The Influence of Ethical Leadership on Organizational Citizenship Behavior--Workplace Humanization as a Mediating Variable

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Abstract

Workplace humanization is a relatively stable trait of employees. Employees with a higher degree of work meaning, sense of community and organizational values internalize more organizational citizenship behaviors to maintain their consistency in attitudes and cognition. This paper aims to explore the influence mechanism of ethical leadership on employees' organizational citizenship behavior in the Chinese context, especially at the spiritual level of employees, to study the mediating role of workplace humanization in it. The author analyzes organizational citizenship behavior from the perspective of traditional Chinese Confucian culture, and at the same time pays attention to China's local leadership theory, that is, ethical leadership, which is rooted in the core element of "virtue" in Confucian ethics and has important theoretical significance for the development of leadership theory in China. This paper puts forward hypotheses, selects relevant scales suitable for China and contexts, and through empirical analysis, it is concluded that there is a significant positive correlation between ethical leadership, workplace humanization and organizational citizenship, and behavior. Two different intermediary role testing methods show that workplace humanization plays a partial intermediary role in the relationship between ethical leadership and organizational citizenship behavior. This paper argues that the impact of ethical leadership on organizational citizenship behavior occurs more at the spiritual level of employees beyond psychological responses, and points out through empirical methods that workplace humanization, as a concept that comprehensively reflects employees' self-perception, is in ethical leadership. It plays a partial mediating role in the relationship between leadership and organizational citizenship behavior.

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Introduction
Research Background
The group of Chinese corporate executives who have grown up in the evolution of the market with Chinese characteristics has their own unique commonality, that is, their natural personality is mainly authoritative, good at pioneering, and focusing on things and task results. However, the leadership style in changing work situations has been greatly adjusted from the pioneering type by nature to the comprehensive management type, that is, it pays attention to the balance between people and things, and even deliberately reduces the authoritative behavior characteristics to some extent. The transformation of Chinese corporate executive leadership to strengthen relationship orientation and weaken task orientation will become a long-term trend. Faced with the ever-changing external environment, business leaders must constantly challenge the norm, propose a vision for the future, and motivate organizational members to realize their vision. With the rapid development of information technology and the arrival of the new normal of the economy, business leaders face enormous pressure and challenges from markets, products, talents, etc. In this era full of VUCA (volatility, uncertainty, complexity, ambiguity), what kind of business leaders can finally win? In this transitional period, focusing on leadership research is more relevant to the times. Ethical leadership has special significance in organizational theory and practice in China's local context, highlighting the value of traditional Confucian ethics in today's local organizations. Its emphasis on leaders' own moral accomplishment is completely different from the proposition of instrumental leadership contained in Western leadership theory. Ethical leadership, with its subtle role, can often promote the generation of organizational citizenship behavior of employees (Chen et al. 2022; Zheng & Zhou 2022).

Problem Statement
Organization Citizenship Behavior, as a beneficial and positive out-of-role behavior of employees, has been playing an important role in modern organizational practice, and since Smith et al. (1983) formally proposed this concept, its research in the field of organizational behavior It has received very extensive attention (Chen et al. 2022). Most of the related studies are mainly carried out in the organizational context of Western society, especially the United States. The issues discussed in these studies basically cover all aspects of organizational citizenship behavior, including its conceptual connotation, structural dimensions, pre-factors, and consequences. Utility, etc. At the same time, with the development of the theory of organizational citizenship behavior, scholars have begun to pay attention to the applicability of this theory in different contexts, especially in the context of oriental culture (Zheng & Zhou 2022). The inclusion of situational factors in the scope of analysis has gradually become a development trend of related research. The research on organizational citizenship behavior based on China's local context began to appear in the late 1990s and continued to increase. These studies enriched the theory of organizational citizenship behavior to varying degrees and provided useful inspiration for China's management practice. However, in the context of the continuous improvement of China's comprehensive strength, based on Chinese practice, excavating oriental empirical phenomena, culture, philosophy and even greater knowledge traditions to construct China's local management theory has become the mission of the times for contemporary Chinese management researchers (Zhang &Zhang 2014), in terms of this goal, there are still some deeper problems that need to be solved in the study of organizational citizenship behavior in China's local context. As the dominant culture of traditional Chinese society, Confucian ethics still has an important influence on the organization and operation of modern society. Many scholars have discussed the existence of different order patterns (Liu et al., 2009; Tong et al., 2015), relationship orientation (Jin & Lv, 2008; Chen &Yu, 2013), pan-familization (He et al., 2008; Hu, 2014) in modern Chinese organizations from its cultural core.

So, what is the relationship between Confucian ethics and organizational citizenship behavior, and how do the two interact? The value system of Confucian ethics, which includes many elements, is a relatively broad concept, and its empirical measurement will inevitably encounter some difficulties that are difficult to overcome, and its measurement method is very controversial (Gu, 2015). To understand its impact on a specific behavior, we can only start from some relevant elements and explore the key part of the whole problem, that is, selectively decompose the problem. It is noteworthy that the western management academia has been paying attention to the role of ethical leadership in the operation of organizations in recent years. This leadership model pays attention to the moral level of leaders to a certain extent, but more emphasizes that leaders should guide and motivate their subordinates to make ethical behaviors through individual behavior and interpersonal interaction (Trevino et al., 2000; Trevino et al., 2003; Brown et al., 2005), This leadership style can promote organizational citizenship behavior through emotional and cognitive trust (Newman et al, 2014). Compared with western society, Chinese society has a longer history of paying attention to moral factors in leadership behavior, and "virtue" is one of the core elements of Confucian ethics, which advocates "morality for politics". It emphasizes the inner cultivation of leaders (administrators) and their subtle influence. Starting from this tradition, Fan, J. & Zheng,B. (2000) formally proposed the concept of ethical leadership for the first time, and integrated it as a dimension to form a ternary model of paternalistic leadership. Later, with the development of research on paternalistic leadership, some scholars began to explore the unique connotation and impact of ethical leadership. Although the current research on moral leadership as an independent concept is still relatively small, because ethical leadership not only includes the concept of "virtue" in Confucian ethics in the local context of China, but also has space for dialogue with the content of ethical leadership in western management research, it can provide China with the possibility of surpassing the western context and realizing the innovation of management theory, which has very important theoretical significance. Based on the above considerations, this paper will explore the relationship between ethical leadership and organizational citizenship behavior, as a preliminary attempt to study organizational behavior in China's local context. At present, there are few studies that specifically explore the relationship between ethical leadership and organizational citizenship behavior outside the framework of the three-element model of paternalistic leadership, and even some scholars have analyzed the relationship between the two through empirical research in the process of research on paternalistic leadership, these studies still have limitations in a perspective, That is, most of them adopt the structure of "Input-Process-Output" (referred to as IPO) model (McGrath, 1964), and think that the effect of the leadership of the moral conduct on the subordinate behavior is mediated by the interaction quality between each other (Lin Ziwei et al., 2014) . In this analysis mode, leaders assume the role of similar stimulants. Subordinates experience the corresponding perception at the psychological level under the specific stimulation effect, and then implement the behavior consistent with the organizational goals. Therefore, the so-called interaction quality above is dominated by the leader's goals. Therefore, leaders have the tendency to become instrumental in achieving the organizational goals by actively motivating, guiding or controlling subordinates. However, there are essential differences between this concept of leadership and the purport of ethical leadership, "Virtue, internal and external, internal and external, internal and external." (Zheng & Zhou 2022). The premise of moral conduct is "to gain the way in the heart without losing" (Zhu Xi's note, The Analects of Confucius). Ethical leadership emphasizes internal cultivation, rather than taking the initiative to exert external influence on others. From this perspective, the influence of ethical leadership on subordinates is more subtle and exists as a result rather than a purpose "His body is upright, and he does not obey" (The Analects of Confucius). To sum up, we should explore the intermediary mechanism between ethical leadership and organizational

citizenship behavior from another level: because ethical leadership no longer deliberately emphasizes the goal itself, the subordinate may go beyond the psychological level of response, so as to gain more general sense of self-perception and cognition in the spiritual level, and then implement organizational citizenship behavior. This kind of self-perception and cognition has received some attention with the promotion of human nature in post-modernism management theory, which is defined by some western scholars as "Workplace Spirituality", pointing to employees' inner experience, work significance and perception of groups (Ashmos & Duchon, 2000). In addition, it is worth noting that many western managements scholars' concern about the concept of workplace spirituality stems in part from their curiosity about eastern philosophy including Confucian culture (Brandt, 1996), which provides more possibilities for us to explain how workplace humanization affects the relationship between ethical leadership and organizational citizenship behavior from the perspective of Confucian ethics.

Research questions
Based on the above statement, the research questions in this study are as established as the following: (1) Is ethical leadership positively affecting employees' organizational citizenship behavior? (2) Is ethical leadership positively affecting the humanization of employees' workplace? (3) Is the humanization of employees' workplace positively affecting organizational citizenship behavior? (4) Does workplace humanization play a mediating role in the relationship between ethical leadership and organizational citizenship behavior?

Purpose of research
The research purpose of this study is to explore the influence mechanism of ethical leadership on employee organizational citizenship behavior in the Chinese context, especially the mediating role of workplace humanization at the spiritual level of employees. The specific research goals are as follows: (1) Ethical leadership is positively correlated with employees' organizational citizenship behavior. (2) Ethical leadership is positively correlated with the humanization of the workplace for employees. (3) Employee workplace humanization is positively correlated with organizational citizenship behavior (4) Workplace humanization mediates the relationship between ethical leadership and organizational citizenship.

Research significance
In terms of theoretical significance, exploring the relationship between ethical leadership and organizational citizenship behavior from the perspective of Confucian ethics can further enrich leadership theory and organizational citizenship behavior theory, and provide useful inspiration for the innovation of local management theory in China. At the same time, Muwen attaches great importance to factors such as the emotions and values of individuals in organizations, which is also an interpretation of postmodernist management theory; correspondingly, in terms of practical significance, this paper analyzes the pre-factors of organizational citizenship behavior, which can promote organizational practice to promote this behavior and improve organizational performance. Provide theoretical support. More importantly, by paying attention to the virtues of leaders and the spirituality of employees, we can provide a certain reference for the organization to become a "warm and positive existence" in practice (Hu 2014).

Theoretical significance
First, the development of organizational citizenship behavior theory and leadership theory in the West has been very mature. Although China's localization research results have also been quite rich, but as far as the goal of management theory innovation is concerned, relevant research needs to be further carried out. First, as far as the theory of organizational citizenship

behavior is concerned, many existing studies may only change the sample in the process of empirical analysis when dealing with the Chinese situation, but the analytical framework is still western, while the research focusing on discussion based on local culture is very few. This paper analyzes organizational citizenship behavior from the perspective of traditional Chinese Confucian culture, which will undoubtedly further enrich this theory; Second, regarding the local leadership theory in China, paternalistic leadership is the most popular research topic and concept of Chinese organizational behavior in the past decade (Wu & Xu, 2012), and the research related to this leadership model is still paying attention to new issues. The ethical leadership that this paper focuses on can be regarded as one of the dimensions or a relatively new and separate concept, which is rooted in the core element of "virtue" in Confucian ethics, Therefore, it has important theoretical significance for the development of China's leadership theory. Secondly, the connotation of ethical leadership essentially determines that its influence on subordinates is subtle, as a result, and its emphasis on leaders' self-cultivation makes it different from goal-oriented leadership behavior, which is conducive to improving Employees' self-feeling and cognition in the general sense, that is, the humanization of the workplace. In the West, scholars have proposed that the concept of humanization in the workplace actually contains human care for employees, and the promotion of human nature is an important feature of postmodernist management thought: trying to control the rational control system of management, in addition to, to construct an emotional value system (Gao & Hu , 2013) to prevent the lack of human nature in the field of management, making management a means to achieve human freedom and happiness. This article is based on this idea, so to a certain extent, it can make an extended contribution to the landing and refinement of postmodernist management theory in micro-fields such as organizational behavior.

Practical significance
Corresponding to the above theoretical significance, this paper can provide reference for organizational practice in at least two mutually complementary aspects: First, organizational citizenship behavior, as an employee's positive out-of-role behavior, can help organizations gain competitive advantage in the fierce market competition (LePine et al., 2002), so as to explore the mechanism of organizational citizenship behavior in the context of China's local environment, It can provide beneficial enlightenment for Chinese local enterprise organizations to improve their human resource management performance; Second, paying attention to the moral integrity of leaders and the spirit of employees, giving leaders and employees the legitimacy of spiritual satisfaction and sense of meaning in organizational practice, can enable organizations to develop towards the direction of both effectively achieving the overall goal and allowing individuals involved to more fully display themselves, which has extremely important practical significance under the era background of emphasizing "people-oriented" and pursuing "happiness".

Scope of research
The ethical leadership that this paper focuses on highlights the value of Confucian ethics in constructing China's local management theory, and the humanization of the workplace can interpret the emotions and values emphasized by postmodern management theory. Although Confucian ethics and postmodern management theories come from the East and the West respectively, but the two have something in common on the nature of enterprises. Postmodern management theory reflects on the value of enterprises by emphasizing emotion, human nature and irrationality, while Confucian ethics provides local enterprises with a solution in the Chinese context. An alternative source of value.

Literature Review
Overview of Ethical Leadership
At present, the most representative scholar who has achieved many achievements in the field of ethical leadership research is Professor Cheng, B. S, Fan ,J,L. & Zheng, B,B.(2000) in the process of theoretical construction of the ternary model of paternalistic leadership, for the first time Ethical leadership is formally proposed as a leadership concept, and together with authoritarian leadership and benevolent leadership as the three components of paternalistic leadership in China. Drawing on and summarizing existing research results, they believe that ethical leadership, although relatively "subtle and not easy to describe," can be broadly defined as a leader who must demonstrate higher personal integrity or cultivation in order to win the admiration and imitation of subordinates. Although leaders' moral conduct may contain many virtues, combined with previous research, they believe that the distinction between public and private and leading by example are the two most prominent aspects of this concept. In the process of China's economic transformation and social development entering a new stage, and enterprises carrying out independent innovation, it is urgent to solve the problem of "how to stimulate employees' innovative behavior", because individual innovation is the basis of organizational innovation, which is related to the survival and development of enterprises. Existing scholars have studied the influencing factors of employees' innovation behavior from different perspectives, among which "leadership behavior" is considered as one of the important influencing factors. However, under the research paradigm that leadership style affects employees' innovative behavior, the existing research focuses more on the western leadership behavior, such as transformational leadership, transactional leadership, and so on, and there is little research on localized paternalistic leadership. Parental leadership, as a unique leadership style in Chinese enterprise organizations, has been affirmed by many scholars. This paper discusses the relationship between localized leadership style with Chinese cultural characteristics and employees' innovative behavior. On the one hand, it not only enriches the antecedents that affect employees' innovative behavior in Chinese enterprise situations, but also has positive contributions to the localization research of leadership effectiveness, On the other hand, with regard to the measurement of ethical leadership of enterprise managers in the context of Chinese culture, Zheng Boban et al. (2000) developed the measurement scale of paternalistic leadership for the first time through a questionnaire survey of enterprises and schools in Taiwan. Ethical leadership includes three dimensions: upright and conscientious, self-discipline and prudent, and selfless model. The corresponding scale includes 9 items in total. Based on the consideration of cultural differences between the two sides of the Taiwan Straits, Zheng Boti et al. (2003) revised the measurement scale of paternalistic leadership with 240 pairs of leaders and subordinates in the mainland as samples. The scale of ethical leadership does not divide into dimensions and includes 5 items in total. Similarly, Cheng et al. (2004) also took ethical leadership as a one-dimensional construct in the study of the relationship between paternalistic leadership and subordinate response, and the corresponding scale included 6 items. In addition, with the continuous development of research on Chinese local leadership, some scholars began to specifically explore the unique connotation of ethical leadership outside the framework of paternalistic leadership. For example, Wang et al. (2011) explored the connotation of ethical leadership in Chinese organizations with a series of studies based on the research of Xu et al. (2006) and redeveloped the measurement tools of this concept. The corresponding scale is divided into five dimensions of integrity, broad-minded, honest and punctilious, honest and undeceiving and impartial.

Overview of the Humanization of the Workplace
The Conceptual Connotation of Humanization in the Workplace

Because the word "spirituality" has been widely used in American society, its meaning in different fields is also relatively broad. For example, some politicians sometimes use "spirituality" to arouse some religious complex of the public (Mitroff & Denton, 2000). Psych psychology often links "spirituality" with belief, meditation, or spiritual tradition. Religious and spiritual experience, such as meditation, prayer, and ritual, are in biomedical, psychological, Anthropology and religious literature often appear, and relevant descriptions and religious literature can be traced back thousands of years. In recent years, more and more studies have been conducted on the neurophysiological and physiological mechanisms of religious and spiritual experience. This paper examines the neuropsychological mechanisms of religious and spiritual experience, including a brief review of the phenomenological aspects of religious and spiritual experience, as well as the summary and presentation of existing data, and the future development model, It also provides a basis for future analysis of the biological sources of these experiences and the relationship between these experiences and psychological well-being (] Andrew B. Newberg, Stephanie K. Newberg & Liang Henghao, 2015).Therefore, when management theory included spirituality into its research object, there were many disputes among different scholars on the concept and connotation of "workplace spirituality", among which the most discussed one was the relationship between workplace spirituality and religious belief. With the progress of related research, religious factors have been gradually removed from this research field. This factor excludes non-believers who have spiritual needs (Cavanaugh, 1999), and in some cases conflicts with the social, legal and moral foundations on which the organization is based (Nadesan, 1999). However, even if the influence of religion is excluded, different scholars still have disputes on how to clearly define the connotation of humanization in the workplace. In reviewing the previous literature, Karakas (2009) found about 70 definitions of humanization in the workplace, and most of them were put forward under the premise of distinguishing humanization and religion in the workplace. In addition, the definition of workplace spirituality in some studies is prone to the problem of tautology, that is, all kinds of personal moral qualities such as integrity, kindness and other factors are included in the analysis object, and finally can only come to the meaningless conclusion that "good state leads to good state" (Koenig, 2008). At present, the more representative definitions of workplace humanization are mainly as follows: Ashmos and Duchon (2000) believe that workplace humanization refers to employees' "positive inner experience obtained from meaningful work in a group context"; in post-industrial society, the rigid management model in organizations, rational control thinking, and the work values of the new generation of employees who focus on emotional needs, spiritual satisfaction and self-realization have a serious deviation, which in turn leads to the lack of meaning of employees in the workplace, labor conflicts, high turnover rates and many other problems. " Workplace spirituality "is a transcendent inner experience that employees obtain by discovering the meaning of work in the workplace and labor process and enhancing their sense of interconnection with others based on value identification. Under the special cultural and institutional background of China, The value system contained in Confucian ethics is highly compatible with many structural dimensions of workplace spirituality. Based on Confucian ethics, this paper constructs a generation system of workplace spirituality in Chinese local enterprises from the individual level, environmental level and system level. The system consists of three parts: "the spiritual cultivation mechanism of the inner saint and the outer king", "the environment building mechanism of moral leadership" and "the integration and interconnection mechanism of the same desire from the top to the bottom". Research shows that Confucian ethics is important in the post-industrial society with abundant materials. It is of great significance to realize the meaning of work to empower and satisfy the spiritual growth of employees, improve the

personnel management performance of local Chinese enterprises, and develop the theory of local Chinese organizations (Hu G, D, & Zhang ,L,R, 2017). Giacolone and Jurkiewics (2003) defined the humanization of the workplace as the satisfaction and pleasure that employees experience in the organization about self-transcendence. This transcendence comes from the connection that individuals perceive with some intangible force outside of themselves; Marques (2006) believes that workplace spirituality refers to the sense of connection and trust between employees in the process of work, which is derived from the good wishes of individuals, can produce a vibrant organizational culture, improve organizational performance and ultimately transform into lasting organizational excellence. In terms of the dimensions of humanization in the workplace, the existing research mainly focuses on the following elements: inner experience, work meaning and perception of the group (Ashmos & Duchon, 2000); Internalization of organizational values, etc. (Milliman et al., 2003); Cultivating and practicing the core socialist values is both a theoretical and practical subject, focusing on cognitive identity and achieving the unity of knowledge and practice. Strengthen publicity and education to promote internalization. Party organizations at all levels should guide Party members and cadres to work hard on understanding, recognition, and integration, and deeply understand and accurately grasp the basic content, profound connotation, theoretical characteristics and practical requirements of socialist core values (Zhang 2014). Sense of responsibility and trust (Jurkiewicz & Giacalone, 2004): sense of connection with people and nature (Liu & Robertson, 2011). Sheep (2006), through summarizing and integrating many dimensions proposed by previous scholars, believes that the core elements of workplace humanization can be divided into four categories: the integration of self and work, the meaning of work, the transcendence of self and the dynamic development of the above three elements, in which transcendence is defined as "becoming part of things higher than me", and "things higher than me" can be others, goals Nature or a belief (Ashforth & Pratt, 2003). To sum up, this paper defines workplace humanization as a positive inner experience of employees in the context of work, which can enhance employees' perception of the meaning of work and connection with others and promote the integration of employees' self and organization. Correspondingly, this definition adopts the dimensions of workplace spirituality by Milliman et al. (2003): organizational values internalize, work meaning and sense of community. These three dimensions are consistent with the three elements of workplace humanization proposed by Sheep (2006), in which organizational values internalize correspond to the integration of self and work, and a sense of community corresponds to the transcendence of self, so they not only contain the core elements of workplace humanization, but also exclude those parts that involve too many value judgments, such as justice and kindness, which can ensure the rigor of this paper in terms of empirical analysis.

Summary of organizational citizenship behavior
Conceptual Connotation of Organizational Citizenship Behavior
Western scholars have made fruitful achievements in the study of the concept of organizational citizenship behavior, which has also been widely used in enterprise practice (PodsakofF et al. 2000). I. The connotation of organizational citizenship behavior Organizational citizenship behavior is one of the contents that have received much attention in the field of organizational behavior research at present. It plays an important role in the effective operation of organizations, especially in the management of human resources. Looking at the development process of OCB theory, the author believes that three concepts can be used to sum up the process, namely, "willingness to cooperate" (Bamard, 1938), "organizational citizenship" (Katz, Kahn, 1966) and "organizational citizenship behavior" (Bateman, Organ, 1983). In 1988, Organ believed that OCB was consciously expressed, which was not explicitly or directly confirmed in the formal compensation system of the organization, but was beneficial to organizational

effectiveness in general, and he also gave the five-dimensional structure of OCB, that is, due diligence, Sportsmanship, civility, altruism, and civic morality (Wang, 2006).This concept was first formally proposed by Smith et al. (1983). They believed that any organizational system is not perfect. It cannot effectively accomplish organizational goals only by relying on contractual provisions and rewards and punishments. Therefore, organizations must pay attention to and promote employees who are beneficial to the organization. Spontaneous out-of-role behavior to make up for this shortcoming. Later, Organ (1988) perfected the concept of organizational citizenship behavior, formally defining it as "a kind of voluntary implementation of employees, which is not organized formally, and the compensation system directly recognizes and clarifies. Individual behavior that can improve the effectiveness of the organization. At the same time, organizational citizenship behavior is divided into five dimensions: altruistic behavior, prior knowledge (Courtesy), athlete spirit, sense of responsibility and civic morality. Since then, many scholars have put forward some different views from Organ (1988) in the process of researching organizational citizenship behavior (Williams & Anderson, 1991; Morrison, 1994; Dynie & Dienesch, 1994; Allen & Ru nearly 1998). By sorting out, summarizing and integrating previous research, Podsako Ren et al. (2000) proposed that organizational citizenship behavior can be divided into seven dimensions: helping behavior, athlete spirit, organizational loyalty, organizational compliance, personal initiative, civic morality and self-development. Scholars have mostly used the definition and dimension division of organizational citizenship behavior by Organ (1988) and Podsakofif et al. (2000) as the research basis. With the development of the theory of organizational citizenship behavior, scholars have begun to pay attention to the applicability of this theory in different contexts, and the research on organizational citizenship behavior based on China's local context began to appear in the late 1990s and continued to increase. Among them, Professor Fan Jingli (Farh, J.L.) has conducted pioneering research in this field and has made great contributions. Farh and Lin (1997) used employees in Taiwan as a sample for analysis. The results show that organizational citizenship behavior in the Chinese context includes five dimensions, namely organizational identity, professionalism, helping others, interpersonal harmony, and protection of organizational resources. The last two dimensions have not appeared in the study in the context of Western culture. This difference may be due to the collectivism with the characteristics of familism unique to Chinese organizations. Further, based on a survey of 158 employees from 72 companies in Beijing, Shanghai and Shenzhen, Fa, et al. (2004) divided organizational citizenship behavior into four levels according to self, group, organization, and society. It is divided into ten dimensions: self-training, being proactive, keeping the workplace clean, harmonious interpersonal relationships, helping colleagues, protecting, and saving company resources, opinion expression, participation in group activities, participation in public welfare activities, and enhancing the image of the organization. Concentric circle classification model. At present, a large part of the research on organizational citizenship behavior by domestic scholars taking Chinese organizational employees as samples is based on the above views of Fan Jingli (Wang et al., 2009; Wang et al., 2012; Li&Tu, 2012).

Research hypotheses
Hypothesis 1: Ethical leadership is positively correlated with employees' organizational citizenship behavior.
Hypothesis 2: Ethical leadership is positively correlated with employee workplace humanization.
Hypothesis 2a: Ethical leadership is positively correlated with employee meaning at work.
Hypothesis 2b: Ethical leadership is positively correlated with employees' sense of community.
Hypothesis 2c: Ethical leadership is positively correlated with the internalized organizational values of employees.

Hypothesis 3: Workplace humanization of employees is positively correlated with organizational citizenship behavior.
Hypothesis 3a: Employee meaning of work is positively correlated with organizational citizenship behavior.
Hypothesis 3b: Employees' sense of community is positively correlated with organizational citizenship behavior.
Hypothesis 3c: There is a positive correlation between the internalized organizational values of employees and organizational citizenship behavior.
Hypothesis 4: Workplace humanization plays a partial mediating role in the relationship between ethical leadership and organizational citizenship behavior.
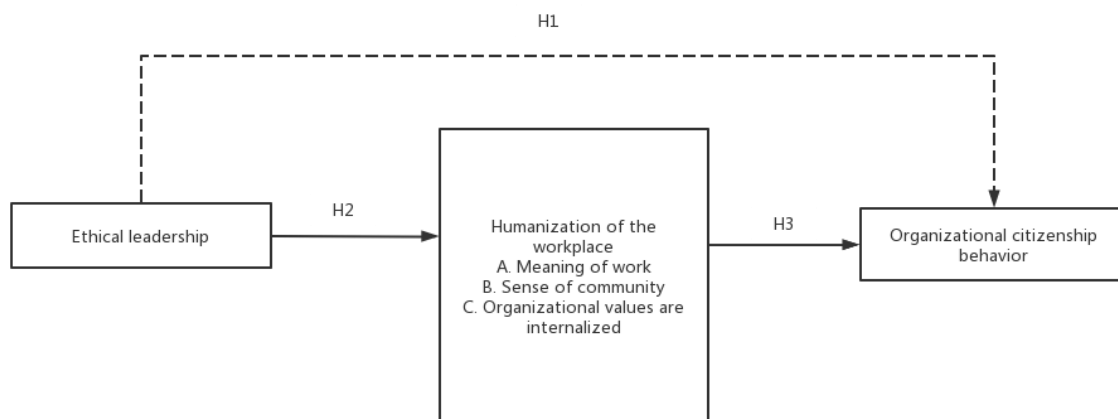
Research Framework

Figure2- 1Research Framework

To sum up, according to the research content and research assumptions of this paper, the overall framework model proposed in this paper is shown in Figure 2-1, where Hypothesis 1 is represented by a dotted line, representing the indirect effect of ethical leadership on organizational citizenship behavior, and the workplace. The three dimensions of humanization correspond to the sub-hypotheses of Hypothesis 2 and Hypothesis 3.

Research Methodology
According to the nature of the problem, based on literature review and theoretical analysis, this study intends to adopt a research method, choose a questionnaire survey in the survey method to obtain first-hand information, and then use the empirical analysis method to analyze the obtained data. Discuss and summarize based on the results. Specifically:
(1) Literature analysis method. First, by combing through many previous literatures, this study found that there are research gaps in the mediation mechanism of ethical leadership and organizational citizenship behavior, and then proposed research topics. Secondly, on the basis of referring to previous relevant literatures, this paper further clarifies the relevant concepts, especially the specific connotations of ethical leadership and workplace humanization, through analysis, comparison and induction.
(2) Questionnaire survey method. Since there are already relatively mature scales for ethical leadership, humanization of the workplace and organizational citizenship behavior, in order to explore the correlation between the three, this study will be conducted with a sample of organizational employees, using a self-administered questionnaire survey method, with

primary data as the basis of the study. The questionnaire will be distributed mainly through a link and supplemented by on-site distribution.

(3) Empirical analysis method. The data obtained from the questionnaires will be analysed empirically using the statistical software SPSS and Amos to explore the relationship between ethical leadership and organisational citizenship and the mediating role of humanisation in the workplace through reliability analysis, correlation analysis and regression analysis.

Questionnaire design and survey
Measuring tools
In this study, the questionnaire method was used to collect data. The questionnaire consists of four parts, which are ethical leadership part, workplace humanization part, organizational citizenship behavior part and personal information part in sequence. The first three parts of the content are all derived from relatively mature scales at home and abroad and are scored on the Likert 7-point scale. The questions in the personal information part also consider the choice of control variables. At the same time, the English codes of each variable in this paper are shown in Table 3-1, and the following sections are all applicable. (1) Ethical leadership. This part of the content is mainly derived from the 6-item single-dimensional structure scale developed by Cheng et al. (2004), and from the 5-item single-dimensional structure scale developed by Zheng Boxun et al. (2003), the two questions "he (she) can lead by example in work" and "when there is a problem in work, he (she) will put the responsibility away completely" are selected as supplements to measure the ethical leadership more comprehensively, and a total of 8 items are obtained. The scale was scored from "very disagree" to "very agree" on the Likert 7-point scale, and two items were scored in reverse. (2) Humanized workplace. This part uses the scale developed by Milliman et al. (2003), which includes three dimensions and a total of 21 items. The scale is scored from "very disagree" to "very agree" on the Likert 7-point scale, with "1" representing "very disagree" and "7" representing "very agree". (3) Organizational citizenship behavior. This part adopts the scale developed by Farh et al. (2007), including three dimensions and a total of 9 items. The scale is scored from "never" to "always" on a Likert 7-point scale, "1" means "never" and "7" means "always". (4) Control variables. The personal information part mainly measures the control variables, and at the same time provides the basic distribution information of the samples in various aspects for this study. The purpose of focusing on control variables is to control as much as possible exogenous variables that are not related to the research purpose but may have an impact on dependent and independent variables (Chen Xiaoping et al., 2008). This paper will reduce the influence of this variable through statistical control. Control variables for studies related to the humanization of the workplace (Geigle, 2012) and organizational citizenship behavior (Farh, 1997) Demographic characteristics usually include gender, age, education, position, and years of service, etc., and employees' evaluation of leaders may also be affected by the above factors. Therefore, a total of 5 questions are set in the personal information part of this questionnaire to measure the above information of the respondents respectively.

Sample collection
（1）Survey object. In this empirical study, corporate employees evaluate the degree of ethical leadership of their direct superiors, as well as their workplace humanization and organizational citizenship behavior from their own perspective. Therefore, this study takes corporate employees in Beijing, China as the survey object. The sample selection does not include employees of non-corporate organizations, nor does it include senior managers without direct superiors. The sample is mainly from Beijing. (2) Questionnaire distribution. This study designed two kinds of questionnaires, paper and electronic. Among them, the distribution of paper questionnaires was mainly carried out in Beijing through internships and

formal work classmates. A total of 120 questionnaires were distributed and 106 were recovered; the distribution of electronic questionnaires was mainly carried out by sharing questionnaire links, directionally sharing them with classmates and relatives and friends, and other random samples were selected in a snowballing manner (Feng , 2001), and a total of 392 questionnaires were recovered, totaling 498 copies. Before data analytics, a total of 62 paper questionnaires with omissions or blanks, online questionnaires with answering time less than 2 minutes, and invalid questionnaires for selecting senior managers in positions were eliminated, and 436 valid questionnaires were finally obtained.

Regression analysis
The Influence of Ethical Leadership on Civic Behavior
The regression score results of organizational citizenship behavior for ethical leadership are shown in Table 4-2. Model M1 shows the variant explanatory effect of control variables on organizational citizenship behavior before adding independent variables ($\triangle R^2$ = .064). Model M2 shows that adding ethical leadership to the regression analysis can generate additional explanatory power for organizational citizenship behavior ($\triangle R^2$ = 205) and the standard coefficient β = .462, $p < .01$ Therefore, there is a significant positive correlation between ethical leadership and organizational citizenship behavior, and hypothesis 1 is supported.

The impact of ethical leadership on the humanization of the workplace
The analysis results of workplace spirituality on ethical leadership are shown in Table 4-3. Model M4. Shows the variant explanatory effect of control variables on workplace humanization before adding ethical leadership ($\triangle R^2$ = .048). Type M5 shows that after adding ethical leadership, it can generate additional explanatory power for workplace humanization ($\triangle R^2$ = .250), and the quasi-line β = .510$p < .01$, so ethical leadership is significantly positively correlated with workplace humanization, and the main hypothesis of Hypothesis 2 is supported. For the test of sub-hypotheses 2a, 2b and 2c, the specific regression analysis results are shown in Table 4-4. The data of models M1, M2, and M3 show that, considering the control variables, ethical leadership and subordinate work meaning (β = .361, $p < .01$) Group sense (β = .27, $p < .01$) Organizational values internalize (β = .483, $p < .01$) are significantly positively correlated, so hypotheses 2a, 2b 2c hold. Further, through the comparison of the result data of each model, it is found that although ethical leadership is significantly positively correlated with the humanization of the workplace of subordinates, there are certain differences in the interpretation effect of ethical leadership on various dimensions under the humanization of the workplace. The explanatory power of organizational values internalizes ($\triangle R^2$ = .224) is higher than that of meaning ($\triangle R$ = 125) and sense of community ($\triangle R$ = 175). It seems that it can be concluded that the meaning of work experienced by subordinates is relatively stable, less affected by leadership behavior, and the sense of group is second, while their internalization of organizational values is more likely to change due to changes in leadership style. The spokesperson can better interpret organizational values in the interaction with subordinates, so the higher the degree of ethical leadership, the higher the degree of internalization of organizational values by subordinates.

Table4- 1 Main hypothesis testing model.

Model	Ml	M2	M3	M4	M5	M6
Control variable						
Gender	.102	.119*	.037	.086	.105	.045
age	-.071	-.025	-.038	-.044	.006	-.030
Education	.084	.077	-.026	.145**	.137*	-,019
length of service	.171*	.080	.111*		.078	-.021	.095*
Position	.113	.106	.046	.088	.081	.050
$\triangle R^2$	.069	.069	.069	.048	.048	0.69
Main effect						
ML		.462**			.510**	.104*
$\triangle R^2$		.205			.250	.205
Mediating effect						
WS			.756**			.702**
$\triangle R^2$			.544			.346
AdjustR²	.047	.254	.602	.026	.278	.609
F	3.158**	13.325**	55.814**	2.151*	14.924**	49.195**

Note:N=218, *p<05, **p<.01。

The impact of workplace humanization on organizational citizenship behavior
The regression analysis results of organizational citizenship behavior on workplace humanization are shown in Table 4-2. Model Ml shows the variant explanatory effect of control variables on organizational citizenship behavior before adding independent variables ($\triangle R^2$ = .069). Model M3 shows that after adding workplace humanization, it can generate additional explanatory power for organizational citizenship behavior ($\triangle R^2$ = .544), and the standard coefficient $\triangle R2.756$, p < .01, so workplace humanization is significantly positively correlated with organizational citizenship behavior, and the main hypothesis of Hypothesis 3 is supported. For the test of sub-hypotheses 3a, 3b and 3c, the specific regression analysis results are shown in Table 4-5. The data of models M4 ', M5', and M6 'show that, taking into account the control variables, organizational citizenship behavior and subordinates' work meaning (β = 614, p < .01), sense of community (β > .557, p < .01), and organizational values internalize (β = .714, p < .01) are all significantly positively correlated, so it is assumed that 3a, 3b and 3c hold.

Table4- 2Sub-hypothesis test model

Model	M1'	M2'	M3'	M4'	M5'	M6'
	WSa	WSb	WSc	OCB	OCB	OCB
Gender	-0.14	.151*	.116	.119*	.027	.032
Age	-0.29	.009	-0.16	-.067	-0.52	-.025
Education	.143*	.051	-.149*	-.007	.052	-.027
length of service	.063	-.057	-0.47	.089	.156**	.137**
Position	.063	.045	.091	.071	.084	.043
$\triangle R^2$	.051	.027	.052	.069	.069	0.69
ML	-361**	.427**	.483**			
$\triangle R^2$	.125	.175	.224			
WSa				.614**		
$\triangle R^2$				.358		
WSb					.557**	
$\triangle R^2$					.302	
WSc						.714**
$\triangle R^2$						.483
adjustR²	.153	.179	.255	.411	.353	.609
F	7.527**	8.891**	13.390**	26.209**	26.739**	43.367**

At the same time, through comparison, it can be found that the explanatory power of organizational values internalize on organizational citizenship behavior is higher than that of work intention and sense of community ($\triangle$ R2 = · 302) but compared with ethical leadership ($\triangle$ R2 = .205) on organizational citizenship behavior. Compared with the explanatory power, they are all at a higher level, which can be explained that relative to the influence of external leadership behavior, employees' internal self-perception can better predict the level of their organizational citizenship behavior.

Mediation test

Among the methods for testing intermediate variables, the most used and traditional is the three-step method proposed by Banm and Kenny (1986). However, this method has certain defects, and some scholars have raised many doubts about its rationality. For example, because this method does not directly test the mediating path, but indirectly judges whether the mediating effect is determined by step-by-step regression, and then comparing the correlation coefficient and its significance. Existence, and for any three variables, as long as the correlation coefficient between the mediating variable and the dependent variable is larger than the correlation coefficient between the independent variable and the dependent variable (this is the case with the three variables in the mediation hypothesis in this paper), it is easy to use the above method. Data results supporting the mediating effect hypothesis, but this is likely to be wrong. The test method based on the Bootstrap program can effectively overcome this defect. Different from the three-step indirect test method, the Bootstrap method can directly analyze whether a · b is significant? a represents the relationship between the independent variable and the mediating variable, and b represents the relationship between the mediating variable and the dependent variable), and this method is also more suitable for the mediation test based on small sample data. Therefore, this paper will combine the above two methods for the next analysis. (1) The mediation effect test of three steps. This paper has carried out the first two steps in the previous subsection. As shown in Table 4-3, model M2 shows that the independent variable is significantly related to the dependent variable, and model M5 shows that the independent variable is significantly related to the mediating variable. It can be seen from the model M6 that on the basis of the main effect, adding the intermediary variable workplace humanization reduces the correlation coefficient between ethical leadership and organizational citizenship behavior from β = .462 (p < .05) in the model M2 to β-104 (p < .05), and although the correlation between the two is still significant, the significance is reduced to a certain extent, so workplace humanization plays a partial intermediary role in it, hypothesis 4 is supported. (2) Intermediary effect test based on Bootstrap program. This paper adopts the method recommended by Preacher and Hayes (2004), uses the SPSS-based Bootstrap program plug-in ① to process the data, selects a simple mediation model, the sample size is set to 5000, the confidence level is set to 95%, and the control variable is added. The test results are shown in Table 4-9. Where a · b represents the indirect influence of the independent variable ethical leadership on the dependent variable organizational citizenship behavior, that is, the mediation effect of workplace humanization. The results show that the corresponding confidence interval does not contain 0, indicating that the mediation effect is significant, and the size of the mediation effect is .37. (2) And C 'represents the direct influence of the independent variable on the dependent variable, and the corresponding confidence interval does not include 0, and p < 05, indicating that the effect is significant, and the correlation between the two is positive. According to the mediation proposed by Zhao et al. (2010) The analysis framework of effect testing, if a.b.c is positive, there are complementary intermediaries in addition to existing intermediaries (if it is negative, there are competitive intermediaries). Therefore, Hypothesis 4 proposed in this paper is supported, and the humanization of the workplace plays a partial mediating role.

Table4- 3 Direct and indirect effects

	Effect	SE	p	lower confidence limit	upper confidence limit
c	.1084	.0524	.0398	.0051	.2117
a.b	.3719	.0509		.2786	.4775

Note: Y = OCB, X = ML, M = WS. CONTROL = gender, age, education, length of service, position.

Conclusion

The purpose of this paper is to explore the influence mechanism of ethical leadership on employees' organizational citizenship behavior in the Chinese context, especially to study the mediating role of workplace humanization at the spiritual level of employees. On the basis of literature review, this paper puts forward relevant hypotheses, and selects the Ethical Leadership and Organizational Citizenship Behavior Scale suitable for the Chinese context, as well as the Workplace Humanization Scale from the West. Factor analysis tested the validity of these scales and evaluated their reliability, respectively. The results show that the three scales have good reliability and validity (Chen et al. 2022). The empirical analysis results of each hypothesis in this paper can be summarized as follows: First, the selected control variables such as age, gender, education, seniority and position are necessary to accurately analyze the correlation between other variables. There is a significant correlation between variables, but at the same time, the interpretation effect of these control variables in the regression analysis model that verifies each hypothesis is weak, and the corresponding adjustment R2 is below .05. Second, there is a significant positive correlation between ethical leadership, workplace humanization, and organizational citizenship behavior. The three dimensions of workplace humanization, namely work meaning, sense of community, and organizational values internalize, are related to ethical leadership. There is a significant positive correlation, and it is also significantly positively correlated with organizational citizenship behavior. Third, combined with two different mediation test methods, the data show that workplace humanization plays a partial mediating role in the correlation between ethical leadership and organizational citizenship behavior. (Zheng & Zhou 2022),

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