	-.410**	-.354**

**. Correlation is significant at the 0.01 level (2-tailed).

Table 7: Discriminant validity results

	Concern for people	**Passive avoidant leadership**	**Autocratic leadership**
Concern for people	Square root of AVE = 0.84	Square root of AVE= 0.74	Square root of AVE = 0.75
Passive avoidant leadership	Correlation= -.335**		
Autocratic leadership	Correlation= -.410**		
	Concern for wider views	Passive avoidant leadership	Autocratic leadership
Concern for wider views	Square root of AVE = 0.81	Square root of AVE = 0.86	Square root of AVE = 0.87
Passive avoidant leadership	Correlation=-.346**		
Autocratic leadership	Correlation=-.354**		

Table 8: Summary results of group comparisons

	Significance within group				
Dimension of ethical leadership	Gender	Leader focused on in responses	Employment sector	Country	Position in job
Concern for people	0.754	0.366	<.001	<.001	0.071
Concern for wider views	0.897	0.935	<.001	<.001	0.217

Study 6: Nomological validity

Nomological validity, a construct's alignment with theoretical expectations (Hinkin, 1998), is crucial in understanding ethical leadership's role within a broader theoretical context. Ethical

leadership, as characterized by traits such as honesty, fairness, trustworthiness, and care, significantly influences the attitudes and behaviors of subordinates (Brown et al., 2005; Toor & Ofori, 2009). This influence is evident in encouraging employee voice behaviors, where leaders model moral behavior and critique inappropriate organizational activities (Van Gils et al., 2015; Walumbwa & Schaubroeck, 2009). Ethical leaders not only uphold moral principles but also inspire their subordinates to engage in ethical behaviors and to express themselves constructively at work (Hu et al., 2018; Saunders et al., 1992).

Our studies considered the promotive voice, prohibitive voice, and voice directness of employees as outcomes of ethical leadership. Voice behavior refers non-required behavior that emphasises expression of change-oriented comments with a motive to improve rather than merely criticize the situation (Van Dyne & LePine, 1998, p. 109). Van Dyne et al. (2003) expanded on this definition by highlighting that voice encompasses expressing both suggestions and concerns. Considering this broader definition, Liang et al. (2012) proposed two types of voice- promotive and prohibitive. Promotive voice involves the employee suggesting improvements to benefit the organization. Prohibitive voice, on the other hand, is about expressing concerns over harmful practices or behaviors (Liang et al., 2012). While both these forms of voice measure an individual's involvement in each type of voice behavior, this study also examines how voice is conveyed, specifically focusing on its directness. Voice directness pertains to the clarity and directness with which employees communicate their thoughts and suggestions (Lam et al., 2019). The impact of Eastern ethical leadership on employee voice is hypothesized in relation to two dimensions of Eastern ethical leadership: concern for people and concern for wider views. This hypothesized relationship can be explained by employees' forethought capability (i.e., the ability to anticipate potential consequences of executing a certain course of action; Stajkovic & Luthans, 1998) and their engagement in specific behaviors, such as voice behavior (Mccormick & Martinko, 2004). This

engagement is contingent on their expectations of outcomes, whether positive (e.g., rewards, recognition) or negative (e.g., reprimands, punishment).

Voice behavior in the workplace can be risky due to concerns about potential negative consequences, a concept referred to as risky voice (Detert & Edmondson, 2005). Employees may hesitate to speak up about work-related issues due to fears of repercussions such as loss of respect, being labeled negatively, or facing career setbacks (Detert & Trevino, 2010; Grant, 2013; Milliken et al., 2003; Detert & Burris, 2007; Liang et al., 2012). These concerns act as inhibitors, suppressing action (Morrison, 2014). However, a sense of psychological safety can mitigate these perceived risks, thereby facilitating voice behavior (Detert and Burris, 2007; Liang et al., 2012). Further, ethical leadership contributes to creating a psychologically safe work environment (Hu et al., 2018), encouraging employees to voice their concerns without fear of reprisal.

Concern for people in Eastern ethical leadership may foster trust in its demonstration of the leader's genuine care for others, which creates a foundation of mutual respect and understanding that encourages open communication among team members. According to Brown et al. (2005), ethical leaders, who are trusted more by employees, significantly influence employees' willingness to report problems to management by providing conditions and support for speaking up. A culture of trust and openness is conducive to the positive outcome expectations of employees, and encourages them to express their opinions, enhancing the likelihood of positive outcomes from their voice behaviors. Mozumder (2018) emphasizes that such an environment motivates employees to actively contribute, inspired by the belief that their opinions will be heard and valued. This environment, devoid of fear of retaliation, not only respects but also values the input of employees, fostering a climate where promotive voice expressed through innovative and constructive suggestions are welcomed and rewarded (H1a). Walumbwa and Schaubroeck (2009) explain that ethical leaders establish a psychologically

safe environment, prompting employees to report infractions to avoid potential repercussions in future personnel decisions. Further, our Eastern ethical leadership scale represents a leader's concern for people with items such as "views situations from others' perspectives" and "considers others' views". These characteristics of Eastern ethical leaders are likely to promote a psychologically safe work environment. As such, Eastern ethical leadership could contribute to a work environment where prohibitive voice – expressing concerns about unethical behaviors or raising moral and ethical issues – is not only safe but expected (H1b). Morrison (2011) suggests that the manner in which employees express themselves, whether directly or indirectly, may vary based on the trust in their leader and the degree of challenge involved in their message. In a culture that values trust, employees are likely to feel more comfortable expressing their thoughts directly, anticipating positive outcomes from such directness (Lam et al., 2019) (H1c).

H1a: A leader's concern for people has a positive effect on the employee's promotive voice.

H1b: A leader's concern for people has a positive effect on the employee's prohibitive voice.

H1c: A leader's concern for people positively affects the employee's voice directness.

In Eastern cultures, the leader's concern for wider views aligns with collectivist values that prioritize community and collaboration (Brewer & Chen, 2007; Koo & Park, 2018). Leaders who demonstrate a genuine interest in diverse perspectives signal to employees that their opinions matter and contribute to the collective success of the group (Karakas & Sarigollu, 2012; Walumbwa & Schaubroeck, 2009). This approach resonates with Eastern cultural emphases on harmony and consensus-building. Employees, influenced by these cultural values, are more likely to embrace inclusivity and actively seek input from various sources. Shannon (1949) and explains the impact of contextual factors on leaders' endorsement of employee voice. For instance, within Eastern cultures that prioritize collective and societal perspectives, leaders may be more inclined to endorse employee voice concerning these aspects.

Additionally, Burris et al. (2017) suggest that managers tend to value ideas differently based on their perceived importance for implementation, with more significant ideas garnering greater support. This implies that in Eastern cultures, where leaders value collective well-being, employee voice addressing critical societal or organizational issues may receive stronger managerial endorsement, further encouraging voice behavior in those areas. Therefore, the Eastern ethical leader's concern for wider views aligns with cultural norms, and the leader seeks to foster an inclusive environment where diverse voices are valued. This may encourage employees to provide creative solutions and engage in promotive voice (H2a) and to raise concerns about policies that could be detrimental to the organization and engage in prohibitive voice (H2b). Leaders who place a higher priority on broader perspectives are more likely to foster a culture that values open and direct communication to address issues effectively (H2c).

H2a: A leader's concern for wider views positively affects the employee's promotive voice.

H2a: A leader's concern for wider views positively affects the employee's prohibitive voice.

H2c: A leader's concern for wider views positively affects the employee's voice directness.

These hypotheses underscore the multifaceted nature of Eastern ethical leadership and its significant impact on employee voice behavior. Empirical data from Sri Lanka (N=208) and Bangladesh (N=162) were analyzed to test the impact of Eastern ethical leadership on these constructs. Confirmatory Factor Analysis (CFA) was conducted, examining the relationship between the two identified dimensions of Eastern ethical leadership (concern for people and concern for wider views) and the three forms of employee voice (promotive, prohibitive, and voice directness). Interestingly, the initial model revealed that the impact of Eastern ethical leadership on prohibitive voice was not significant. This prompted a re-evaluation which led to the development of a second model excluding prohibitive voice. This revised model indicated significant impacts of concern for people on voice directness and of concern for wider

views on promotive voice, with satisfactory model fit indices (NNFI = 0.97, CFI = 0.947, SRMR = 0.047, RMSEA = 0.049) (Lamm et al., 2020).

3 Discussion

The conceptualization and scale development of Eastern ethical leadership involved a series of studies including a systematic review of literature, a qualitative exploratory study to generate scale items, and an analysis of survey data to refine the items to identify its dimensions. Rigorous tests for reliability, convergent validity, and divergent validity affirm the psychometric robustness of the Eastern Ethical Leadership Scale (Boateng et al., 2018; Carpenter, 2018; DeVellis, 2016; Hinkin, 1998).

3.1 Theoretical implications

Several theoretical implications can be derived from the development of the Eastern Ethical Leadership scale, some of which can be attributed to Eastern cultural values while others can be attributed to religious principles upheld by Eastern societies. First, the outcome of scale development showed a high emphasis on concern for people, as this emerged as the primary factor in exploratory factor analysis, followed by a concern for wider views. These findings can be interpreted based on Eastern cultural values such as collectivism and power distance and religious and philosophical views pertinent to the East. Eastern cultures, deeply rooted in collectivism, prioritize harmony within social groups (Gupta et al., 2002; Koehn, 2020; Rainey, 2010). There is a seamless alignment between concern for people being the primary dimension of Eastern ethical leadership, and the cultural orientation just described. This alignment accentuates the pivotal role of Eastern ethical leadership in nurturing positive interpersonal dynamics, fostering empathy, and cultivating mutual respect. The transition from an emphasis on universally accepted ethical leadership characteristics such as justice, fairness, compliance,

and accountability (Resick et al., 2006, 2011) to a pronounced emphasis on concern for people underscores the cultural inclination towards leaders who prioritize relationship-building over rule-based approaches. Furthermore, the elevation of concern for wider views signifies the intricate connection of Eastern ethical leadership with broader societal expectations. These dimensions of Eastern ethical leadership may have a unique culturally attuned impact on employee voice.

Second, the strong emphasis on concern for people can be explained by the teachings of Eastern religions such as Buddhism and Hinduism. Buddhism places a strong emphasis on compassion, interconnectedness, and the alleviation of suffering (Vallabh & Singhal, 2014). These values naturally align with a leadership style that prioritizes concern for people. As such, leaders, inspired by Buddhist principles, may be inclined to foster positive relationships and a sense of interconnectedness within the organizational context. Hinduism's concept of Dharma emphasizes one's duty and social responsibility (Gupta et al., 2002). As a result, leaders influenced by Hindu principles may view ethical leadership as fulfilling their duty to society, contributing to the preference for concern for people and wider views. Confucianism, prevalent in many East Asian cultures, emphasizes filial piety and the importance of social harmony (Wei & Li, 2013; Vallabh & Singhal, 2014). Leaders, guided by Confucian principles, may therefore prioritize relationships within the organizational structure, reflecting the cultural expectation for leaders to act as benevolent figures who care for the wellbeing of their "family" or team. Confucian values contribute to a collectivist orientation, where leaders are seen as responsible for the welfare of their group (Wei & Li, 2013). In Eastern countries, like Taiwan influenced by Taoism, ethical leadership often follows the 'say less, do more' principle (Wang et al., 2022) resonating with the role modelling aspect of concern for people in the Eastern Ethical Leadership scale. Similarly, in Sikhism, compassion and altruism are core tenets, emphasizing leaders' genuine concern for followers' wellbeing (cf. Eisenbeiss, 2012). As such, the influence

of these religious beliefs is evident in Eastern ethical leadership's strong emphasis on concern for people.

Likewise, concern for wider views, the other dimension, is also supported by Eastern religious beliefs. Buddhism emphasizes the interconnectedness of all beings and phenomena (Dorzhigushaeva & Kiplyuks, 2020). Leaders guided by Buddhist principles may recognize the interdependence of various elements in the organizational and societal context. This interconnected worldview encourages leaders to consider a broader perspective that includes the wellbeing of the entire ecosystem, beyond immediate concerns. Central to Buddhism is the practice of compassion for all sentient beings (Vallabh & Singhal, 2014). A leader with a concern for wider views, influenced by Buddhist teachings, may therefore extend compassion not only to immediate stakeholders but also to broader societal and environmental considerations. This aligns with the idea that ethical leadership involves a compassionate and inclusive mindset. Ecological perspectives in Hinduism emphasize one's duty and the maintenance of cosmic harmony and social responsibility (Narayanan, 2001). Leaders influenced by Hindu principles may, as a result, view their leadership role as part of a larger cosmic order. This cosmic perspective may encourage leaders to consider the wider implications of their decisions, ensuring alignment with ethical and harmonious principles. Moreover, leaders guided by Hindu religious views may perceive their responsibility as extending beyond immediate organizational concerns to address societal challenges. This broader sense of duty aligns with a concern for wider views, reflecting a commitment to contributing positively to the broader community. Hinduism acknowledges the cyclical nature of existence, where actions have consequences across lifetimes (Gupta et al., 2002). Leaders influenced by this worldview may adopt a long-term perspective, considering the enduring impact of their decisions on the wider community, environment, and future generations. Sikhism's emphasis on social service (cf. Eisenbeiss, 2012) underscores the importance of

considering broader societal perspectives, aligning with the holistic approach of concern for wider views in Eastern ethical leadership. Confucian concepts such as *zhengming* and *datong* emphasize fulfilling duties and caring for the environment. *Zhengming* stresses human responsibility to nature, while *datong* promotes caring for all without limits (Christensen, 2014). The dimension of concern for wider views reflects a holistic worldview where leaders are expected to consider the broader implications of their decisions on society, the environment, and future generations. Balancing short-term and long-term goals may have led to a consolidation of this dimension, emphasizing the importance of a leader's ability to balance short-term organizational goals with a far-reaching vision that encompasses broader societal and environmental considerations.

The culturally driven emphasis on concern for people and concern for wider views within Eastern ethical leadership aligns with both Culturally Implicit Leadership Theories (CLTs) and indigenous theories. Nonetheless, it is noteworthy that certain universally accepted ethical leadership characteristics may still be implicit within these overarching dimensions. For instance, House et al. (2004) found that there is a universal expectation that leaders should embody qualities such as fairness, honesty, and integrity. Eisenbeiss and Brodbeck (2014) also found a common perception of ethical leadership that transcends cultures, focusing on a leader with elevated integrity, honesty, fairness, people-oriented qualities, and a commitment to leading by example. As such, these characteristics may be implicitly ingrained in Eastern ethical leaders, even though they may not be explicitly recognized as region-specific attributes. For example, fairness in Eastern ethical leadership may be ingrained within the concern for people dimension, where a leader demonstrates fairness by treating all subordinates equitably, ensuring impartiality in decisions like resource allocation or conflict resolution. Similarly, integrity may be displayed in the concern for wider views dimension, as leaders uphold ethical principles in their broader community engagements, like maintaining transparent business

practices and honoring commitments to societal and environmental responsibilities. By prioritizing these characteristics, leaders demonstrate an understanding and respect for the cultural expectations and societal norms of their followers, thereby enhancing their effectiveness and reinforcing the impact of their leadership within these cultural contexts. This implies that ethical leadership has a universal foundation but may exhibit subtle variations in its culturally specific manifestation. This also aligns with the findings of Ng and Feldman (2015), demonstrating that while the core ideals of ethical leadership are universally recognized, their specific implementation varies across cultures.

Furthermore, we conducted a nomological study to investigate how Eastern ethical leadership influences subordinates' voice behaviors, specifically promotive voice, prohibitive voice, and voice directness. The findings, supported by Confirmatory Factor Analysis (CFA), reveal significant impacts of a leader's concern for people on voice directness and a leader's concern for wider views on promotive voice. Conversely, prohibitive voice was not found to be significantly influenced by Eastern ethical leadership, which can be attributed to the collective cultural norms in Eastern societies that may discourage challenging the status quo (Hofstede, 2011). This suggests that Eastern ethical leaders may avoid promoting behaviors that disrupt harmony. The relationship between ethical leadership and employee voice behavior, especially in the context of Eastern cultures characterized by collectivism and high power distance (Gupta et al., 2002), presents intricate dynamics. The dimension of the leader's concern for people, resonating with collectivist values, potentially fosters an environment conducive to open communication (high voice directness). For instance, a leader's emphasis on caring for individuals may empower employees to voice personal concerns directly to the leader, such as issues related to work-life balance or interpersonal conflicts. However, this may not substantially influence promotive voice. The reticence for promotive voice, which involves proactive organizational suggestions, could stem from the power distance inherent in these

cultures. Such suggestions might be perceived as challenges to authority, leading employees to refrain from initiating change-oriented discussions despite perceiving their leaders as supportive. Conversely, a leader's focus on broader, collective concerns may encourage promotive voice. This approach aligns with the collective decision-making values prevalent in Eastern cultures, where holistic perspectives are valued. Employees may feel more encouraged to suggest changes or improvements under such leadership as they could support maintaining a harmonious environment. For example, employees may feel empowered to propose initiatives for team-building activities to foster stronger interpersonal relationships and enhance collaboration within the organization. Nonetheless, the impact of this broader concern on voice directness appears limited. The prevailing hierarchical structures and the cultural emphasis on respect for authority in Eastern contexts may inhibit the frankness of employee communication, although such suggestions may involve collective wellbeing. While employees may be motivated to contribute to collective organizational betterment, the way they express their opinions might remain less direct, adhering to the hierarchical norms of communication.

Our findings resonate with those of Urbach et al. (2021), who illustrate how cultural dimensions such as power distance and individualism/collectivism shape Implicit Follower Theories (IFTs) and impact follower proactivity and its reception by leaders. In high power distance cultures, followers are more likely to adopt a passive implicit followership due to socialization that emphasizes hierarchy and deference (Blair & Bligh, 2018). This cultural context makes proactive behaviors like speaking up or initiative-taking less compatible with the expected deferential behavior towards authority (Urbach et al., 2021). This underscores the significance of considering cultural nuances in understanding follower behaviors and leadership dynamics.

In sum, the Eastern Ethical Leadership Scale represents a pivotal development in the study of ethical leadership, particularly in its application to Eastern cultures. By focusing on

the cultural nuances of ethical leadership, the Eastern Ethical Leadership Scale substantially broadens the theoretical framework to accommodate the varied expectations nuanced by cultural contexts. This enhancement is crucial in advancing the theoretical understanding of ethical leadership beyond traditional Western-centric perspectives. The incorporation of cultural perspectives into the Eastern Ethical Leadership Scale provides a robust empirical foundation to understand how cultural nuances profoundly shape ethical leadership behaviors. Categorizing cultures based on values such as power distance and individualism versus collectivism offers a valuable lens through which to examine leadership practices (Gupta et al., 2002; House et al., 2004). By aligning with these dimensions, the Eastern Ethical Leadership Scale underscores the significance of culture in shaping ethical leadership behaviors. The development of the Eastern Ethical Leadership Scale also highlights the importance of context-specific measures in leadership research. Traditional models of ethical leadership, often derived from Western ideologies, may not fully capture the intricacies and values pertinent to Eastern cultures. The Eastern Ethical Leadership Scale addresses this gap by offering a tool that is sensitive to the unique ethical considerations and leadership expectations prevalent in Eastern societies. This context-specific approach is critical for accurately assessing and understanding leadership practices in different cultural settings.

3.2 Limitations and future research directions

With respect to the concern of using the same sample for both scale building and evaluating the psychometric qualities of the Eastern Ethical Leadership Scale, it is essential to consider the potential implications of common source/common method variance, as highlighted by Hinkin (1998). However, in the case of Eastern Ethical Leadership Scale, several factors suggest that the impact of common method bias is not significant enough to undermine the validity of the findings. Firstly, the logical coherence in the correlations observed between (1)

concern for people with employee voice directness and (2) concern for wider views with employee promotive voice and voice directness supports the validity of the scale. This logical consistency adds credibility to the results and suggests that they are not solely the product of common method variance. Furthermore, the Confirmatory Factor Analysis (CFA) outcomes provide additional support for the scale's validity. The fact that the models yielded acceptable fit indices when testing the Eastern ethical leadership construct indicates that the scale has a sound factor structure and that the items reliably measure the intended construct. This statistical evidence suggests that the scale is robust, even considering the potential for common method bias.

Regarding the cross-cultural applicability of the Eastern Ethical Leadership Scale, the concern that the survey data was collected only from South Asian countries is acknowledged. This geographic limitation might suggest a potential constraint on the generalizability of the findings to broader Eastern and Southeast Asian contexts. However, we incorporated insights from South, East, and Southeast Asian countries during the item generation phase of scale development. Additionally, studies like Hoppe & Eckert (2014) have indicated minimal variations in effective leadership strategies across East and Southeast Asian regions. Therefore, we posit that the scale exhibits clear relevance and applicability to diverse Eastern contexts. Finally, the logical coherence of the correlations and the satisfactory outcome of the CFA further mitigate these concerns for the Eastern Ethical Leadership Scale. Although we encourage further research in diverse cultural settings, as this will be beneficial to fully establish its cross-cultural validity.

Finally, our study intentionally excluded Middle Eastern countries (e.g., Iran, Saudi Arabia, etc.) due to distinct variations in perspectives on gender equality, democratic governance, and religious identity within Arab and non-Arab Muslim societies (Rizzo et al., 2007). Similarly, Central Asian countries (e.g., Kazakhstan, Uzbekistan, etc.) were omitted,

considering their historical ties to the USSR and subsequent influence of Western cultural values (Becker, 1991). Consequently, we do suggest that the scale is interpreted within the specified regional scope.

The Eastern Ethical Leadership Scale is likely to stimulate further academic inquiry, particularly in cross-cultural studies. By providing a tailored measure for Eastern contexts, it opens avenues for comparative research, allowing scholars to delve deeper into the similarities and differences in ethical leadership practices across various cultures. Such studies are invaluable for enriching our global understanding of leadership and for fostering a more inclusive and comprehensive view of ethical leadership models. Future research could delve into the excluded regions, such as the Middle East and Central Asia, to broaden the scope of insights and enhance the applicability of findings across diverse cultural contexts. At present, the Eastern Ethical Leadership Scale is a significant contribution to leadership studies. It not only broadens the theoretical framework to incorporate cultural diversity but also provides a much-needed tool for empirically examining the nuances of ethical leadership in Eastern cultures. This scale sets a precedent for future research in ethical leadership, advocating for a more culturally sensitive and context-specific approach in leadership studies worldwide.

4 Conclusion

In conclusion, the Eastern Ethical Leadership Scale critically addresses a notable deficiency in leadership studies by introducing a culturally attuned measurement tool for ethical leadership in Eastern contexts. This innovation is particularly significant given the increasing global scrutiny of ethical leadership, evidenced by media attention across both Eastern and Western societies. The Eastern Ethical Leadership Scale not only provides a context-specific instrument but also illuminates the unique aspects of Eastern ethical leadership, notably its focus on environmental and human welfare concerns. This approach challenges the broad applicability

of Western-centric ethical leadership measures, advocating for a more culturally nuanced understanding. Consequently, the Eastern Ethical Leadership Scale not only enriches the existing ethical leadership literature but also broadens our comprehension of how cultural contexts shape leadership ethics. This advancement is pivotal for fostering ethical leadership that resonates with the values and norms of Eastern societies, thereby enhancing organizational integrity and public trust.

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Appendix: Eastern ethical leadership scale

Circle responses to indicate how well each statement describes your immediate supervisor.

The response categories are:

(1) Strongly disagree

(2) Disagree

(3) Somewhat disagree

(4) Neither agree nor disagree

(5) Somewhat agree

(6) Agree

(7) Strongly agree

1. Views situations from others' perspectives	1	2	3	4	5	6	7
2. Considers others' views	1	2	3	4	5	6	7
3. Treats others with dignity and respect	1	2	3	4	5	6	7
4. Shows compassion towards others	1	2	3	4	5	6	7
5. Is concerned about the wellbeing of others	1	2	3	4	5	6	7
6. Willingly sacrifices for others	1	2	3	4	5	6	7
7. Provides emotional support	1	2	3	4	5	6	7
8. Is flexible to change plans according to the situation	1	2	3	4	5	6	7
9. Leads by example - a good role model	1	2	3	4	5	6	7
10. Supports team members to perform their tasks	1	2	3	4	5	6	7
11. Has word-action consistency (walk the talk and talk the walk)	1	2	3	4	5	6	7
12. Maximizes the interests of organization and society	1	2	3	4	5	6	7
13. Develops goals to achieve a sustainable future for all	1	2	3	4	5	6	7
14. Has a clear vision about future expectations	1	2	3	4	5	6	7
15 Develops and works towards long-term and short-term goals	1	2	3	4	5	6	7
16. Handles resources with responsibility	1	2	3	4	5	6	7
17. Protects the interests of the organization and society	1	2	3	4	5	6	7

CHAPTER 6

GENERAL DISCUSSION AND CONCLUSION

Ethical leadership (EL) has several benefits to organisations and society as ethical leaders have concerns for organisational as well as societal expectations. However, Eastern perspectives of EL have, to date, been largely overlooked by researchers. Although the impact of EL on employee behaviours, such as employee voice, has been proven in the West, Eastern Ethical Leadership (EEL) may reveal different explanations to this due to cultural nuances. As such, this thesis aimed to address the following research questions:

RQ1: What is the current state of EL literature as it pertains to Eastern countries?

RQ2: What are the dimensions and measures of EL which are applicable to Eastern countries?

RQ3: What is the validity of these measures across Eastern countries?

In the pursuit of answering these research questions, this thesis unfolds through three distinct articles encapsulated in Chapters 3 to 5. The first article, featured in Chapter 3, constitutes a systematic review of the existing literature on EEL. This comprehensive review aimed to unravel the current landscape of knowledge, establishing a solid foundation for subsequent inquiries. The second article, presented in Chapter 4, comprises a qualitative study based on insightful interviews with academics across Asian countries. This qualitative exploration delved into the perceptions and nuances surrounding EEL and played a pivotal role in generating the initial set of items for the development of a robust measurement scale. The culmination of these endeavours is encapsulated in Chapter 5, which presents the third article. Article 3 marks a significant milestone in this thesis as it introduces the development and validation of a nuanced scale for Eastern Ethical Leadership. This pivotal contribution rigorously tested the psychometric properties of the scale, ensuring its reliability and validity. Together, these three articles represent a cohesive journey, progressing from a deep understanding of the existing literature to the formulation of a qualitative foundation that culminates in the development and validation of a precise measurement tool for EEL.

Synthesis of insights: Advancing understanding in Eastern ethical leadership.

Ethical leadership has drawn the attention of researchers especially since the development of the Ethical Leadership Scale by Brown et al. (2005). Yet, scale development that considers Eastern perspectives of EL is negligible. Recent economic developments in the East demand an in depth understanding, conceptualisation, and scale development of EEL to facilitate further studies and to test the outcomes of EEL. Overall, this thesis makes a novel contribution to understandings of EEL and scale development through a series of studies. Every stage, from the systematic review of literature to the in-depth qualitative exploration and rigorous scale development, enhances comprehension of EEL. The journey through several studies highlighted etic characteristics of EL that are universally perceived and emic characteristics that illustrate how EEL differs from EL in the West. The studies also highlighted how the impact of different dimensions of EEL on various aspects of employee voice varied, providing explanations for these differences, and ensuring nomological validity.

The three research chapters (Chapter 3 to Chapter 5) within this thesis provided a detailed outline of the theoretical underpinning, methodology, results, discussion, implications, limitations, and conclusion of each study. The remaining part of this concluding chapter first unveils the responses to the research questions posed earlier and elucidates the implications derived from the conducted studies. Subsequently, a discussion is presented, unifying the insights gleaned from the research questions. This segment underscores the theoretical and practical ramifications of the undertaken research, shedding light on its broader significance. The chapter concludes with a reflective exploration of limitations and potential avenues for future research, encapsulating a holistic view of the study's contributions and avenues for continued scholarly exploration.

RQ1: What is the state of current EL literature as it pertains to Eastern countries?

Chapter 1 noted that the literature on EL is biased to the West and most measures of EL are developed in the West based on Western samples. The limited number of scales for EL developed in the East also lacks a comprehensive consideration of cultural nuances. However, the cultural differences between the East and West, as pointed out by researchers such as Hofstede (1980) and cross-cultural leadership studies (Askanse, 2002), suggest that EEL has unique characteristics that distinguish it from the West. As reported in the first article presented in Chapter 3, this thesis systematically reviewed the literature on EEL to understand its constituents. The systematic review indicated that EEL can be represented through five dimensions: (1) character, (2) concern for people, (3) justice and fairness, (4) responsibility and sustainability, and (5) accountability and compliance. This finding suggests that Eastern ethical leaders may be more altruistic and empathetic compared to their Western counterparts and that Eastern ethical leaders encourage follower participation although they may retain their final decision-making authority. EL characteristics such as honesty and integrity were found to be universally applicable as per the findings of cross-cultural research such as Resic et al. (2006). However, characteristics such as altruism, openness and flexibility, empathy and understanding, consideration, and respect representing concern for people showed differences in cross-cultural endorsement. For example, altruism is higher in Eastern cultures than in Western cultures (Resic et al., 2006). The West places more emphasis on encouraging individual expression within an individualistic framework while the East typically prioritises a collective perspective (House et al., 2004). This implies that ethical leaders in the East demonstrate receptivity to others' perspectives within a collectivist framework, emphasising harmony and group prosperity. Justice, fairness, and non-discriminatory treatment were valued across both the East and the West (cf. Resick et al., 2011; Göçen, 2021). Concern for responsibility and sustainability was found to be more specific to EEL. This may be a result of

Eastern cultural values that place an emphasis on long-term societal wellbeing, environmental harmony, and a sense of shared responsibility toward future generations (Eisenbeiss, 2012). These values reflect a broader ecological and societal consciousness that is inherent in Eastern cultures. Cross-cultural studies suggested accountability and compliance to be cross-culturally relevant (Resick et al., 2006, 2011). However, Eastern cultures with strong collective concerns may expect ethical leaders to go beyond abiding the rules and regulations and consider societal norms as well. From a practical standpoint, this means that leadership development programs should be sensitive to cultural differences, acknowledging that some aspects might need more attention depending on cultural norms. Theoretically, it emphasises the importance for leadership theories to include a culturally inclusive perspective, acknowledging that cultural context profoundly shapes the understanding and expectations of ethical leadership. This research advances a deeper, more thorough understanding of EL that transcends universal characteristics.

RQ2: What are the dimensions and measures of EL applicable to Eastern countries?

Characteristics of EEL were initially identified through the systematic review (presented in Article 1, Chapter 3) and qualitative studies across Eastern countries (presented in Article 2, Chapter 4). These characteristics were compiled into a comprehensive list of 53 items that were subsequently refined and identified as the dimensions of EEL, based on quantitative studies supported by surveys. Survey data on these items were analysed to identify the salient patterns that form the dimensions of EEL, which were then validated based on statistical measures. Article 3 (presented in Chapter 5) explains the process of developing the measure for EEL. As outlined above, the systematic review (presented in Article 1, Chapter 3) indicated EEL dimensions as (1) character, (2) concern for people, (3) justice and fairness, (4) responsibility and sustainability, and (5) accountability and compliance. However, the qualitative exploratory

study (presented in Article 2, Chapter 4) revealed four dimensions of EEL as (1) moral person representing the items (characteristics) such as honesty and integrity, (2) ethical decision making represented through items such as justice and rational decision making, (3) concern for welfare represented through items such as concern for the environment, concern for the welfare of society and having a long term focus, and (4) concern for people reflected through items such as altruism, consideration and respect, and empathy and understanding. Following the quantitative analysis of survey data, the final dimensions of EEL were concern for people (11 items) and concern for wider views (6 items), represented by a total of 17 items (see Article 3, Chapter 5).

The evolution of EEL dimensions, from those identified in the systematic review to the eventual result of two main dimensions, concern for people and concern for wider views, may be due to several cultural factors. Eastern cultures often prioritise collective wellbeing over individual interests (Gupta et al., 2002). Strong endorsement for a leader's concern for people may reveal its alignment with the collectivistic values of considering the needs of others and promoting harmonious relationships within the community. The initial emphasis on responsibility and sustainability merged into a broader category of a leader's concern for wider views. Long-term focus is often valued in Eastern religious views where sustainability can be considered a component of a broader perspective that goes beyond short-term focus (Eisenbeiss, 2012). Although the character of an ethical leader did not emerge as a separate dimension, it is implicitly represented within the concern for people dimension through items like word-action consistency and leading by example. As cross-cultural research has identified, the universality of certain characteristics, such as honesty and trustworthiness (Resick et al., 2006: Eisenbeiss & Brodbeck, 2014), may mean that an Eastern ethical leader should possess these characteristics to be a good role model. As such, the character of an Eastern ethical leader is still inherent within these two dimensions even if it does not constitute a separate dimension

on its own. Equally, fairness and justice can be viewed as implicit expectations of ethical behaviour since a commitment to these principles naturally align with concern for people and concern for wider views. Indeed, fairness and justice may be considered foundational to the two dimensions of EEL. For example, the emphasis on harmonious relationships may lead fairness to be understood in a relational context rather than as an isolated dimension. Similarly, the collective nature of Eastern cultures provides the basis for assuming that ethical leaders, by virtue of their concerns for people and broader society, would act with fairness and justice. Overall, the absence of specific characteristics, such as honesty, trustworthiness, fairness, and justice, in the final scale outcome is not necessarily indicative of their devaluation in an Eastern context. Rather, it reflects a cultural and contextual integration of these characteristics into broader EL dimensions in Eastern cultures.

RQ3: What is the validity of the measure across Eastern countries?

The psychometric properties of the EEL scale were tested as indicated in article 3, presented in Chapter 5. The scale's convergent validity, discriminant validity, and nomological validity were tested using statistical measures to ensure the robustness of the measure. This meticulous examination of the psychometric properties of the developed measure across diverse Eastern countries unveiled nuanced insights into the cultural dynamics shaping perceptions of EEL. The significant cross-country variations observed between India, Bangladesh, and Sri Lanka underscore the profound impact of cultural nuances on EEL expectations. However, amidst this diversity, the consistency in findings with respect to gender, the leader in question when participants responded, and the job positions of respondents suggests the robustness and adaptability of the measure to a broad spectrum of demographic segments. Notably, the disparities observed across countries and employment sectors emphasise the contextual nature of EL perceptions, signalling the need for a tailored approach to leadership development that

considers unique cultural contexts. These results align seamlessly with the theoretical framework of Culturally implicit Leadership Theories (CLTs) and indigenous theories, reconfirming that leadership perceptions are inherently entwined with cultural intricacies (House et al., 2002; Trevino & Nelson, 2014; Bruton et al., 2022). As such, the findings of the studies, all of which highlight significant variations across different countries and sectors, resonate with the idea that EL expectations are not universal but intricately tied to the cultural backdrop. However, consistent findings across countries, despite variations in sectors and employment positions, affirm the scale's cross-cultural applicability. Furthermore, the scale's validity is borne out in the process through which it was developed, shaped by insights from both the systematic literature review and the qualitative interviews that followed the review. The literature review identified existing conceptualisations and dimensions of EEL in prior research, ensuring that the scale encompasses relevant and well-established items. The qualitative interviews enriched the scale by capturing the lived experiences and perceptions of individuals in Eastern cultures. These interviews allowed a deeper understanding of how EL is perceived, expressed, and valued in diverse cultural contexts. The synthesis of findings from the literature review and the qualitative interviews ensures that the scale is grounded in both scholarly knowledge and the lived realities of individuals, contributing to its content validity and relevance to the Eastern cultural context. As such, the scale, anchored in the cultural values and expectations of the East, not only meets the criteria of reliability and validity, but also serves as a valuable tool for future research and organisational applications, offering nuanced insights into the EL landscape in the Eastern context.

General discussion

The development of a scale for EEL involved a systematic literature review, qualitative exploratory study, and survey data analysis. The final scale developed highlights a strong

emphasis on concern for people, and a concern for long term perspecitves. These two areas reflect a wide range of Eastern values and philosophies, that are outlined next. Please also see the summary, table one below. Firstly, concern for others. This principle is rooted in South Asian religious traditions and Confucian teachings, illustrated by Buddhism's focus on compassion and interconnectedness (Vallabh & Singhal, 2014) and Confucian ideals of social harmony and filial piety (Wei & Li, 2013). Acts of selfless service, such as *Seva* (service) in Sikhism (Sohi et al., 2018), *Dana* (generosity) in Buddhism (Nyoto et al., 2023), and fulfilling one's *dharma* (duty) in Hinduism (Narayanan, 2001), emphasize leaders' roles in fostering supportive relationships, contributing to social harmony and collective wellbeing. Societal structures like the caste system in Hinduism (Parboteeah et al., 2009) and Confucian social hierarchy (McDonald, 2012) illustrate how leaders embody these qualities within power-distance contexts. Central to these practices are key characteristics that define ethical leadership, including *Karma Yoga* (moral action without attachment to outcomes) in Hinduism (Mulla & Krishnan, 2014), the ten virtuous qualities of Buddhism (*Dasa-Raja-Dhamma*) (Nyoto et al., 2023), and Confucian values like *Ren* (benevolence) and *Yi* (righteousness) (McDonald, 2012), promoting altruism, responsibility, and integrity. These qualities align personal virtues with societal needs, reinforcing leaders' roles in enhancing social harmony through selfless service.

The elevated concern for wider views connects EEL with broader societal expectations and impacts employee perceptions in Eastern cultural contexts. Eastern religions such as Buddhism and Hinduism promote an interconnected worldview (Dorzhigushaeva & Kiplyuks, 2020), and encourage leaders to consider broader perspectives reflecting the notion that an individual is part of a larger cosmic order (Narayanan, 2001). Confucian teachings emphasize ethical decision-making supported by wisdom (*Zhi*), acquired through learning and experience, to ensure balanced decisions (McDonald, 2012).

Eastern ethical values strongly support environmental stewardship and long-term thinking. The concept of *Karma* in Buddhism, Hinduism, and Jainism encourages individuals to consider the lasting impacts of their actions on society and the environment. These beliefs promote environmental ethics rooted in non-violence (*Ahimsa*), advocating for compassion toward all living beings and nature (Dorzhigushaeva & Kiplyuks, 2020; Chapple, 2001). Confucian principles emphasize ecological responsibility and collective care beyond immediate interests (Christensen, 2014). This holistic worldview enables leaders to balance short-term organisational goals with broader societal and environmental considerations, providing a culturally grounded framework for Eastern Ethical Leadership (EEL), as discussed in detail in the third article presented in Chapter 5. A summary of the underpinning provided by these ethics' frameworks to the two dimensions of EEL is presented on table 1.

Table 1: Religious and philosophical concepts shaping EEL

<table>
<tr><th>Concept</th><th>Religion/ philosophy</th><th>EEL scale dimension</th><th>Leadership impact</th></tr>
<tr><td>Dharma (Duty)</td><td rowspan="2">Hinduism</td><td rowspan="5">Concern for people</td><td rowspan="5">Emphasize ethical behaviour, responsibility, and integrity in leadership. Promotes a balanced approach.</td></tr>
<tr><td>Karma Yoga (moral action without attachment to outcomes)</td></tr>
<tr><td>Dasa Raja Dhamma (ten virtuous leadership qualities)</td><td>Buddhism</td></tr>
<tr><td>Ren (benevolence)</td><td rowspan="2">Confucianism</td></tr>
<tr><td>Yi (righteousness)</td></tr>
<tr><td rowspan="3">Karma (moral consequences of actions shaping present and future lives)</td><td>Hinduism</td><td rowspan="4">Concern for wider views</td><td rowspan="4">Focus on long-term consequences of actions and ethical decision-making, promoting social responsibility.</td></tr>
<tr><td>Buddhism</td></tr>
<tr><td>Jainism</td></tr>
<tr><td>Zhi (wisdom)</td><td>Confucianism</td></tr>
<tr><td>Seva (services)</td><td>Sikhism</td><td rowspan="3">Concern for people</td><td rowspan="3">Emphasize selfless service, generosity, and fostering supportive, caring relationships.</td></tr>
<tr><td>Dana (generosity)</td><td>Buddhism</td></tr>
<tr><td>Xiao (filial piety)</td><td>Confucianism</td></tr>
<tr><td rowspan="4">Environmental ethics</td><td>Hinduism</td><td rowspan="4">Concern for wider views</td><td rowspan="4">Promote ecological sustainability and cosmic harmony, encouraging leaders to act responsibly towards the environment.</td></tr>
<tr><td>Buddhism</td></tr>
<tr><td>Jainism</td></tr>
<tr><td>Confucianism</td></tr>
</table>

Theoretical implications

This thesis synthesises the findings from several studies and theoretical frameworks, and addresses key gaps in literature, advances knowledge, and contributes to the current ethical leadership literature in three important ways.

Firstly, this thesis significantly advances the understanding of ethical leadership by providing a comprehensive examination of Eastern perspectives on EL through scale development and empirical studies across South, Southeast, and East Asian countries. While various scales, such as the Ethical Leadership Scale (ELS) by Brown et al. (2005) and the Leadership Virtue Questionnaire (LVQ) by Riggio et al. (2010), have been developed in the West based on Western philosophical foundations, there has been minimal focus on Eastern contexts. Indeed, a review of existing Western-developed measures reveals various dimensions of EL, such as moral person and moral manager (Brown et al., 2005), character/integrity, altruism, collective motivation, and encouragement (Resic et al., 2006), prudence, fortitude, temperance, and justice (Riggio et al., 2010). However, none of these measures adequately capture the nuances of EEL. For instance, some Western measures indirectly touch upon aspects of concern for people, such as listening to and acting in the best interest of employees (an item within Brown et al.'s scale), and care (Langlois et al., 2014). However, while Kalshovan includes people orientation as a dimension, their measure does not adequately capture the collective nature of Eastern societies. The Eastern ethical leadership scale developed in this thesis emphasises these aspects more prominently, as evidenced by the 11 items in the scale, such as 'views situations from others' perspectives' and 'considers others' views'. Similarly, concern for wider views within EEL, encompassing sustainability, future vision, and balancing short and long-term goals, is inadequately addressed in Western measures, with only Kalshoven's scale recognising concern for sustainability. Other important aspects of EL, such as ethical guidance, justice and fairness, and character, found within

Western ethical leadership measures are implicitly ingrained in EEL as explained in Article 3. Thus, this thesis contributes by developing a culturally nuanced Eastern ethical leadership scale that fills the gap left by existing Western measures. An analysis of the limitations of Western measures is presented in table 2.

Table 2: Western measures on ethical leadership and their limitations

Western Measures	**Key Dimensions/Items**	**Focus**	**Gaps/Limitations**
Ethical Leadership Scale (ELS)	Moral person, moral manager	Character and integrity in leadership	Limited focus on collective and broader societal concerns.
Cross-cultural Endorsement of Ethical Leadership	Integrity, ethical awareness, community/people-orientation, motivating, encouraging, empowering, managing ethical accountability	Comprehensive ethical behaviours and people-oriented leadership	Does not fully address the collective nature and broader perspectives emphasised in Eastern cultures.
Leadership Virtue Questionnaire (LVQ)	Prudence, fortitude, temperance, justice	Cardinal virtues and character traits	Limited emphasis on collective and long-term aspects of ethical leadership.
Ethical Leadership at Work Questionnaire (ELW)	Fairness, integrity, ethical guidance, people-orientation, power-sharing, role clarification, concern for sustainability	Ethical behaviour, people orientation, sustainability	Insufficient integration of collective nature and holistic long-term perspectives.
Ethical Leadership Questionnaire (ELQ)	Consistent behaviour with accepted values, communication of ethical values, offering ethical guidance and altruism, honesty, integrity, fairness	Ethical consistency, guidance, fairness	Limited focus on broader societal and collective aspects of ethical leadership.
Ethical Leadership Questionnaire (ELQ)	Critique, care, justice	Critical evaluation, care, fairness	Limited emphasis on collective welfare and long-term vision.

The limitations of Western-developed measures in their applicability to the East are evident in differing interpretations of virtue ethics, deontological ethics, and consequentialism.

Western measures emphasize virtues like integrity, honesty, and justice as characteristics of ethical leaders, while Eastern interpretations view these virtues as implicit, promoting self-discipline and harmonious relationships. In deontological ethics, Western measures focus on individualism, stressing fairness and individual rights, whereas Eastern ethical leadership prioritise group obligations over personal success. Regarding consequentialism, Western measures often adopt a utilitarian approach to maximize positive outcomes, while Eastern ethical leadership emphasise long-term thinking, encouraging leaders to consider broader impacts and responsibilities. These differences in interpretations are summarised in figure 1.

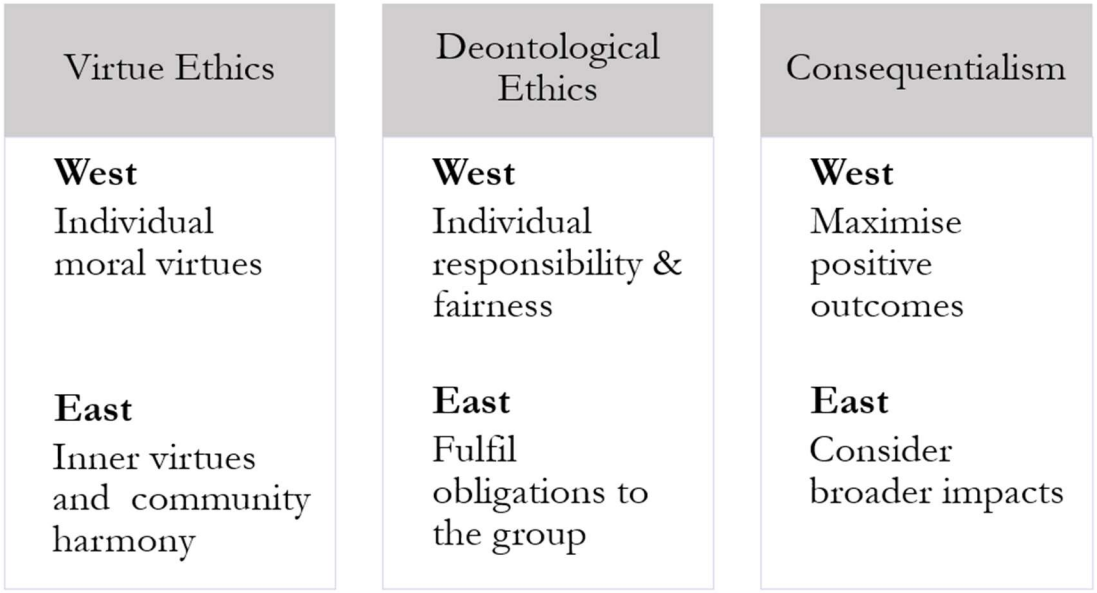

Figure 1: Eastern interpretations of Western ethics frameworks

Secondly, this thesis enhances the understanding of EL by examining it from a culturally implicit theoretical perspective, contrasting with Western theoretical frameworks. EL has been approached through various theoretical lenses. For example, the Ethical Leadership Scale (ELS) by Brown et al. (2005) drew from Social Learning Theory, while Riggio et al. (2010) and Yukl et al. (2013) focused on virtues and leader-member exchange theory, respectively, which are all rooted in Western philosophical traditions. As such, these scales primarily reflect Western perspectives and are validated mainly in Western contexts. In contrast, the EEL Scale developed in this thesis aligns with CLTs. In support, Den Hartog,

(2015) found that while some EL characteristics are universally accepted, others are culturally specific. Additionally, the thesis discusses the etic and emic characteristics of EL, as highlighted in cross-cultural leadership studies such as Resick et al. (2006), showing how universally accepted EL characteristics are ingrained within EEL but may manifest differently due to cultural nuances. This comparison underscores the need to recognise and account for cultural variations in understanding and practicing EL, challenging the universality of Western-centric models. Furthermore, unlike previous studies, this thesis identifies specific dimensions of EEL grounded in CLTs, such as concern for people and concern for wider views, aligning with Eastern cultural nuances. These dimensions emphasise interpersonal relationships, collective wellbeing, and holistic decision making, resonating with Eastern cultural and philosophical traditions as discussed in Article 3. This enriches understandings of EL practices globally, advocating for a shift towards a culturally attuned perspective.

Finally, the thesis investigates the cultural implications on the outcomes of EL, focusing on employee voice behaviour reflected through promotive voice, prohibitive voice, and voice directness. Drawing insights from Eastern cultural perspectives of collectivism and high power distance, the analysis examines how two dimensions of EEL, concern for people and concern for wider views, influence employee voice behaviour. This analysis is informed by the theoretical implications outlined in Article 3, which explores how different dimensions of EEL can impact employee voice behaviour.

Ethical leaders, by valuing employees' opinions, encourage reporting issues (Brown et al., 2005; Chen & Hou, 2016). The conducted nomological validity tests indicate that Eastern ethical leaders' concern for people significantly and positively influence the voice directness of employees, while their concern for wider views significantly affects promotive voice. However, Eastern ethical leadership did not demonstrate an impact on subordinates' prohibitive

voice. These results were explained in the third article (Chapter 5) which examined Eastern cultural characteristics.

A leader's concern for people, and its direct impact on the voice behaviour of employees suggests the following: leaders who prioritise interpersonal relationships, empathy, and respect create an environment where employees feel confident in expressing their opinions directly. The impact that was found to be associated with a leader's concern for wider views indicates that leaders who foster a broad perspective and inclusivity inspire employees to contribute innovative ideas and suggestions. Although prohibitive voices which address dysfunctional practices can be beneficial, they pose interpersonal risks due to potential negative consequences, such as being labelled troublemakers (Liang et al., 2012). This reluctance can be further influenced by power distance, where employees in high power distance cultures may refrain from voicing concerns owing to perceived leader superiority and the risks associated with challenging authority (Botero & Van Dyne, 2009; Li & Sun, 2015). Cultural norms that emphasise harmony and the avoidance of conflict may contribute to the reluctance to directly voice concerns about potentially harmful practices.

Promotive voice, perceived as constructive, is more likely to be encouraged as it upholds high performance standards and aims to improve the status quo (Liang et al., 2012). Eastern ethical leaders exhibit a notable concern for people, a quality deeply embedded in the cultural fabric of collectivist societies. However, due to the inherent power distance in these cultures, this attribute may not necessarily have a strong impact on promotive voice, hindering employees from openly expressing ideas for organisational improvement. Nevertheless, the leader's nurturing demeanour fosters an environment where employees feel comfortable sharing personal matters, such as work-related challenges, promoting voice directness, and benefiting from the leader's empathy and concern for their wellbeing.

Conversely, a leader's emphasis on broader, collective concerns proves more effective in encouraging promotive voice. Suggestions aimed at the collective wellbeing are particularly esteemed in cultures that value collective harmony. The leader's focus on overarching, shared goals aligns with the values of maintaining a harmonious environment. Employees are more likely to voice suggestions that contribute to the collective welfare, reflecting the leader's commitment to a holistic approach that benefits the entire organisational community. However, this attribute may not necessarily affect the straightforwardness or directness with which employees express their concerns (voice directness). The cultural context in the East, including power distance and hierarchical structures, influences the general reticence of employees to express dissenting opinions. This highlights the nuanced interplay between EEL qualities, cultural dynamics, and the specific nature of voice behaviours in Eastern cultures, as shown in figure 1.

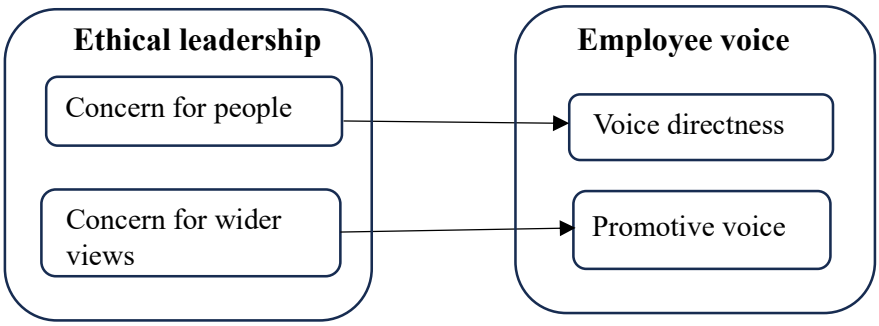

Figure 2: Impact of EEL on employee voice

The findings resonate with Liang et al. (2012) regarding role of cultural factors in shaping employee voice behaviour, though their focus differs in their emphasis on psychological antecedents predicting supervisory reports of employee voice behaviour. Additionally, the findings of this thesis align with those of Urbach et al. (2021), who illustrate how cultural dimensions such as power distance and individualism/collectivism shape Implicit Follower Theories and impact follower proactivity and its reception by leaders. For example, in high power distance cultures, followers are more likely to adopt a passive implicit

followership due to socialisation that emphasises hierarchy and deference (Blair & Bligh, 2018). This underscores the importance of considering cultural nuances in understanding follower behaviours and leadership dynamics. By elucidating the relationship between EEL and employee voice behaviour, the thesis highlights the significance of incorporating cultural nuances into leadership practices to foster employee voice and enhance organisational effectiveness within diverse cultural settings.

Practical implications

Strong collective cultural norms implicit within EEL call for organisations in Eastern cultures to tailor leadership development programs to emphasise relationship-building skills and the ability to consider broader perspectives. Organisations can refine their recruitment and selection processes to identify individuals who exhibit a genuine concern for people and an ability to consider wider views by incorporating appropriate assessments that gauge such qualities of candidates. Performance evaluation criteria can be adjusted by having metrics to recognise and reward leaders who demonstrate a strong concern for people and who are inclined to consider wider perspectives into their decision-making. Organisations can foster a culture that values relationships, empathy, and a holistic understanding of issues by incorporating these EEL dimensions into the organisation's mission, vision, and values statements to guide behaviour at all levels. Cross-cultural leadership training can be organised to provide leaders with the skills and awareness needed to navigate diverse cultural expectations, particularly in contexts where leadership is influenced by concerns for people and wider views. Organisations can integrate the two dimensions of EEL, concern for people and concern for wider views, into existing ethical guidelines and decision-making processes. Leaders can develop communication strategies that highlight EL practices to internal and external stakeholders to enhance stakeholder engagement. Such strategies could be developed

to demonstrate a genuine concern for the wellbeing of individuals and by incorporating diverse perspectives into strategic decision-making.

Limitations

The term "Eastern" encompasses a diverse range of cultures, each with its unique values and nuances. This scale development has captured commonalities, but variations within Eastern cultures could influence the generalisability of the scale. The data collected from India, Sri Lanka, and Bangladesh may not fully represent the diversity of Eastern cultures. However, it is important to note that the initial stage of scale development considered a wider range of countries from Southeast and East Asia Experiences and expectations of EL could differ in other Eastern countries, impacting the external validity of the scale. Significant differences across employment sectors suggest that the context of work may influence perceptions of EL. The scale's applicability might also vary across industries, requiring additional validation in different sectors. Social desirability bias (tendency to provide socially favourable responses) may also have influenced participants to respond in a manner perceived as socially acceptable. The scale development relies on self-reported data, which may be subject to individual interpretations and biases. Incorporating multi-source feedback or observer ratings could enhance the robustness of the scale.

The EEL scale development relied on self-reported data, potentially introducing common method biases (CMB) such as individual interpretations and socially favorable responses. To address this, items were designed to minimize bias with simple, specific questions, and established measures reduced consistency and social desirability effects. Confirmatory Factor Analysis (CFA) validated the factor structure with strong fit indices, and theoretical coherence was ensured by confirming logical correlations, such as how concern for people influenced voice directness and concern for wider views shaped promotive voice,

reflecting Eastern cultural factors. Although convergent validity with Western measures wasn't tested to avoid overloading the questionnaire, satisfactory Average Variance Extracted (AVE) values and strong construct validity were achieved, focusing on leadership traits rooted in collectivism and relational harmony. Future research would ideally include Western measures to further support the EEL measures discriminant and construct validity. Additionally, the cross-sectional design restricts tracking changes in ethical leadership over time, suggesting that a longitudinal approach could better capture its sustained impact and adaptability in diverse settings.

Areas for future research

Future studies can investigate EL perceptions in other Eastern countries to capture the diversity within this broad cultural category and to analyse how cultural variations influence expectations and definitions of EL. Studies can explore indigenous leadership concepts within specific Eastern cultures to understand how traditional values, philosophies, and leadership styles unique to each culture contribute to the broader understanding of EL. Comparative studies between Eastern and Western EL models can be conducted to examine both commonalities and differences to enhance cross-cultural understanding and to identify culturally sensitive leadership practices. Longitudinal studies to track changes in perceptions of EL over time could facilitate understandings around the evolving societal norms and organisational contexts that impact expectations and evaluations of EL. Qualitative research methods, such as ethnographic studies, can provide richer insights into the lived experiences and cultural nuances shaping perceptions of EEL. Examining how cultural expectations related to gender roles influence follower perceptions of EEL, could also unveil gender dynamics in EEL perceptions. Investigations into the role of EEL in fostering a positive organisational culture may also be conducted. Practical implications of EEL on organisational outcomes,

including employee engagement, job satisfaction, and performance, are also areas to be explored. How Eastern ethical leaders align their behaviour with Eastern religious principles such as Buddhist and Hindu influences, and the implication of this for organisational ethics is also a possible area to explore. Studies can also be conducted to understand how the nature of work, industry characteristics, and organisational structures can moderate the impact of EEL on employee voice behaviours. More specifically, topics such as how Eastern ethical leaders can encourage the prohibitive voice of employees and contribute to an ethical culture within their organisations represent opportunities for future research.

Conclusion

In conclusion, this thesis critically explored the distinctive EL landscape in the East, propelled by the recognition that Western EL measures may not seamlessly apply due to profound cultural disparities. The development of a measure for EEL was a nuanced process, encompassing various methodological steps. The initial stages, involving a systematic literature review and an exploratory study, laid the foundation by identifying a preliminary set of items. The scale's robustness was rigorously tested through subsequent surveys, adhering to established procedures advocated by scholars (Boateng et al., 2018; Carpenter, 2018; DeVellis, 2016; Hinkin, 1998). This scale, uniquely tailored to the Eastern context, was informed by CLTs and indigenous theories, acknowledging that leadership perceptions are inherently entwined with cultural intricacies (Bruton et al., 2022; Den Hartog & De Hoogh; 2023; House et al., 2004). The identified dimensions, concern for people and concern for wider views, offer profound insights into the culturally nuanced dynamics of EEL. This work not only contributes to the academic discourse on EL, but also broadens understandings of how cultural nuances shape leadership ethics.

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APPENDICES

Summary of Contents in appendices

Appendix	Summary of contents
Appendix 1	The application for ethical approval to the University of Waikato Ethics Committee.
Appendix 2	The letter sent to interview participants in the qualitative study. The findings of this study are presented in Article 2, Chapter 4.
Appendix 3	Consent form for interview participants in the qualitative study (Article 2, Chapter 4). The consent of each participant was obtained before conducting the interview.
Appendix 4	Information about the qualitative study (Article 2, Chapter 4), such as its purpose and how the collected data will be handled as indicated in this form, was shared with the interview participants.
Appendix 5	This questionnaire included both open-ended and structured questions, which were used in the qualitative study (Article 2, Chapter 4) conducted through interviews.
Appendix 6	This was the questionnaire used for the initial data collection (survey 1) for exploratory factor analysis. It consists of 51 items developed through the systematic review of literature (Article 1, Chapter 3) and the qualitative study conducted through interviews (Article 2, Chapter 4).
Appendix 7	This survey questionnaire (survey 2) was utilised to gather data for the second exploratory factor analysis and to assess the discriminant validity of the scale. Ethical leadership is represented by 23 items identified from the exploratory factor analysis conducted based on data collected in survey 1. Additionally, questions on autocratic leadership (6 items) and passive avoidant leadership (5 items) are included.
Appendix 8	This survey questionnaire (survey 3) was utilised to gather data for the second exploratory factor analysis and to test the nomological validity of the scale. Ethical leadership is represented by 23 items identified from the exploratory factor analysis conducted in survey 1. Additionally, questions related to voice behaviour were included in this survey.
Appendix 9	Co-authorship form for Article 1. This form indicates the co-authors who were my PhD supervisors and their contributions to Article 1 presented in Chapter 3.
Appendix 10	Co-authorship form for Article 2. This form indicates the co-authors who were my PhD supervisors and their contributions to Article 2 presented in Chapter 4.
Appendix 11	Co-authorship form for Article 3. This form indicates the co-authors who were my PhD supervisors and their contributions to Article 3 presented in Chapter 5.

Appendix 1: Application for ethical approval

Application for Ethical Approval
Outline of Research Project

Waikato Management School
Te Raupapa

THE UNIVERSITY OF WAIKATO
Te Whare Wānanga o Waikato

Template:
Use clear and simple language. Avoid technical terms wherever possible.
*Please allow **at least two weeks** for your application to be reviewed by the WMS Ethics Committee*
You must gain ethics approval prior to the commencement of data collection for your research project
See How to fill out the form for guidance.

1. IDENTIFY THE PROJECT.

1.1 Title of Project
Ethical Leadership: An Eastern Perspective Based on Studies in Asian Countries.

1.2 Researcher(s) name and contact information
Name: Nadeeja Dodamgoda
Email: nadeejadd@yahoo.com
Mobile: +94773597881

1.3 **Supervisor's name and contact information**
Name: Dr. Maree Roche
Email: mroche@waikato.ac.nz, mail to:nadeejadd@yahoo.com

1.4 Anticipated date to begin data collection
03.11. 2021

2. DESCRIBE THE RESEARCH.

2.1 Briefly outline what the project is about including your research goals and anticipated benefits. Include links with a research programme, if relevant.
The proposed research aims to understand the state, nature, and outcomes of ethical leadership as it pertains to Asian countries. The research will be conducted in four stages:

Study 1: Identification of dimensions of ethical leadership applicable to the Asian countries based on a systematic review of literature.

Study 2: Conducting interviews with academics in Asian countries to identify the indicators and dimensions of ethical leadership.

Study 3: Developing a measure for ethical leadership based on outcomes of the systematic review and data collected through interviews and surveys conducted in Asian countries.

Study 4: Test the impact of ethical leadership on employee engagement and employee wellbeing.

The findings from the studies will be helpful to understand the differences in perception of ethical leadership in the Asian countries and the Western world. Moreover, the multinational companies having operations with Asian countries can find how the employees in Asian countries should be treated to optimise their work engagement and wellbeing.

2.2 Briefly outline your method.

The final outcome of the project is aimed at developing a measure for Eastern ethical leadership based on studies in Asian countries. However, for my PhD this has been broken down into four studies. This application for ethics covers only study two. Additional applications will be made after I have developed the initial scale (i.e. after conducting study 2). The methods adopted for each study is outlined below:

Method for Study 1

The systematic review has already been conducted based on the articles identified from four databases: Scopus, Web of Science, ProQuest and Emerald insight. Five dimensions including concern for people, Justice & Fairness, Responsibility & sustainability, Character and Compliance & accountability have been identified. The systematic review also produced 24 items to explain the five dimensions.

Method for Study 2

I intend to interview two academics from at least 10 Asian countries. Contacts have already been made with academics and some have expressed their willingness to participate in the interviews. The academics who have confirmed their participation are form Sri Lanka(2), Philippines(2), Vietnam(1) , Singapore(1), Malaysia(1), Pakistan(1), Nepal(1), Indonesia(1) Myanmar(1) and Thailand(1). Some initial contacts made also suggest they are interested in participation. The interview questions are finalised to conduct the interviews.

Method for study 3

Surveys will be conducted in Asian countries to collect quantitative data to develop and test the robustness of the measure for ethical leadership in Asia.

Method for Study 4

Surveys will be conducted in Asian countries to test the impact of ethical leadership on employee work engagement and employee wellbeing.

Describe plans to give participants information about the research goals.
An e mail will be sent to academics explaining the key sections addressed in the interviews. A sheet of information explaining all relevant details of the research will be sent to those who are interested in participating (please see appendix for the e mail to be sent and the information sheet attached).

2.3 Identify the expected outputs of this research (e.g., reports, publications, presentations), including who is likely to see or hear the reports or presentations on this research.
A journal article will be published on qualitative analysis of interview findings to identify the dimensions of ethical leadership and modify the initially identified dimensions in study 1.

Identify the physical location(s) for the research, the group or community to which your potential participants belong, and any private data or documents you will seek to access. Describe how you have access to the site, participants and data/documents. Identify how you obtain(ed) permission from relevant authorities/gatekeepers if appropriate and any conditions associated with access.

The senior academics for the interviews will be chosen from the faculties related to business and management studies in universities in Asian countries. Some of the participants have already been identified as mentioned under section 2.2. All interviews will be online. The potential participants will be identified through my personal contacts and the contacts of my research supervisors.

3. OBTAIN PARTICIPANTS' INFORMED CONSENT, WITHOUT COERCION.

3.1 Describe how you will select participants (e.g., special criteria or characteristics) and how many will be involved.

The academics will be chosen from faculties of management studies in universities in Asian countries. Preference will be given to academics specialized in at least one of the subject areas: human resource management, corporate governance, organisational behaviour, organizational psychology, and strategic management. Specialisations in these subjects could enable them to provide insightful comments on ethics related to leadership. I have planned to involve two academics from at least ten countries.

3.2 Describe how you will invite them to participate.

Interviewees will be invited to participate via e-mail or telephone calls.

Information shared with Interviewees
The overarching aim of study
Outline of the themes for the interview
Approximate time duration of the interview
Preference for the interview to be recorded
How the findings can be disseminated to them
The form of consent

3.3 Show how you provide prospective participants with all information relevant to their decision to participate. Attach your information sheet, cover letter, or introduction script. See document on informed consent for recommended content. Information should include, but is not limited to:

- **what you will ask them to do;**
- **how to refuse to answer any particular question, or withdraw any information they have provided at any time before completion of data collection;**
- **how and when to ask any further questions about the study or get more information.**
- **the form in which the findings will be disseminated and how participants can access a summary of the findings from the study when it is concluded.**

The information sheets are attached

3.3 Describe how you get their consent. (Attach a consent form if you use one.)

An email will be sent prior to the interview with the consent form (the consent form for interview participants is attached).

3.4 Explain incentives and/or compulsion for participants to be involved in this study, including monetary payment, prizes, goods, services, or favours, either directly or indirectly.

The academics who participate in the interviews will be presented a token of appreciation such as a gift with ornamental value.

4. MINIMISE DECEPTION.

4.1 If your research involves deception – this includes incomplete information to participants -- explain the rationale. Describe how and when you will provide full information or reveal the complete truth about the research including reasons for the deception.

The proposed studies do not involve deception.

5. RESPECT PRIVACY AND CONFIDENTIALITY

5.1 Explain how any publications and/or reports will have the participants' consent.

The publications would present summarised results and will not reveal details of any individual respondent.

Qualitative findings through interviews will be summarised and analysed under main and sub themes. Pseudo names (Such as R1, R2..etc.) will be used to refer to the specific viewpoints held by different respondents. Emails will be sent to each respondent containing the information on informed consent.

5.2 Explain how you will protect participants' identities (or why you will not).

As mentioned under section 5.1, publishing summary of results would protect participants' identities. The interview findings will be analysed at theme level and not at individual level. Therefore, identities will not be disclosed.

5.3 Describe who will have access to the information/data collected from participants. Explain how you will protect or secure confidential information.

The collected data will only be handled by myself and the supervisors of my study. The data will be held in a password protected computer file. Only summarised data will be published. Further, the data only pertains to the leadership related questions. Therefore, confidential information of respondents is unlikely to be required for the study.

6. MINIMISE RISK TO PARTICIPANTS.

'Risk' includes physical injury, economic injury (i.e. insurability, credibility), social risk (i.e. working relationships), psychological risk, pain, stress, emotional distress, fatigue, embarrassment, and cultural dissonance and exploitation.

6.1 Where participants risk change from participating in this research compared to their daily lives, identify that risk and explain how your procedures minimise the consequences.

Participants are not subjected to such risks.

6.2 Describe any way you are associated with participants that might influence the ethical appropriateness of you conducting this research – either favorably (e.g., same language or culture) or unfavourably (e.g., dependent relationships such as employer/employee, supervisor/worker, lecturer/student). As appropriate, describe the steps you will take to protect the participants.

The academics will be chosen based on criteria mentioned under section 3.1. They will only be joining following the expression of consent. The interview questions only request them to express the perceptions about ethical leadership referring to specific characteristics and attributes of ethical leaders in the Asian countries they represent. Therefore, it is unlikely for any influences on the ethical appropriateness for conducting this research to be present.

6.3 Describe any possible conflicts of interest and explain how you will protect participants' interests and maintain your objectivity.

The interview participants are required to express viewpoints on ethical leadership in general and not with respect to specific persons. Therefore, conflicts of interests are unlikely to be present.

7. EXERCISE SOCIAL AND CULTURAL SENSITIVITY.

7.1 Identify any areas in your research that are potentially sensitive, especially from participants' perspectives. Explain what you do to ensure your research procedures are sensitive (unlikely to be insensitive). Demonstrate familiarity with the culture as appropriate.

The interview participants are required to express viewpoints on ethical leadership pertaining to Asian countries. Therefore, the cultural factors such as religious believes, traditions etc. are taken account.

7.2 **If the participants as a group differ from the researcher in ways relevant to the research, describe your procedures to ensure the research is culturally safe and non offensive for the participants.**

The interviews will be conducted in English and the interview respondents will be notified of this in advance to ensure that those who can fluently speak in English will join for interviews.

Appendix 2: Invitation for participation in interviews

Dear Dr./Professor ……..

I am currently researching for my Ph.D. at the University of Waikato, New Zealand. My Ph.D. involves developing a measure for Eastern ethical leadership based on studies in Asian countries. The initial phase of data collection involves conducting interviews with academics.

The interviews will mainly include two sections. Initially, I would like to present two open-ended questions relating to you perceive Eastern ethical leadership. In addition, you will be asked to comment on a range of areas identified in the literature, and their appropriateness to your understanding of ethical leadership.

The estimated time will be around 30 to 40 minutes.

I wish to cordially invite you to participate for an interview. Kindly let me know your possibilities for participation. I will share the details of my study upon your expression of interest in participation.

Thank you.

Kind Regards,

Nadeeja Dodamgoda

Appendix 3: Consent form for participants

Consent Form for Participants

Waikato Management Schoo
Te Raupapa

THE UNIVERSITY OF WAIKATO
Te Whare Wānanga o Waikato

Ethical Leadership: An Eastern Perspective Based on Studies in Asian Countries

I have read the **Information Sheet for Participants** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study within two weeks of joining the study, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Information Sheet**.

☐ I agree for this interview to be audio recorded

☐ I agree to participate in this study under the conditions set out in the **Information Sheet** form.

Signed: _____

Name: _____

Date: _____

Researcher(s) name and contact information
Name: Nadeeja Dodamgoda
Email: nadeejadd@yahoo.com
Mobile: +94773597881

Supervisor's name and contact information
Name: Dr. Maree Roche
Email: mroche@waikato.ac.nzmailto:nadeejadd@yahoo.com

Appendix 4: Information sheet for interview participants of research

Waikato Management School
Te Raupapa

THE UNIVERSITY OF WAIKATO
Te Whare Wānanga o Waikato

Information Sheet for Interview Participants of Research

The purpose of study

This study aims to understand the dimensions of ethical leadership as perceived by people in the Eastern world, based on studies in Asian countries. As an initial step, the dimensions of ethical leadership as applicable to the Eastern world has been identified through literature. The second step in the research includes conducting interviews with academics in Asian countries to understand their perceptions about ethical leadership. The findings from literature will be modified based on the interview outcomes to identify the indicators of ethical leadership to develop the expected measure.

Parties associated with the study

The study is conducted towards the fulfilment of my PhD thesis titled: Ethical Leadership: An Eastern Perspective Based on Studies in Asian Countries. Therefore, the main parties associated are myself (Nadeeja Dodamgoda) and the research supervisors assigned by the University of Waikato, New Zealand.

Contacts of key persons

Researcher(s) name and contact information

Name: Nadeeja Dodamgoda
Email: nadeejadd@yahoo.com
Mobile: +94773597881

Main supervisor's name and contact information

Name: Dr. Maree Roche
Email: mroche@waikato.ac.nz

Specific requirements from the participants and the time spent on interview

You are kindly requested to express your genuine opinions and justify the viewpoints with applicable theoretical, cultural and/or other reasons for their opinions. Willingness to answer the cross question raised as the interview proceeds is much valued. The interviews will last for 30 to 40 minutes.

What will happen to material collected from them: who will see it, how it may be used, whether they will be identified or identifiable, safeguards you will implement to protect confidentiality, the form in which results will be accessible (e.g., reports, articles, raw data, aggregated data)

The interview findings will be subjected to thematic analysis. The audio recordings or the hand written transcripts will be handled only by myself with the guidance of supervisors. Feeding the interview data into software such as NVivo will also be handled on my own. Therefore, confidentiality of data can be assured. The summarised data will be used to perform the necessary tests to achieve the objectives of the study. The collected data will only be presented in summary form where the names, or confidential information of respondents will not be revealed. The findings of the study will be presented in my PhD thesis and through articles published in reputed academic journals. All data collected will be destroyed after five years from the date of collection.

If relevant, how the investigators will handle the potential risks for participants (or for investigators)
The study does not involve with any physical observations/diagnostics or extraction of confidential personal information. Therefore, it is unlikely for any potential risks for you to be present.

How to opt out (name a specific date for participants to opt out)
You can withdraw from the study before 30.04.2022.

How to get more information
Additional information may be required from the interviewees. If such a need arises, it is highly appreciated if you can be contacted via email to ask for a convenient time to contact through phone calls or an online discussion.

When you cannot give them all the information at the beginning (for reasons of research integrity), then *i)* tell them so and *ii)* give them complete information at the end and *iii)* get their consent again (allow them to opt out)

The research is conducted as a cross sectional study. Therefore, you will be contacted only once and will be briefed about the study before the interviews are conducted. The themes generated through the interviews will be shared with you for confirmation. The finalised outcomes of the study will only be accessible through the journal articles published. Hence the question of not giving all information at the beginning would not be applicable.

Appendix 5: Interview questionnaire

Interview Questions

Section 1

Q1: Which behaviours and personal characteristics do you associate most closely with ethical leadership in organisations?

Q2: Think about a specific situation where you consider an organisational leader to have demonstrated ethical leadership. Describe this situation and explain why you consider it as ethical leadership.

Section 2

Indicate your agreement with respect to the following characteristics of an ethical leader.

Indicators	**Highly relevant**	**relevant**	**Somewhat relevant**	**Not relevant**	**Not sure**	**Comments**
Altruism (Selfless, willing to help, benevolent concern for the wellbeing of others)						
Consideration and respect (Treating others with dignity and respect, caring)						
Empathy and understanding (Compassionateness, humanity)						
Openness and flexibility (Active listener, approachable, tolerance to others' views)						
Team building and providing directions (Group orientation, communication, information sharing)						
Empowerment and participation (Supportive, motive arouser, emotional support, staff development)						
Justice (makes objective decisions)						
Fairness (Indiscrimination, unbiased, balanced decisions)						

Indicators	Highly relevant	relevant	Somewhat relevant	Not relevant	Not sure	Comments
Transparency (no hidden agendas, clarity behind decisions made, open decision-making processes)						
Rational decision maker (Makes logical, wise decisions)						
Concern for environment (Responsible handling of resources, sustainability)						
Concern for welfare of society (Protecting the interests of organisation and society)						
Long term focus (Concern for future generations, long term impact)						
Balancing organisational and stakeholder interests. (Overall optimization)						
Self-control (Acting according to own moral value framework, calm, not excitable)						
Modesty (humility)						
Honesty (Trustworthy, sincere, genuine)						
Integrity (Word action consistency, value-behaviour consistency)						
Ethical role modelling (Leading by example)						
Compliance (Adherence to laws, rules and regulations)						
Accountability (Being answerable and responsible for own actions)						

Indicators	Highly relevant	relevant	Somewhat relevant	Not relevant	Not sure	Comments
Enforce punishment and reward (Discipline, hold others accountable)						
Promote moral behaviour among subordinates (Provides constructive feedback, explains what guides moral decisions)						

Appendix 6: Questionnaire for survey 1

Questionnaire

Dear Respondent,

I am currently a PhD student at the University of Waikato, New Zealand. The primary objective of my research project is to enhance a more informed understanding of ethical leadership in the Asian context, and one way by which this understanding can be gained is through the development of a scale of ethical leadership within organisations and, specifically, in the Asian region. This questionnaire is intended to collect the first round of data that will be used to contribute to the stated research objective.

Your industry experience and has made you a suitable candidate to participate in this study. Please be kind enough to spend about 15 minutes of your time to answer the questions given below. This study aims to understand your perceptions about the ethical leadership practices of your leader (that is the person you formally report to).

Part 1 of the questionnaire requests demographic information and part 2 requires your agreement (or otherwise) with respect to the statements given.

This research project has been approved by the University of Waikato Ethics Committee Number WMS 21/232. All data collected are subject to the ethical procedures as stated by the University of Waikato, and all information will be subject to confidentially protocols, and will only be used for academic purposes.

Thank you,

N. Dodamgoda

Part 1: Please fill in the following information pertaining to your background

1) **Gender (Please pick one)**

	Male		Female

2) **Sector (Please pick one)**

	Public sector		Private sector
	Not for profit		

3) **Your job position (Please pick one)**

	Rank and file staff (ordinary member)		Line manager or supervisor

	Middle management		Senior/upper management

4) Please indicate whether the leader that you will be referring to in this questionnaire is the head of department or head of organisation

	Head of department/division you work		Head of the organisation

5) Your industry (please specify)

6) Your work experience in years (please specify)

	In your organisation		In your current job

7) Your current job title (please specify) _

8) Your highest education level (Please pick one)

	O/L		Diploma
	A/L		Bachelor's Degree
	Masters		Professional Qualification
	PhD		Other

9) If your role is in senior management, please indicate the total number of employees you oversee or directly manage

10) Please indicate the total number of employees in your organisation (approximately)

Part 2: **Please select one of the following response choices to indicate how well each of the following statements describe YOUR current leader.**

No	My leader: …	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	Makes decisions based on facts in an impersonal manner	1	2	3	4	5
2	Makes impartial judgments	1	2	3	4	5
3	Provides fair opportunities for all employees based on their individual needs.	1	2	3	4	5
4	Ensures equal distribution of resources and opportunities among employees	1	2	3	4	5
5	Does not discriminate when treating employees	1	2	3	4	5
6	Makes unbiased decisions	1	2	3	4	5
7	Has no hidden agenda in making decisions	1	2	3	4	5
8	Allows employees to participate in decision making	1	2	3	4	5
9	Provides solid explanations to justify decisions made	1	2	3	4	5
10	Makes logical decisions	1	2	3	4	5
11	Makes wise decisions	1	2	3	4	5
12	Develops goals to achieve a sustainable future for all	1	2	3	4	5
13	Handles resources with responsibility	1	2	3	4	5
14	Maximise the interests of the organisation and society	1	2	3	4	5
15	Protects the interests of the organisation and society	1	2	3	4	5
16	Serves the needs of different stakeholders impartially	1	2	3	4	5
17	Has a clear vision about future expectations	1	2	3	4	5
18	Develops and works to long-term and short-term goals	1	2	3	4	5
19	Is concerned about the future generations	1	2	3	4	5

No	My leader: …	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
20	Acts according to his/her own moral value framework	1	2	3	4	5
21	Is calm, not exited	1	2	3	4	5
22	Is self-disciplined	1	2	3	4	5
23	Is free from pride and arrogance	1	2	3	4	5
24	Is humble	1	2	3	4	5
25	Is trustworthy	1	2	3	4	5
26	Is genuine and sincere	1	2	3	4	5
27	Has word-action consistency (walk the talk and talk the walk)	1	2	3	4	5
28	Engages in behaviours that align with his/her values	1	2	3	4	5
29	Keeps to her/his promises	1	2	3	4	5
30	Honours his/her commitments	1	2	3	4	5
31	Is answerable and responsible for own actions	1	2	3	4	5
32	Adheres to rules, regulations and legal framework	1	2	3	4	5
33	Willingly sacrifices for others	1	2	3	4	5
34	Is concerned about wellbeing of others	1	2	3	4	5
35	Treats others with dignity and respect	1	2	3	4	5
36	Cares for others	1	2	3	4	5
37	Recognises the contributions of others	1	2	3	4	5
38	Hold others accountable for using ethical practices in their work.	1	2	3	4	5
39	Shows compassion towards others	1	2	3	4	5
40	Is helpful	1	2	3	4	5
41	Views situations from other's perspectives	1	2	3	4	5

No	My leader: …	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
42	Considers others' views	1	2	3	4	5
43	Is flexible to change plans according to situations	1	2	3	4	5
44	Is an active listener	1	2	3	4	5
45	Has group oriented thinking	1	2	3	4	5
46	Communicates and shares information with others	1	2	3	4	5
47	Provides constructive feedback to subordinates	1	2	3	4	5
48	Explains how moral decisions are made.	1	2	3	4	5
49	Leads by example- a good role model	1	2	3	4	5
50	Supports team members to perform their tasks	1	2	3	4	5
51	Motivates the team	1	2	3	4	5
52	Provides emotional support	1	2	3	4	5
53	Contributes for staff development	1	2	3	4	5

Appendix 7: Questionnaire for survey 2

Questionnaire

Dear Respondent,

I am a PhD student at the University of Waikato New Zealand. The overall aim of my PhD is to develop a greater understanding of ethical leadership in the Asian Region. The current survey seeks to understand the leadership practices of your leader (that is the person you formally report to, who could be the divisional head or leader of the organisation).

I expect the survey to take only a few minutes of your time. This research is approved by the University of Waikato Ethics committee number WMS 21/232. All data collected is subject to the ethical procedures as stated by the University of Waikato, and all information will be subject to confidentially protocols, and will only be used for academic purposes.

Thank you,

N. Dodamgoda

Part 1

Please select one of the following responses to indicate how well each of the following statements describe YOUR current leader.

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
1	Provides fair opportunities for all employees based on their individual needs.	1	2	3	4	5	6	7
2	Ensures equal distribution of resources and opportunities among employees	1	2	3	4	5	6	7
3	Does not discriminate when treating employees	1	2	3	4	5	6	7

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
4	Makes unbiased decisions	1	2	3	4	5	6	7
5	Has no hidden agenda in making decisions	1	2	3	4	5	6	7
6	Develops goals to achieve a sustainable future for all	1	2	3	4	5	6	7
7	Handles resources with responsibility.	1	2	3	4	5	6	7
8	Maximises the interests of organisation and society	1	2	3	4	5	6	7
9	Protects the interests of the organisation and society	1	2	3	4	5	6	7
10	Has a clear vision about future expectations	1	2	3	4	5	6	7
11	Develops and works towards long-term and short-term goals	1	2	3	4	5	6	7
12	Is trustworthy	1	2	3	4	5	6	7
13	Has word-action consistency (walk the talk and talk the walk)	1	2	3	4	5	6	7

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
14	Willingly sacrifices for others	1	2	3	4	5	6	7
15	Is concerned about the wellbeing of others	1	2	3	4	5	6	7
16	Treats others with dignity and respect	1	2	3	4	5	6	7
17	Shows compassion towards others	1	2	3	4	5	6	7
18	Views situations from others' perspectives	1	2	3	4	5	6	7
19	Considers others' views	1	2	3	4	5	6	7
20	Is flexible to change plans according to the situations	1	2	3	4	5	6	7
21	Leads by example- a good role model	1	2	3	4	5	6	7
22	Supports team members to perform their tasks	1	2	3	4	5	6	7
23	Provides emotional support	1	2	3	4	5	6	7

Please select one of the following responses to indicate how well each of the following statements describe YOUR current leader.

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
1	Tends to be unavailable when staff need help with a problem	1	2	3	4	5	6	7
2	Waits until things have gone wrong before taking action	1	2	3	4	5	6	7
3	Delays taking action until problems become serious	1	2	3	4	5	6	7
4	Avoids making decisions	1	2	3	4	5	6	7
5	Avoids getting involved when important issues arise	1	2	3	4	5	6	7
6	Makes decisions in an autocratic way	1	2	3	4	5	6	7
7	Often pushes his/her opinions	1	2	3	4	5	6	7
8	Makes decisions alone without asking for suggestions	1	2	3	4	5	6	7
9	Harshly tells subordinates what to	1	2	3	4	5	6	7

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
10	Is bossy and orders subordinates around	1	2	3	4	5	6	7
11	Makes sure that his/her own interests are always met	1	2	3	4	5	6	7

Part 2
Please provide your demographic information

Gender

	Male		Female		Other

Sector

	Public sector		Private sector
	Not for profit		Other

Your job position

	Supervisor		Manager
	Senior manager		Other

The leader you focus when answering the questions in part 1 above

	Head of department/division you work		Head of the organisation

Your industry (please specify)

Your work experience in years

	In your organisation		In your current job

Your current job title (please specify)

Your highest education level

	Primary school education
	Secondary school education
	Diploma
	Bachelor's Degree
	Masters
	Professional Qualification
	PhD
	Other

If your role is in senior management, the total number of employees you oversee or directly manage

Total number of employees in your organisation (approximately)

Appendix 8: Questionnaire for survey 3

Questionnaire

Dear Respondent,

I am a PhD student at the University of Waikato New Zealand. The overall aim of my PhD is to develop a greater understanding of ethical leadership in the Asian Region. The current survey seeks to understand the leadership practices of your leader (that is the person you formally report to, who could be the divisional head or leader of the organisation).

I expect the survey to take only a few minutes of your time. This research is approved by the University of Waikato Ethics committee number WMS 21/232. All data collected is subject to the ethical procedures as stated by the University of Waikato, and all information will be subject to confidentially protocols, and will only be used for academic purposes.

Thank you,

N. Dodamgoda

Part 1

Please select one of the following responses to indicate how well each of the following statements describe YOUR current leader.

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
1	Provides fair opportunities for all employees based on their individual needs.	1	2	3	4	5	6	7
2	Ensures equal distribution of resources and opportunities among employees	1	2	3	4	5	6	7
3	Does not discriminate when treating employees	1	2	3	4	5	6	7

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
4	Makes unbiased decisions	1	2	3	4	5	6	7
5	Has no hidden agenda in making decisions	1	2	3	4	5	6	7
6	Develops goals to achieve a sustainable future for all	1	2	3	4	5	6	7
7	Handles resources with responsibility.	1	2	3	4	5	6	7
8	Maximises the interests of organisation and society	1	2	3	4	5	6	7
9	Protects the interests of the organisation and society	1	2	3	4	5	6	7
10	Has a clear vision about future expectations	1	2	3	4	5	6	7
11	Develops and works towards long-term and short-term goals	1	2	3	4	5	6	7
12	Is trustworthy	1	2	3	4	5	6	7
13	Has word-action consistency (walk the talk and talk the walk)	1	2	3	4	5	6	7

No	My leader:	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
14	Willingly sacrifices for others	1	2	3	4	5	6	7
15	Is concerned about the wellbeing of others	1	2	3	4	5	6	7
16	Treats others with dignity and respect	1	2	3	4	5	6	7
17	Shows compassion towards others	1	2	3	4	5	6	7
18	Views situations from others' perspectives	1	2	3	4	5	6	7
19	Considers others' views	1	2	3	4	5	6	7
20	Is flexible to change plans according to the situations	1	2	3	4	5	6	7
21	Leads by example- a good role model	1	2	3	4	5	6	7
22	Supports team members to perform their tasks	1	2	3	4	5	6	7
23	Provides emotional support	1	2	3	4	5	6	7

Please select one of the following responses to indicate

No	In this organisation	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	I proactively develop and make suggestions for issues that may influence the work unit.	1	2	3	4	5
2	I proactively suggest new projects which are beneficial to the work unit.	1	2	3	4	5
3	I raise suggestions to improve the unit's working procedure.	1	2	3	4	5
4	I proactively voice out constructive suggestions that help the unit reach its goals.	1	2	3	4	5
5	I make constructive suggestions to improve the unit's operation.	1	2	3	4	5
6	I advise other colleagues against undesirable behaviours that would hamper job performance.	1	2	3	4	5
7	I speak up honestly with problems that might cause serious loss to the work unit, even though dissenting opinions exist.	1	2	3	4	5
8	I dare to voice out opinions on things that might affect efficiency in the work unit, even if that would embarrass others.	1	2	3	4	5
9	I dare to point out problems when they appear in the unit, even if that would hamper relationships with other colleagues.	1	2	3	4	5
10	I proactively report coordination problems in the workplace to the management	1	2	3	4	5
11	I can express my true feelings regarding my job.	1	2	3	4	5
12	I can freely express my thoughts.	1	2	3	4	5
13	Expressing your true feelings is welcomed.	1	2	3	4	5

No	In this organisation	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
14	Nobody will pick on me even if I have different opinions.	1	2	3	4	5
15	Expressing true thoughts in my organisation would do harm to myself (R)	1	2	3	4	5

Part 2

Please provide your demographic information

Gender

	Male		Female		Other

Sector

	Public sector		Private sector
	Not for profit		Other

Your job position

	Supervisor		Manager
	Senior manager		Other

The leader you focus when answering the questions in part 1 above

	Head of department/division you work		Head of the organisation

Your industry (please specify)

Your work experience in years

	In your organisation		In your current job

Your current job title (please specify)

Your highest education level

	Primary school education
	Secondary school education
	Diploma
	Bachelor's Degree
	Masters
	Professional Qualification
	PhD
	Other

If your role is in senior management, the total number of employees you oversee or directly manage

Total number of employees in your organisation (approximately)

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Nature of contribution by PhD candidate	I conducted the entire process, including generating search terms, downloading articles, screening, identifying the final set of articles, conducting literature analysis and drafting the research paper.
Extent of contribution by PhD candidate (%)	80%

CO-AUTHORS

Name	Nature of Contribution
Maree Roche	Provided feedback on analysis of literature and editing the paper.
Hataya Sibunruang	Provided feedback on analysis of literature and editing the paper.

Certification by Co-Authors

The undersigned hereby certify that:

- the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
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Hataya Sibunruang	Hataya Sibunruang	14/03/2024

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Nature of contribution by PhD candidate	I developed the interview questionnaire, searched for interview respondents, conducted interviews, analyzed the qualitative data independently, and drafted the research paper.
Extent of contribution by PhD candidate (%)	80

CO-AUTHORS

Name	Nature of Contribution
Maree Roche	Provided feedback on analysis, guided on theoretical aspects and editing the paper.
Hataya Sibunruang	Assisted in identifying interview respondents, advised on the analysis, and editing the paper.

Certification by Co-Authors

The undersigned hereby certify that:

- the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

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July 2015

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