

THE ROLE OF ETHICS IN EMPLOYEE BEHAVIOR

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ABSTRACT

Past research has related the perceived ethical norms of the work environment to certain employee behaviors. The present study focuses on two general types of employee behaviors: organizational citizenship behavior (OCB) and counterproductive work behavior (CWB). It was hypothesized that ethical relativism moderates these two relationships. Self-report data was collected among 108 employees of a southeastern manufacturing company through a series of surveys. Correlational and moderated regression analyses were used to test the hypotheses. Results did not support that ethical norms affect employee behavior. Future research directions and implications for organizational settings are addressed.

DEDICATION

To my parents, for teaching me the importance of education, and to my sisters, for being such precious role models.

TABLE OF CONTENTS

DEDICATION	v
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER	
I. INTRODUCTION AND LITERATURE REVIEW	1
The Role of Ethics in Employee Behavior	1
Social Consensus of Ethical Norms	2
Counterproductive Work Behavior	6
Organizational Citizenship Behavior	7
Ethical Relativism	9
Hypothesis I	10
Hypothesis II	11
II. METHOD	12
Participants	12
Measures	13
Ethical Relativism	13
Organizational Citizenship Behavior	14
Counterproductive Work Behavior	15
Perceived Ethical Norms	15
Covariates	16
Personality	16
Religious Involvement	16
Procedure	17
III. RESULTS	19
Manipulation Check	19
Tests of Hypotheses	20

IV. DISCUSSION	23
Findings and Limitations	23
Additional Analyses	24
Personality and Employee Behavior	24
Work Location and Employee Behavior	25
Future Directions	26
REFERENCES	28
APPENDIX	
A. SURVEY MEASURES GIVEN TO PARTICIPANTS	31
B. IRB APPROVAL LETTER	48
VITA	50

LIST OF TABLES

1. Correlation Coefficients	21
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LIST OF FIGURES

1. Hypotheses 1	10
2. Hypotheses 2.....	11

CHAPTER I

THE ROLE OF ETHICS IN EMPLOYEE BEHAVIOR

The terms “moral” and “ethical” are often used interchangeably in society, although it is important to understand the difference between these concepts. While morality involves an individual’s personal belief system, ethics are more so comprised of society’s expectations of acceptable behavior. Norms of acceptable ethical behavior are naturally formed in social environments including work situations. In these certain environments, individuals tend to adhere to these set standards of conduct and act in a similar way to their surrounding population. At work, employees also act in a similar way to their coworkers. New employees tend to act in the way that the other veteran employees deem as normal. For example, if a new employee sees that making jokes is a welcomed behavior by their coworkers, they are more likely to try to be funny as a way of fitting into their new situation.

When people reject these established ethical norms when making an ethical decision, they are said to be ethical relativists. This personal ideology of ethics can affect how someone makes decisions of a moral nature. For example, if a person high in ethical relativism sees that the norm at school is to be nice to other classmates, the person may choose to reject those norms and make fun of everyone. If that person were low in ethical relativism, they may decide to accept the social norm and be nice to all classmates.

Ethical relativists reevaluate their own individual ethical beliefs each time a decision is made, instead of accepting the ethical norms of the present situation.

Taking these ideas into consideration, the present study views how ethical norms can influence employee behavior in an organizational environment. Individual ethical relativism also is examined as a moderator of the relationship between the ethical norms that have been socially accepted in the work environment and the presence of individual-level counterproductive work behavior (CWB) and organizational citizenship behavior (OCB).

Social Consensus of Ethical Norms

Many researchers have attempted to clarify the research on why individual differences in moral judgment occur. Some researchers have suggested that either individual characteristics (Trevino, 1986) or social networks (Brass, Butterfield, & Skaggs, 1998) may be able to explain why there are differences in how a person reacts to a moral dilemma. Other researchers have examined the circumstances surrounding each dilemma as an explanation for ethical behavior.

Similarly, Jones (1991) suggested that situational characteristics might cause differences in individual's ethical decision-making processes. Jones' concept of moral intensity proposed that a person judges each situation on six factors (magnitude of consequences, probability of effect, concentration of effect, temporal immediacy, proximity, and social consensus) when deciding whether to act ethically or unethically. For example, the legal system's sentence for petty larceny is far less severe than that for murder (Jones, 1991). Though both acts are essentially considered unethical and illegal,

murder is viewed and punished more harshly. In this situation, society recognizes the moral intensity of murder to be much greater than petty larceny, therefore some people may choose to freely engage in petty larceny and may still feel that murder is an unethical act.

Each of the six dimensions of moral intensity describes a new situational concern. The *magnitude of consequences* refers to consideration of the costs associated with committing an unethical act (Jones, 1991). If these costs are low (i.e., low moral intensity), they are less likely to act unethically. *Probability of effect* concerns the chances that negative consequences will occur (Jones). If the consequences are less likely to happen, then the person may be more apt to proceed. *Concentration of effect* considers the number of people affected by these consequences (Jones). The more people affected, the less likely the person is to commit the unethical act.

Temporal immediacy refers to the time lapse between the action itself and when the consequence occurs (Jones, 1991). A longer gap increases the likelihood of an unethical act since the consequences would not occur for some time. Similarly, *proximity* reflects the person's closeness to the victims of the consequences of the act (Jones). If the person does not know the affected parties very well, they are more prone to perform the unethical act. Finally, *social consensus* refers to the level of agreement in society that a certain action is in fact unethical (Jones). The person may decide to abstain from taking negative action if the social consensus states that it would be unethical.

Moral intensity (Jones, 1991) is evident in everyday life, as people tend to pick and choose to act ethically or unethically depending on their situation at the time. This idea suggests that some people may participate in some unethical behavior because it

may not be harmful to others, or due to other characteristics about the situation itself. A person may think it is acceptable to lie to their spouse about working late so they can spend time with friends, but the same person may never think it is acceptable to cheat on their spouse. This person chose to participate in the first unethical action because its moral intensity was perceived as lower than infidelity.

Moral intensity has been studied in several settings. Lincoln and Holmes (2010) found strong support for three of the six dimensions of moral intensity when studying Navy chaplains' responses to immoral actions. Probability of effect, magnitude of consequences, and social consensus were all strongly related to moral awareness, moral judgment, and moral intention. A literature review on ethical decision making by May and Pauli (2002) found that the two situational dimensions from moral intensity that have received the most continuous support are magnitude of consequences and social consensus.

Similarly, Reynolds (2006) stated that research on Jones' (1991) original six dimensions has received mixed support. He suggested that the original six dimensions should be cut down to only the ideas that have been supported most thoroughly. As such, he recommended that only two moral issue characteristics should be taken into future consideration: perceived harm and, the situational characteristic that the present research is considering, social consensus.

Singhapadki, Vitell, and Kraft (1996) agreed with Reynolds' (2006) analysis that perceived harm and social consensus affect ethical behavior in their vignette-based ethics study. They used exploratory factor analysis on the six dimensions of moral intensity and concluded that four of the dimensions (magnitude of consequences, probability of effect,

temporal immediacy, and concentration of effect) could all be labeled under a single dimension entitled “perceived harm”. They found that variance in the responses to their scenarios would also be explained by consolidating proximity and social consensus into a single “perceived social pressure” dimension.

Social consensus has been a consistent topic of study in the ethical behavior literature. Most researchers agree that ethical standards are put into effect by what society deems as appropriate (Reynolds, 2006; Kish-Gephart, Harrison, & Treviño, 2010). Kacmar, Bachrach, and Harris (2010) state that a defining factor of ethical leadership is conducting, “normatively appropriate behavior” (p. 2). In fact, violations of a behavioral norm have been positively related to moral awareness (Reynolds, 2006). Reynolds defines moral awareness as, “a person’s determination that a situation contains moral content and legitimately can be considered from a moral point of view” (p. 233). Moral awareness is the first step in ethical decision-making (Rest, 1986). Without moral awareness, a person is unaware that the situation involves a moral judgment. Therefore, they cannot consciously make a decision to either act morally or immorally. Essentially, the ethical decision-making process cannot begin if moral awareness has not been reached.

To enforce these behavioral standards of ethical norms, many organizations have incorporated ethics codes that state the level of moral conduct they expect from their employees (Valentine & Barnett, 2003). Valentine and Barnett found that employees who were aware of their company’s ethics code tended to have stronger levels of organizational commitment. This serves as one example of how encouraging strong ethical standards has been related to employee behavior. The present study expands on

this idea that a person's perceptions of their ethical environment may affect their behavior, specifically considering two types of employee behavior: counterproductive work behavior and organizational citizenship behavior.

Counterproductive Work Behavior

Counterproductive work behavior (CWB) is defined as, "intentional employee behavior that is harmful to the legitimate interests of an organization" (Dalal, 2005, p. 1241). These actions include employees becoming involved in activities that take significant time away from their work responsibilities, such as making personal phone calls, or consciously performing work tasks incorrectly.

Detert, Trevino, Burris, and Andiappan (2007) stated that the normative ethical standards of the work environment could influence employees to abstain from harmful workplace behavior, such as CWB. After all, if the work environment upholds a consistent norm of ethical behavior, employees may feel encouraged not to engage in CWB. Marcus and Schuler (2004) suggest that CWB may be a result of opportunity. They propose that numerous factors, including perceived ethical norms of their peers, create an opportunity for employees to engage in CWB.

Dalal (2005) suggested that CWB occurs because of employees' perceived work environment, especially the perceived fairness of the organization. When an employee is dissatisfied with the work environment and finds it unfair, then they attempt to act out on the company, in the form of CWB. These findings suggest that employees' perceptions of strong ethical norms in organizations are negatively related to the presence of counterproductive work behavior.

Organizational Citizenship Behavior

Dalal (2005) also stated that if employees were satisfied with the fairness of the work environment, they would then want to reward the company in the form of organizational citizenship behavior (OCB). OCBs are essentially “behavior(s) of a discretionary nature that are not part of the employee’s formal role requirements, but nevertheless promote the effective functioning of the organization” (Organ, 1988, p. 4). Examples of OCBs range from an employee helping a peer with a computer problem to simply an employee letting a coworker know where they can be reached if they leave the office.

Research has classified OCBs as a type of contextual performance, along with prosocial organizational behavior and organizational spontaneity (Motowidlo & Van Scotter, 1994). Comprised of these constructs, contextual performance, “does not support the technical core itself as much as it supports the broader organizational, social, and psychological environment in which the technical core must function” (Motowidlo & Van Scotter, p. 476). These are behaviors that are separate from task performance and not formally designated to the employee. Being a construct of contextual performance, OCBs are an important aspect of employee behavior.

Dineen, Lewicki, and Tomlinson (2006) state that OCBs are essentially performed through a person imitating another’s actions. Therefore, in a company, if the social norm is to perform OCBs, then employees could be expected to emulate each other by performing additional OCBs. It has also been found that managers’ attempts to create a high moral environment of encouraging ethical decisions and discouraging unethical

actions through ethical leadership cause employees to increase their frequency of OCBs (Kacmar et al., 2010).

Iles, Fulmer, Spitzmuller, and Johnson (2009) studied the relationships between OCB frequency and the Big Five personality traits (openness to experience, conscientiousness, extraversion, agreeableness, and emotional stability). Two of these characteristics, agreeableness and conscientiousness, were found to be frequently associated with those who regularly engaged in organizational citizenship behavior (OCBs). Agreeableness describes a person that always wants to get along with everyone, and never opposes another's view in order to do so. Conscientious people tend to be very achievement oriented and self-disciplined (Minbashian, Wood, & Beckmann, 2010). Conscientiousness has even been shown to be a positive predictor of job performance (Barrick, Mount, & Strauss, 1993). These two personality characteristics have also been studied as characteristics of those who exhibit ethical behavior in an organizational setting (Walumbwa & Schaubroeck, 2009). Essentially, those who behave ethically within organizations tend to portray the same personality characteristics as those who frequently exhibit OCBs.

Conscientiousness, which has been associated with ethical behavior (Walumbwa & Schaubroeck, 2009), is one of the five types of OCBs (Podsakoff, MacKenzie, Moorman & Fetter, 1990). Another type of OCB, sportsmanship, is especially unique because it involves not engaging in certain behaviors, such as complaining or causing inconvenience. These actions could be considered violations of social norms, which lessen moral awareness (Reynolds, 2006). The other three types of OCB, altruism, courtesy, and civic virtue, could all also be argued as ethical behaviors, according to

behavioral norms. If ethical standards were encouraged, a person would be more likely to act altruistically, with courtesy, and be conscientious of others, perhaps in the form of OCB. As such, past research shows that employees' perceptions of strong ethical norms in organizations will be positively related to the exhibition of organizational citizenship behavior.

Ethical Relativism

Kolodinsky, Madden, Zisk, and Henkel (2009) defined ethical relativism as, "the degree to which universal moral principles are rejected when making decisions of a moral nature" (p. 170). Much like the concept of moral intensity, relativists choose to act ethically or unethically through interpreting the circumstances surrounding their current moral decision. While moral intensity involves using the situational characteristics of a moral dilemma to choose how to react, ethical relativism involves an individual not taking these aspects into account and responding how they personally feel they should act. Since moral intensity focuses on taking the situational issues into account and those high in ethical relativism do not, then it could be argued that those low in ethical relativism tend to have lower view of a situation's moral intensity. If their moral intensity is perceived as lower, then relativists are more likely to reject society's behavioral norms and thus exhibit immoral behavior.

While most research has studied OCB and CWB in the context of individual antecedents, few studies have explored how a person's perception of situational characteristics could affect the prevalence of these behaviors. Moving beyond these personality differences, Steffensmeier (2008) found that OCBs are related to several

situational factors, including task identity. Also, CWBs have been related to other circumstantial causes, including security control norms (Fine, Horowitz, Weigler, & Basis, 2010). Considering these initial findings that situational factors are related to employee behaviors, there is reason to further investigate the role of these situational aspects. The ethical norms of the work environment would be a good place to continue this new line of research. As such, the present study will examine the relationship between ethical norms and the frequency of both OCB and CWB.

Furthermore, though ethical relativism has been studied sufficiently in other realms, such as behavior therapy (Bergin, 1980), it has not yet been assessed thoroughly in an organizational setting. The present study strives to fill this gap in the literature. As such, it is hypothesized that:

Hypothesis 1: Individual ethical relativism will serve as a moderator in the relationship between the perceived ethical norms of the work environment and the presence of OCB such that, when ethical relativism is high, the relationship is weaker.

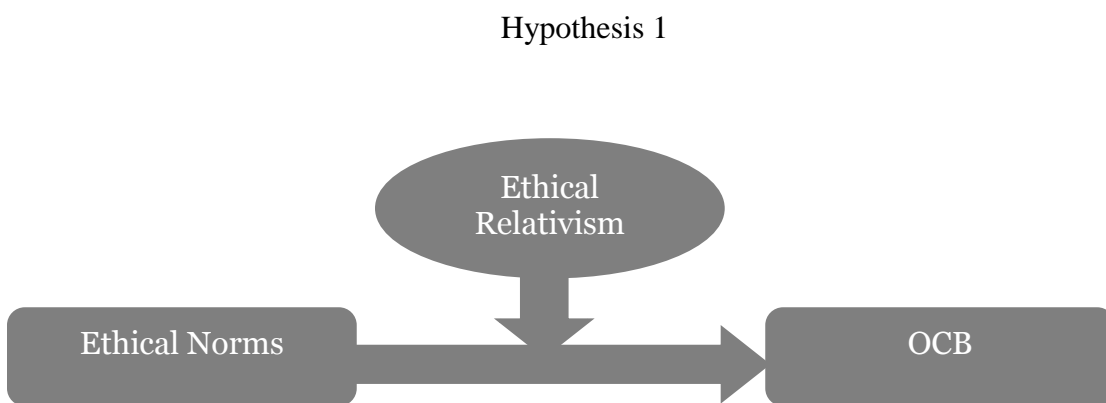


Figure 1.1. Hypothesis 1

Hypothesis 2: Individual ethical relativism will serve as a moderator between the relationship of the perceived ethical norms of the work environment and the presence of CWB such that, when ethical relativism is high, the relationship is stronger.

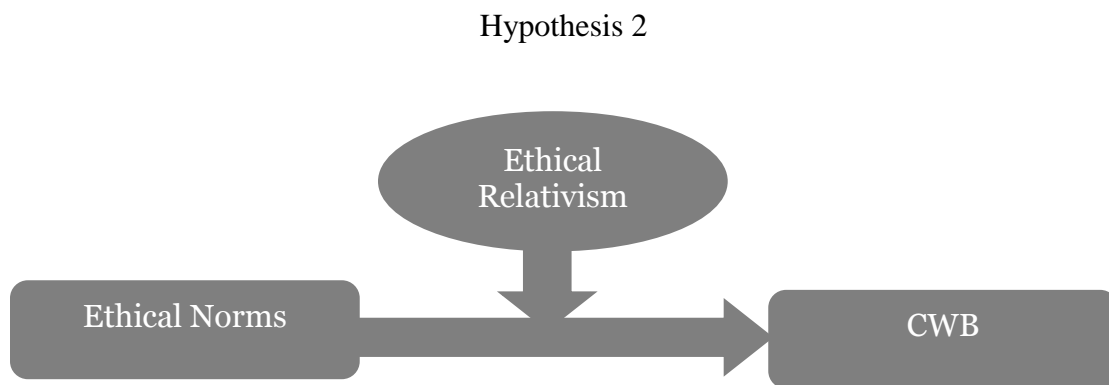


Figure 1.2. Hypothesis 2

CHAPTER II

METHOD

Participants

Participants consisted of 103 employees currently working in a manufacturing organization in a southeastern United States city. Sixty-one percent of employees worked at a plant location, while 39% worked at the corporate offices. Since these two locations could have different perceived ethical norms, the participants were separated while analyzing the main effects.

Of the 37 corporate office participants, 70% were male and 97% self-identified as White/Caucasian. Their ages ranged from 22-65 years, with a mean age of 46 years old ($SD = 10.4$). Thirty-five percent of these participants had been employed by the organization for 0-5 years, 16% had been employed at the organization for 6-10 years, 35% for 11-20 years, and 14% had been employed at the organization for 21-30 years. Sixty-five percent of participants had been working in their current position at the organization for less than five years, 13.5% for 6-10 years, 13.5% for 11-20 years, 5% had been in their position for 21-30 years, and 3% had been working in their position for over 30 years.

Of the 59 plant location participants, 76% were male and 97% self-identified as White/Caucasian. Their ages ranged from 28-65 years, with a mean age of 47 years old ($SD = 7.8$). Twenty percent of these participants had been employed by the organization

for 0-5 years, 12% had been employed at the organization for 6-10 years, 32% for 11-20 years, 26% for 21-30 years, and 10% had been employed at the organization for over 30 years. Seventy percent of participants had been working in their current position at the organization for less than five years, 10% for 6-10 years, 15% for 11-20 years, 3% had been in their position for 21-30 years, and 2% had been working in their position for over 30 years.

Measures

Ethical relativism. Personal ethical relativism levels were assessed with Forsyth's (1980) Ethical Position Questionnaire. The EPQ includes 20 items. The first 10 items measure the individual's level of idealism, while the last 10 items assess the individual's relativism score. The Cronbach's alpha for the relativism scale was .83, while that for the idealism scale was .79. Example items are "What is ethical varies from one situation and society to another" (ethical relativism), and "It is never necessary to sacrifice the welfare of others" (ethical idealism).

These items were scored in accordance with Bass, Barnett and Brown's (1998) analysis of the scale. As such, both the ethical idealism and the ethical relativism scales were summed separately for each participant. The median of each individual score was calculated, and those above the median were considered high in either relativism or idealism. Those scoring below the median were considered low in that construct. Next, each participant was labeled with a specific personal moral philosophy based on their high or low rankings for the idealism and relativism scales.

If the participant scored high on both idealism and relativism, they were labeled a situationist. Situationists tend to reject moral codes and have a personal analysis of actions for each situation they encounter. If the participant scored high on idealism and low on relativism, they were considered absolutists. Absolutists accept moral codes and act as to not harm others. This is perhaps the most ethical of the personal moral philosophies. If participants scored high in relativism and low in idealism, they were labeled as subjectivists. Subjectivists reject moral codes in all situations. They are perhaps the least ethical of the personal more philosophies. Lastly, if a participant scored low in both relativism and idealism, they were considered exceptionists. Exceptionists accept moral codes naturally, but they do realize that exceptions may need to be made in certain situations.

Fifty-nine participants were labeled as absolutists. Twenty-five participants were labeled situationists, and 12 participants were labeled exceptionists. Only one participant was labeled a subjectivist, so this group was taken out of the final analyses due to lack of representation. Since subjectivists reject all moral codes and are the most unethical of the philosophies, it is understandable that there was only one shown. Adults who hold steady jobs and have to function in daily society usually understand that they are not always able to constantly reject moral codes.

Organizational citizenship behavior. To assess OCB frequency, participants completed Podsakoff, MacKenzie, Moorman, and Fetter's (1990) 24-item scale. This instrument measures the levels of each of the five types of OCBs (altruism, courtesy, sportsmanship, civic virtue, and conscientiousness) on a seven-point Likert scale

(1=disagree strongly, 7=agree strongly). Reliability scores showed .51 for conscientiousness, .75 for sportsmanship, .78 for civic virtue, .57 for courtesy, and .74 for altruism. An example item is, “I take steps to try to prevent problems with other coworkers.”

Because of the low reliability scores for conscientiousness and courtesy, only sportsmanship, civic virtue and altruism were used in the analyses. Because sportsmanship and civic virtue both refer to actions done for the organization, these were combined as the OCB-O score. Because altruism is more of an individual action, it was separated into an OCB-I score.

Counterproductive work behavior. I measured CWB using a 19-item measure from Bennett and Robinson (2000). This measure consisted of two subscales scored on a seven-point Likert scale (1=never, 7=daily), one focusing the harmful behavior toward the organization (CWB-O) and the other toward individuals (CWB-I). The Cronbach’s alpha for the CWB-O scale was .70, and the Cronbach’s alpha for the CWB-I score was .79. An example item states, “I put little effort into my work.”

Perceived ethical norms. I measured perceived social consensus of ethical standards employing a vignette describing an unethical behavior in the workplace. Before reading the scenario, employees were asked to pretend that they were the employee in the story, and that their company was the setting. While this idea was adopted from Reynolds (2006), the vignette created for the present study used a scenario unique to employees of the present sample company. In this scenario, an employee saw a fellow employee steal a company laptop and sneak it into his car. The three conditions of the scenario entailed

that the salesperson either: 1) turned the employee into a supervisor (ethical response), 2) confronted the employee but did not turn him into the supervisor (ethically ambiguous response), or 3) ignored the problem completely (unethical response).

Each participant read the given condition of one scenario, and then answered two questions. One question asked if they perceived the scenario's events to be ethical, unethical, or ethically ambiguous. The second question asked the level of acceptance of that type of ethical behavior response in their work environment. This second item was rated on a seven-point Likert scale of agreement.

Covariates. Other extraneous variables that may have an effect on the proposed main relationships were also taken into consideration. Among these variables were the big five personality factors (openness to experience, conscientiousness, extraversion, agreeableness and emotional stability) and individual religiosity levels.

Personality. Because certain personality factors, such as conscientiousness, could be closely related to an individual's level of ethical behavior, participants' personality was assessed with Thompson's (2008) mini-markers. This measure uses 40 single word items, such as 'shy' or 'harsh', rated on a 5-point scale of how accurately the word describes the participant (1=inaccurate, 5=accurate). Reliability scores were .90 for extraversion, .71 for openness to experience, .81 for emotional stability, .84 for conscientiousness, and .86 for agreeableness.

Religious involvement. Because religious involvement may affect an individual's level of ethical behavior, I used six items from the Personal Life Values Questionnaire

(Hyde & Weathington, 2006) that assessed religiosity. Each item includes five choices of low to high religious involvement behaviors. Participants selected the choice that best described their religious involvement. An example of one of the strongest involvement behaviors stated was, "My religion is my highest priority." These items showed a reliability score of .94.

Procedure

Participants completed the questionnaire either via a website or on paper. If completed online, the website link, [surveymonkey.com](https://www.surveymonkey.com), was e-mailed to them along with directions on how to access the questionnaire. The online questionnaires were mostly sent to corporate office employees since they were more likely to have access to e-mail than the plant location employees. Results were e-mailed directly to the researcher upon submission. For two plant locations, questionnaires were printed off and given out during break times for all shifts. Extra questionnaires were left in the break room for employees to fill out at their convenience. All completed questionnaires were turned back into the researcher (who also worked in the company) via inter-office mail.

Both the online and paper versions of the questionnaire began with the vignette. Participants were first instructed to think of their own company as the setting and that they are the employee witnessing the dilemma when reading the story. After reviewing the scenario, the participants were asked the two questions adopted from Reynolds (2006).

After finishing the vignette and corresponding questions, participants completed the Ethical Position Questionnaire, the Organizational Citizenship Behavior scale, the

Counterproductive Work Behavior checklist, and Thompson's personality measure on continuing pages. Following this, participants filled out a demographic questionnaire assessing their age, gender, and race. This was followed by the brief religiosity measure. I then collected their department and work location, as well as their number of years with the company and in their current position. Upon completion of all aspects of the questionnaire, participants submitted their results, which were sent to the researcher either electronically or manually.

CHAPTER III

RESULTS

Manipulation Check

For the manipulation check, participants were asked if the scenarios were ethical, unethical, or ethically ambiguous. For the ethical condition, 93% of participants replied that the scenario was ethical. For the unethical condition, 92% of participants replied that the scenario was unethical. For the ethically ambiguous condition, 82% of the participants replied that the scenario was unethical, while 11.8% replied that it was ambiguous.

While not quite as expected, these results suggest that the manipulation was generally successful, indicating that study participants correctly identified an ethical from an unethical situation. Responses for the ambiguous condition, however, suggest that perceptions of ethicality may be more black and white than my study design anticipated; participants appeared to perceive any suggestion that the situation was not completely ethical as unethical, rather than merely ambiguous.

These results were consistent with Bass, Barnett and Brown's (1998) explanation of the personal moral philosophies used to code the Ethical Position Questionnaire. They suggested that absolutists see even ambiguous situations as unethical because these people naturally accept all moral codes. Because the majority of the sample collected in this study (61%) were absolutists, it is reasonable to see that they would label an ethically

ambiguous situation as unethical. As a result, I coded perceived ethical norms as a dichotomous variable (ethical vs. unethical) for all my analyses.

Because the manipulation depended on whether the participant viewed the situation as ethical or unethical rather than what actual condition they were assigned to, participants' ethical norm scores were based on the first question to the scenario, asking how ethical they believe the scenario to be. For example, a participant could be in the unethical condition and viewed the action as ethical. Therefore, in the next question, assessing the acceptability of that behavior in their work environment, the participant would be rating the acceptance of ethical behavior rather than the conditioned unethical behavior. For the following analyses, the acceptability question was reversed scored for all participants who described the scenario as unethical in the preceding question, regardless of original condition. Answers were scored regularly for those who viewed the scenario as ethical.

Tests of Hypotheses.

Because the perceived ethical norms were recoded as a dichotomous variable (ethical vs. unethical), a t-test was run to examine the main effect of Hypothesis 1 that ethical norms would be related to OCB frequency. Both of the new OCB measures, OCB-O (sportsmanship and civic virtue) and OCB-I (altruism) were tested separately. These analyses were run for both the corporate office and the plant locations. All of the results were nonsignificant, failing to support Hypothesis 1.

After examining the distribution of CWB scores, there was not enough variability to continue testing Hypothesis 2's main effect that perceived ethical norms would be

related to CWB frequency. Not one participant scored over a three on a seven-point scale, stating that not one of the behaviors occurred over twice a year. Considering this lack of variability, Hypothesis 2 was not supported for either location.

Table 1.1. Correlation Coefficients

	1	2	3	4	5	6	7	8	9	10
1 Ethical Norms	--									
2 Ethical Relativism	-.08	--								
3 OCB	.01	-.09	--							
4 CWB	.00	.10	-.45**	--						
5 Extraversion	.15	-.11	.05	-.05	--					
6 Openness	.05	.11	.17	-.05	-.02	--				
7 Emotional Stability	.13	-.15	.31**	-.20*	-.06	.21*	--			
8 Conscientiousness	.20*	.08	.43**	-.25**	-.11	.29**	.23*	--		
9 Agreeableness	.08	.01	.31**	-.33**	.10	.19	.22*	.26**	--	
10 Religiosity	.07	.50**	-.04	.20*	-.06	.13	-.02	.04	-.15	--

CHAPTER IV

DISCUSSION

Findings and Limitations

These results are inconsistent with past research which found that ethical work environments encourage the prevalence of OCB and discourage the occurrence of CWB (Dalal, 2005). One possible source for this inconsistency was the small sample size (n=103). While this was not ideal, the analyses revealed that the inconsistencies were not due to the lack of participants since the main effects did not even produce significant results.

Another possible source for these findings would be the measurement of the independent variable, perceived ethical norms. Participants were asked two questions related to the hypothetical scenario. The study attempted to relate these hypothetical perspectives of an ethical work environment to the more objective variables of self-reported OCB and CWB. While this scenario approach was used by Reynolds (2006), it related to other subjective variables in that study, such as the individuals' perception of moral awareness.

A few other limitations to this study include a non-representative sample and common method bias. Seventy percent of the sample was male and 97% was White/Caucasian. This limited variability of participant demographics along with the small sample size possibly did affect the results. Also, only self-report measures were

collected in this study. More objective measures would have been beneficial in ensuring the significance of results.

Any inconsistencies with past literature could also be due to the participants' desire to refrain from answering questions that may reveal unfavorable work performance. While preparing the data for analysis, I noticed that many of the participants stopped answering questions during the CWB inventory. This lack of completion could be due to the sensitive nature of the questions. Not many participants wanted to divulge information on their counterproductive behavior at work. Even the participants who did answer this section of questions only admitted to partaking in any of the activities twice a year at most. This could have been because the participants who felt comfortable answering the survey were good employees or because they were self-presenting.

Another reason for not finishing the CWB inventory could have been the organization's specific issues with counterproductive work behavior in the past. The organization used as a sample in this study had a series of layoffs of low performers throughout the past five years. This could have caused a stigma against employees putting down on paper any behavior that could cause their dismissal, and many employees may have been hesitant to fill out a survey on the topic, especially since the surveys were given out at their place of business.

Additional Analyses

Personality and Employee Behavior. To explore any unexpected relationships, additional analyses were run on several extraneous variables. Through multiple regression analyses, agreeableness showed a significant negative relationship with CWB

($t = -2.357$, $p < .05$). Furthermore, both agreeableness ($t = 1.976$, $p > .05$) and conscientiousness ($t = 3.080$, $p < .05$) positively predicted OCB. These results are consistent with past research on relating OCB and CWB to personality factors (Iles et al., 2009).

Work Location and Employee Behavior. A t-test was run to examine the relationship between the location of the work environment and the frequency of both OCB and CWB. For OCB, the results showed $t = 37.764$, $p < .05$, and for CWB, $t = 118.317$, $p < .05$. The analyses showed that, if employees worked in a plant location versus at the corporate offices, there was a significant difference in the frequency of OCB and CWB. While corporate office employees were more positively skewed for CWB and negatively skewed for OCB, the plant location employee mean scores were more evenly distributed over both dependent variables.

While the differences of these two environments are evident and could not be realistically changed simply to encourage certain behavior, the knowledge that certain employee behaviors are influenced by environment could be useful. Employers could strive to find out what about each environment affects the behavior, and then encourage those specific predictors. For example, if trust in a supervisor or employee engagement levels were to affect these behaviors, then organizations could encourage these particular activities in each location. These efforts to foster desired OCB and CWB frequencies at all types of work locations equally could help to improve job satisfaction. If employees are working in environments where OCBs are regularly occurring and CWB is at a minimum, it would naturally produce a more favorable work environment.

Future Directions

Future researchers could elaborate on this topic in a variety of ways. The ideas proposed in this study could be replicated with a more concrete measure of ethical norms. A measure that is more heavily linked to the sample's own work environment and does not relate to any hypothetical scenario would be ideal. A multiple item measure would of course be a more accurate rating of the construct as well. Also, other measures of employee behavior could be considered, such as employee trust or organizational commitment. Both of which would seem to be affected by individual perceptions of ethical norms.

Future research could also attempt to explain the additional analyses ran by this study. Researchers could establish why different work locations (i.e., plant versus corporate offices) have an effect on the levels of OCB and CWB. If the explanation is not due to different ethical standards for each work environment, then studies should study what variables do influence these differences. This also begs the question of what other employee behaviors are affected by work location. The possibilities of research in this field are vast, with many discrepancies to resolve.

While perceived ethical norms of the work environment were not significantly related to OCB or to CWB in this study, future research should keep pursuing the topic of ethical behavior in the workplace. This topic should be supported in the literature as an important factor to the success of business, beyond being simply a preventative measure against any future legal ramifications of acting unethically. The presence of ethicality in an organization could contribute to a more positive work experience for employees. Studies should strive to encourage organizations to view ethics as a valid component of

business, by linking the practice of ethicality at work to actual realistic organizational outcomes. With adequate support from the literature, ethical behavior in the workplace could eventually be considered a priority for organizations.

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APPENDIX A
SURVEY MEASURES GIVEN TO PARTICIPANTS

Thank you for taking this survey!

Before answering questions, please review and sign the Informed consent on the following page.

***1. Informed Consent Form**

I have been informed that, Jacqueline Kott, who is a graduate student researcher, has requested my participation in a research study at the University of Tennessee at Chattanooga. The purpose of this research is to further understand employee behaviors in the workplace. My participation will involve filling out a series of questionnaires for about twenty minutes. I realize that I am not required to participate in this experiment.

I have the right to withdraw my participation and my results at any time. There are no serious foreseeable risks that will occur if I agree to participate in this study. As with most studies, the main risk is lack of confidentiality. To ensure that confidentiality will be maintained, my responses will be assigned a participant number, and will be kept separately from my informed consent document. There is no way to link my participant number and identification information. If I agree to participate in this study, I will not be paid in any additional way from the researcher for my participation. The demands, benefits, and any risk of the project have been explained to me. I knowingly assume these risks.

Any questions I have concerning the research study or my participation in it, before or after my consent, will be answered by Jacqueline Kott at Jacqueline-Kott@mocs.utc.edu.

I have read the above informed consent form. In signing this consent form, I am not waiving any legal claims, rights or remedies.

Participant's Signature and Date:

Participant's Electronic
Signature:

Date:

Condition 1: Ethical

Please read the following paragraph and respond to the questions as if this happened where you are currently employed.

You have a good group of friends that you're pretty close with at work. Your friend has recently complained that his laptop broke. He was really upset about it because he couldn't afford to get a new one. A couple of days after this conversation, you see your friend rushing out the door at work. You see him quickly put a company laptop in the back of his car. After asking him about it the next day, he denies taking anything from the office, much less stealing a laptop. You realize that he's a close friend, but you don't think it's right to steal. You talk to your supervisor and tell him what you saw.

***2. Rate how ethically you acted in this situation.**

- Unethical
- Ethically Neutral
- Ethical

***3. How acceptable do you think this reaction would be in your work environment?**

- Very Unacceptable
- Moderately Unacceptable
- Somewhat Unacceptable
- Neutral
- Somewhat Acceptable
- Moderately Acceptable
- Acceptable

Condition 2: Unethical

Please read the following paragraph and respond to the questions as if this happened where you are currently employed.

You have a good group of friend that you're pretty close with at work. Your friend has recently complained that his laptop broke. He was really upset about it because he couldn't afford to get a new one. A couple of days after this conversation, you see your friend rushing out the door at work. You see him quickly put a company laptop in the back of his car. After asking him about it the next day, he denies taking anything from the office, much less stealing a laptop. You realize he's a close friend, so you let it slide. He's going through a tough time losing his computer anyway.

***2. Rate how ethically you acted in this situation.**

- Unethical
- Ethically Neutral
- Ethical

***3. How acceptable do you think this reaction would be in your work environment?**

- Very Unacceptable
- Moderately Unacceptable
- Somewhat Unacceptable
- Neutral
- Somewhat Acceptable
- Moderately Acceptable
- Acceptable

Condition 3: Ethically Ambiguous

Please read the following paragraph and respond to the questions as if this happened where you are currently employed.

You have a good group of friends that you're pretty close with at work. Your friend has recently complained that his laptop broke. He was really upset about it because he couldn't afford to get a new one. A couple of days after this conversation, you see your friend rushing out the door at work. You see him quickly put a company laptop in the back of his car. After asking him about it the next day, he denies taking anything from the office, much less stealing a laptop. You tell your friend that you know what you saw, but that you won't turn him in. You hope that he does the right thing.

***2. Rate how ethically you acted in this situation.**

- Unethical
- Ethically Neutral
- Ethical

***3. How acceptable do you think this reaction would be in your work environment?**

- Very Unacceptable
- Moderately Unacceptable
- Somewhat Unacceptable
- Neutral
- Somewhat Acceptable
- Moderately Acceptable
- Acceptable

***4. Read the following statements and choose the response that tells how each statement describes you as you are now, and not as you might wish to be in the future.**

	Disagree Strongly	Moderately Disagree	Disagree Somewhat	Neither Agree or Disagree	Agree Somewhat	Moderately Agree	Agree Strongly
People should make certain that their actions never intentionally harm another even to a small degree.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Risks to another should never be tolerated, irrespective of how small the risks might be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The existence of potential harm to others is always wrong, irrespective of the benefits to be gained.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One should never psychologically or physically harm another person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One should not perform an action which might in any way threaten the dignity and welfare of another individual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If an action could not harm an innocent other, then it should be not done.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Deciding whether or not to perform an act by balancing the positive consequences of the act is immoral.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The dignity and welfare of the people should be the most important concern in any society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is never necessary to sacrifice the welfare of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moral behaviors are actions that closely match ideals of the most 'perfect' action.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There are no ethical principles that are so important that they should be a part of any code of ethics.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
What is ethical varies from one situation and society to another.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Different types of morality cannot be compared to 'rightness'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Questions of what is ethical to everyone can never be resolved since what is normal and immoral is up to the individual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moral standards are simply personal rules that indicate how a person should behave, and are not to be applied in making judgments of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No rule concerning lying can be formulated; whether a lie is permissible totally depends upon the situation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.



***5. Please indicate your level of agreement with the following behaviors you may experience on the job.**

	Disagree Strongly	Moderately Disagree	Disagree Somewhat	Neither Agree or Disagree	Agree Somewhat	Moderately Agree	Agree Strongly
I help others who have heavy workloads.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am the classic 'squeaky wheel' that needs greasing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe in giving an honest day's work for an honest day's pay.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consume a lot of time complaining about trivial matters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I try to avoid creating problems for coworkers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I keep abreast of changes in the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend to make 'mountains of molehills'.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider the impact of my actions on coworkers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I attend meetings that are not mandatory, but are considered important.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am always ready to lend a helping hand to those around me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I attend functions that are not required, but help the company image.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I read and keep up with organization announcements, memos, and so on.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help others who have been absent.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not abuse the rights of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I willingly help others who have work related problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I always focus on what's wrong, rather than the positive side.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I take steps to try to prevent problems with other workers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My attendance at work is above the norm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I always find fault with what the organization is doing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am mindful of how my behavior affects other people's jobs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not take extra breaks.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I obey company rules and regulations even when no one is watching.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I help orient new people even though it is not required.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I am one of the most conscientious employees.



***6. Please indicate the extent to which you have engaged in each of the following behaviors at work in the past year.**

	Never	Once a year	Twice a year	Several times a year	Monthly	Weekly	Daily
I have taken property from work with permission.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I spent too much time fantasizing or daydreaming instead of working.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I made fun of someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I falsified a receipt to get reimbursed for more money than I spent on business expenses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I said something hurtful to someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have taken an additional or longer break than is acceptable at my workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I made an ethnic, religious, or racial remark or joke at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I come in late to work without permission.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I littered my work environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I cursed at someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I neglected to follow my boss's instructions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I intentionally worked slower than I could have worked.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I discussed confidential company information with an unauthorized person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I played a mean prank on someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I acted rudely toward someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I used an illegal drug or consumed alcohol on the job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I put little effort onto my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I publicly embarrassed someone at work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I dragged out work in order to get overtime.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***7. Please use the below list of common human traits to describe yourself as accurately as possible. Describe yourself as you really are compared to other people you know of the same age and sex, not as you wish to be.**

So, generally, it is accurate or inaccurate that you are:

	Inaccurate				Accurate
Shy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talkative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Energetic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quiet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Extroverted	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Outgoing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reserved	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Untalkative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unimaginative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Artistic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intelligent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Philosophical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Deep	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uncreative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Envious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Emotional	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Anxious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unworried	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jealous	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unenvious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Moody	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unanxious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Efficient	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Disorganized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Careless	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Untidy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Neat	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inefficient	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Systematic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Organized	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Kind	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sympathetic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Harsh	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cooperative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unkind	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Warm	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rude	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inconsiderate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***8. What is your gender?**

Male

Female

***9. What is your age?**

***10. Please select the ethnicity that best describes you.**

White/Caucasian

Black/African American

Hispanic/Latino

Native American

Asian/Pacific Islander

Other

***11. Please select the response that best describes you.**

- My religion is my highest priority.
- My religion is one of my top priorities.
- My religion is sometimes a priority to me.
- My religion is rarely a priority to me.
- Religion is not a priority to me.

***12. Please select the response that best describes you.**

- My religion rules my life activities.
- My religion usually rules my life activities.
- My religion sometimes rules my life activities.
- My religion rarely rules my life activities.
- Religion does not rule my life activities.

***13. Please select the response that best describes you.**

- My religion affects how I see this world.
- My religion usually affects how I see this world.
- My religion sometimes affects how I see this world.
- My religion seldom affects how I see this world.
- Religion never affects how I see this world.

***14. Please select the response that best describes you.**

- I believe in some higher being greater than myself and it makes a significant impact on my life.
- I believe in some higher being greater than myself and it makes somewhat of an impact on my life.
- I believe in some higher being greater than myself, but it does not make a significant difference in my life.
- I believe in some higher being greater than myself, but I do not care who/what it is.
- I do not believe in some higher being greater than myself.

***15. Please select the response that best describes you.**

- I consider myself to be a very religious person.
- I usually consider myself to be a religious person.
- I sometimes consider myself to be a religious person.
- I rarely consider myself to be a religious person.
- I do not consider myself to be religious person.

***16. Please select the response that best describes you.**

- I value my religion more than anything.
- I usually value my religion more than anything.
- I sometimes value my religion more than anything.
- I rarely value my religion more than anything.
- I do not value religion.

***17. How long have you been working in your current position?**

- 0-5 years
- 6-10 years
- 11-20 years
- 21-30 years
- Over 30 years

***18. How long have you been working at your current company?**

- 0-5 years
- 6-10 years
- 11-20 years
- 21-30 years
- Over 30 years

***19. In which department do you work?**

- Finance
- Human Resources
- Marketing
- Operations
- Purchasing
- R & D
- Sales
- Other

Other (please specify)

***20. At which location do you work?**

- Corporate Offices
- Plant Location
- Mobile Office
- Home
- Other

APPENDIX B
IRB APPROVAL LETTER

MEMORANDUM

TO: Jacqueline Kott
Dr. Brian O'Leary

IRB # 12-018

FROM: Lindsay Pardue, Director of Research Integrity
Dr. Bart Weathington, IRB Committee Chair

DATE: February 7, 2012

SUBJECT: IRB # 12-018: Ethical Relativism

The Institutional Review Board has reviewed and approved your application and assigned you the IRB number listed above. You must include the following approval statement on research materials seen by participants and used in research reports:

The Institutional Review Board of the University of Tennessee at Chattanooga (FWA0004149) has approved this research project #12-018.

Please remember that you must complete a Certification for Changes, Annual Review, or Project Termination/Completion Form when the project is completed or provide an annual report if the project takes over one year to complete. The IRB Committee will make every effort to remind you prior to your anniversary date; however, it is your responsibility to ensure that this additional step is satisfied.

Please remember to contact the IRB Committee immediately and submit a new project proposal for review if significant changes occur in your research design or in any instruments used in conducting the study. You should also contact the IRB Committee immediately if you encounter any adverse effects during your project that pose a risk to your subjects.

For any additional information, please consult our web page <http://www.ulc.edu/irb> or email inslrb@ulc.edu

Best wishes for a successful research project.

VITA

Jacqueline Kott graduated with her Bachelor of Science in Psychology from Florida State University in 2010. During her undergraduate career, Jacqueline worked in both Social and Cognitive Psychology laboratories on campus. She decided to continue her education at the University of Tennessee Chattanooga, where she was involved in teaching research methods and working as a graduate assistant for various professors. Jacqueline will graduate with her Master of Science in Industrial-Organizational Psychology in May 2012.