



DIVERSITY AND INCLUSION AND ITS IMPACT ON ORGANIZATIONAL COMMITMENT WITH ETHICAL LEADERSHIP AS MEDIATING VARIABLE A CAPSTONE PROJECT

Rahul Kumar

Ankit Sharma

Student

LOVELY PROFESSIONAL UNIVERSITY

Introduction

Although diversity and inclusion are related ideas, they are not the same thing. Diversity has to do with representation or how something is put together. The degree to which the contributions, presence, and viewpoints of other groups of individuals are appreciated and incorporated into a setting is referred to as inclusion. Even though an environment may be diverse, it is not inclusive if it contains people of many various genders, ethnicities, nations, sexual orientations, and identities but only values or privileges the viewpoints of some of them. By encouraging a diverse range of voices, viewpoints, and backgrounds in the workplace, it can be ensured that organization's brand and message reach and positively influence a wide range of populations. The goal of diversity is to establish a foundational atmosphere where employees may express themselves without worrying about the consequences. Employee job satisfaction and morale are better at companies that aggressively advance their diversity initiatives (Unrealized Impact Study). In communications, the advantages are larger since a corporation has a better chance of connecting and resonating with various audiences, the more representative it is of the population. Also, it's less probable that your message or narrative would disparage or insult minorities. Diversity among the workforce is not a goal to be achieved for show. Today, it is crucial to have a diverse organization that guarantees equity for all levels of employees.

Over the last decade, there has been increasing evidence that diversity and inclusion are important predictors of employee behaviors and outcomes (see, for example, Milliken & Martins, 1996; Mor Barak & Levin, 2002; Williams & O'Reilly, 1998; Mor Barak, 2005). Although the value of diversity in the workplace has been recognized in the United States and Europe, there is a widespread belief that diversity is unimportant in other parts of the world, particularly Asia. This misunderstanding originates from the fact that many Asian countries appear uniform to outsiders. India is a perfect illustration of this fallacy since, in terms of color and ethnicity, it is quite homogeneous. However, additional factors that contribute to the country's diversity include gender, educational achievement, organizational rank, and geographical origin. Understanding the complexity of diversity in its broadest context is especially essential for social workers who interact with immigrants and clients from diverse backgrounds. Diversity studies in various nations and cultures may teach social workers and social service managers a lot. The purpose of this research is to look at diversity in the context of a perceived homogenous culture and to identify diversity categories that are important for organizational commitment and job performance in workers.

To address the limitations of earlier research, we were interested in investigating variety within the Indian culture. We were lucky to be granted permission to conduct our research on diversity at one of the major Indian universities' groups. This was a once-in-a-lifetime chance since, like most other firms in India, this company had never given academics access to its personnel and corporate culture. The specific objectives of this study were to: a) identify critical and unique diversity characteristics that were related to inclusion and commitment in the work context; b) examine the relationship between perceptions of inclusion and organizational commitment; and investigate the relationship between diversity, inclusion, and organizational commitment and job performance.

Despite the growing body of research on contextual moderators, scholars have paid less attention to how leadership styles influence demographic diversity-outcome linkages (Guillaume et al. 2017). DiTomaso and Hooijberg (1996, p.163) have previously said that "one would imagine that in the discipline of management, the study of diversity would be all about leadership, but this is not what has emerged In this paper, we look at ethical leadership as a good contender for understanding what can help employees collaborate effectively in increasingly diverse environments. We are particularly interested in the effect of ethical leadership in mediating the relationship between organizational diversity and inclusion practices on organizational commitment of employees

1.1 Ethical Leadership and Diversity

Different cultures and nations have different qualities of diversity. Different groups that could potentially have negative or positive influence on job outcomes are referred to as diversity in the workplace. These classifications are based on common sense perception in a particular cultural setting (Mor Barak, 2005). Theoretical evidence also supports the idea that each culture or nation is defined by its own particular diversity traits. The cultural theory of Hofstede (1980; 1997) contends that cultural background should be considered when interpreting a country's work-related attitudes.

In many cultures, the word "diversity" has varied connotations. For instance, when Indians hear the word "diversity," they consider how each person has unique skills or personalities. However, the majority of Indians will mention their place of origin and their ties to their schools when asked what variables can lead to possibly negative or positive career outcomes (such prospects for promotion or wage rises). Favoritism in education is notably visible in the positions held by the former students of India's top universities and high schools.

Relevant diversity traits in the Indian cultural setting include gender, age, place of birth, education, and position. Due to the widespread discrimination against women in the workplace, gender is a particularly significant diversity trait. Age is crucial, but it probably has a different effect in Indian society than it does in Western societies. In contrast to Western cultures that place emphasis on having up-to-date knowledge and being energetic, qualities that are often associated with youth, Eastern societies appreciate and expect older employees to possess wisdom and virtue. Indians are more likely to hire younger workers in the hiring stage, but when it comes to promotion possibilities and respect at work, younger workers are more likely to encounter discrimination than older employees.

Ethical leadership is the practice of acting appropriately both inside and outside of the workplace. Its primary focus is on moral development and virtuous behavior. Through their words and deeds, ethical leaders demonstrate their principles. Ethical executives do not overlook misconduct, even if it benefits their enterprises. Integrity and doing what is right are fundamental to becoming an ethical leader. Ethical leaders set a good example for the rest of the organization.

Many public organisational outcomes are dependent on leadership (Van Wart 2013). Some say that if businesses want to create desirable employee results, the development process should begin with leaders (Philipp and Lopez 2013). Our study focuses on ethical leadership as a major driver of organisational outcomes in the field of public administration, which is a growing scholarly interest. Scholars, for example, have claimed that morals and ethics of leaders, as crucial components of leadership success, shape work-related attitudes and behaviors (Hassan 2015; Hassan, Wright, and Yukl 2014).

According to the literature on ethical leadership, integrity (i.e., principled behaviour), honesty (i.e., telling the truth), trustworthiness (i.e., being able to be trusted), respect (i.e., treating employees with respect and dignity), and listening skills (i.e., paying attention to employees' concerns) are the main personal qualities of ethical leaders. Although the metrics we used in this paper capture these fundamental qualities, we acknowledge that more complex conceptualizations and measurements of ethical leadership exist.

1.2 Diversity & Inclusion Impact on Organizational Commitment

The reason for taking the construct of affective commitment (defined as an employee's emotional tie to the company) and diversity and inclusion practices is threefold. First, in diversity research, these outcomes are typically researched jointly, including their collective or aggregated forms, such as emotional commitment climate (Triana and Garcia 2009). (Kunze, Boehm, and Bruch 2011). Second, and most significantly, emotional commitment is defined as "a relational concept indicative of social exchanges [that] plays a vital role in understanding the mechanisms by which workplace incivility has negative impacts" (Taylor, Bedeian, and Kluemper 2012, 879), where discrimination allegations are an observable indicator of negative impacts in the workplace. Taken together, these two constructs—commitment and diversity & inclusion—provide a yardstick for us and others to evaluate how successfully racially diverse staff interact in organizations. Finally, because racial diversity is a conceptual construct at the organizational level, our paper focuses on affective commitment climate—employees' shared perceptions of affective commitment inside the firm.

We are interested in affective commitment, which is the emotional connection an employee has to the company, as well as racial discrimination in the workplace, which is the unfair and unequal treatment of employees based on their race. First, diversity research usually examines these outcomes together, including their collective or aggregated forms, such as affective commitment climate (Kunze, Boehm, and Bruch 2011). Understanding job performance, turnover, and organisational citizenship behavior requires an understanding of both emotional commitment and employment discrimination (Meyer et al. 2002). According to Taylor, Bedeian, and Kluemper (2012), 879, affective commitment is "a relational construct suggestive of social exchanges [that] plays a significant role in understanding the mechanisms through which workplace incivility produces harmful impacts," where discrimination is concerned where complaints of discrimination are a measurable indicator of adverse effects at work. When combined, these two results—commitment and discrimination—offer a standard by which we and others could judge how well racially diverse employees are getting along in government organisations. Affective commitment climate—employees' shared impressions of affective commitment inside the organization—is the subject of our essay because racial diversity is an organizational-level concept.

Literature review

Understanding the role variety plays in the lives of employees is of primary importance to organization's since work is fundamental to everyone's life, particularly organizations in service sector (Akabas and Kurzman, 2005). In recent decades, the social work literature has paid increasing attention to the employee's ethnicity, colour, gender, disability, sexual orientation, and other diverse traits. Social service managers must also have a thorough awareness of how diversity influences personal and organizational outcomes such as organizational commitment.

2.1 Diversity and Organizational Commitment

Early publications on inclusion concentrated on equality laws, including legislation relating to employment equity in Canada, equal opportunity in the United Kingdom, and equal employment opportunity in the United States (Agócs, 2002). Furthermore, during the past three decades, the terms diversity management and inclusion have been used to characterize voluntary and necessary policies used by many businesses to maintain equality among diverse social identities in the same workplace (Thomas, 1990; Kelly and Dobbin, 1998). Furthermore, Loftus (2009), Alas and Mousa (2016), Mousa (2017), and McLeod and Herrington (2017) emphasize that when recruiting, organizations should engage and cultivate an open mindset with their surrounding stakeholders to remove any structural barriers used to exclude people from specific groups. In this sense, the governments of the United States, Canada, the United Kingdom, Australia, and New Zealand have taken on a continual deliberate obligation to promote anti-discrimination measures (Prenzler et al., 2010; Workman-Stark, 2017). Unfortunately, most African and Middle Eastern nations continue to confine the definition of inclusion to women engaging in various job contexts (McLeod and Herrington, 2017).

Organization and HR related writers, according to Jonsen et al. (2011), Humberd et al. (2015), Davis et al. (2016), and Tang et al. (2017), have confined their study to women's involvement, gender equality, and women's role in developing and acting in higher positions in organizations. Furthermore, research on inclusion is limited,

particularly in the Asian organizational contexts. As a result, understanding attitudes about diversity and inclusion is seen as a novel study topic that few academics have explored and uncovered (Traavik and Adavikolanu, 2016). Tang et al. (2017) emphasizes its relevance and regard it as a vehicle for developing HR strategy and subsequent approaches. Furthermore, according to Ajzen (2001), employee attitudes toward diversity constitute a paradigm for forecasting employee cognitive and organizational behavior, whereas Harrison et al. Furthermore, Ajzen (2001) emphasizes that employee attitudes toward diversity represent a paradigm for predicting employee cognitive and organizational behavior, whereas Harrison et al. (2006) emphasize that determining employee attitudes toward diversity necessitates an assessment of their organization's practices, culture, and norms.

Numerous diversity traits have drawn interest as potential indicators of commitment among American workers. Age has been linked to organisational commitment in a favourable way (Angle & Perry, 1981; Morris & Sherman, 1981; DeCotiis & Summers, 1987; Luthans, Baack, & Taylor, 1987; Mor Barak, Findler, & Wind, 2001), and greater rank has also been associated with stronger organisational commitment (Salancik, 1977;

Luthans, Baack, & Taylor, 1987). Age and rank were important demographic predictors of organisational commitment in Asian studies, just like they were in these U.S.-based samples. Chen and Francesco (2000) discovered that age and rank were positively connected with organisational commitment from samples of Chinese employees. According to Sommer, Bae, and Luthans (1996), Indian employees' positions and ages both mattered.

Greater commitment among women or affective organisational commitment (Aven, Parker, & McEvoy, 1993; Bruning & Snyder, 1983; DeCotiis & Summers, 1987; Chen & Francesco, 2000) (Mathieu & Zajac, 1990; Wahn, 1998). Despite these erratic connections, we predict in this study that because of the Indian cultural environment, which emphasises a woman's primary obligation to her spouse and family, Indian males are more committed to their employment than their female counterparts.

While education has either not been related to commitment elsewhere (DeCotiis & Summers, 1987; Sommer, Bae, & Luthans, 1996; Chen & Francesco, 2000; Mor Barak, Findler, & Wind, 2001) or has been negatively related to commitment elsewhere (Koch & Steers, 1978; Angle & Perry, 1981; Morris & Sherman, 1981; Mathieu & Zajac, 1990), this may be debatable for Indian samples. People with university degrees might be rewarded and recognised more, given the country's highly competitive system for university admissions. Therefore, in contrast to earlier findings, we can anticipate that people with greater education will be more devoted to their organisations.

Inclusion Perception and Organizational Commitment

There has been little research on the particular relationship between one's impression of inclusion and organisational commitment, although some studies take a broader look at various characteristics related to both notions. Sommer, Bae, and Luthans (1996) found that Indian employees who received more assistance, autonomy, and rewards felt more dedicated. DeCotiis and Summers (1987) discovered that commitment was associated to autonomy, participatory decision making, and access to communication and feedback.

Cumulative data also supports the link between employees' perceptions of organisational acceptance and their commitment (Lawler, 1994, 1995; Mor Barak, Findler, & Wind, 2001). Thus, the more employees feel that they are in the in-group, the more they are committed to their organizations.

H1. Organizational inclusion /diversity is positively related to affective organizational

2.3 Ethical leadership

Ethical leadership is theoretically comparable to, but distinct from, other leadership styles such as authentic, transactional, transformational, and servant leadership (Brown and Trevio 2006). First, ethical leadership overlaps with authentic leadership in that both inspire followers to engage in ethical activities (Hoch et al. 2018). However, unlike authentic leadership, which focuses on self-awareness and self-concordance, ethical leadership focuses on compliance with normative norms or moral substance (Lemoine, Hartnell, and Leroy 2019).

Second, ethical leadership and transactional leadership have some parallels in that both employ reinforcement to mould follower attitudes and behaviours. Transactional leaders, on the other hand, use rewards and penalties to push followers to improve their performance, but ethical leaders use the same to motivate people to act ethically (Toor and Ofori 2009).

Third, the idealized impact of transformative leadership is linked to ethical leadership. Transformational affective commitment leaders act as role models by modelling strong ethical principles and accountability to their followers (Bass 1985). Transformational leadership emphasises ethics in a secondary way, where ethics is one facet of leadership (Kalshoven, Den Hartog, and De Hoogh 2011). In contrast to being a role model, ethical leadership focuses on demonstrating moral attributes and ethically driven behavior in order to promote follower ethical behavior. Finally, servant leadership, which seeks to meet the needs of followers for well-being and personal development, shares some traits with ethical leadership, such as morality, honesty, and concern for others (Greenleaf 1977). Whereas ethical leadership is primarily concerned with directive and normative behavior—that is, how things should be done in accordance with ethical standards and rules—servant leadership is more concerned with the personal development of followers and why they want and can do things for themselves (van Dierendonck and Nuijten 2011). Thus, ethical leadership has several similarities with other leadership styles, but it also has conceptual differences amongst them (Avolio and Gardner 2005; Toor and Ofori 2009).

Effective leadership positively related to affective commitment

We expect ethical leadership to regulate the link between diversity and affective commitment and discrimination, extending the argument that ethical leaders lead by example (Philipp and Lopez 2013). In this respect, Choi (2010, 609) has cogently stated that "managerial efforts may relationships is still unknown. One logical mechanism would be to diminish social categorization processes caused by population variation. ODT provides a valuable framework for comprehending the moderating function of ethical leadership; it focuses on the underlying process through which ethical leadership reduces categorical disparities in highly racially diverse companies.

According to ODT, individuals attempt to improve organisational identification by balancing two competing needs: in-group belongingness and uniqueness from others (Brewer 1991). Individuals are motivated by the desire to belong to develop and sustain strong interpersonal ties with others, whereas the need for uniqueness encourages them to have a distinct and distinguished self-concept (Shore et al. 2011). More specifically, as an individual's sense of similarity to other organisational members grows, so does the desire for belongingness; as the need for belongingness grows, so does the demand for difference (Mor Barak 2016; Shore et al. 2011). When an individual's perception of dissimilarity to other organisational members grows, the need for uniqueness is met, but the need for belongingness is activated (Mor Barak 2016; Shore et al. 2011). According to Brewer (1991), an individual reaches an optimal level of organisational identification by simultaneously compensating for departures from the two opposing desires for belongingness and uniqueness. That is, by meeting the two competing needs, employees experience a sense of inclusiveness, in which they believe the organisation and leaders respect all employees as valued group members with distinct characteristics, regardless of demographic differences (Moon and Jung 2018). In this sense, an organisation can manage demographic diversity effectively through management actions or policies that make employees feel included (Shore et al. 2011). Extending on ODT, ethical leadership may be able to mitigate the detrimental association between diversity and affective commitment. Ethical atmosphere can be improved by increasing employee inclusion. Indeed, experts have argued that perceived inclusion is a critical building element in alleviating employee inequalities and reducing relational tensions, therefore mitigating the potential negative impacts of demographic differences." In other words, even if firms have significant levels of demographic variety, the negative connections between diversity and work-related results may be mitigated depending on the efficiency of ethical leadership in affecting social categorization processes.

H2. Ethical leadership is positively related to affective commitments

3. Ethical leadership link to diversity characteristics and perceptions of inclusion

Workforce diversity can be defined as "the degree to which a unit (e.g., a work group or organisation) is heterogeneous in terms of demographic characteristics" (Pelled, Eisenhardt, and Xin 1999, 1). Because an individual inside a unit is heterogeneous only in contrast to other individuals, diversity is a compositional construct that exists at the collective level rather than the individual level (Qin, Muenjohn, and Chhetri 2014). According to this description, scientists have proposed two types of diversity based on attribute visibility: demographic diversity and task-related diversity (Horwitz and Horwitz 2007; Joshi, Liao, and Roh 2011). Demographic diversity refers to immediately observable characteristics like gender, age, and color or ethnicity, whereas task-related diversity refers to unobservable variables like education, organisational tenure, and functional competence that are relevant to executing tasks (Horwitz and Horwitz 2007).

Inclusion and Diversity Perception

According to theory and research, there is a significant link between diversity characteristics and workplace inclusion. Individuals, according to social identity theory, define themselves based on demographic traits such as age, gender, race, and numerous affiliation groupings (Billig & Tajfel, 1973; Tajfel, 1982). People verify their social identities by demonstrating attachment to members of their own social category, and these attachments, in turn, shape how they interact with others (Tajfel & Turner, 1986). Individuals that share a social identity share similar beliefs and interests, allowing them to relate more easily and empathise with one another than members of other social groupings (Brewer, 1979; Wilder, 1986). As a result, social identity theory connects diversity characteristics and perceptions of inclusion since it suggests

that employees' opinions of organisational actions and policies are influenced by their membership in distinct identity groups.

Several studies have also found that demographic factors influence people's perceptions of inclusion and exclusion in Western culture. Employees who work outside the corporate mainstream, such as women and members of ethnic minority groups, are more likely to feel excluded from critical workplace interactions and opportunities, according to research (Cox, 1994; Ely, 1994; Ibarra, 1993, 1995; Milliken & Martins, 1996). Mor Barak and her colleagues discovered, for example, that men and Caucasians feel more included in organisational decision-making processes and social networks than women and non-Caucasians in a series of organisational studies (Mor Barak, Findler, & Wind, 2001; Mor Barak & Levin, 2002). Mor Barak et al. (2001) discovered that gender, education, and age were relevant diversity characteristics in cross-national samples, and that older employees reported higher levels of perceived inclusion in both cultures. Although no study directly related to diversity characteristics and sense of inclusion in India has been conducted, actual inclusion and exclusion as indicated by discrimination due to diversity features can be easily detected. As previously stated, gender, regional, and educational background discrimination is rampant in Indian government and corporate settings: 30% of CEOs and 40% of high-ranking officers are alumni of IIM or IIT, India's top-ranked schools, similar to the distinction ascribed to a Harvard alumnus in the United States, for example (Monthly Chosun, 12/03). Only six of the 1,000 executives in the Samsung Group are women, and the gender ratio is three to one. To this day, no women have held managerial positions at the SK Group or Hyundai Motor, India's fourth and fifth largest conglomerates (Indian Times, 10/03).

As a result, while the context and aspects of diversity vary by culture, individual sense of inclusion-exclusion in Indian organisations is substantially influenced by whether one is in the majority or minority.

Ethical leadership link to diversity and inclusion

Through the acknowledgement of individual variations in decision-making processes and the creation of relational transparency—that is, openness and dignity in contacts with employees—ethical leadership also helps individuals to sense a high degree of individuality (Boekhorst 2015). Hassan (2015) provided evidence that ethical leadership is successful in engaging public employees in voice, implying that racially diverse individuals working under ethical leaders can actively participate in decision-making processes, including sharing divergent ideas and multiple opinions. When all employees have equal opportunities to share their suggestions and ideas, they believe that leaders value their distinct characteristics as vital resources in corporate processes.

We hypothesise that ethical leaders can regulate the links between diversity and inclusion the two organisational outcomes, extending our study of ODT (discrimination and affective commitment). In particular, ethical leaders who act with integrity, honesty, and trustworthiness and who listen to employees' suggestions assist racially diverse employees in overcoming social categorization processes by assisting all employees in achieving the optimal level of organisational identification—the balance between the need to belong to an in-group and the need to be distinct from others. When CEOs treat employees ethically, all employees, regardless of race, feel more included in their organisation. We believe that ethical leadership minimises in-group favouritism and out-group bias in racially diverse organisations, allowing employees to be emotionally linked to their workplace and making them less likely to engage in wrongdoing.

H3. Ethical leadership is positively related to organizational inclusion and diversity (moderating/mediating)**DISCUSSION**

The study's objectives were to identify critical and unique diversity characteristics associated with inclusion and commitment, to investigate the relationship between perceptions of inclusion and organizational commitment, and to investigate how these elements influence job performance in the Indian cultural context. According to the study's findings, diversity traits were substantially associated to perceived inclusion and organizational commitment. Gender, job, and age were all associated with feelings of inclusion and organizational commitment. Education and geography were connected to inclusion perception but not organizational commitment. Men, older employees, employees from the dominant region, and employees with greater education and higher positions perceived themselves to be in the corporate mainstream. Additionally, men, older employees, and individuals with greater levels of education position were more dedicated to the organization. Men (Ely, 1994; Ibarra, 1993, 1995; Mor Barak, Findler, & Wind, 2001; Mor Barak & Levin, 2002) and employees with higher education felt more involved than women and employees with lesser education (Mor Barak, Findler, & Wind, 2001). Gender and position identified as essential diversity factors for Indian employees, whereas geography and position emerged as unique diversity features.

However, some diverse features have a direct impact on work performance. Age was the only one of the five diversity criteria that had a negative impact on job performance, while position had a favorable impact.

One of the most notable findings was that the perceived level of inclusion was a strong predictor of organizational commitment as well as job success. As other research has shown, this result emphasizes the importance of workplace inclusiveness (Mor Barak, Findler, & Wind, 2001; Mor Barak & Levin, 2002). In line with prior research, the idea of inclusion genuinely links diverse qualities to employee commitment and performance. People identify themselves depending on their variety features, and their perception of inclusion is influenced by this diversity.

To summarize, even if diversity characteristics range from culture to culture, people's impressions of their companies can be influenced by their actual diversity characteristics. Employees' feelings about their general work environment may influence their organizational dedication and, ultimately, their performance. Individual workers' sense of commitment increases, and their job performance improves when they believe their beliefs and norms are supported and that they are treated fairly with inclusion in various organizational activities, according to the research.

The findings revealed that organizational inclusiveness has a favorable impact on the transactional organizational commitment contract via ethical leadership moderation. Despite the fact that Rousseau (2000), DeMeuse et al. (2001), and Raja et al. (2004) emphasize that the transactional contract reflects short-term work arrangements and/or monetary exchanges between the employee and his employer, we believe that the need for academics to be recognized, respected, and treated equally should be realized and/or secured if it is accompanied by a sense of responsibility toward different stakeholders, including academics. It is obvious that ethical leadership necessitates intra-organizational communication and/or involvement in removing all structural barriers (e.g., preferential selection) and cultural clashes (e.g., workplace discrimination) that may impede equal opportunities and feelings of sameness for employees (academics in this case).

This is consistent with King et al. (2011), who corroborate the significance of the local community around the organization in reducing in-organization exclusion and any sense of marginality that individuals may experience. As a result, even if the employment contract is short-term, academics must be treated similarly and ensured of equal opportunities if their business school has a stakeholder engagement and responsible practices orientation. As a result, in the framework of ethical leadership, organizational inclusiveness has a favorable impact on the transactional organizational commitment contract with academics.

Conclusion

Despite growing research interest in the effects of demographic diversity and management leadership on work-related outcomes in public organizations), little is known about the mechanisms that affect emotional commitment and race-based discrimination in employment at the organizational level. More empirical study is needed to efficiently manage racially diverse workforces in public organizations, especially considering that employees' organizational engagement and equal treatment are viewed as critical to organizational success. Our article fills this research gap by investigating how ethical leadership moderates the collective-level relationships

between racial diversity, affective commitment climate, and race-based discrimination by integrating multiple theoretical mechanisms connecting demographic diversity, ethical leadership, and inclusion.

Our findings are consistent with the underlying assumptions of these theories. This article provides a particularly important lens for comprehending the complicated role of ethical leadership. Our findings show that racial diversity reduces affective commitment climate (altitudinal) but promotes race-based employment discrimination (observable behavior). Ethical leadership develops a common emotional link of federal employees with the agency and the ethical work environment. More crucially, racial diversity positively corresponds with emotional commitment climate and negatively correlates with race-based job discrimination when tempered by ethical leadership. These findings represent an important extension of human resource management theories and practices in the public sector, particularly by assisting scholars and practitioners in further unpacking the ways in which leadership styles can contribute to higher levels of affective commitment climate and lower levels of employment discrimination. Due to small sample size their may, be difficult to found the conclusion because many of the people not participated and sample size also small compared to the organization diversity.

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