

# The Role of Gender & Leader Tenure in the Relationship between Spirituality & Ethical Leadership

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*Most research on ethical leadership examines the consequences and not antecedents. We aim to empirically examine spirituality as an antecedent of ethical leadership using from 108 leader-subordinate dyads. Further, we use Vedic Measure of Spirituality (VMS) to examine this relationship. Spirituality was self-rated by the leaders while subordinates rated their leader's ethical leadership behavior. All three dimensions of VMS, namely Fortitude, Introspective Reflection and Equanimity significantly predicted ethical leadership. Leaders with less tenure showed the highest positive impact of spirituality on ethical leadership, followed by middle tenure and high tenure. Female subordinates judged their leaders in a more stringent manner as compared to their male counterparts.*

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## Introduction

Influence of spirituality on employee work attitudes (Milliman, Czaplewski & Ferguson, 2003), organizational productivity (Fry, Vitucci & Cedillo, 2005), work unit performance (Duchon & Plowman, 2005), loyalty (Sheep & Foreman, 2012) job satisfaction, (Pawar, 2008), employee engagement (Poole, 2009) and organizational commitment (Pawar, 2009) has been well documented. Further, Ashmos & Duchon (2000) observed that spirituality connected employees to a higher purpose at work. Even though the evidences of applicability of spirituality in management are substantive, the field grapples with one problem. Researchers are confused with whether religiosity and spirituality are same or distinct. Historically, spirituality and religiousness were considered to be same. However, with the rise of secularism, disillusionment with and distrust in religious institutions there has been a growing interest in understanding spirituality and separating it from religion (Turner et al, 1995; Roof, 1993).

In the past few decades, a number of corporate scandals (e.g., Enron, Lehmann Brothers, WorldCom etc) have created awareness regarding the significance of the ethical dimension of organizational practices. This has led to a surge in the research investigating the role of leaders in influencing the ethical behaviors and practices of the employees (Brown & Treviño, 2006, Brown & Mitchell, 2010). This surge in research on ethical leadership has made us aware of the consequences of ethical leadership, but not the antecedents. Very few studies have addressed what makes a leader ethical. So far, Leader Moral Identity (Mater et al., 2012), Leader Agreeableness and Leader Conscientiousness (Walumbwa & Schaubroeck, 2009), Leader's Ethical Ideology (Waldman et al., 2017) have been observed as antecedents of ethical leadership. The present study addresses this gap in the understanding about antecedents of ethical leadership and empirically examines spirituality as an antecedent of ethical leadership through a dyadic (Leader-subordinate) study.

### **Spirituality**

Religion and Spirituality have always played a central role in people's lives in the form of pervasive religious/spiritual beliefs, practices and experiences (Zinnbauer et al., 1997; Hill et al., 2000). As a result, psychological investigation of religion and spirituality was endorsed by the pioneers like William James (1902; 1961) but took a backseat with the rise of behaviorism. Religion is usually associated with structured, institutionalized

practices, rituals and beliefs, religious orthodoxy, authoritarianism and church attendance (Zinnbauer et al., 1997). On the other hand, spirituality is usually associated with feelings of 'sacredness' and 'personal transcendence', where transcendence is "the capacity of individuals to stand outside their immediate sense of time and place to view life from a larger, more objective perspective" (Piedmont, 1999: 988). The rising number of people considering themselves to be 'spiritual but not religious' are more likely to be independent, educated, and agnostic, have higher income, hold unorthodox 'New Age' beliefs, have had 'mystical experiences' and less likely to hold traditional beliefs or attend church (Zinnbauer et al., 1997).

People perceive religiousness negatively and as a hindrance to transcendence, while spirituality is regarded as positive approach to transcendence (Turner et al., 1995). Lately, some scholars have been questioning if spirituality needs to be associated with any higher power or feelings of transcendence (Miller, 2004; Daaleman et al., 2004; Rai, 2014). For example, Rai (2014: 463) defines spirituality as "the development of our conscience through the understanding of our own self, our purpose in life, and our relationship with our universe (and by extension of our obligations to it), and subsequently, acting in accordance with this developed conscience". This definition is based on the Vedas, which is considered to be the earliest text in the world and universal in its message. Based on this definition, he developed a scale called the 'Vedic Measure of Spirituality'.

tuality' (VMS), which does not contain any items related to beliefs in higher power or feelings of transcendence.

Several positive traits are associated with spiritualism. Jurkiewicz & Giacalone (2004) created a values framework and suggested using it to empirically study workplace spirituality. The spiritual values espoused by this framework are Benevolence, Generativity (long-term focus), Humanism, Integrity, Justice, Mutuality (recognizing interconnection and interdependence), Receptivity, Respect, Responsibility and Trust. Additionally, the VMS scale developed by Rai (2014), measures spirituality across three dimensions: Fortitude, Introspective Reflection and Equanimity (abbreviated as F.I.R.E).

**There is now ample evidence to confirm that spirituality is associated with numerous positive outcomes.**

There is now ample evidence to confirm that spirituality is associated with numerous positive outcomes (Delbecq, 2009). In the psychological dimension, spirituality is negatively related to depression, anxiety, and stress and positively related to well-being and coping with adversities and changes (Koenig, 2012; Earl, 2010; Pargament et al., 1997; Karakas, 2010). In the social dimension, since spirituality promotes human virtues like humility, patience, forgiveness, self-discipline, honesty, etc, it has been shown to be related to better social support, sense of interconnectedness and community, marital stability and lesser criminal

activities (Koenig, 2012, Karakas, 2010). In terms of physical health, spirituality is linked to safer sexual practices, reduced smoking, drug and alcohol use, increased exercises and better diet (Koenig, 2012).

In organizations, spirituality has been related to organizational commitment and affective commitment (Usman & Danish, 2010; Adawiyah et al., 2011; Nasina & Doris, 2011), better management of organizational change, performance and career development (Geh & Tan, 2009, Duffy et al., 2010), better handling of workload (Altaf & Awan, 2011), job satisfaction and job performance (Altaf & Awan, 2011; Marschke et al., 2011, Van Der Walt & De Klerk, 2014), sense of purpose and meaning at work (Karakas, 2010, Badrinarayanan & Madhavaram, 2008) and ethical behavior (Badrinarayanan & Madhavaram, 2008).

### **Ethical Leadership**

The most widely accepted definition of Ethical Leadership has been conceptualized by Brown et al (2005) based on Bandura's social learning theory (Bandura, 1977; 1986), which posits that individuals learn standards of ethical behavior by observing and emulating credible role models. Thus, Ethical Leadership is defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al, 2005: 120).

The social scientific study examines people's perception, causes and consequences of Ethical Leadership. This has revealed that there are two dimensions of Ethical Leadership: Moral Person and Moral Manager (Treviño et al, 2000). The Moral Person dimension captures the personality traits and behaviors that characterize an Ethical Leader. A Moral Person is someone who is honest, trustworthy, approachable, open, caring and a fair and principled decision maker who behaves ethically in his professional and personal life. Among the Big Five personality traits, agreeableness, and conscientiousness has been found to be positively related to Ethical Leadership, while neuroticism is unrelated. (Walumbwa & Schaubroeck, 2009).

The Moral Manager dimension identifies the proactive steps taken by the leader to explicitly communicate the ethics and values message. The steps include intentionally role modeling ethical behavior, providing clear guidelines of the ethical standards to be followed and using transactional means of reward system (rewards and punishments) to motivate and ensure that employees adhere to these guidelines (Treviño et al, 2000; 2003).

**An Ethical Leader is required to be both a strong moral persons and moral managers**

An Ethical Leader is required to be both a strong moral persons and moral managers (Treviño et al, 2000, 2003). If a leader is a strong moral manager but a

weak moral person, he will be viewed as a hypocrite, who doesn't practice what he preaches and hence will be considered dishonest and untrustworthy. Similarly, if a leader is a strong moral person but a weak moral manager, he might be ineffective in guiding the ethical behavior of employees in organizations. Corporate scandals can lead to huge losses, both in monetary terms and in the form of loss of confidence of clients, customers, employees, etc in the company. Ethical leaders can help prevent them.

Numerous research studies have established the significant positive impact of ethical leadership on followers' behaviors, practices, beliefs and perceptions. In the study by Brown et al (2005), ethical leadership was found to predict perceived supervisor effectiveness, willingness to put in extra effort and report problems. Ethical leadership has also been positively related to job satisfaction and commitment, perceived self-efficacy, autonomy and task significance, voice behavior (expression of constructive suggestions by employees), group-level organizational citizenship behavior, organizational identification and negatively related to group-level deviance behavior (Neubert et al, 2009; Toor & Ofori, 2009; Walumbwa & Schaubroeck, 2009, Mayer et al., 2009; Piccolo et al., 2010; Walumbwa et al., 2011; Hassan, 2015); Additionally, the study by Mayer et al. (2009), in accordance with the social learning theory (Bandura, 1977; 1986), showed that ethical leadership has a 'trickle down effect', such that behavior displayed by ethical leaders is emulated by followers.

### **Spirituality & Ethical Leadership: Relationship**

No study has measured the direct relationship between spirituality and ethical leadership yet. However, there are a few studies that have indirectly established the link. In a study by Young & Cashwell (1998), spirituality, measured using the Human Spirituality Scale (Wheat, 1992), was found to be positively related to moral development. Ethical Leaders are known to have the capacity for higher levels of moral reasoning (Brown & Treviño, 2006).

Giocalone and Jurkiewicz (2003) examined the relationship between spirituality and individual perception of unethical business activities. Spirituality was measured using the Human Spirituality Scale (Wheat, 1991) and the participants had to rate the ethicality of 25 ethically questionable activities, with 1 signifying 'totally unethical' and 7 denoting 'totally ethical'. The results indicated a significant negative relationship between measures of spirituality and the ratings of the ethicality of the activities. An ethical leader is likely to be more sensitive to the ethical dimensions of activities and hence, this study also points towards a relationship between spirituality and ethical leadership.

Spirituality seems to equip individuals with personality traits, values and motivations to function effectively as an Ethical Leader. It aids in making the ethical dimension of organizational practices salient. According to Johnson (2009), spirituality impacts leaders by providing

a sense of mission and meaning, making them focus their attention on the needs of others, fostering humility, integrity, and justice, highlighting the universal moral principles that they should live by and generating feelings of hope and joy in them.

Values and characteristics like benevolence, generativity, integrity, justice, mutuality, fortitude, equanimity, introspective reflection, etc (Jurkiewicz & Giacalone, 2004; Rai, 2014) that are used to measure spirituality are also essential characteristics of an ethical leader. These parallels between spirituality and ethical leadership call for an empirical investigation of relation between them and this study addresses the gap.

### **Fortitude & Ethical Leadership**

Fortitude is defined as fearlessness or courage in pain or adversity. Downes (2013) lists fortitude as one of the essential qualities for a naval leader. Courageous leaders also have confidence in their own belief (Stefano & Wasylshyn, 2005) helping them take tough decisions. Further, in Plato's "Republic", leader serves as an embodiment of fortitude. Abeng (1997) listed courage as one of the three essential qualities for a leader for taking tough decisions and upholding ethics. Fortitude enables the leader to disclose the own imperfection, creating trust and emotional connect with the followers (Ito & Bligh, 2016).

Courage is considered as an adjunctive virtue (Audi & Murphy, 2006) and is the most important in upholding integrity

in times of adversity (Palanski & Yammarino, 2007). Courage helps in behaving consistently across difficult situations even with persistent opposition (Palanski et al., 2015). Aristotle, in Nicomachean ethics, describes courage as the perseverance in the face of adversity for morally upright behavior (Palanski et al., 2015). Ethical leaders have to speak up for what is right, even if the peers or organization does not support. This is only possible for the leaders with courage (Watson, 2003; Sosik et al., 2012), since courage enables the leader to withstand external pressures. Thus we posit

H1: Leader's fortitude is positively related to subordinate's ethical leadership perceptions about the leader.

### **Introspective Reflection and Ethical leadership**

The second dimension of Vedic measure of spirituality, known as "Introspective Reflection" is unique. It constitutes compassion, hope, optimism and introspection. Introspection helps people to think and reflect about their feelings (Wilson & Schooler, 1991) towards a particular situation or a person and helps them understand the situation from diverse perspectives. Expecting good things to happen has significant cognitive and behavioral implications on individuals (Carver & Scheier, 2002). Individuals with higher levels of hope have the powerful capacity to set and pursue goals with higher motivation throughout the process (Sehhat et al., 2015). Hoch & Hamilton (1999), in their study, observed

that legal optimists always raised the ethical standards for business ethics. Further, Issa & Pick (2010) observed not only theoretical but also practical linkage between optimism and ethical behavior. Leaders who are optimistic and hopeful believe that things will get better in future (Rawwas, 2013) and hence will not resort to unethical practices for short term gains. Hence we posit

H2: Leader's Introspective Reflection is positively related to subordinate's ethical leadership perceptions about the leader.

**Leaders who are optimistic and hopeful believe that things will get better in future.**

### **Equanimity & Ethical Leadership**

The third dimension of Vedic Measure of Spirituality is Equanimity, which in simple words means "neutral feeling". Though it has been explained in multiple ways, Anuruddha & Bodhi (2000 : 34) defined equanimity as "a state of mind that cannot be swayed by biases and preferences" while Bhikkhu (1996 : 262) defined equanimity as "even-mindedness in the face of every sort of experience, regardless of whether pleasure or pain are present or not". Bodhi (2005: 154) further refined the construct by quoting equanimity as "a balanced reaction to joy and misery, which protects one from emotional agitation". Equanimity refers to approaching pleasant, unpleasant and neutral experiences with moderation (Grabovac et al., 2011). This way of life

is referred to as Middle way in the Buddhism (King, 2009). Equanimity refers to being detached and contented (Pace, 2013). A detached person is neither tempted by happiness, nor is dismayed by sadness. While Desbordes et al. (2015:57) rephrased the definition as “an even-minded mental state or dispositional tendency toward all experiences or objects, regardless of their affective valence (pleasant, unpleasant or neutral) or source.”

Highly egoistic individuals make self-interested choices without considering the social consequences of their actions (Martin & Cullen, 2006). Further leaders often resort to unethical choices for short term gains and higher profits (Suar & Khuntia, 2010). Equanimous leader refrains from greed and detaches self from both cravings and aversions (Pace, 2013) and hence will not act harmful to anyone for self-interests. Thus we posit

H3: Leader’s Equanimity is positively related to subordinate’s ethical leadership perceptions about the leader.

Since all three dimensions of Vedic Measure of Spirituality (VMS) capture the true essence of spirituality, we posit

H4: Leader’s spirituality will be positively related to ethical leadership.

### **Role of Gender on Ethical Leadership**

Researchers (eg. Ambrose & Schimke, 1999) have always shown interest in observing the effects of gen-

der on ethical decision making. Some researchers like Gilligan (1977) and Franke et. al (1997) observed that females tend to be more cautious in harming and hence are more ethical. However, these results are not one sided (Tenbrunsel & Smith-Crowe, 2008). Researchers like Hegarty & Sims (1978) have observed no difference in ethical decision making among male and females. Kish-Gephart et al (2010), in their meta-analysis, observed males to be more unethical than females with a weak correlation. Hence, we, in this study, posit

H5: Women leaders will be perceived as more ethical than male leaders

Since researchers have highlighted the higher sensitivity among females, women subordinates will be harsher in judging their leaders. Further Lyness & Heilman (2006) observed that women employees face stricter standards as compared to their male counterparts and hence they will be more critical of the leadership in the organization. Thus, we posit

H6: Females will be harsher than males in judging ethicality of their leaders.

### **Role of Tenure**

Tenure in the organization or experience of the leader with current organization is defined by the mean time of continuous service with the current organization (Lovett & Cole, 2003: 4). Though experience with the current organization is clubbed with other demographic variables like age, gender, race, it is much different (Fritz & Ibrahim,

2010). Unlike other demographic data, this is chosen by the person meaning an employee has made a conscious decision to be with this organization. Over time, leaders start promoting and favoring the employee with views similar to own (Mintzberg, 1983), thereby creating a dissatisfaction among the subordinates. Moreover, leaders with the same organization for a long time, will have performed well. However, this will also make them complacent and also guarded to divergent views (Miller, 1991). Pfeffer (1981) noted that difference in tenure sharpens the difference and produces increased conflict between employees. Since leaders will be with the current organization for a longer period of time than the subordinates, this would negatively impact their relationship. Though researches in the past (eg. Pfeffer, 1983; Finkelstein & Hambrick, 1990) have observed the negative impact of top management tenure on organization performance and poor decision making, research studying the effects of leader's tenure on his/her ethical leadership rating is yet to be investigated. Hence, we posit

H7: Leader Tenure will negatively moderate the relationship between Leader fortitude and subordinate's perception of ethical leadership.

H8: Leader Tenure will negatively moderate the relationship between Leader introspective reflection and subordinate's perception of ethical leadership.

H9: Leader Tenure will negatively moderate the relationship between

Leader equanimity and subordinate's perception of ethical leadership.

H10: Leader Tenure will negatively moderate the relationship between Leader spirituality and subordinate's perception of ethical leadership.

### Sample & Data Collection

For empirically validating our hypothesis, we collected data from leader-subordinate dyads in multiple organizations. We contacted 150 leader-subordinate dyads and the leaders and subordinates were sent separate forms. The leader's questionnaire consisted of questions on Spirituality while the subordinate's questionnaire rated leaders on ethical leadership. Of the ones that were returned, we retained 108 leader-subordinate dyads for analysis.

### Selection of Measures

All the scales used for constructs under study had strong psychometric properties and were also validated for use in Indian context. Participants were required to answer on a five-point Likert scale. The questionnaire had instructions from the authors explaining the participants about the purpose of the study and assurance of confidentiality.

*Ethical Leadership:* We used the ten-item scale developed by Brown et al (2005). Sample items include "My Supervisor defines success not just by results but also the way that they are obtained." The internal consistency for the 10 item scale was 0.909.

Table 1 Descriptive Statistics and correlations

	Mean	Std.Dev	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
EDUS	1.44	0.70	1														
CEXPS	533	4.43	-278	1													
MSS	1.59	0.49	0.58	279##	1												
GENS	1.28	0.45	1.47	1.27	1.17	1											
AGES	3258	6.94	0.68	682##	506##	223*	1										
EDUL	1.85	0.67	1.81	1.43	0.12	1.05	1.35	1									
CEXPL	659	4.60	0.18	1.66	0.61	0.14	0.77	0.44	1								
MSL	1.84	0.37	1.31	1.77	314##	1.29	1.84	0.94	251##	1							
GENL	1.21	0.41	1.62	1.61	1.21	0.81	2.04	2.04	334##	300##	1						
AGEL	35.96	5.32	1.80	0.13	3.24	0.12	2.13	0.97	4.09	3.98	300##	1					
F	339	0.96	0.02	0.33	0.53	1.65	1.55	1.54	1.55	1.10	0.35	0.77	1				
IR	432	0.48	0.48	0.63	0.01	0.20	0.03	0.36	2.77	1.76	1.79	1.55	2.01#	1			
E	3.91	0.59	0.62	1.47	0.33	1.39	1.20	1.63	3.14	1.18	1.17	1.71	4.15#	4.96#	1		
S	3.95	0.48	0.46	0.50	-0.40	-1.46	-1.24	0.26	-3.19	-1.75	0.44	-1.72	.747##	.717##	818##	1	
ELS	4.02	0.62	0.31	0.13	0.65	2.38#	0.63	1.13	2.13	0.57	.072	-.053	.283##	.329##	.438##	.455##	1.000

EDUS=Subordinate's Educational qualification, CEXPS=Subordinate's Martial Status, GENL=Subordinate's Gender, AGES=Subordinate's Age, EDUL=Leader's Education qualification, CEXPL= Leader Terrace, MSL=Leader's Martial Status, GENL=Leader's Gender, AGES=Leader's Age, F=Fortitude, IR=introspective Reflection, E=Equity, S=Spirituality, ELS=Ethical Leadership  
 \*\* Correlation is significant at the 0.01 level (2-tailed). \* Correlation is significant at the 0.05 level (2-tailed).

*Spirituality*; Spirituality was measured using the 12 – item Vedic Measure of Spirituality developed by Rai (2014). The scale has three dimensions of Fortitude, Introspective Reflection and Equanimity. The sample items are “I am not afraid of death”, “I deeply value matters that are important to me as a person.” The internal consistency for the overall 12- item scale was 0.78, for Fortitude 0.78, for Introspective Reflection 0.68 and for Equanimity 0.69.

In addition to the above questions, the respondents also responded about their age, gender, educational qualification, marital status and tenure with the organization. The average age of the subordinates was 32.57 years while that of the leaders was 35.69 years. All the responses, except the demographic details, were anchored on a 5-item Likert scale from 1(strongly disagree) to 5(strongly agree). We did not use any reverse coded item in our questionnaire. Further, since the data was collected from multiple sources, there was no possibility for common method bias.

**Results**

Descriptive statistics and zero order correlations for de-

mographic variables, Spirituality and Ethical Leadership are shown in Table 1.

The mean value for the ethical leadership is higher than the mean scale score of 3 indicating that most leaders in the sample were perceived by the subordinates as ethical. The mean value for spirituality and all its three dimensions is higher than the mean score of 3 indicating a high level of spirituality among the leaders. Leader's tenure with the organization showed significant negative correlation with Introspective Reflection ( $r=-0.277, p<0.01$ ), Equanimity ( $r=-0.314, p<0.01$ ), overall Spirituality ( $r=-0.319, p<0.05$ ). Gender of the subordinate showed negative correlation with Ethical Leadership ( $R=-0.238, p<0.05$ ) stating females were harsher in rating Ethical Leadership of their leaders.

**Most leaders in the sample were perceived by the subordinates as ethical.**

Spirituality and all its three dimensions namely fortitude, Introspective Reflection and Equanimity showed strong correlation with ethical leadership lending initial support to our hypothesis. Equanimity dimension showed the strongest correlation ( $r=0.438, p<0.01$ ) while Fortitude dimension showed the least correlation ( $r=0.283, p<0.01$ ), with Ethical Leadership.

**Equanimity dimension showed the strongest correlation while Fortitude dimension showed the least correlation with Ethical Leadership.**

### **Hypothesis H1, H2, H3 & H4**

For testing our hypothesis, we conducted linear regression using SPSS 20. All the control variables (age, gender, marital status, educational qualification and tenure with the organization) were entered in the first step as independent variables, followed by Spirituality and its dimensions respectively. The results of the linear regression are shown in Table 2.

As can be seen from the table, Leader's score on Spirituality and all its three dimensions has significant impact on the Ethical Leadership perceptions of subordinates. Thus, all the four hypothesis H1, H2, H3 and H4 are fully supported.

### **Hypotheses H5 & H6**

We conducted ANOVA (Analysis Of Variance) using SPSS 20 to test hypothesis H5 and H6. Contrary to our expectations, we did not find any difference in the way male and female leaders were judged. Hence Hypothesis H5 was not supported. However, females proved to be harsher than males in judging their leaders on ethical leadership. Hence, hypothesis H6 was supported. Table 3 represents ANOVA results showing significance of between-subjects effects and Table 4 displays the marginal means of Ethical Leadership for male and female subordinate groups.

Since, Ethical Leadership was influenced by the gender of the subor-

**Table 2 Regression Analysis: Dependent Variable: Ethical Leadership**

Independent Variable	*Overall		*Fortitude		*Introspective Reflection		*Equanimity	
	Step 1	Step 2	Step 1	Step 2	Step 1	Step 2	Step 1	Step 2
Control								
Subordinate's tenure	.090	.088	.090	.131	.090	.096	.090	-.006
Subordinate's marital status	-.104	-.079	-.104	-.064	-.104	-.127	-.104	-.089
Subordinate's gender	<b>-.234</b>	<b>-.190</b>	<b>-.234</b>	<b>-.204</b>	-.234	<b>-.230</b>	<b>-.234</b>	<b>-.194</b>
Subordinate's educational qualification	-.006	.013	-.006	.000	-.006	.026	-.006	-.018
Subordinate's age	-.060	-.113	-.060	-.151	-.060	-.049	-.060	-.024
Leader's tenure	<b>-.266</b>	-.161	<b>-.266</b>	<b>-.259</b>	-.266	-.200	<b>-.266</b>	-.121
Leader's Marital status	-.066	.011	-.066	-.038	-.066	-.024	-.066	.003
Leader's gender	.078	.117	.078	.103	.078	.050	.078	.162
Leader's Age	.141	.166	.141	.170	.141	.138	.141	.148
Leader's educational qualification	-.133	-.157	-.133	-.186	-.133	-.134	-.133	-.085
Adjusted R-sq (Control)	.040							
Spirituality Dimension*		<b>.403</b>		<b>.246</b>		<b>.282</b>		<b>.394</b>
ÄR-Square		0.134		0.052		0.07		0.119

\* denotes the regression coefficient of the Specified spirituality dimension. Figures in bold denote significant at the 0.05 level

**Table 3 Tests of Between-Subjects Effects Dependent Variable: Ethical Leadership**

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	3.573 <sup>a</sup>	3	1.191	3.485	.018
Intercept	997.848	1	997.848	2919.345	.000
Gender of Subordinate	3.366	1	3.366	9.847	.002
Gender of Leader	.034	1	.034	.100	.752
Gender of Subordinate x Gender of Leader	1.024	1	1.024	2.995	.086
Error	35.548	104	.342		
Total	1785.570	108			
Corrected Total	39.121	107			

a. R Squared = .091 (Adjusted R Squared = .065)

**Table 4 Dependent Variable: Ethical Leadership**

Gender of Subordinate	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Male	4.202857	0.083983	4.036316	4.369398
Female	3.741477	0.120688	3.502149	3.980806

**The combination of female leader and male subordinate had the highest Ethical Leadership rating while the combination of female leader to female subordinate had the lowest Ethical Leadership score.**

dinate but not by the gender of the leader, we tested the interaction ef-

fects of gender of subordinates and leader. The analysis gave interesting insights. The combination of female leader and male subordinate had the highest Ethical Leadership rating while the combination of female leader to female subordinate had the lowest Ethical Leadership score. The results are shown in Table 5.

**Table 5 Dependent Variable: Ethical Leadership**

Gender of Subordinate	Gender of Leader	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Male	Male	4.052	.074	3.906	4.198
	Female	4.353	.151	4.054	4.653
Female	Male	3.845	.125	3.598	4.093
	Female	3.637	.207	3.228	4.047

**Hypotheses H7, H8, H9 & H10**

We conducted linear regression using SPSS 20 to test for moderation of leader’s tenure with the organization. The PROCESS tool developed by (Hayes, 2012) was used. This has been the recent method to test for moderation. We used Model 1 of the several redefined models in the PROCESS macro. We found support for H7, H9 and H10 as interaction effects of leader’s tenure in current organization with Fortitude, Equanimity and Spirituality were significant in predicting Ethical Leadership. However, no support for hypothesis H8 was found as the interaction effects of Leader’s Tenure with organization and Introspective Reflection was insignificant. The plots showing interaction effects of Leader’s Tenure with organization with Fortitude,

Equanimity, and Spirituality are shown in Fig.1, 2 and 3 respectively.

**Discussion**

This research makes the following contributions. First, many scholars so far have developed the theoretical link of spirituality with ethics, but without empirical validation. We, through this research, fill this gap. Secondly, most studies involving spirituality have used measures that confuse spirituality with religiosity. This study explores the construct of spirituality by rigorous literature review and uses a measure of spirituality that clearly differentiates between religiosity and spirituality. Thirdly, the research concerning antecedents of ethical leadership is scanty. This research establishes spirituality and its three dimensions of Fortitude, Introspective Reflection and Equa-

Fig. 1 Plot Showing the Interaction Effect of Fortitude and Leader Tenure on Ethical Leadership

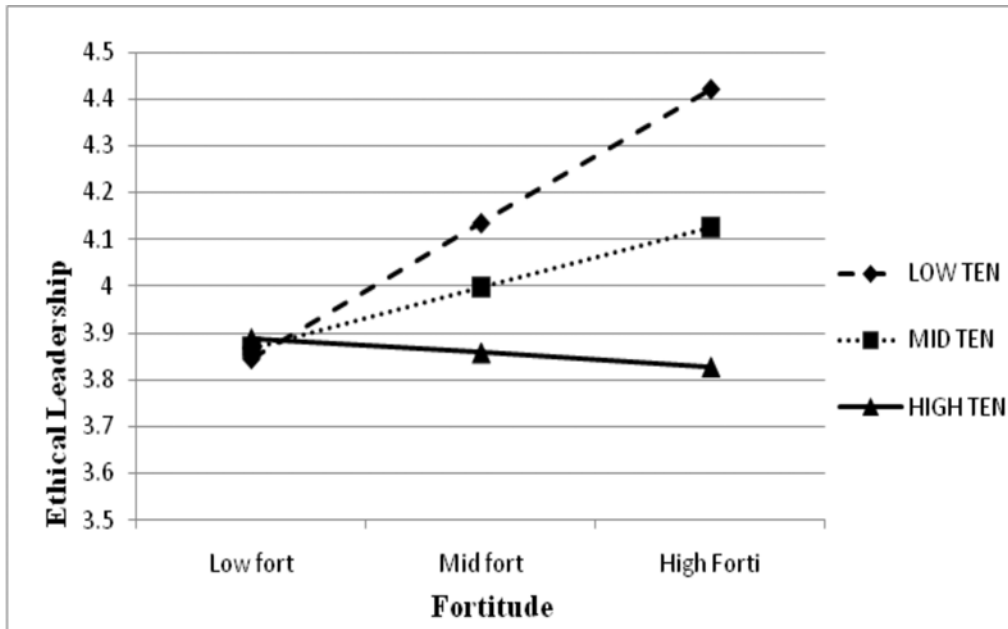


Fig. 2 Plot Showing the Interaction Effect of Equanimity and Leader Tenure on Ethical Leadership

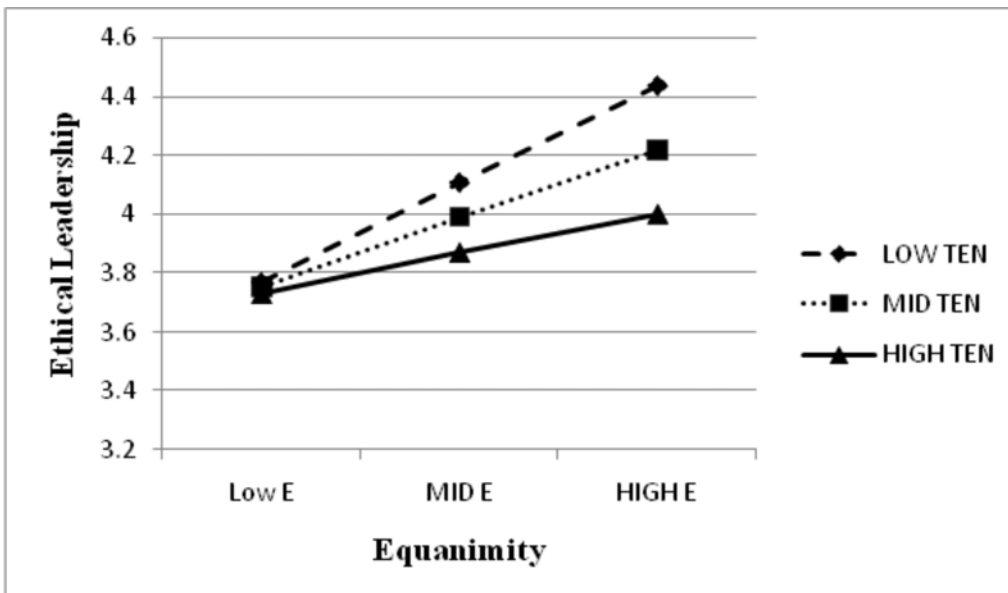
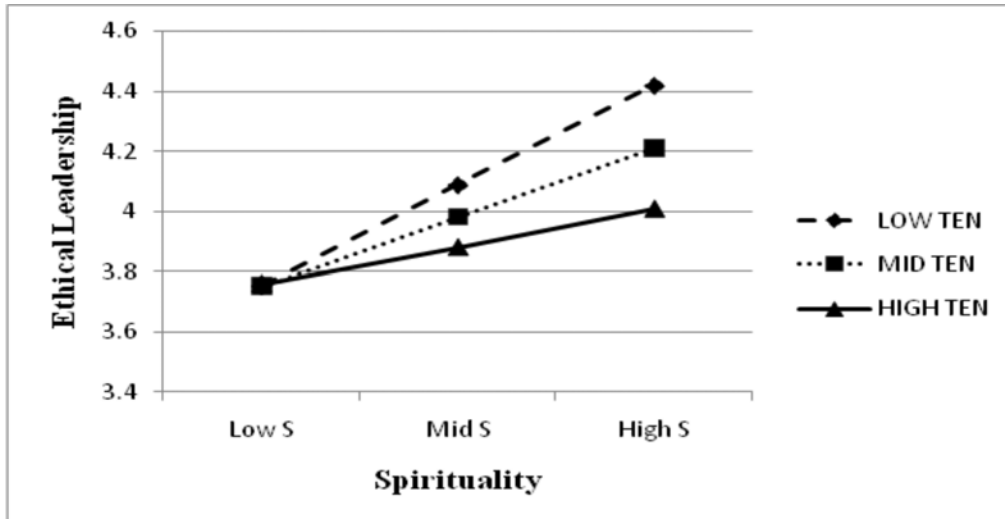


Fig. 3 Plot Showing the Interaction Effect of Overall Spirituality and Leader Tenure on Ethical Leadership



nimity as the antecedents of ethical leadership.

Another salient feature of this study is the dyadic data. The studies so far have impact of demographic variables of subordinates on Ethical Leadership. This study also measured the impact of demographic variables of leader on the Ethical Leadership. This gave interesting insights. Leader's Tenure with the organization is negatively related to Ethical Leadership perceptions among the subordinates. Further leader's Tenure with the organization also negatively moderates the relationship of Ethical Leadership with spirituality and its dimensions. This means that a highly spiritual person will be perceived as more ethical in the initial years as compared to later years. One reason for this may be, a spiritual leader will be calm and behave in a composed manner with his subordinates and hence will create a good first impression of self.

In this study, female leaders and male leaders were judged alike. This meant that subordinates did not judge their leaders on the basis of leader's gender. Another important finding of this study is that women tend to judge their leaders harshly on ethicality. This entails that either women have greater sensitivity to unethical practices or women may actually be facing more unethical practices in the organization due to glass ceiling effect in the men dominated world. Future studies should look forward to finding the exact reason.

**Subordinates did not judge their leaders on the basis of leader's gender.**

This study has taken a step towards finding antecedents of Ethical Leadership. Future studies should explore the literature and there by empirically vali-

date the relationships. This study used a dyadic data; however, future studies should also include peer ratings. Further, this study was conducted using Indian sample. India is a country with rich spiritual traditions and hence the people of this country appreciate spiritual values. Future studies should validate this relationship in countries with different cultures and contexts. This will help us in better understanding spirituality-ethical leadership.

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