Cleansing My Abuse:

A Reparative Response Model of Perpetrating Abusive Supervisor Behavior

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Abstract

Research on abusive supervision has predominantly focused on the consequences for victims while overlooking how leaders respond to their own abusive behavior. Drawing from the literature on moral cleansing, we posit that supervisors who engage in abusive behavior may paradoxically engage in more constructive leadership behaviors subsequently as a result of feeling guilty and perceiving loss of moral credits. Results from two experience sampling studies show that, within leaders on a daily basis, perpetrating abusive supervisor behavior led to an increase in experienced guilt and perceived loss of moral credits, which in turn motivated leaders to engage in more constructive person-oriented (consideration) and task-oriented (initiating structure) leadership behaviors. In addition, leader moral attentiveness and moral courage strengthen these indirect effects by amplifying leaders' awareness of their immoral behavior and their willingness and determination to make reparations for such behavior. Our research contributes to the theoretical understanding of leaders' responses toward their own abusive supervisor behavior and provides insights into how and when destructive leadership behaviors may, paradoxically, trigger more constructive behaviors.

Keywords: Leadership; Abusive supervisor behavior; Moral attentiveness; Moral courage; Moral credits; Guilt

Research on abusive supervision has held an important place in the leadership literature over the past two decades (Mackey, Frieder, Brees, & Martinko, 2015; Tepper, 2007). Following Tepper's (2000, p.178) seminal work that defines abusive supervision as leaders' "sustained display of hostile verbal and nonverbal behavior, excluding physical contact," much of extant research has taken a between-person static approach and suggested that some leaders are generally more abusive than others and that abusive supervision has deleterious effects on various follower outcomes, including psychological well-being, task performance, and helping behaviors (for meta-analytic reviews, see Mackey et al., 2015; Zhang & Liao, 2015). Extending this research, leadership scholars have recently investigated abusive supervisor behavior as a within-person dynamic phenomenon that fluctuates on a daily basis (e.g., Barnes, Lucianetti, Bhave, & Christian, 2015; Courtright, Gardner, Smith, McCormick, & Colbert, 2016; Johnson, Venus, Lanaj, Mao, & Chang, 2012). This stream of research establishes a more holistic understanding regarding why and how abusive supervisor behavior occurs from one to the next day and how it shapes subordinates' momentary work states and behaviors.

Although prior studies have provided valuable insights into how abusive supervision negatively affects subordinates from both between- and within-person perspectives, research to date has overlooked how displaying abusive supervisor behavior affects the leaders themselves and their subsequent behaviors toward followers. Leader behaviors do not occur in a vacuum; rather, how leaders behave at one moment can shape the way in which they behave later (Dinh, Lord, Gardner, Meuser, Liden, & Hu, 2014; Lin, Ma, & Johnson, 2016). For example, following displays of abusive behavior, some leaders may be motivated to make amends by exhibiting more constructive behavior toward followers. This possibility is hinted at by Ilies, Peng, Savani, and Dimotakis (2013), who found that when employees are made aware of their prior

counterproductive work behaviors, they are subsequently more likely to engage in organizational citizenship behavior. Owing to the lack of attention paid to the consequences of abusive supervisor behavior for leaders, it is not clear how leaders react to their own abusive behavior and what mechanisms drive those reactions.

In this research, we diverge from the "*victim-centric perspective*" of abusive supervision and instead adopt a "*perpetrator-centric perspective*" to explore how leaders respond to their own momentary display of abusive supervisor behavior. To do so, we draw from moral cleansing theory and propose that after perpetrating abusive supervisor behavior toward specific followers, leaders emotionally feel guilty and cognitively perceive a deficit of moral credits, because behaving abusively is a moral transgression that violates moral norms and jeopardizes leaders' moral self-concept (Miller & Effron, 2010; Sachdeva, Iliev, & Medin, 2009; Zhong, Liljenquist, & Cain, 2009). According to moral cleansing theory, such negative emotional and cognitive experiences may motivate leaders to subsequently engage in reparative actions toward abused followers as a way to compensate for prior wrongdoings (Zhong et al., 2009).

What reparative actions will leaders perform to the followers in the aftermath of abusive supervisor behavior? Moral cleansing theory suggests that people engage in reparative actions that compensate victims and counteract the threatened moral self-concept (West & Zhong, 2015). Demonstrating the ethics of care and justice are two core components of people's moral concerns (Gilligan, 1982; Kohlberg, 1971), yet displaying abusive supervisor behavior undermines followers' well-being and justice experience, and thus runs counter to these fundamental moral concerns (Brown & Mitchell, 2010). Consequently, leaders may engage in person-oriented behaviors, which include consideration leadership acts such as showing concern and support, to improve followers' well-being and reestablish the moral concept of care (Judge, Piccolo, & Ilies,

2004). Leaders may also engage in task-oriented behaviors, which include initiating structure acts such as providing accurate guidance and feedback, to reestablish the moral concept of justice. We therefore focus on *consideration* and *initiating structure* behaviors as fundamental reparative actions that leaders may perform in response to experienced guilt and perceived loss of moral credits arising from perpetrating abusive supervisor behavior.

In addition to proposing these reparative effects, we suggest that moral cleansing responses are contingent on leaders' tendencies to reflect on morality in their life experiences (i.e., *moral attentiveness*; Reynolds, 2008) and willpower to uphold moral principles (i.e., *moral courage*; Sekerka, Bagozzi, & Charnigo, 2009). As the behavioral ethics literature suggests, individuals high in moral attentiveness are more aware of the moral elements of their behaviors (Reynolds, 2008) and those high in moral courage are more likely to feel responsible and motivated to resolve moral challenges by overcoming internal and external oppositions (Sekerka et al., 2009). We propose that in the aftermath of abusive supervisor behavior, morally attentive leaders are more likely to experience guilt and loss of moral credits, and morally courageous leaders are more likely to act on their experienced guilt and perceived loss of moral credits by taking reparative actions (see Figure 1 for our theoretical model). To capture the within-leader dynamic behavioral shift from destructive to constructive behaviors, we conducted two field studies using experience-sampling methodology (ESM; Bolger, Davis, & Rafaeli, 2003).

Our research makes three theoretical contributions. First, we extend abusive supervision research by shifting the focus from a victim-centric to a perpetrator-centric perspective. By investigating why and when perpetrating abusive supervisor behavior leads to more constructive leadership behavior, we provide a finer-grained understanding of the consequences of abusive supervision. Second, we contribute to the leadership literature more generally by exploring how

different types of leadership behaviors are interrelated, even those that ostensibly contradict one another (e.g., abusive supervision and consideration). We highlight that seemingly incompatible leadership behaviors can exist within the same leaders, shedding light on paradoxical leadership patterns (Denison, Hooijberg, & Quinn, 1995; Smith & Lewis, 2011). Additionally, by examining within-leader variation in leadership behaviors on a momentary basis, we respond to calls for taking a more dynamic process perspective in leadership research (Dinh et al., 2014). Third, we complement theoretical knowledge and empirical evidence of moral cleansing theory by using a more granular approach to examine momentary emotional and cognitive experiences as underlying mechanisms and leader moral attentiveness and courage as boundary conditions of the moral cleansing process (Zhong et al., 2009).

Theoretical Development and Hypotheses

Abusive Supervisor Behavior as an Exemplar of Moral Transgression

Being moral is an important aspect of a person's self-concept (Aquino & Reed, 2002) and people thus strive to act congruently with moral norms and principles (Treviño, Weaver, & Reynolds, 2006). Although people's understanding of morality varies markedly and the content of the moral domain includes canonical yet disparate elements, scholars have identified care and justice as two core components of moral concerns (Gilligan, 1982; Kohlberg, 1971). In a similar vein, management researchers have generally considered "organizational ethics in terms of fairness (avoiding harm to and caring for others)" (Weaver, Reynolds, & Brown, 2014, p.113). To enhance the caring facet of the morality, leaders are encouraged to be considerate and helpful to followers, and show concern for followers' personal welfare and psychological well-being (Fehr, Yam, & Dang, 2015; Stogdill, Goode, & Day, 1962). To boost the just facet of morality, leaders should establish transparent communication channels, maintain uniform performance

standards, and provide comprehensive and timely feedback to followers (Fehr et al., 2015). Such caring and just behaviors facilitate interpersonal interaction and group functioning, helping leaders maintain a positive sense of morality within organizations (Aquino & Reed, 2002).

Nevertheless, due to conflicts of interest or breakdowns in self-regulation, leaders may occasionally exhibit abusive behaviors that violate moral norms and principles (Barnes et al., 2015; Courtright et al., 2016; Lin et al., 2016). As exemplars of moral transgressions (Brown & Mitchell, 2010), the daily display of verbal and nonverbal interpersonal mistreatment exerts negative consequences on followers and threatens leaders' moral self-concept (Aquino & Reed, 2002; West & Zhong, 2015). Perpetrating abusive supervisor behavior, such as deriding followers in front of others, badgering followers about their past mistakes, or making fun of followers, harms subordinates' psychological well-being (e.g., increasing followers' anxiety and depression and decreasing their job and life satisfaction; Mackey et al., 2015). Such actions are in direct contradiction to leadership behaviors that signify moral caring and thus threaten the caring facet of leaders' moral self. Additionally, various examples of abusive supervisor behavior, such as not giving followers credit for difficult jobs requiring a great deal of effort, telling followers their suggestions are stupid, or ignoring or ostracizing followers, elicit perceptions of injustice in followers (Tepper, 2007), and thus detract from the just facet of leaders' moral self. Taken together, displaying abusive supervisor behavior is a form of moral transgression that threatens the care and justice cores that comprise leaders' moral self-concept.

According to moral cleansing theory, people monitor fluctuations in their sense of morality and endeavor to maintain a favourable moral self-concept by balancing their moral and immoral actions (Nisan, 1990; Zhong et al., 2009). Behaving in immoral and norm-violating ways, such as abusive supervisor behavior, dampens leaders' moral self-concept, prompting

them to subsequently engage in compensatory behaviors that help "cleanse" the emotional and cognitive feelings of immorality and restore their moral self-concept (Jordan, Mullen, & Murnighan, 2011; Sachdeva et al., 2009). In the following sections, we first develop our hypotheses regarding the parallel mediating roles of experienced guilt and perceived loss of moral credits in the relationships between perpetrating abusive supervisor behavior and reparative actions. Then, we articulate how leader moral attentiveness and courage moderate these mediating effects at different stages.

Emotional and Cognitive Responses to Perpetrating Abusive Supervisor Behavior

Moral cleansing theory suggests that there are emotional and cognitive ramifications for perpetrating abusive supervisor behavior (Zhong et al., 2009). Guilt is a self-conscious moral emotion that arises when individuals perceive that they have violated moral norms and standards (Baumeister, Stillwell, & Heatherton, 1994; Tangney, 1990). The elicitation of guilt involves a negative moral self-appraisal process in which individuals realize that their preceding moral transgressions result in other people's negative consequences and attribute the occurrence of moral transgressions to factors under their control (Tangney, 1990; Tracy & Robins, 2006). Displaying abusive supervisor behavior results in deleterious effects on followers' well-being and justice perceptions, dampening the care and justice components of leaders' sense of morality (Brown & Mitchell, 2010). Moreover, although followers' attributes, work behaviors, and job performance may trigger supervisory abuse (e.g., Tepper, Moss, & Duffy, 2011), leaders, as perpetrators of abusive supervisor behavior, ultimately control whether they respond destructively by perpetrating interpersonal abuse or constructively by providing useful feedback and coaching. Thus, leaders are likely to perceive that they are primarily responsible for the

abusive behavior enacted toward followers during the workday (i.e., internal causal attribution). Such a negative self-evaluation process will induce a momentary feeling of guilt in leaders.

Hypothesis 1: Within leaders, perpetrating abusive supervisor behavior is positively related to an increase in experienced guilt.

In addition to feeling guilty, moral cleansing theory also suggests that individuals cognitively perceive a deficit of moral credits in the aftermath of moral transgressions (Miller & Effron, 2010; Zhong et al., 2009). Akin to a moral bank account, individuals accumulate moral credits for their good deeds, which individuals can then withdraw to 'pay' for future bad deeds (Lin et al., 2016; Yam, Klotz, He, & Reynolds, 2017). Conversely, individuals may feel morally deficient following moral transgressions that cause a shortfall of moral credits. Such feelings prompt subsequent moral behaviors to restore their moral credits (Jordan et al., 2011; Sachdeva et al., 2009). Behavioral ethics scholars have acknowledged moral credits as a quantitative hallmark of moral self-concept: the number of moral credits a person has at a given moment represents how he/she perceives his/her levels of moral self-concept (Miller & Effron, 2010; Zhong et al., 2009). Thus, the fluctuation of moral credits in response to one's moral and immoral behaviors captures the waxing and waning of individuals' moral self-concept.

We propose that perpetrating abusive supervisor behavior evokes leaders' momentary perception of a loss of moral credits. As we discussed earlier, engaging in abusive supervisor behavior is a blatant and obvious exemplar of moral transgression, jeopardizing leaders' moral self-concept. Such deprived moral self-concept echoes leaders' cognitively perceived loss of moral credits. Supporting our proposition, a handful of empirical studies demonstrate that prior moral transgressions create shortfalls in moral credits. Zhong and colleagues (2010), for example, suggested that people experience morally deficit after making unethical choice. Similarly, Gino and colleagues (2015) showed that lying to others makes individuals feel

immorally. Taken together, we propose that leaders may perceive a loss of moral credits in response to their abusive supervisor behavior.

> *Hypothesis 2: Within leaders, perpetrating abusive supervisor behavior is positively related to an increase in perceived loss of moral credits.*

Behavioral Responses to Experienced Guilt and Perceived Loss of Moral Credits

What consequences await leaders who feel guilty and perceive a deficit of moral credits after perpetrating abusive behavior? Moral cleansing theory suggests that leaders who emotionally and cognitively feel immoral are motivated to perform reparative actions in order to compensate the abused followers and thus re-establish a favourable moral self-concept (West & Zhong, 2015; Zhong et al., 2009). Considering that the major role and responsibility of leaders is to provide support and guidance to followers as they complete work tasks, the most accessible and role-appropriate reparative actions for leaders to engage in after abusive supervisor behavior are consideration and initiating structure behaviors.

Consideration refers to leadership behavior that involves showing concern and respect for followers, praising and recognizing followers, and looking out for the welfare of followers. *Initiating structure* refers to leadership behavior that involves clarifying work goals and role expectations, maintaining open channels of communication about tasks and procedures, and providing guidance and feedback to help followers excel (Fleishman & Harris, 1962; Judge et al., 2004). Consideration and initiating structure are two fundamental dimensions of leadership behavior that provide the most direct and leadership-specific channels for leaders to give support and guidance to followers. These behaviors are "among the most robust of leadership concepts" (Fleishman, 1995, p.51) and they contribute to many paramount criteria of leadership effectiveness, including the psychological well-being, justice perceptions, and job performance of followers (Judge et al., 2004). Given these constructive consequences for followers, leaders

who experience guilt and perceive a deficit of moral credits may be particularly motivated to display these reparative behaviors as a way of cleansing the emotional and cognitive fallout to their own immoral behavior.

We suggest that consideration and initiating structure behaviors help restore leaders' care and justice facets of morality, respectively. Consideration behavior is a clear behavioral manifestation of care, as it emphasizes a deep concern for followers and focuses on expressing rapport and providing help needed by followers (Fleishman & Harris, 1962). Initiating structure behavior is oriented toward providing followers with sufficient guidance, communicating openly on role expectations, and imparting feedback to help followers improve (Stogdill et al., 1962), which enhance followers' perceptions of openness, transparency, and justice (Judge et al., 2004). Prior research on morality and leadership together with our above discussion suggest that behaviors reflective of consideration and initiating structure are indicators of leaders' morality in terms of care and justice (Fehr et al., 2015; Weaver et al., 2014). Consequently, leaders can leverage consideration and initiating structure behaviors as ways to lessen any perceived threats to the caring and just components of their moral self-concepts. We therefore propose experienced guilt and perceived loss of moral credits as parallel underlying mechanisms that explain the positive links between perpetrating abusive supervisor behavior and reparative actions.

> ***Hypothesis 3****: Perpetrating abusive supervisor behavior has positive indirect relationships with leaders' subsequent (a) consideration and (b) initiating structure behaviors via experienced guilt.*

> ***Hypothesis 4:*** *Perpetrating abusive supervisor behavior has positive indirect relationships with leaders' subsequent (a) consideration and (b) initiating structure behaviors via perceived loss of moral credits.*

The Moderating Effects of Moral Attentiveness and Moral Courage

Our theoretical model thus far highlights the roles of experienced guilt and perceived loss of moral credits in the links between daily abusive supervision and reparative actions. It is important to recognize that these parallel mediation effects vary across leaders depending on their moral character (Mullen & Monin, 2016). Drawing on behavioral ethics research, we identify leader moral attentiveness and courage as two theoretically relevant dimensions of moral character. These dimensions are relevant because they impact the extent to which individuals attend to the morality of their behaviors and fluctuations in their moral self-concept (moral attentiveness), and the extent to which they are willing to uphold moral principles by taking action in response to their immoral acts (moral courage).

Moral attentiveness is defined as "the extent to which an individual chronically perceives and considers morality and moral elements in his or her experiences" (Reynolds, 2008, p. 1028). It captures an innate sensitivity in recognizing moral issues. Moral attentiveness includes "a perceptual aspect in which information is automatically colored as it is encountered and a more intentional reflective aspect by which the individual uses morality to reflect on and examine experiences" (p.1028). Perceptual moral attentiveness focuses on the recognition of moral issues *now*, whereas reflective moral attentiveness involves a reflective cognitive process of considering and examining *past* moral experiences. Prior research has demonstrated that reflective moral attentiveness is particularly critical to processing preceding moral transgressions and it affects subsequent moral experiences and behaviors (Reynolds, 2008). Given that we are interested in how leaders respond to their prior abusive supervisor behavior, we thus focus our theorizing on the moderating role of reflective moral attentiveness.

We argue that leaders high in reflective moral attentiveness will experience higher levels of experienced guilt and perceived loss of moral credits, compared to those low in trait moral

attentiveness. Morally attentive leaders tend to think about ethics in general and the moral aspects of their decisions and behaviors at work in particular (Reynolds, 2008). Such leaders are more cognizant of the moral content of their behaviors. In other words, leaders high in moral attentiveness are more likely to re-examine what they had done incorrectly to their followers during work interactions. Reflecting on their prior wrongdoings, morally attentive leaders are more likely to vividly imagine how their behaviors harm the abused followers (Whitaker & Godwin, 2013). Such reflections are likely to result in a stronger deprived moral self-concept, as abusive supervisor behaviors are blatant violations of the ethics of care and justice, which translates into higher levels of experienced guilt and perceived loss of moral credits. In contrast, leaders low in moral attentiveness are less aware of and thus might more easily forget their daily abusive supervisor behavior. Research indeed suggests that memories of unethical behavior can be easily forgotten, compared to amoral memories (Kouchaki & Gino, 2016). Even if they do recall their abusive supervisor behavior, morally inattentive leaders are unlikely to spend time and reflect on how their behaviors might have actually harmed the abused followers (Reynolds, 2008), leading to less intense feelings of guilt and perceived loss of moral credits. We thus posit the following first-stage moderation hypothesis.

> *Hypothesis 5: Leader moral attentiveness moderates the positive relationships of perpetrating abusive supervisor behavior with (a) experienced guilt and (b) perceived loss of moral credits, such that these relationships are stronger when leader moral attentiveness is high (vs. low).*

Our second moderator is leader moral courage, broadly defined as a moral character strength that provides the fortitude to engage in moral actions by overcoming internal resistance and external threats when facing moral dilemmas, including those caused by one's own immoral behaviors (Kidder, 2003; Sekerka et al., 2009). The core of moral courage is an inner willingness that drives a powerful impetus for translating moral intentions into moral behaviors and

maintaining moral principles (Hannah, Avolio, & May, 2011). Morally courageous individuals are especially motivated to make amends when they feel immoral owing to their own transgressions. In short, moral courage enables leaders to translate moral intentions to moral behaviors, especially when perceiving immorality of their behaviors (Sekerka et al., 2009).

We expect leader moral courage to strengthen the relationships of experienced guilt and perceived loss of moral credits with constructive leadership behaviors. Although guilt and perceived moral credits usually drive leaders' direct compensatory actions toward abused followers (Baumeister et al., 1994; Zhong et al., 2010), many organizational and individual factors may prevent leaders from readily enacting such actions. For example, by exhibiting compensatory behaviors that are contradictory to prior abusive supervisor behaviors, it is an implicit and public signal of leaders admitting their wrongdoing, which can threaten their perceived effectiveness as a leader. Therefore, any reparative action puts leaders at risk for losing power and status within the workgroup and they may be in fear of being deprived respect and authority from followers (Kidder, 2003; Sekerka et al., 2009). Given these adverse consequences, leaders might find it more expedient to overlook their feelings of guilt and their perceived loss of moral credits by refraining from any sort of reparative action. Even if leaders do not overlook their feelings of guilt and perceived loss of moral credits, they might find it easier to assuage feelings of guilt and perceived loss of moral credits by engaging in compensatory behaviors outside of the organization (e.g., toward friends or family; Jordan et al., 2011; Sachdeva et al., 2009), thus bypassing any potential threats to their status, power, or authority at work. Alternatively, leaders may utilize self-serving cognitive reframing to justify or excuse their prior abusive behaviors (e.g., as a form of negative feedback and to motivate higher performance; Shalvi, Gino, Barkan, & Ayal, 2015).

However, high moral courage provides leaders with a fortitude to overcome these perceived threats and challenges. Leaders with high moral courage will not be deterred by the risks that come from admitting to being abusive toward followers nor will they opt to justify, defend, or overlook their moral misdeeds. Rather, such leaders will directly confront their immoral deeds by acknowledging and admitting responsibility for them (Sekerka et al., 2009). Leaders with high moral courage will therefore be more likely to initiate more direct and effortful compensatory actions as the primary strategy to assuage their felt guilt and perceived loss of moral credits. We posit the following second-stage moderation hypothesis.

> **Hypothesis 6:** *Leader moral courage moderates the positive relationships of experienced guilt with (a) consideration and (b) initiating structure behaviors, such that these relationships are stronger when leader moral courage is high (vs. low).*

> **Hypothesis 7:** *Leader moral courage moderates the positive relationships of perceived loss of moral credits with (a) consideration and (b) initiating structure behaviors, such that these relationships are stronger when leader moral courage is high (vs. low).*

Integrating our theoretical arguments presented in Hypotheses 5 through 7, we further propose the following dual-stage moderated mediation hypotheses.

> **Hypothesis 8:** *The positive indirect effects of perpetrating abusive supervisor behavior on (a) consideration and (b) initiating structure behaviors via experienced guilt are the strongest when leader moral attentiveness and moral courage are both high.*

> **Hypothesis 9:** *The positive indirect effects of perpetrating abusive supervisor behavior on (a) consideration and (b) initiating structure behaviors via perceived loss of moral credits are the strongest when leader moral attentiveness and moral courage are both high.*

Research Overview

We conducted two field studies using ESM and multisource data to test our hypotheses. In Study 1, we tested the mediating effects of experienced guilt and the second-stage moderating effects of leader moral courage (i.e., H1, H3, and H6) by sampling 31 leaders and 72 direct followers over two weeks. Participants completed a daily survey at the end of each workday that

assesses study variables. Building on this initial effort, in Study 2 we tested our full theoretical model (i.e., H1 to H9) by surveying 68 leader-follower dyads. We administrated two surveys per day with the independent and mediating variables measured at midday and the outcome variables measured at the end of workday. Doing so allowed for temporal precedence across study variables and enabled us to test the proposed causal effects more rigorously. Taken together, the two studies provide a complementary investigation of how leaders respond after perpetrating abusive supervisor behavior.

Study 1 Method

Sample and Procedure

Our sample initially comprised 34 mid-level managers and 85 of their immediate followers working for a real estate company in Southwest China.[1] Using the personal network of one of the authors, we contacted the company's human resources (HR) department to introduce our research purpose and procedure and ask for assistance in recruiting research participants. Leaders and one to three of their followers were invited to participate in our study based on their expressed interest (leaders had four direct followers on average). Participants performed different types of work across departments, including administration, marketing, agency, or property management. This organization had an interactive climate in which managers and employees work together closely. Additionally, this company emphasized maintaining good working relationships with colleagues and encouraged employees to regularly reflect on and correct inappropriate work behaviors. For example, the company organized weekly meetings in which managers and employees discussed their work conduct and solutions for misbehavior. Hence, this company provided an appropriate research site for studying leaders' moral cleansing

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[1] Study 1 were part of a broader research project, which was reviewed and approved by the Ethics Committee at National University of Singapore (A-16-007: Leader-member Interaction Experiences).

process. Prior to the commencement of the data collection, we assured participants of the voluntary and confidential nature of their participation.

We received usable data from 31 leaders and 72 followers (we excluded leader-follower dyads with three or fewer daily surveys; Ilies, Wagner, & Morgeson, 2007; Johnson et al., 2012), yielding a 91% response rate for leaders and 85% for followers. Of the 31 leaders, 58% were male, 74.2% had college educations or above, they had an average age of 37 years ($SD = 9.1$), and their organizational tenure averaged 2.6 years ($SD = 3.2$). Of the 72 followers, 52% were male, 56.9% had college educations or above, they had an average age of 32 years ($SD = 8.5$), and their organizational tenure averaged 1.0 years ($SD = 1.1$). The average relationship tenure between the leaders and followers was 9.3 months ($SD = 13.1$).

The data collection included two parts. First, during an initial study briefing session, we introduced the purpose of the research but withheld the specific hypotheses. At the end of this introduction, participants completed a paper-and-pencil entry survey that assessed demographic information. Leaders additionally reported their level of moral courage. Second, one week after the initial one-time survey, participants began completing daily online surveys sent via email over a period of two weeks (10 consecutive workdays, Monday to Friday). Leaders and followers completed questionnaires assessing affective states at the start of work each morning around 8:30 AM. In the afternoon around 5:30 PM, leader-follower dyads completed questionnaires measuring study constructs. Given that leaders and followers might not interact directly every workday, leader-follower dyads were directed to complete afternoon surveys only on days when they had direct work interactions, including face-to-face communications, phone calls, emails, and teleconferences (Barnes et al., 2015; Bolger et al., 2003). Leaders assessed their abusive supervisor behavior and experienced guilt toward each follower that day. Followers reported

leaders' consideration and initiating structure behaviors toward themselves. We used electronic

timestamps to verify that daily responses were submitted at scheduled time points and to pair

leader and follower responses on the same interaction day. We received a total of 568 dyadic

morning-afternoon matched responses from leaders and followers as our final sample. At the end

of the study, leaders and followers estimated the number of workdays when they had direct

interactions during the study period. We divided the average of numbers of interaction days

captured by the average of numbers of interaction days estimated by leaders and followers,

yielding an overall response rate of 86%.

Measures

All measures used in this study were originally developed in English and translated into

Mandarin Chinese following standard translation-back translation procedures to ensure

equivalence in meaning (Brislin, 1980). One of the authors first translated the survey items into

Chinese and then an independent bilingual scholar who was blind to the research hypotheses

translated the Chinese items back into English. As a final step, we conducted a pretest of the

items on 25 Chinese working adults and found no major problems regarding the item meaning.

Abusive supervisor behavior. We measured daily abusive supervisor behavior via a five-

item scale used by Johnson and colleagues (2012). These five items were adapted because they

show higher daily variance compared to other items on the full abusive supervision scale (Barnes

et al., 2015). As in previous abusive supervision research using an experience sampling approach

(e.g., Courtright et al., 2016; Lin et al., 2016), leaders reported their own abusive supervisor

behavior by indicating the frequency that they exhibited each behavior toward the focal follower

on that day on a scale ranging from 1 (*never*) to 5 (*four or more times*). A sample items is "I

yelled or swore at this subordinate." The scale showed high between- ($R_{KRN} = .90$) and within-dyad ($R_{CN} = .78$) reliability.[2]

Collecting self-reports (as opposed to other-reports) of abusive supervisor behavior in this study was deemed appropriate for two reasons. First, self-reports are the best way to capture leaders' own perceptions of perpetrating abusive behaviors toward the specific followers and thus is more congruent with our perpetrator-centric investigation focus. Second, a meta-analysis by Berry and colleagues (2012) documented relatively high correlations between self- and other-ratings of counterproductive work behaviors and similar relational patterns of self- and other-reports of counterproductive work behaviors with common correlates.

Guilt. Experienced guilt was assessed using Tangney, Miller, Flicker, and Barlow's (1996) three-item scale. Leaders indicated the extent to which each emotional adjective ("repentant," "guilty," "blameworthy") captured how they felt during their interactions with the focal follower on that day. The scale had high between- ($R_{KRN} = .91$) and within-dyad ($R_{CN} = .78$) reliability.

Reparative behaviors. Consideration behavior was assessed with Lanaj, Johnson, and Lee's (2016) four-item scale, which was adapted from Euwema et al. (2007) and Stogdill et al. (1962). Initiating structure behavior was measured with a five-item scale adapted from Stogdill et al. (1962). Followers reported the frequency with which their leader displayed these behaviors toward them on that day using a scale ranging from 1 (*never*) to 5 (*four or more times*). Sample

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[2] We followed Shrout and Lane's (2012) approach to compute the between- and within-dyad reliability for daily measures. Between-dyad reliability is indicative of the internal consistency of measures taken over the study period across all participants; within-dyad reliability is indicative of the reliability of change captured by the measurement within particular participants throughout the study (Cranford, Shrout, Iida, Rafaeli, Yip, & Bolger, 2006). We first estimated the variance components using VARCOMP (ANOVA) method. Based on the framework of generalizability theory, we then used the obtained variance components to compute the between- and within-dyad reliability of daily variables. Given that participants might have different numbers of daily observations over the study period in both two studies, we calculate R_{KRN} and R_{CN} as the coefficients for the between- and within-dyad reliability, respectively (Shrout & Lane, 2012).

items are "My supervisor looked out for my personal welfare" (consideration) and "My supervisor told me what to do and how to do it" (initiating structure). The two scales had high between- and within-dyad reliability (R_{KRN} = .97 and .96, R_{CN} = .77 and .87 for consideration and initiating structure scales, respectively).

Moral courage. We measured leader moral courage with a four-item scale adapted from Hannah and Avolio (2010) and Gibbs et al. (1986). Leaders indicated their level of agreement with each item using a scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). A sample item is "I will defend someone who is being taunted or talked about unfairly, even if the victim is only an acquaintance." The coefficient alpha for this scale was .74.

Control variables. We controlled for participants' positive and negative affect at the start of work because previous research has suggested that affective states before work may influence emotional states at work and displays of leadership behaviors (Lanaj et al., 2016). We assessed positive and negative affect with Song and colleagues' (2008) 10-item scale, which was adapted from the PANAS (Watson & Clark, 1994). Participants indicated the extent to which each emotional adjective (e.g., "enthusiastic" for positive affect, "upset" and for negative affect) captured how they felt at that moment on a scale ranging from 1 (*very slightly or not at all*) to 5 (*extremely*). We also controlled for the mediator and outcome variables on Day *t-1* in all analyses, enabling us to capture changes in felt guilt and consideration and initiating structure behaviors. Additionally, we controlled for demographics of leader gender, age, education, and leader-follower dyadic tenure. We conducted analyses both with and without control variables and obtained comparable results that did not alter our conclusions.

Analytic Strategy

Given the nested structure of data (daily variables were nested within leader-follower dyads, which were in turn nested within leaders), we followed Preacher, Zyphur, and Zhang's (2010) recommendations to conduct three-level path analyses within the framework of multilevel structural equation modeling (MSEM) using Mplus 7.0 (Muthén & Muthén, 1998-2014). Doing so enabled us to test our hypotheses simultaneously rather than in a causal sequence and piecemeal approach. Specifically, we first estimated an MESM model (M_1) with random slopes to test the main and mediation effects (cross-level moderators were not included in M_1). Mediation effects were tested with a Monte Carlo simulation procedure using the online software R. We then estimated an MESM model (M_2) that included leader moral courage (Level 3) as a predictor of within-dyad random slopes of experienced guilt with consideration and initiating structure behaviors (Preacher, Zhang, & Zyphur, 2016). We group-mean centered daily variables and grand-mean centered between-leader level variable (i.e., moral courage) in our analyses (Hofmann, Griffin, & Gavin, 2000). We examined the hypothesized indirect effects with a 95% confidence interval (Preacher et al., 2010). We estimated values of pseudo-R^2 to calculate effect seizes assessing amount of within-dyad variance in mediators and outcome variables explained by the study variables (Hofmann et al., 2000).

Study 1 Results

We first estimated null models in hierarchical linear modeling (HLM, Hofmann et al., 2000) to partition the total variance in within-dyad variables into components at within-, between-dyad, and leader levels. Results of null models revealed that all variables had significant within-dyad variances: 52.2% for abusive supervisor behavior, 40.8% for experienced guilt, 27.0% for consideration behavior, and 29.9% for initiating structure behavior, suggesting that

leader behaviors and experienced guilt vary significantly from one day to the next.[3] Table 1

presents the means, standard deviations, and inter-correlations among study variables.

Table 2 reports results of MSEM models examining Hypotheses 1, 3, and 6. Results

showed that after we controlled for experienced guilt on Day $t – 1$, abusive supervisor behavior

was positively related to an increase in experienced guilt on Day t ($\gamma = .58$, $p < .01$),

demonstrating support for Hypothesis 1. We found that 20% of the within-dyad variance in

experienced guilt was explained by abusive supervisor behavior. Hypothesis 3 posited that

experienced guilt mediates the effects of perpetrating abusive behavior on subsequent

consideration (H3a) and initiating structure (H3b) behaviors. Results showed that after we

controlled for consideration and initiating structure behaviors on Day $t – 1$ respectively,

experienced guilt on was positively related to increases in consideration ($\gamma = .28$, $p < .01$) and

initiating structure behaviors ($\gamma = .33$, $p < .01$) on Day t. The mediation effect test based on a

Monte Carlo simulation with 20,000 replications indicated that the indirect effects of abusive

supervisor behavior on consideration and initiating structure behaviors through experienced guilt

were positive and significant (*ab* = .18, 95% CIs [.03, .34] for consideration behavior; *ac* = .19,

95% CIs [.04, .33] for initiating structure behavior), providing support for Hypotheses 3a and 3b.

Taken together, the mediation model explained 12% of the within-dyad variance in consideration

behavior and 12% in initiating structure behavior.

Hypothesis 6 posited that leader moral courage strengthens the within-dyad relationships

of experienced guilt with consideration behavior (H6a) and initiating structure behavior (H6b).

Results showed that leader moral courage was positively related to the within-dyad random slope

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[3] Results of intraclass correlations (ICCs) analyses were as follow: ICC(1) = .48 and ICC(2) = .88 for abusive supervisor behavior; ICC(1) = .59 and ICC(2) = .89 for experienced guilt; ICC(1) = .73 and ICC(2) = .95 for consideration behavior; ICC(1) = .71 and ICC(2) = .95 for initiating structure behavior.

between experienced guilt and consideration behavior ($\gamma = .32$, $p < .01$) but not significantly related to that between experienced guilt and initiating structure behavior ($\gamma = .09$, $p = .52$). Using Cohen and colleagues' (2003) procedure, we plotted the interaction effect on consideration behavior at two conditional values of the moderator (i.e., 1 *SD* above and below the mean) in Figure 2. Simple slope analyses[4] (Preacher, Curran, & Bauer, 2006) showed that experienced guilt and consideration behavior had a stronger relationship when moral courage was high (simple slope = .41, $p < .01$) versus low (simple slope = .10, $p = .39$). These results provide support for H6a but not for H6b. We further tested the indirect effect of abusive supervisor behavior on consideration behavior via experienced guilt with the second-stage moderation of leader moral courage. Results showed that the indirect effect was positive and significant for leaders high in moral courage (*estimate* = .24, 95% CI [.10, .39]) but not significant for those low in moral courage (*estimate* = .04, 95% CI [-.14, .21]). The difference between these two conditional indirect effects was significant (estimate = .21, 95% CIs [.04, .38]), suggesting that leader moral courage strengthens the indirect effect of abusive supervisor behavior on consideration behavior via experienced guilt. The moderation mediation model explained 15% of the within-dyad variance in consideration behavior.

Study 1 Discussion

Results from Study 1 provide initial support for our proposed model by demonstrating the emotional path of the leader moral cleansing process and the second-stage moderating effect of leader moral courage. Despite these encouraging findings, Study 1 is limited in a few respects. First, all daily variables were reported at the same time (end of workday), prohibiting us from teasing apart the temporal ordering among the variables (Podsakoff, MacKenzie, Lee, &

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[4] We used the online calculator at *http://www.quantpsy.org/interact/mlr2.htm* to examine the simple slopes for moderation effects.

Podsakoff, 2003). Although our supplementary analyses[5] suggest that our theoretical model is superior to alternative explanations, a more stringent approach to examine the hypothesized causal relationships warrants a time-lag design. Second, Study 1 involved a relatively small sample of leaders, which might reduce the statistical power in detecting the moderating effect of leader moral courage. Third, although we assessed leader affective states before work as controls, we only measured guilt at the end of work, resulting in potential common method biases owing to measurement priming effects (Podsakoff et al., 2013). Fourth, we did not measure the cognitive mechanism underlying moral cleansing (i.e., perceived loss of moral credits) and the first-stage self-awareness moderator (i.e., moral attentiveness) in Study 1. To address these limitations, we conducted another ESM study with a time-lag design, allowing for temporal sequence between the predictor and outcome variables. Additionally, we surveyed 68 leaders and their immediate follower to increase statistical power and examined both pathways – emotional and cognitive – of our proposed leader moral cleansing model.

<div align="center">**Study 2 Method**</div>

Sample and Procedure

Using a similar recruitment strategy as in Study 1, we invited 72 first-line managers and their immediate follower (each leader was paired with one follower) working for a footwear manufacturing company in Southeast China to participate in Study 2.[6] During workdays, managers had constant interactions with their followers regarding daily job arrangements, product quality inspection, and production line maintenance, creating ample opportunities for

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[5] We conducted analyses testing the reversed indirect effects (i.e., reparative actions → experienced guilt → abusive supervisor behavior). Results showed that the indirect effects of both consideration (estimate = .03, p = .47) and initiating structure (estimate = .03, p = .19) behaviors on abusive supervisor behavior via experienced guilt on the same workday were not significant.
[6] Study 2 was reviewed and approved by the Human Subjects Ethics Committee at Hong Kong Polytechnic University (HSEARS20141222002: Leader's Display of Anger).

managers to potentially exhibit positive and negative leadership behaviors toward their followers each day. We received usable data from 68 leaders and followers, yielding a 94% response rates. Of the 68 leaders, 68% were male, 24% had college educations or above, they had an average age of 33 years ($SD = 8.1$), and their organizational tenure averaged 3.1 years ($SD = 2.1$). Of the 68 followers, 53% were male, 25% had college educations or above, they had an average age of 30 years ($SD = 7.8$), and their organizational tenure averaged 2.8 years ($SD = 2.0$). The average relationship tenure for leaders and followers was 1.9 years ($SD = 1.7$).

The data collection included an initial one-time survey followed by two weeks of daily surveys. The initial survey (paper-and-pencil based) assessed participants' demographic information and leader moral attentiveness and moral courage. One week later, participants began completing daily online surveys for a period of 10 consecutive workdays (Monday to Friday). We collected our daily surveys at two time points with the predictor and mediating variables measured at noon and the outcome variables measured at the end of workday. In the noon surveys, leaders completed questionnaires (sent at 11: 30 AM) assessing their abusive behaviors, experienced guilt toward the follower, perceived loss of moral credits, and general affective states during work in the morning. Followers reported their general affective states at work that morning. At the end of workday, followers completed afternoon surveys (sent at 5 PM) reporting leaders' consideration and initiating structure behaviors that afternoon. As in Study 1, leader-follower dyads were directed to complete noon or afternoon surveys only when they had direct interactions at work that morning or afternoon.[7] All daily surveys were time-stamped,

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[7] In Study 2, we added a screener question ensuring that leaders and followers had direct interactions in the morning/afternoon before they completed the surveys. In particular, we asked participants to answer the question "How much contact did you have with your direct leader/ follower in the morning/afternoon?" using a 5 point Likert scale in which 1=none, 2=few, 3=a moderate amount, 4=quite a bit, and 5=a high amount of interactions. As recommended by Barnes et al. (2015), we included responses in which participants reported 3 or greater on the scales. Doing so helped ensure participants answering noon/afternoon surveys with sufficient work information.

allowing us to verify that each survey was completed on the scheduled time point. Participants received 5 RMB (approximately \$0.74 USD) for each of their noon/afternoon survey response as a token of appreciation for their participation. We received a total of 664 dyadic noon-afternoon paired responses from leaders and their follower, yielding an overall response rate of 98% (out of a total possible of 680). The company sponsorship and the usage of work time to administer questionnaires facilitated our high response rates.

Measures

We used the same items and response scales as in Study 1 to measure abusive supervisor behavior, experienced guilt, reparative behaviors, and moral courage. We instructed participants to provide their responses based on the work interactions with their follower (or leader) in that morning (or afternoon). Leaders indicated the frequency that they displayed abusive behaviors and the extent to which the emotional adjectives of guilt captured how they felt toward their follower in that morning. Followers reported the frequency with which their leader engaged in reparative behaviors toward them in that afternoon. The between-dyad reliability estimates (R_{KRN}) were .96, .93, .95, and .95 and the within-dyad reliability estimates (R_{CN}) were .65, .82, .88, .83, and .85 for the scales of abusive supervisor behavior, experienced guilt, consideration behavior, and initiating structure behavior, respectively. The coefficient alpha for moral courage scale was .75. We translated other measures used in Study 2 into Mandarin Chinese following standard translation-back translation procedures (Brislin, 1980) and conducted a pretest as in Study 1.

Perceived loss of moral credits. We measured leader perceived loss of moral credits with a five-item scale adapted from Lin et al. (2016). Leaders indicated their level of agreement with each item using a scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). The items are "I

lost moral credits for performing an immoral behavior in this morning," "My morning bad deeds forfeited me credits as a moral person," "Behaving badly in this morning decreased my account of moral credits," "Each bad deed I performed in this morning reduced my moral credits," and "Acting in an unethical manner in this morning yielded a deficit of moral credits." The scale showed high between- ($R_{KRN} = .95$) and within-dyad ($R_{CN} = .88$) reliability.

Moral attentiveness. Leader moral attentiveness was assessed with Reynolds' (2008) five-item reflective moral attentiveness scale. Leaders rated their levels of agreement using a scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). A sample item is "I often reflect on the moral aspects of my decisions/behaviors." The coefficient alpha for this scale was .79.

Control variables. We controlled for both leaders' and followers' positive and negative affect at work in the morning. Participant positive and negative affect were assessed with the same items and response scale as in Study 1. We also controlled for leader demographics and mediation and outcome variables on Day *t-1* to capture the change in these variables across workdays. We conducted analyses with and without control variables and both sets of analyses yielded virtually identical results.

Analytic Strategy

Our analytic strategies were similar to Study 1. Considering the multilevel structure of Study 2 data (i.e., daily variables were nested within leader-follower dyads), we conducted two-level path analyses using Mplus 7.0 (Muthén & Muthén, 1998-2014). We estimated MSEM models with random slopes to test the main, parallel mediation, and moderation effects. To examine cross-level interaction effects, we included Level 2 leader moral attentiveness (a first-stage moderator) and moral courage (a second-stage moderator) as predictors of within-dyad random slopes of abusive supervisor behavior with two mediators and between mediators and

outcome variables, respectively (Preacher et al., 2016). We also computed values of pseudo-R^2 as estimates of effect sizes to assess the amount of within-dyad variance in mediators and outcome variables explained by the study variables.

Study 2 Results

We again estimated null models in HLM to partition the total variance of daily variables into components at within- and between-dyad levels. Results showed that all daily variables had significant within-dyad variances: 32.3% for abusive supervisor behavior, 37.2% for perceived loss of moral credits, 42.7% for experienced guilt, 32.8% for consideration behavior, and 34.1% for initiating structure behavior, revealing that leaders' abusive and reparative behaviors and the relevant cognitive and emotional experiences vary significantly from one day to the next.[8] Table 3 presents the means, standard deviations, and inter-correlations among study variables.

Table 4 reports MSEM results testing hypothesized main and moderation effects. Results showed that abusive supervisor behavior was positively related to increases in perceived loss of moral credits ($\gamma = .29$, $p < .01$) and experienced guilt ($\gamma = .64$, $p < .01$) in Day t morning, after we controlled for perceived loss of moral credits and experienced guilt on Day t-1 respectively, supporting Hypotheses 1 and 2. We found that 15% of the within-dyad variance in experienced guilt and 10% in perceived loss of moral credits were explained by abusive supervisor behavior.

Hypothesis 3 proposed that experienced guilt mediates the effects of perpetrating abusive supervisor behavior on consideration (H3a) and initiating structure (H3b) behaviors. Consistent with Study 1 results, after we controlled for consideration and initiating structure behaviors on

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[8] Results of ICCs analyses were as follow: ICC(1) = .60 and ICC(2) = .94 for abusive supervisor behavior; ICC(1) = .58 and ICC(2) = .93 for experienced guilt; ICC(1) = .61 and ICC(2) = .94 for perceived loss of moral credits; ICC(1) = .57 and ICC(2) = .93 for consideration behavior; ICC(1) = .57 and ICC(2) = .93 for initiating structure behavior.

Day t-1, experienced guilt on Day t morning was positively related to increases in consideration ($\gamma = .29$, $p < .01$) and initiating structure ($\gamma = .25$, $p < .05$) behaviors that afternoon. Results based on a Monte Carlo simulation indicated that the indirect effects of abusive supervisor behavior on consideration and initiating structure behaviors through experienced guilt were significant ($a_1b_1 = .19$, 95% CIs [.06, .31] for consideration behavior; $a_1c_1 = .16$, 95% CIs [.03, .28] for initiating structure behavior), demonstrating support for H3a and H3b. Likewise, results showed that perceived loss of moral credits on Day t morning was positively related to increases in consideration ($\gamma = .44$, $p < .05$) and initiating structure ($\gamma = .41$, $p < .05$) behaviors that afternoon. Results of mediating effect tests revealed that the indirect effects of abusive supervisor behavior on consideration and initiating structure behaviors through perceived loss of moral credits were significant ($a_1b_1 = .13$, 95% CI [.00, .26] for consideration behavior; $a_1c_1 = .12$, 95% CI [.00, .29] for initiating structure behavior), providing support for H4a and H4b. Taken together, the parallel mediation model explained 14% of the within-dyad variance in consideration behavior and 11% in initiating structure behavior.

Hypothesis 5 proposed that leader moral attentiveness strengthens the positive effects of perpetrating abusive supervisor behavior on experienced guilt (H5a) and perceived loss of moral credits (H5b). Results showed that leader moral attentiveness was positively related to the within-person random slopes of abusive supervisor behavior with experienced guilt ($\gamma = .26$, $p < .05$) and perceived loss of moral credits ($\gamma = .30$, $p < .05$). We plotted the interaction effects on experienced guilt (Figure 3) and perceived loss of moral credits (Figure 4) at two conditional values of leader moral attentiveness. Simple slope analyses (Preacher et al., 2006) showed that perpetrating abusive supervisor behavior was more strongly related to experienced guilt and perceived loss of moral credits when leader moral attentiveness was high (simple slope = 1.07, p

< .001 for experienced guilt; simple slope = .45, $p < .01$ for perceived loss of moral credits) versus low (simple slope = .53, $p < .05$ for experienced guilt; simple slope = .02, $p = .81$ for perceived loss of moral credits). These results are in line with H5a and H5b.

Hypothesis 6 proposed that leader moral courage strengthens the effects of experienced guilt on consideration (H6a) and initiating structure (H6b) behaviors. Results showed that leader moral courage was positively related to the within-person simple slope between experienced guilt and consideration behavior ($\gamma = .25$, $p < .05$) but not significantly related to the within-person simple slope between experienced guilt and initiating structure behavior ($\gamma = .08$, $p = .44$). The interaction effect on consideration behavior at two conditional values of the moderator was plotted in Figure 5. Simple slope analyses showed that experienced guilt had a stronger relationship with consideration behavior when leader moral courage was high (simple slope = .53, $p < .01$) versus low (simple slope = .05, $p = .72$). These results provided support for H6a but not for H6b.

Hypothesis 7 posited that leader moral courage strengthens the effects of perceived loss of moral credits on consideration (H7a) and initiating structure (H7b) behaviors. Results showed that leader moral courage was positively related to the within-person simple slope between perceived loss of moral credits and consideration behavior ($\gamma = .25$, $p < .05$) but not significantly related to the within-person simple slope between perceived loss of moral credits and initiating structure behavior ($\gamma = .06$, $p = .69$). We plotted the interaction effect on consideration behavior at two conditional values of the moderator in Figure 6. Simple slope analyses showed that perceived loss of moral credits had a stronger relationship with consideration behavior when leader moral courage was high (simple slope = .35, $p < .05$) versus low (simple slope = -.00, $p = .99$). These results demonstrate support for H7a but not for H7b.

Table 5 presents results examining the indirect effects of perpetrating abusive supervisor on reparative leadership behaviors at different conditions of leader moral attentiveness (i.e., first-stage moderator) and moral courage (i.e., second-stage moderator). Results showed that the indirect effect of abusive supervisor behavior on consideration behavior via experienced guilt was the strongest when leaders were high in both moral attentiveness and courage (*estimate* = .36, 95% CI [.14, .58]), compared to other combinations of moral attentiveness and courage in the remaining three conditions (*estimates* = .08, .19, and .04, 95% CI [-.15, .30], [.03, .34], and [-.08, .15] respectively). Moreover, the indirect effect under the condition of high leader moral attentiveness and courage was also significantly different from those under the other three conditions (*difference estimates* = .28, .17, and .32, 95% CI [.01, .56], [.00, .35], and [.09, .55] respectively). However, results showed that the indirect effect on initiating structure behavior via experienced guilt was not significantly different from those under the other three conditions. Thus, Hypothesis 8a was supported but Hypothesis 8b was not supported by the results.

Results also showed that the positive indirect effect of abusive supervisor behavior on consideration behavior via perceived loss of moral credits was only significant when leaders were high in both moral attentiveness and courage (*estimate* = .20, 95% CI [.01, .39]). Additionally, the indirect effect under this condition was significantly stronger than that under each of the other three conditions (*difference estimates* = .19, .16, and .20, 95% CI [-.00, .39], [-.01, .35], and [.01, .38] respectively). We acknowledge that 95% CI of the differences of Condition 1 with Conditions 2 and 3 included 0 but 90% CI of these differences did not include 0 (90% CI = [.02, .36] and [.02, .31], respectively). According to Preacher et al. (2010) and studies with similar multilevel design in the management literature (e.g., Uy, Lin, & Ilies, 2017), 90% CI are justifiable when testing multilevel moderated mediation models. Therefore, results supported

Hypothesis 9a. Likewise, results revealed that the indirect effect on initiating structure behavior via perceived loss of moral credits was the strongest (*estimate* = .15, 90% CI [.01, .30]) under the condition of high leader moral attentiveness and courage. However, this indirect effect was only significantly stronger than that under the condition of low leader moral attentiveness and high leader moral courage (*difference estimate* = .12, 90% CI = [.004, .26]) and that under the condition of low leader moral attentiveness and courage (*difference estimate* = .12, 90% CI = [.01, .28]). Thus, Hypothesis 9b received partial support from our results. The moderated mediation model explained 15% of the within-dyad variance in consideration behavior and 12% in initiating structure behavior.[9]

General Discussion

We integrated the literatures on abusive supervision and moral cleansing to develop and investigate a reparative response model that identifies psychological mechanisms and boundary conditions under which engaging in abusive supervisor behavior affects how leaders subsequently behave toward their followers. Across two ESM studies, we found that daily displays of abusive supervisor behavior evoke leaders' momentary experience of guilt and perceptions of a loss of moral credits, which in turn prompted reparative actions. Moreover, such psychological and behavioral responses were contingent on leaders being morally attentive and courageous. Below, we discuss the theoretical and practical implications of our findings.

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[9] Although moral attentiveness and moral courage were hypothesized as first- and second-stage moderators, respectively, as part of supplemental analyses we examined whether they serve as moderators at different stages of our model. In Study 1, we found that moral courage moderated the first-stage relation of abusive supervisor behavior with experienced guilt ($\gamma = .50$, $p = .05$). In Study 2, in contrast, moral courage did not moderate the first-stage relations of abusive supervisor behavior with experienced guilt ($\gamma = .18$, $p = .28$) nor loss of moral credits ($\gamma = .14$, $p = .16$). Similarly, moral attentiveness did not moderate the second-stage relations of experienced guilt with consideration behavior ($\gamma = .01$, $p = .66$) nor loss of moral credits with consideration behavior ($\gamma = .02$, $p = .89$) in Study 2. These results, together with our theoretical arguments, provide further support for our moderation hypotheses, suggesting that moral attentiveness and moral courage are most appropriately modeled as first- and second-stage moderators, respectively, in our moderated mediation model.

Theoretical Implications

Our focus on the consequences of abusive supervision with a perpetrator-centric perspective advances understanding of leaders' psychological and behavioral responses toward their own abusive behaviors. Perpetrating abusive supervisor behavior, as an exemplar of moral transgressions (Brown & Mitchell, 2010), may have a strong impact on leaders and thus their subsequent leadership behaviors. To date, however, the overwhelming majority of work on abusive supervision has focused on the effects of abusive supervision on followers and organizations (Mackey et al., 2015), resulting in little empirical evidence supporting this theoretical argument (for two recent exceptions, see Foulk, Lanaj, Tu, Erez, & Archambeau, 2017, and Qin, Huang, Johnson, Ju, & Hu, 2017). We applied moral cleansing theory to abusive supervision and found that leaders feel emotionally and cognitively immoral and thus perform reparative actions to cleanse themselves. Our research suggests that the negative psychological experiences of abusive supervision are not only limited to followers but can also extend to leaders, since engaging in such behaviors violates widely endorsed moral norms and jeopardizes leaders' care and justice components of moral self-concept (Aquino & Reed, 2002). Nonetheless, unlike followers' adverse behavioral responses, leaders subsequently display behaviors that are constructive and beneficial to followers in order to cleanse their emotional and cognitive feelings of immorality. In other words, from a perpetrator-centric perspective, the distal outcomes of abusive supervision become paradoxical (i.e., constructive leadership behaviors). These findings diverge from typical research on the consequences of abusive supervision, which revolves around negative reciprocity, retaliation, and impaired regulation (Tepper, 2007). Our research, therefore, represents an important complement to the abusive supervision literature.

Our findings also suggest that leaders' moral cleansing process occurs through both emotional and cognitive mechanisms. Although the mechanisms via which bad deeds lead to subsequent positive behavior have been heavily discussed in the moral cleansing literature, they have rarely been empirically demonstrated. More importantly, while past research has mainly theorized a cognitive approach to moral cleansing (Gino et al., 2015; Zhong et al., 2010), we reveal that moral emotions, such as guilt, also play a critical role in this process. By capturing both emotional- and cognitive-based mechanisms, our research adds to the moral cleansing literature regarding why preceding moral transgressions engender subsequent reparative actions.

Moreover, not only are we one of the first to adopt a perpetrator-centric perspective and explore the paradoxical effects of abusive supervisor behavior, we also provide insights on the boundary conditions of leaders' moral cleansing process. Our results suggest that morally attentive leaders are more likely to recognize and recall their prior abusive behavior and reflect on how such behaviors can negatively affect followers (Reynolds, 2008). These lead to more intense feelings of guilt and perceived loss of moral credits. In addition, morally courageous leaders are able to translate these emotional and cognitive mechanisms into reparative actions (Sekerka et al., 2009). In sum, we provide a more complete understanding of the types of leaders most likely to respond constructively after engaging in abusive supervisor behavior.

Surprisingly, our results consistently showed that moral courage strengthens only the indirect effect of perpetrating abusive supervisor behavior on person-oriented reparative action (i.e., consideration) but not task-oriented reparative action (i.e., initiating structure). This may be due to the interpersonal nature of abusive supervisor behavior. Abusive supervision is inherently a destructive interpersonal act, damaging followers' psychological well-being and causing negative interpersonal outcomes (Mackey et al., 2015). Hence, the most direct way for leaders to

make amends is to perform interpersonal reparative actions. Compared to initiating structure, consideration is more strongly related to positive interpersonal outcomes (Judge et al., 2004). It is more likely to help rebuild interpersonal relationships, and reduce the hurt caused by preceding abusive behavior. Leaders high in moral courage, hence, are more likely to engage in consideration behavior as a more effective way to replenish their threatened moral self-concept. Additionally, according to the interpersonal conflict literature (Baumeister, Stillwell, & Wotman, 1990), compared to initiating a task-oriented interaction, leaders are more likely to feel embarrassed and reluctant to initiate an interpersonal-oriented interaction following conflict with their followers. Leaders thus need a stronger conation to engage in such an interaction with the previously abused followers but not for task-oriented behaviors such as initiating structure.

By demonstrating the dynamic nature of leadership behavior, our research also makes important contributions to the broader leadership literature. Our findings highlight that leadership goes beyond static leadership behavioral style and attributes and instead it is a dynamic process that consists of considerable within-person fluctuations regarding specific leadership behaviors (Dinh et al., 2014). By documenting such within-person variations, our research appropriately responds to scholars' recent call that leadership research should examine leadership behaviors using a process perspective to explore how leaders shift their behaviors from time to time across different situations (Dinh et al., 2014).

Our research further sheds light on our growing knowledge on paradoxical leadership patterns by revealing the display of different leadership behaviors that are seemingly incompatible within the same leaders (Denison et al., 1995; Smith & Lewis, 2011). Using a more granular approach, we found that destructive leadership behavior has positive effects on constructive leadership behavior, providing an ontologically accurate description of leadership

phenomenon. Our findings complement a recent finding by Lin et al. (2016), which shows that constructive leader behaviors (e.g., ethical behavior) can trigger destructive behaviors (e.g., abusive supervision) via a licensing effect. Destructive and constructive leader behaviors therefore appear to be reciprocally related via the moral cleansing and licensing processes. Taken together, these findings implicitly suggest that leaders are neither 'good' nor absolutely 'bad,' but rather their behavior is either good or bad from one moment to the next. Hence, it is not accurate to simply label people as either constructive or destructive leaders, suggesting that leadership behavior is perhaps more paradoxical and complex than previously assumed. Due to individual and/or situational factors, they may engage in a variety of leadership behaviors that are seemingly competing and contradicted yet interconnected over time (Denison et al., 1995).

Finally, we extend the moral cleansing literature by capturing within-person dynamic fluctuations of morality. By taking an initial step toward investigating leaders' reparative responses to their own moral transgressions during workdays, our research suggests that moral and immoral deeds wax and wane within the same individuals across time, complementing the empirical evidence of moral cleansing (Zhong et al., 2009). Our findings on the moderating roles of moral attentiveness and moral courage also add to the moral cleaning literature by identifying individual differences in moral character as contingent factors of cleansing responses.

Practical Implications

Our findings also yield important implications for managerial practice. Our research demonstrates the idea that engaging in abusive supervisor behavior also yields negative psychological experiences for leaders (Zhong et al., 2009). To relieve emotional and cognitive experiences of immorality, leaders must perform constructive leadership behaviors at a level above and beyond what they normally do subsequently. Although these reparative behaviors may

be beneficial and helpful toward followers eventually, they sap the time, attention, and energy that leaders need for completing other managerial work, decreasing leader effectiveness in general (Tepper, 2007). Consequently, organizations should implement training programs to help managers improve their leadership and interpersonal skills and curb their abusive leadership behavior in the first place. Managers, however, sometimes perpetrate interpersonal mistreatment toward followers impulsively because of breakdowns in self-regulation (Barnes et al., 2015; Yam, Fehr, Keng-Highberger, Klotz, & Reynolds, 2016). After such impulsive mistreatment, they should proactively make amends through providing followers with additional support and guidance. In doing so, managers could better regulate themselves from negative psychological experiences and potentially reduce the detrimental effects of abusive behavior on subordinates.

Considering the moderating effects that we observed in the moral cleansing process, the likelihood that leaders exhibit reparative behavior toward followers could be increased by enhancing leaders' moral attentiveness and/or moral courage. To do this, organizations could provide training programs to bolster employees' moral attentiveness and moral courage. For example, ethics training regularly requires leaders to reflect on their past behaviors, which might foster higher moral attentiveness (Reynolds, 2008). Implementing a strong ethical culture centered on ethics would likely also increase employees' moral self-attentiveness and their willingness to step in and redress immoral behavior (Yam, Reynolds, & Hirsh, 2014). Organizations can also establish norms for apologies and forgiveness by instituting policies that encourage employees to be morally courageous and remove the risks associated with implicit admission of abusive supervision (Sekerka et al., 2009).

By understanding that leaders may perform compensatory actions after behaving abusively, employees can become better aware of leadership paradoxes and develop a more

balanced view toward leaders who occasionally display abusive supervisor behavior. Leaders' behaviors fluctuate from time to time and those who are abusive at this moment may be helpful afterward. Accordingly, employees should learn to cope with occasional instances of abusive leader behaviors. Rather than withdrawing from work after being mistreated, subordinates could seize the opportunity to establish more constructive interactions with their leaders and encourage more supportive and task directive behaviors from their leaders in the future.

Limitations and Future Research Directions

Despite the use of multiple within-person studies to support the proposed relationships, our research has some limitations that can be redressed by future research. One limitation concerns leaders' moral cleansing behaviors toward followers who were not the recipients of abusive behavior. As an initial effort to explore how leaders behave in the aftermath of abusive supervisor behavior, we focused only on the reparative actions targeted at the abused followers. The moral cleansing literature suggests that leaders may also display constructive leadership behaviors toward other (non-abused) followers or engage in metaphorical cleansing actions as approaches to cleansing their sense of immorality (West & Zhong, 2015). Our results of Study 1 supplementary analyses provide insight into this perspective. Specifically, we conducted analyses testing whether experienced guilt toward the focal follower also leads to constructive leadership behaviors toward other followers by aggregating consideration and initiating structure behaviors reported by other followers under the same leaders on the same workday (excluding the focal follower). Results showed that experienced guilt was not positively associated with leaders' consideration ($\gamma = .09$, $p = .44$) and initiation structure ($\gamma = .02$, $p = .88$) behaviors towards other followers that day. Taken together, our findings suggest that leaders are more likely to engage in compensatory behaviors towards the abused followers. Given that scholars

have revealed cross-boundary moral cleansing effects, we therefore encourage future research to

examine when leaders might engage in compensatory behavior towards other followers.

Second, although our research shows the linear effects of perpetrating abusive supervisor

behavior on immoral emotion and cognition and subsequent reparative actions, it is possible that

abusive supervisor behavior may have curvilinear relationships with these consequences. That is,

the levels of immoral feelings associated with abusive supervisor behavior may depend on the

amount of abusive supervisor behavior engaged that day or in general by leaders (Mullen &

Monin, 2016). For example, perpetrating abusive supervisor numerous times may have

exponentially increasing effects on feelings of immorality. However, we did not observe any

curvilinear effects in our two within-person studies. Nevertheless, we invite future research to

investigate these potential non-linear effects of perpetrating abusive supervisor behavior on

leaders' emotional, cognitive, and behavioral consequences.

Third, both of our studies were conducted in China, raising concerns about the

generalizability of our findings. We note that an initial pilot study conducted in the United States

with 61 full-time employees enrolled in a part-time MBA program of a large university provided

support for the link between daily abusive supervision and experienced guilt.[10] That said, we

encourage future studies to extend our full theoretical model in different cultural settings.

Finally, although we find that leaders try to compensate after abusing their followers, we

have little knowledge about how followers react to leaders' such behavioral shift. Duffy,

Ganster, and Pagon (2002) found that social support from leaders would even exacerbate the

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[10] The data collection included an initial one-time survey followed by 10 daily surveys. The initial survey assessed moral courage and demographic information. One week later, participants began completing daily online surveys at the end of workday for a period of 10 workdays to assess enacted abusive supervisor behavior and experienced guilt on that day. Results showed that after controlling for Day t-1 experienced guilt, abusive supervisor behavior was positively related to an increase in experienced guilt ($\gamma = .35$, $p < .01$). We omitted this pilot study for brevity. Details are available from the first author.

negative effects of leader social undermining on follower outcomes due to followers' cognitive dissonance. However, this research finding was based on a between-person retrospective design. We therefore encourage future research to explore the potential effects on followers of leaders' transient behavioral shift using a within-person approach. Additionally, future research could delve into the role of the intentionality of abusive supervision in shaping leaders' subsequent responses. Whereas some leaders might engage in abuse as a result of an occasional blip, prior research has suggested that other leaders may intentionally perpetrate in abusive supervisor behavior from time to time to as a strategy means (Tepper et al., 2011). Consequently, such leaders may less likely experience immorality and perform subsequent reparative actions. We invite future research to investigate leaders' motivations of daily abusive supervisor behavior and explore their effects on leaders' following experiences.

Conclusion

By adopting a perpetrator-centric perspective of abusive supervision, we examined why and when perpetrating abusive supervisor behavior gives rise to leaders' reparative actions. We found that leaders felt guilty and perceived a loss of moral credits following their acts of abusive behavior toward followers, especially leaders who have high moral attentiveness. The feeling of guilt and loss of moral credits, in turn, motivated leaders to take reparative actions by providing greater task and interpersonal support to followers, especially leaders who have the moral courage to accept responsibility for their immoral acts. Although our results shed light on the affective, cognitive, and behavioral consequences of perpetrating abusive supervisor behavior, we recognize that we have only taken an initial step in exploring these phenomena. We therefore encourage future research to extend scholarly understanding of the consequences of perpetrating abusive supervisor behavior.

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Table 1

Means, Standard Deviations, and Correlations among Study 1 Variables

Variables	Mean	Between-dyad (leader) S.D.	Within-dyad S.D.	1	2	3	4	5	6	7
Within-dyad level										
1. Leader before-work positive affect	3.91	.65	.52							
2. Leader before-work negative affect	1.52	.51	.50	-.30**						
3. Follower before-work positive affect	3.92	.68	.49	.02	.08					
4. Follower before-work negative affect	1.42	.54	.36	.13**	.03	-.28**				
5. Abusive supervisor behavior	1.25	.36	.30	-.02	.12	-.05	.17**			
6. Experienced guilt	1.37	.48	.38	-.07	.12	.02	.01	.38**		
7. Consideration behavior	2.95	.97	.52	-.01	-.02	.21**	-.09	.10*	.24**	
8. Initiating structure behavior	3.29	.95	.54	.03	-.01	.09	-.08	.11**	.24**	.59**
Between-dyad level										
1. Dyadic tenure (month)	9.33	13.09								
Leader level										
1. Leader gender	.58	.50								
2. Leader age (year)	36.19	9.07		.14						
3. Leader education	2.81	.91		-.26	-.17					
4. Leader moral courage	4.12	.58		-.37*	-.06	-.20				

Note: Within-dyad level, *N* = 568; Between-dyad level, *N* = 72; Leader level, *N* = 31. Within-dyad correlations are based on within-dyad scores. Gender was coded as 1 = male, 0 = female. Leader education was coded as 1 = middle school, 2 = high school, 3 = polytechnic, 4 = bachelor's degree, and 5 = master's degree and above.

*p < .05, **p < .01 (two-tailed).

Table 2

Unstandardized Coefficients of MSEMs for Testing Main, Mediation and Moderation Effects in Study 1

Variables	Experienced guilt (Day *t afternoon*) MSEM 1		Consideration behavior (Day *t afternoon*) MSEM 1		MSEM 2		Initiating structure behavior (Day *t afternoon*) MSEM 1		MSEM 2	
	Est.	SE	Est.	SE	Est.	SE	Est.	SE	Est.	SE
Variables on Day *t-1*										
Experienced guilt	.03	.11								
Consideration behavior			.01	.04	.01	.04				
Initiating structure behavior							.05	.04	.05	.04
Variables on Day *t*										
Leader before-work positive affect	-.03	.04	-.03	.05	-.03	.05	.03	.06	.02	.10
Leader before-work negative affect	.01	.03	-.07	.05	-.07	.06	-.03	.05	-.03	.08
Follower before-work positive affect	.01	.07	.12*	.05	.13*	.05	.04	.06	.04	.09
Follower before-work negative affect	-.02	.06	-.04	.05	-.05	.05	-.07	.07	-.07	.20
Abusive supervisor behavior	.58**	.21	.07	.09	.08	.11	.06	.10	.07	.17
Experienced guilt			.28**	.11	.25*	.10	.33**	.11	.29**	.11
Variables at the leader level										
Leader moral courage (MC)					-.39	.41			-.03	.39
Cross-level interactions										
Experienced guilt × MC					.32**	.12			.09	.14

Note: Within-dyad level, N = 528; Between-dyad level, N = 72; Leader level, N = 31. MSEM = multilevel structural equation modeling; SE = standard error. We omitted estimates of demographics for brevity.
*p < .05, **p < .01 (two-tailed).

Table 3

Means, Standard Deviations, and Correlations among Study 2 Variables

Variables	Mean	Between-dyad S.D.	Within-dyad S.D.	1	2	3	4	5	6	7	8
Within-dyad level											
1. Leader morning positive affect	3.92	0.75	0.61								
2. Leader morning negative affect	1.45	0.60	0.41	-.14**							
3. Follower morning positive affect	3.87	0.77	0.69	.03	.11**						
4. Follower morning negative affect	1.32	0.42	0.43	-.00	.02	.00					
5. Abusive supervisor behavior	1.26	0.38	0.24	.03	.10**	.02	-.11**				
6. Experienced guilt	1.38	0.59	0.47	.02	.13**	.02	.02	.34**			
7. Perceived loss of moral credits	1.27	0.50	0.36	.02	.05	.10**	.02	.25**	.28**		
8. Consideration behavior	2.60	1.04	0.67	-.01	-.02	.02	-.00	.14**	.20**	.19**	
9. Initiating structure behavior	2.89	1.00	0.66	-.02	.02	-.01	.02	.14**	.19**	.20**	.49**
Between-dyad level											
1. Leader gender	0.68	0.47									
2. Leader age (year)	33.24	8.06		-.02							
3. Leader education	1.25	0.47		-.03	.16						
4. Dyadic tenure (year)	1.92	1.70		.25*	-.01	-.02					
5. Leader moral attentiveness	4.01	0.77		-.23	.02	-.03	-.19				
6. Leader moral courage	4.16	0.70		.13	.07	-.01	-.14	.35**			

Note: Within-dyad level, $N = 664$; Between-dyad level, $N = 68$. Within-dyad correlations are based on within-dyad scores.
Gender was coded as 1 = male, 0 = female. Leader education was coded as 1 = middle school, 2 = high school, 3 = polytechnic, 4 = bachelor's degree, and 5 = master's degree and above.
$^*p < .05$, $^{**}p < .01$ (two-tailed).

Table 4

Unstandardized Coefficients of MSEMs for Testing Main, Mediation and Moderation Effects in Study 2

Variables	Experienced guilt (Day *t noon*)				Perceived loss of moral credits (Day *t noon*)				Consideration behavior (Day *t afternoon*)				Initiating structure behavior (Day *t afternoon*)			
	MSEM 1		MSEM 2		MSEM 1		MSEM 2		MSEM 1		MSEM 2		MSEM 3		MSEM 4	
	Est.	SE	Est.	SE	Est.	SE	Est.	SE	Est.	SE	Est.	SE	Est.	SE	Est.	SE
Variables on Day *t-1*																
Experienced guilt	-.03	.03	-.04	.07												
Perceived loss of moral credits					.03	.03	.06	.06								
Consideration behavior									.08	.05	.08	.05				
Initiating structure behavior													.10*	.04	.10*	.04
Variables on Day *t*																
Leader morning positive affect	.05*	.02	.05*	.02	.00	.01	.00	.01	-.01	.04	-.00	.04	-.01	.04	-.01	.04
Leader morning negative affect	.19**	.07	.19**	.07	.04	.03	.02	.03	-.08	.06	-.08	.06	-.03	.06	-.03	.09
Follower morning positive affect	-.02	.02	-.01	.02	.02	.02	.02	.02	.05	.03	.06	.03	.03	.04	.03	.05
Follower morning negative affect	-.07	.05	.07	.04	.08	.04	.09	.04	-.00	.05	.01	.04	.02	.05	.03	.06
Abusive supervisor behavior	.64**	.12	.62**	.12	.29**	.09	.33**	.08	.16	.13	.12	.13	.20*	.09	.14	.16
Experienced guilt									.29**	.10	.27*	.11	.25*	.10	.25*	.12
Perceived loss of moral credits									.44*	.20	.18	.11	.41*	.19	.22	.15
Variables at the between-dyad level																
Moral attentiveness (MA)			-.22	.13			-.29*	.14			.01	.15			.10	.24
Moral courage (MC)											-.63*	.29			-.22	.26
Cross-level interactions																
Abusive supervisor behavior × MA			.26*	.12			.30*	.13			.03	.08			-.06	.19
Experienced guilt × MC											.25*	.12			.08	.11
Perceived loss of moral credits × MC											.25*	.12			.06	.14

Note: Within-dyad level, $N = 664$; Between-dyad level, $N = 68$. MSEM = multilevel structural equation modeling; Est. = estimate; SE = standard error. We omitted estimates of demographics for brevity.

*$p < .05$, **$p < .01$ (two-tailed).

Table 5

Summary of Indirect Effects of Abusive Supervisor Behavior on Outcomes at Different Conditions of Moderators in Study 2
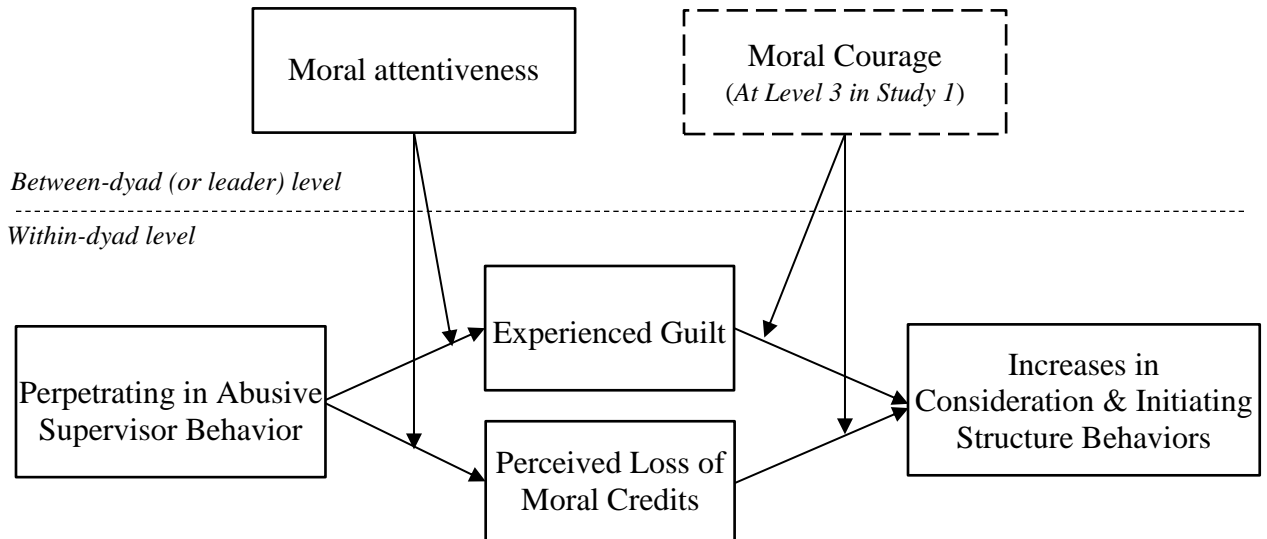
Conditions	Abusive supervisor behavior → Consideration behavior				Abusive supervisor behavior → Initiating structure behavior			
	Via experienced guilt		Via perceived loss of moral credits		Via experienced guilt		Via perceived loss of moral credits	
	Estimate	95% CI	Estimate	95% CI	Estimate	95% CI	Estimate	95% CI
1. High moral attentiveness, High moral courage	.36**	[.14, .58]	.20*	[.01, .39]	.25*	[.00, .50]	.15†	[-.01, .28]
2. High moral attentiveness, Low moral courage	.08	[-.15, .30]	.01	[-.02, .02]	.16	[-.03, .34]	.10	[-.13, .34]
3. Low moral attentiveness, High moral courage	.19*	[.03, .34]	.04	[-.11, .13]	.13	[-.03, .29]	.03	[-.06, .11]
4. Low moral attentiveness, Low moral courage	.04	[-.08, .15]	.00	[-.07, .14]	.08	[-.03, .19]	.02	[-.05, .09]
Indirect effect differences								
Difference between Conditions 1 and 2	.28*	[.01, .56]	.19†	[-.00, .39]	.09	[-.15, .34]	.04	[-.17, .28]
Difference between Conditions 1 and 3	.17*	[.00, .35]	.16†	[-.01, .34]	.12	[-.03, .27]	.12†	[-.02, .26]
Difference between Conditions 1 and 4	.32**	[.09, .55]	.20*	[.01, .38]	.17	[-.06, .41]	.13†	[-.02, .28]

Note: Within-dyad level, $N = 664$; Between-dyad level, $N = 68$. CI = confidence interval.
90% CI = [.02, .36] for the difference between Conditions 1 and 2 and 90% CI = [.02, .31] for the difference between Conditions 1 and 3 of the indirect effect from abusive supervisor behavior on consideration behavior via perceived loss of moral credits. 90% CI = [.01, .30] for the indirect effect of abusive supervisor behavior on initiating structure behavior via perceived loss of moral credits under Condition 1. 90% CI = [.004, .26] for difference between Conditions 1 and 3 and 90% CI = [.01, .28] for the difference between Conditions 1 and 4 of the indirect effect from abusive supervisor behavior on initiating structure behavior via perceived loss of moral credits.
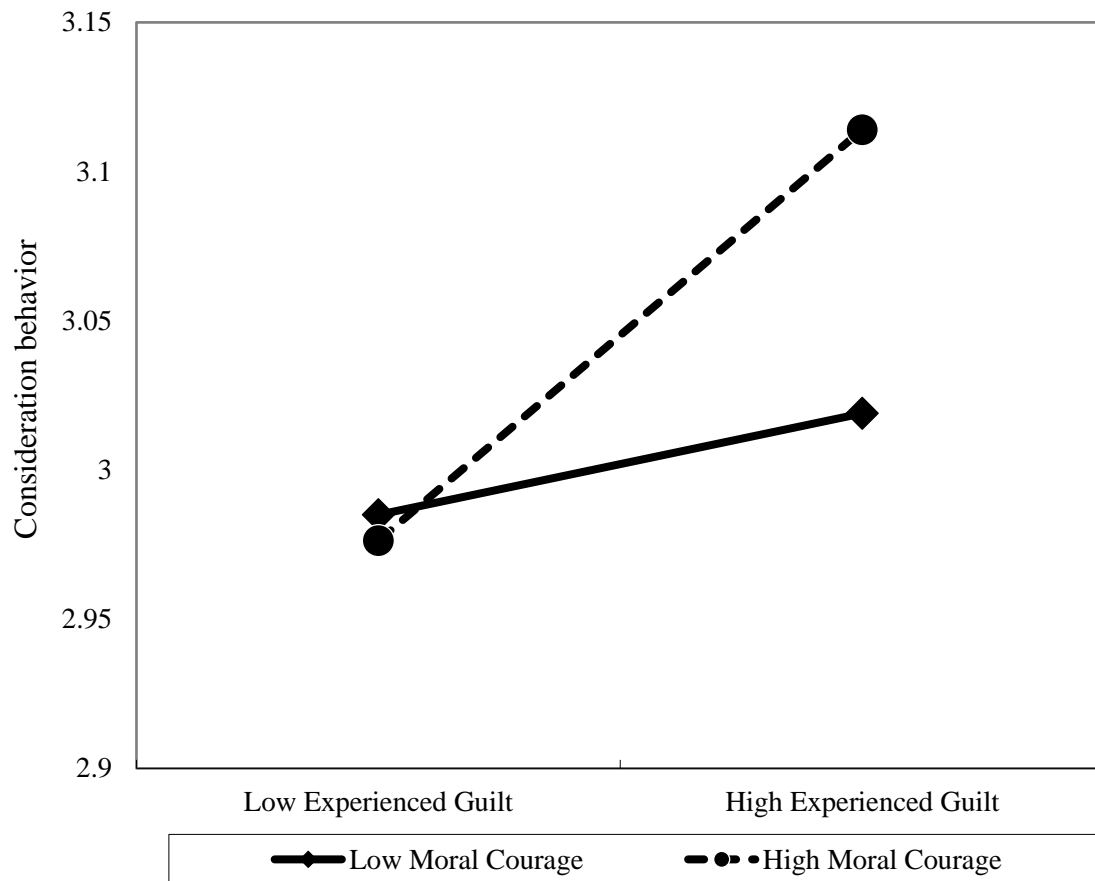† $p < .10$, * $p < .05$, ** $p < .01$ (two-tailed).

Figure 1. A reparative response model of perpetrating abusive supervisor behavior
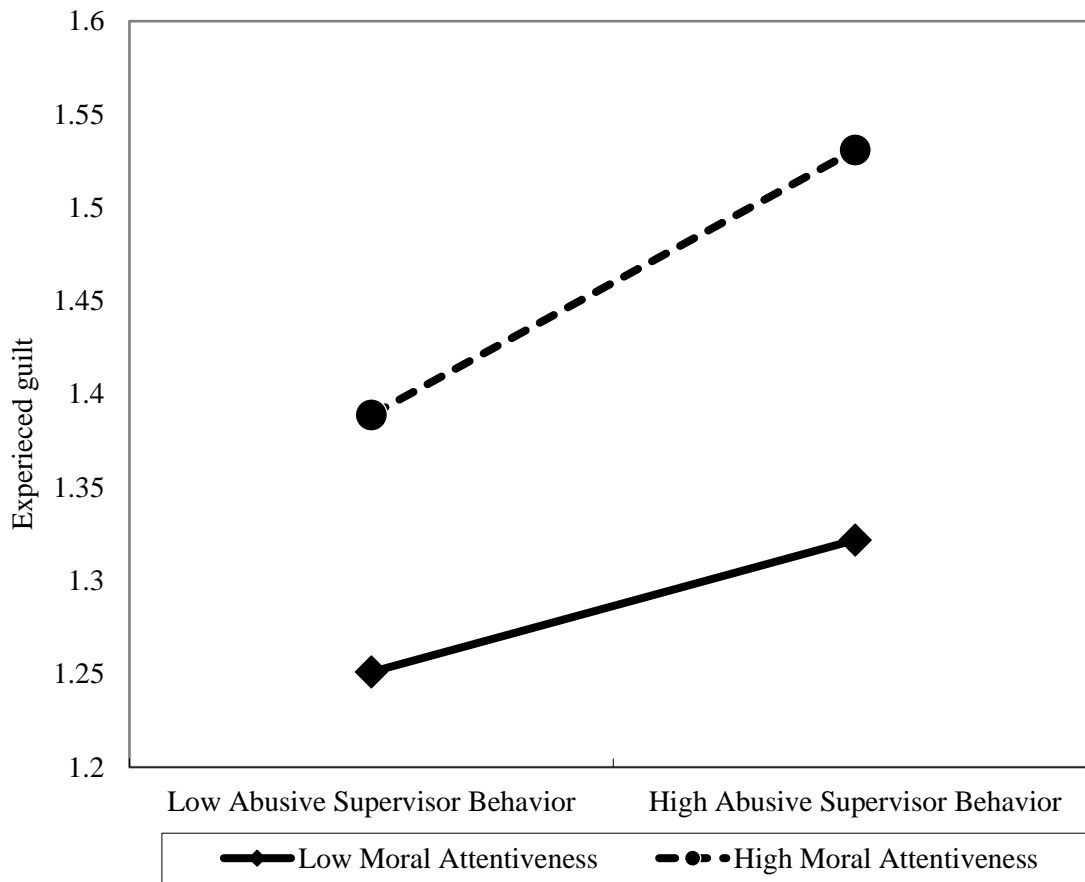

Note: All paths in the model are positive. The dashed box indicates that leader moral courage was tested at Level 3 in Study 1 but at Level 2 in Study 2 as a second-stage moderator.

Figure 2. Cross-level moderating effects of leader moral courage on the relationship of experienced guilt with consideration behavior (Study 1)
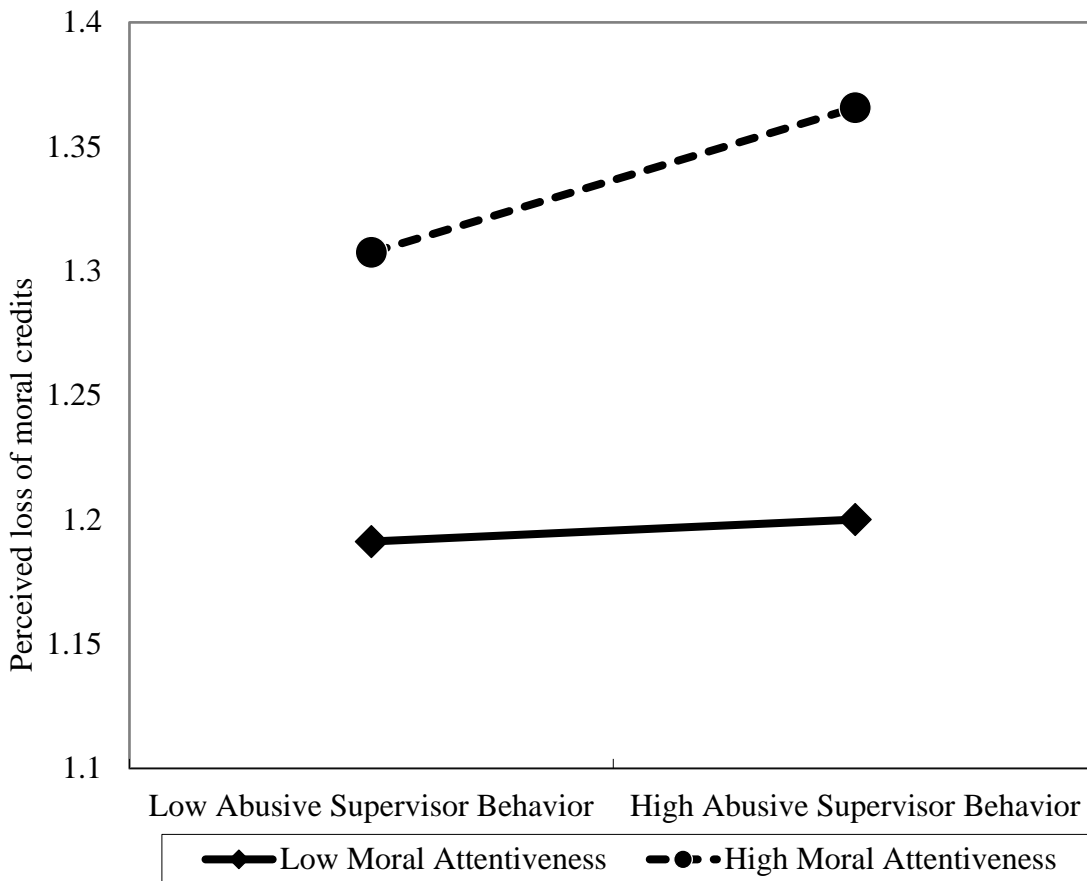

Note: Using Preacher et al.'s (2006) approach, we tested the significance of two simple slopes, and the *t* statistical results are $t = .88$ ($\gamma = .10$, $p = .39$) for the low moral courage condition and $t = 4.14$ ($\gamma = .41$, $p < .01$) for the high moral courage condition.

Figure 3. Cross-level moderating effects of leader moral attentiveness on the relationship of perpetrating abusive supervisor behavior with experienced guilt (Study 2)
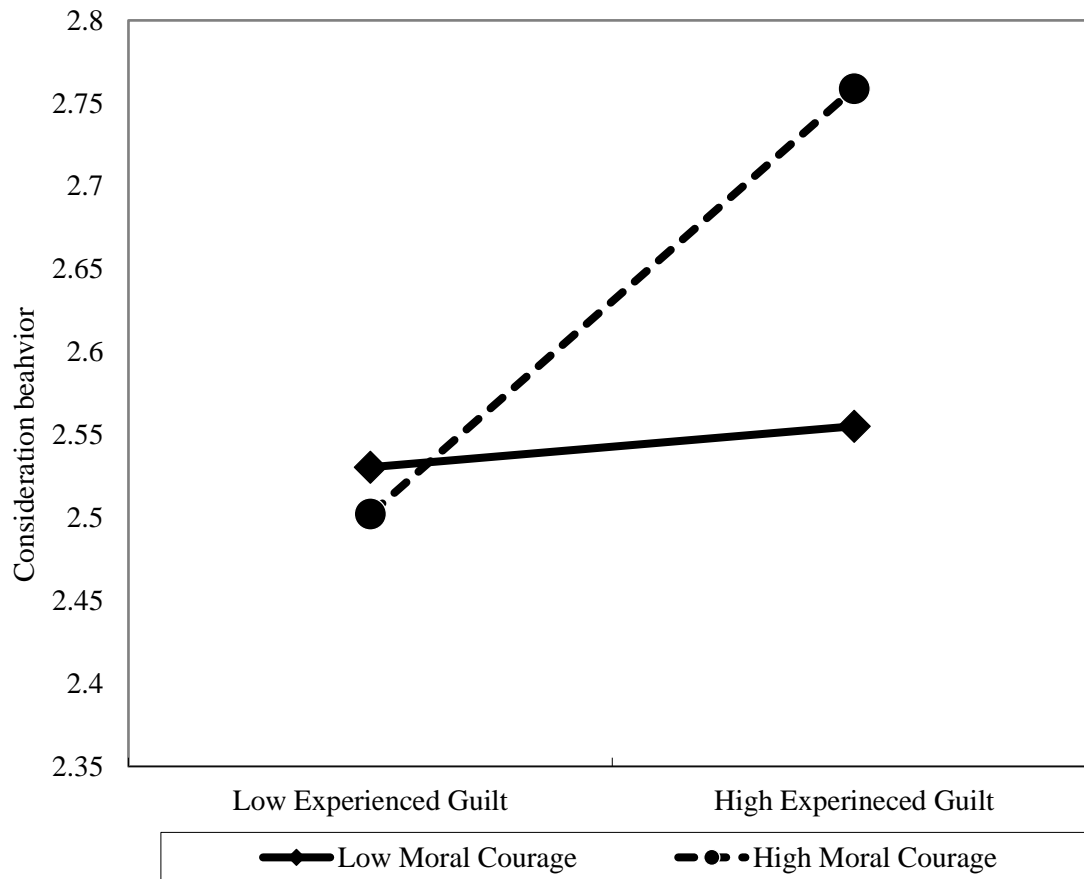

Note: Using Preacher et al.'s (2006) approach, we tested the significance of two simple slopes, and the *t* statistical results are t = 3.82 (γ = .53, *p* < .05) for the low moral attentiveness condition and *t* = 4.59 (γ = 1.07, *p* < .001) for the high moral attentiveness condition.

Figure 4. Cross-level moderating effects of leader moral attentiveness on the relationship of perpetrating abusive supervisor behavior with perceived loss of moral credits (Study 2)
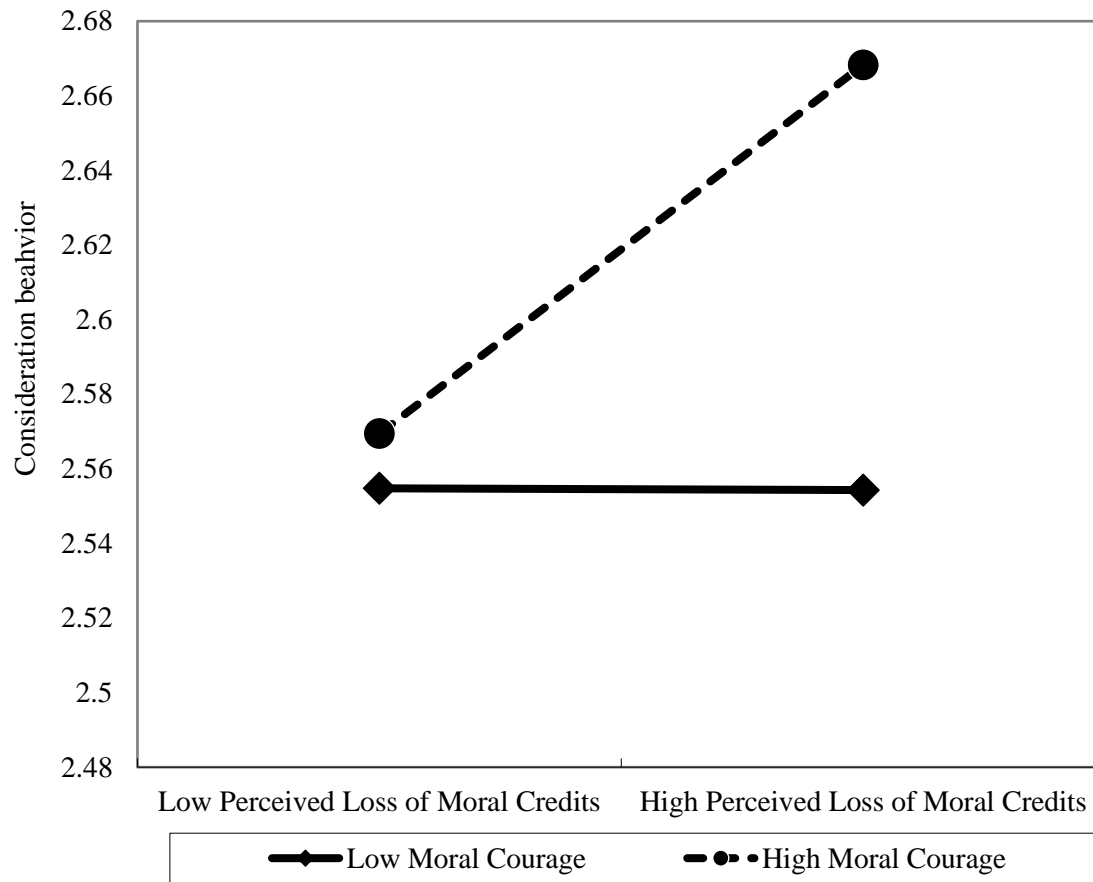

Note: Using Preacher et al.'s (2006) approach, we tested the significance of two simple slopes, and the t statistical results are $t = 0.24$ ($\gamma = .02$, $p = .81$) for the low moral attentiveness condition and $t = 4.28$ ($\gamma = .45$, $p < .01$) for the high moral attentiveness condition.

Figure 5. Cross-level moderating effects of leader moral courage on the relationship of experienced guilt with consideration behavior (Study 2)

Note: Using Preacher et al.'s (2006) approach, we tested the significance of two simple slopes, and the t statistical results are $t = .37$ ($\gamma = .05$, $p = .72$) for the low moral courage condition and $t = 3.85$ ($\gamma = .53$, $p < .01$) for the high moral courage condition.

Figure 6. Cross-level moderating effects of leader moral courage on the relationship of perceived loss of moral credits with consideration behavior (Study 2)

Note: Using Preacher et al.'s (2006) approach, we tested the significance of two simple slopes, and the t statistical results are $t = -.01$ ($\gamma = -.00$, $p = .99$) for the low moral courage condition and $t = 2.57$ ($\gamma = 0.35$, $p < .05$) for the high moral courage condition.