Strong Identification, Weak Ideology, Organisational Culture or All: Unethical Pro-organisational Behaviour in India

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Abstract

This research presents a comprehensive explanation of unethical pro-organizational behaviour (UPB), an emerging phenomenon in organizational behaviour and especially in moral behaviour research. We tested the fit of CIIUPB (Culture-Identification-Ideology-UPB) moral behaviour model. Results indicate that individuals having strong organizational identification and high relativism ethical ideology may indulge in practice of UPB. Interestingly, our study also reveals that strong ethical organizational culture may not restrain, rather may facilitate UPB. We concluded with suggestions for the practitioners and future scope of research.

Keywords: CIIUPB moral behaviour model, Unethical pro-organizational behaviour, ethical organizational culture, organizational identification, ethical ideology, decision-making

Introduction

'Why do employees behave unethically, yet pro-organizationally?' is the question that we seek to address in this research. Many studies (e.g. Castille, Buckner and Thoroughgood, 2018; Lee, Schwarz, Newman and Legood, 2019) have found significant interaction effects between individual, situational, and organizational antecedents while studying organizational deviance. Still studies in the behavioral ethics literature note that many proposed antecedents of unethical choices have inconsistent findings (O'Fallon & Butterfield, 2005). UPB being highly complex

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phenomena (Kish-Gephart et al., 2010, p. 1), like other unethical workplace behaviours, needs statistically valid conclusions (O'Fallon & Butterfield, 2005). Therefore, through this paper we developed and empirically tested a multilevel model of UPB using path analysis in a specific cultural context. We attempted to analyse the causality at individual and organizational level.

To have profound understanding of the basis of UPB let's look at the words of the anchors of some infamy UPBs: a) Kenneth Lay, the main culprit in the 2002 Enron Scandal, said, "We had realized the American dream [of creating name and fame for the company and ourselves], and were living a very expensive lifestyle … the type of lifestyle where it is difficult to turn off the spigot" (Peters & Romero, 2006). b) Jérôme Kerviel, the main accused in the 2008 Société Générale Banking Scandal, told, "I never had any personal ambition in this affair. The aim was to earn money for the [benefit of the] bank" (Wearden, 2008). c) HSBC Chief Executive Stuart Gulliver, in the aftermath of laundering billions of dollars for celebrities, criminals and drug lords in 2015, stated, "We sometimes failed to live up to the standards the societies we serve rightly expected from us [by helping our rich clients dodge taxes, thereby helping our bank to gain their patronage]" (Slater, 2015). These are some of the instances where the perpetrators of corporate wrong-doings attempted to justify and defend their unethical action by reframing them as pro-organizational and (sic) prosocial. They seem to be so rampant that the SEC (Securities & Exchange Commission) has "renew[ed] ... [its] focus on policing not only illegal, but also unethical, conduct" (Novack, 2014).

Although unethical behavior is often considered detrimental for organizations, employees engage in its positive forms that are beneficial for organizations as in the case of pro-

organizational corporate crimes even though they may violate societal norms and values (Warren, 2003). It is noteworthy that behaviors categorized as unethical are usually openly discussed and discouraged, but which benefit organizations seldom done so (Miao, Newman, Yu, & Xu, 2013) until they become catastrophic. They are "usually directed toward external victims such as other organizations, social institutions, public agencies, or customers" (Vardi & Weitz, 2004, p. 34). Conforming to its different aspects unethical behaviour has been conceptualized in various ways, like: Vardi and Weitz's (2004) organizational misbehavior (OMB) Type O, Cullinan et al.'s (2008, p. 225) organization-gain issues, Pierce and Aguinis's (Forthcoming) detrimental citizenship behavior (DCB), and Umphress, Bingham, and Mitchell's unethical pro-organizational behavior (UPB).

Culture plays a major role in individual's decision, same is expected with UPB. Culture influences our line of thought, perception and finally our reaction (Dake, 1991; Oyserman & Lee, 2008); ignoring cultural context may lead to misleading results. Patricia (1997) also advocated the criticality of culture in research evaluation. Let's look into some survey questions e.g. "No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation", it's obvious that an employee in Denmark (rated as least corrupt country as per Corruption Perceived Index, as per) will have different perspective from an employee from Somalia or North Korea (rated high on perceived corruption). Issues which may be critical for a culture may be seen as obvious ones for other culture. Our capability to evaluate a situation is highly influenced by our cultural background. Ricks (1993) argued that ignoring cultural differences between countries into account can lead to business failures. Grounded on the above discussion we opted for Indian sample.

Why Indian sample?

There are basically three reasons for considering Indian respondents:

First, as per Laudicina & Peterson (2017), India possesses many _pulling_ [?] characteristics for business. It has moved to 8th rank for confidence in market for future destination in foreign direct investment (FDI). It is emerging as world's fastest growing economy and is in top ten emerging market performers. In 2016, it attracted the highest amount of announced Greenfield investment (a FDI where company creates a subsidiary in a different country) based on capex. In fact, "Investors have a broadly positive impression of India's FDI environment and plan to increase investments there over the near to medium term" (Laudicina & Peterson, 2017, p.16). Investors find huge market size and lower labour cost as additive attractive feature, additionally highest population with 47% with 24 years or lesser age makes it lucrative for years. Inspite of the positive factors many investors hesitate to look towards India because of its weak regulation transparency and high corruption, which concords to our decision of choosing Indian sample e.g. recent scam of $1.8 billion Punjab National Bank scam has raised several questions on the authenticity even on nationalized bank's functioning. It's not only obvious unethical decisions which have tarnished India's image the prevalence of unethical business practices like UPB has severely dent the long-term prospects of doing business in India as illustrated in the following cases. The 2009 Satyam Computer Scandal involving accounting misappropriations to inflate company's earnings caused serious damage to India Inc.'s reputation as well as the country's regulatory authorities, in addition to huge losses for investors and employees (The Economic Times, 2009). Despite investing 15 billion Indian rupees, Tata pulled out from the Nano project in Singur in 2008 due to massive agitation by the locals against forcible land acquisition under the colonial Land Acquisition Act of 1894 thereby not only suffering financial but also reputational losses (Knowledge@Wharton, 2008). Over use of water

by Coca-Cola in Kerala severely depleted ground water through the privatization of India's water resources, which led to acute water shortages and hampered agricultural activity. In 2004, not only the plant was closed but also a quarter of India's 28 states banned their drinks in schools, with Kerala outlawing them altogether (Financial Times, 2006). In 2015, even eleven years after the closure of the Kerala plant its aftereffects persisted when Coca Cola was stopped from setting up a plant in Tamil Nadu (NDTV, 2015). And so on. All these instances were claimed to involve questionable practices wherein the company officials attempted to further organizational interests through unethical intentions. However one must not ignore that "good ethics is good business in the long run" (Purcell, 1977a, b) and, doing business ethically raises operational efficacy and global performance (Webley & More, 2003). Therefore, studying UPB in the Indian context is critical to aid companies to assess some plausible grey areas of moral behaviour while doing business in India.

Secondly, majority of UPB research is done in western countries. It may happen that few perspective of a certain variable scale is not fully applicable in Indian culture. Premising the cultural influences on an individual's action/reaction and lack of participation of Indian culture in evaluation of UPB phenomenon, we took sample from India.

Thirdly, as per Hofstede analysis Indians circumvent rules and find a comfortable solution without questioning the authorities to get avoid uncertainty ("Hofstede Insights", 2019). Indian society is high on tolerance and simultaneously it is considered to be a restrained society ("Hofstede Insights", 2019). Thus it will be interesting to see whether Indians opt for UPB to look for a comfortable solution or restrain themselves and avoid unethical practices.

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Culture-Identification-Ideology-UPB (CIIUPB) – A moral behaviour model for UPB

We propose the CIIUPB (Culture-Identification-Ideology-UPB) moral behaviour model to study UPB (see: Figure 1).

Insert Figure 1. about here

CIIUPB moral behaviour model has three interacting antecedents—i.e., ethical organizational culture, organizational identification, ethical ideology— that lead to UPB. Ethical organizational culture is "a specific dimension of organizational culture that describes organizational ethics and predicts organizational ethical behavior" (Key, 1999, p. 217). Organizational identification is "a perceived oneness with an organization and the experience of the organization's successes and failures as one's own" (Mael & Ashforth, 1992, p. 103). Ethical ideology specifies "guidelines for moral judgments, solutions to ethical dilemmas, and prescriptions for actions in morally toned situations" (Forsyth & Nye, 1990, p. 399). UPB is defined as "actions that are intended to promote the effective functioning of the organization and its members (e.g., leaders) and violate core societal values, mores, laws, or standards of proper conduct" (Umphress & Bingham, 2011, p. 622). CIIUPB postulates that: ethical organizational culture prevents UPB; ethical organizational culture causes organizational identification; organizational identification, arising out of ethical organizational culture, causes UPB; and Ethical ideology impacts the relation between organizational identification, arising out of ethical organizational culture, and UPB. Various studies on UPB are reviewed in synthesis of literature

which also is an attempt to compare them with CIIUPB. To be focussed in the topic, we have considered only those research articles which have the terminology UPB and not the phenomenon or words which are substitute of UPB e.g. Brief, Dukerich, & Doran, (1991) used the phrase 'beneficial unethical acts', Thau, Derfler-Rozin, Pitesa, Mitchell, & Pillutla, (2015) employed 'pro-group unethical behaviour' and Ghosh, Zweig and Sheldon (2019) coined unethical pro-self behaviors - UPSBs. We also ignored that research which discussed the impact of UPB e.g. Liu, Lu, Zhang and Cai (2019).

Insert Figure 2. synthesis of literature here

Broadly, the literature suggests that various studies have identified a number of contextual (e.g., ethical leadership) and individual-level (e.g., organizational identification) antecedents of UPB. Premising, we framed our research on three purposes: Firstly, test a multilevel model of UPB –CIIUPB - an amalgamation of ethical organizational culture, organizational identification, and Ethical ideology may describe UPB. Secondly, interactive effect of organizational culture, organizational identification and ethical ideology in Indian context and lastly, through the above two pints we tried for better explanation of variances in UPB.

Theoretical Frameworks of the Study

The traditional approaches to ethics, however, do not work because they "assume that people recognize an ethical dilemma for what it is and respond to it intentionally;" (Bezerman &

Tenbrunsel, 2011, p. 29), on the contrary much of our ethical life is controlled by factors that we may not be consciously aware. Premising we suggest that there are two underlying phenomenon which constitute our CIIUPB model: Firstly, individuals who receive favours feel a sense of obligation to reciprocate favourably. Secondly, employees high on organizational identification perceive psychologically intertwined with organization's fate. They may internalize organizational performance as their own (Mael & Ashforth, 1992).

The first phenomenon is based on social exchange theory (Blau, 1964), e.g. employees who receive benefits from the employer in both monetary and non-monetary terms. Through UPB, they not only fulfil employment obligations but also reciprocate positive social exchange relationships with their employers to return the benefits that they receive (Umphress & Bingham, 2011). Second one is social identity theory (Tajfel & Turner, 1979), employees may internalize organizational performance as their own (Mael & Ashforth, 1992) and perceive UPB (serving the organizational interest) as part of their duty (Umphress & Bingham, 2011). Thus the conflation of social exchange theory and social identity theory form the premises for UPB.

An Example of UPB

XYZ is the market leader in the software development industry and has ethical organizational culture for which it is highly respected in the market. XYZ, however, is incurring losses since last couple of years because its country of origin is under the spell of stagflation. In order to revive its financials, the management of XYZ has planned to expand overseas. Saurabh is a senior research manager in XYZ. He has strong organizational identification and high relativism [i.e., "the extent to which the individual rejects universal moral [ethical] rules" (Forsyth, 1980, p.

175)] ethical position. Considering his extraordinary performance, the management of XYZ has bestowed upon him the project leader position of an upcoming joint venture in another country where gift-giving is legal (which is treated as bribery in his home country). After joining the new assignment, he, however, realizes that the project's success is dependent on giving gifts to government officials of the new country. He informs this to his superiors but gets no clear cut instructions. After a couple of months of contemplation, under the influence of high relativism Ethical ideology and strong organizational identification (which could have aided and abetted him the undertaking of UPB) he gives gifts and gets the project successfully operationalized. In one year, XYZ's net profit soars.

Using CIIUPB model, let us analyse this event. Saurabh may have given gifts because: it was not illegal in the country of his posting, did not harm anyone and, more importantly, helped XYZ financially. This is an instance of UPB (Umphress et al., 2010). While undertaking UPB, Saurabh may have downplayed his behaviour by justifying it as the right thing to do to make XYZ's financials healthy; thereby bypassing the self-condemnation that he would have faced by excusing UPB as an act harmless to others. This example is an attempt to demonstrate that people may commit UPB under the confluence of various individual and contextual variables used in the CIIUPB model. Next, we develop the hypotheses.

Hypotheses Development

Ethical Organizational Culture, Organizational Identification, and UPB

Ethical organizational culture significantly influences ethical/unethical behaviour at workplace (Sinclair, 1993). It discourages unethical and promotes ethical behaviour (Treviño & Weaver, 2003; Weber, Kurke, & Pentico, 2003). It has been considered as an important (Fritzsche, 1991; Key, 1999; Sinclair, 1993) or even the most important (Treviño, Butterfield, & McCabe, 1998) predictor of ethical/unethical behaviour. Ethical organizational culture positively influences components of moral behaviour processes, like perceived ethical problem, perceived alternatives, and deontological norms (duty/obligation/rule based morality) (Vitell & Patwardhan, 2008). It creates and maintains a shared pattern of values, customs, practices, and expectations that dominate normative ethical behaviour in organizations (Treviño, 1990). It emphasizes that "the right thing to do is the only thing to do" (Verbos, Gerard, Forshey, Harding, & Miller, 2007, p. 17). Greater levels of "desirable organizational virtues" like openness to discuss ethical issues, leads to higher ethical quality of the organizational culture and less likelihood of the occurrences of unethical behavior (Kaptein & Wempe, 1998). Employees also categorize their actions as acceptable or unacceptable in the presence of ethical organizational culture; they avoid indulging in unethical behaviour with the understanding that they should behave according to the accepted and approved organizational norms and values (Sparks & Hunt, 1998).The more employees perceive the strength of an organization's overall ethical organizational culture; they are less likely to make unethical decisions (Ferrell, Fraedrich, & Ferrell, 2014, p. 134). Hence, we propose that the presence of ethical organizational culture in an organization will prevent employees from practicing UPB.

H1: The ethical organizational culture will be negatively associated with Unethical Pro-organizational Behaviour.

Employees identify in part with what they perceive their organizations represent (Ashforth & Mael, 1989, 1996; Kreiner & Ashforth, 2004). Organizational culture, at least in part, represents an organization (Judge & Cable, 1997). Furthermore, Ashforth and Mael (1989, p. 24) argue that "the distinctiveness of the [organization's] values and practices in relation to those of comparable [organizations] … increase members' tendency to identify with the organization." Organizational culture can serve as a unique feature of an organization that differentiates it from other organizations (Barney, 1986). Employees prefer ethical organizational environments (Jose & Thibodeaux, 1999). They tend to feel psychologically more attached to organizations with ethical organizational culture (Treviño et al., 1998, pp. 452-453). Psychological attachment is either an outcome of or similar to organizational identification (O'Reilly & Chatman, 1986; Rousseau, 1998). Ethical value driven organizations impact employees' attitude and behaviours (Klebe, Treviño, Butterfield and Mccabe, 2001) and are associated with higher likelihood of presence of employee commitment (Collier & Esteban, 2007; Sims, 1991). Considering them—i.e., ethical organizational culture leads to higher psychological attachment and employee commitment, generating stronger identification tendencies among employees—we argue that ethical organizational culture will foster organizational identification.

H2: Ethical organizational culture would be positively associated with employee's organizational identification.

Organizational identification is associated with employees' attitudes and behaviours (Edwards, 2005) which essential for decision-making. Research indicates that employees with strong organizational identification behave positively (Ashforth, Gioia, Robinson, & Treviño, 2008). Strongly identified employees tend to behave in the best interests of organizations because organizational identification "turns the … [organization], psychologically, into a part of the self" (van Knippenberg, 2000, p. 358). Strong organizational identification reflects strong psychological bond which employees share for their employers, which in turn influences them to support and defend their organizations (Liu, Loi, & Lam, 2011), even to the extent that they show readiness to subordinating their own interests to their organizations' (Haslam, Eggins, & Reynolds, 2003).

Employees with strong organizational identification tend to have more positive beliefs about their organizations (Ashforth & Mael, 1989), direct their efforts toward fulfilling organizational objectives (Barney & Stewart, 2000), and may gain intrinsic satisfaction out of it (McGregor, 1967). As per social identity theory employees identify with their organizations to enhance self-esteem (Ashforth & Mael, 1989) and, in doing so, they may submit to behaviour that can be considered "out of character" to their own personal values due to the influence of the organizational context and even may practice unethical acts (Moore, 2005, p. 669). The above discussion indicates that higher levels of organizational identification may be related to UPB. Additionally, it is through employees' organizational identification that organizational culture would influence its employee behaviours. If an employee does not feel psychologically identified with the organization then the organizational culture may not significantly impact his/her decisions and actions, either ethical or unethical. Therefore, organizational identification serves

primarily as a conduit though which the elements of organizational culture get transmitted to an employee. Hence, we posit -

H3: Employee's organizational identification is positively related to UPB

Ethical ideology, Organizational identification, and UPB

"Acknowledging the importance of organizational context in ethics does not imply … [ignoring] individual wrongdoers" (Paine, 1994, p. 109). Although ethical dilemmas are common in organizations (Weber, & Gillespie, 1998), it is the personal values and not company rules and regulations that facilitate responsible decision-making in many instances (Hartman, Desjardins, & MacDonald, 2008). Values generate personal choices (Lewis, Goodman, Fandt, & Michlitsch, 2007, p. 69) and influence the judgment regarding morality of workplace behaviours (Finegan, 1994). "In turbulent times values give a sense of direction amid conflicting views and demands" (Posner & Schmidt, 1994, p. 24) and are "employed to resolve conflicts and to make decisions" (Rokeach, 1973, p. 12). Values represent ethical ideology or moral philosophy (England, 1967, p. 54). It is posited that personal moral philosophy (Karande, Rao, & Singhapakdi, 2002) or personal ethical ideology (Henle, Giacalone, & Jurkiewicz, 2005) significantly impacts decision-making in ethically challenging situations (Barnett et al., 1998; Forsyth, 1980, 1985). Among the individual factors used in studies on ethics, idealism and relativism have given the most consistent findings (O'Fallon & Butterfield, 2013, p. 242). As per Forsyth (1980, p. 176) Ethical ideology contends that individuals may adopt one of the four different positions—i.e., situationism, absolutism, subjectivism, and exceptionism—based on the magnitude of idealism

and relativism to make ethical judgments. These positions "influence … [people's] judgments, actions, and emotions in ethically intense situations" (Forsyth et al., 2008, p. 813).

People with high idealism, believe harming others is universally wrong and tend to avoid it (Barnett et al., 1998; Henle et al., 2005), perceive the importance of ethics in achieving organizational effectiveness than others with low idealism (Singhapakdi, Kraft, Vitell, & Rallapalli, 1995) and avoid it even in cases of situational exigencies (Henle et al., 2005, p. 220). They are more likely to identify and recognize morally questionable behaviours as unethical (Valentine & Bateman, 2011) and judge ethically ambiguous actions more harshly than others because they "believe that it is possible to avoid harm to all stakeholders if the morally correct action is chosen" (Bass, Barnett, & Brown, 1998, p. 5). Highly idealized people have greater sensitivity to moral intensity and tend to recognize situations that incite morally questionable behaviours as having ethical components (Singhapakdi, 1999) and tend to reject questionable practices than others having high relativism (Elias, 2002). Thus they accept corporate ethical values more rigidly than people with high relativism (Karande et al., 2002). As idealism is positively related to the degree of importance that individuals attribute to the role of ethical business in achieving organizational effectiveness (Vitell & Hidalgo, 2006), hence may refrain from taking unethical decisions.

Relativism, tends to constrain the ability to recognize ethical issues (Forsyth & Pope, 1984; Forsyth, 1985; Valentine & Bateman, 2011), lowers perceptions of moral intensity and decreases the perceived importance of ethics and social responsibility (Singhapakdi et al., 1995). It positively impacts organizational and interpersonal deviances (Henle et al., 2005). Also,

contrary to idealism, relativism negatively influences the degree of deontological norms and ethical judgment (Hunt & Vitell, 1993) and perceived importance of ethics and social responsibility (Kolodinsky, Madden, Zisk, & Henkel, 2010). People with high relativism are less likely to consider ethics as important for organizational success (Vitell, Paolillo, & Thomas, 2003).

On the basis of these arguments, we suggest that the relationship between organizational identification and UPB may be weaker in the case of high idealism and stronger with high relativism ethical ideology because the former will exert self-condemnation. This is consistent with Bandura (1999, p. 194) who suggests that individuals who practice such proactive forms of morality "invest their sense of self-worth so strongly in humane convictions and social obligations that they act against what they regard as unjust or immoral." Fritzsche (1991) argues that the combination of personal values, e.g. ethical ideology, and organizational factors such as organizational identification, yields decisions which may be significantly different from those made otherwise. In spite of few findings that there is difference in ethical beliefs, intentions and behavior (Weber and Gillespie, 2001) we propose that the relationship between organizational identification and UPB will be weaker in the case of individuals having high idealism Ethical ideology and stronger in the case of high relativism ethical ideology. Hence employee ideology will serve as an important moderator in the relationships between organizational culture and employee behaviour, and employee organizational identification and employee behaviour. Hence we hypothesize -

H4: The relationship between organization identification and UPB will be weaker in the case of individuals having high idealism ethical ideology.

H5: The relationship between organization identification and UPB will be stronger in the case of individuals having high relativism ethical ideology.

H6: The relationship between ethical organization culture and UPB will be weaker in the case of individuals having high idealism ethical ideology.

H7: The relationship between ethical organization culture and UPB will be stronger in the case of individuals having high relativism ethical ideology.

Methodology for analysis of data

Sample

To get a sample of working professionals and be more random in approach we reached out to four national level management colleges of India, out of that three responded and gave their alumni list. The data was cross-sectional in nature, these colleges are national level college and it had mix of students from each state of India. We mailed to 636 alumni of those three colleges requested to participate in our survey and fill our Web-questionnaire. The data was collected at three times in a span of 9 months, with interval of nearly 3 months. Out of these we received a total of 228 compete responses (response rate = 35.9 percent). Average age of the respondents was 29.96 years (SD = 6.51) and average work experience was 6.45 years (SD = 5.33). Out of 228 respondents, 77.21 percent were males. 18.96 percent worked for manufacturing, 18.01 percent service industry, 14.22 percent IT, 32.7 percent Media, and the remaining 16.11 percent government, education and other sectors. The highest educational qualification obtained was

distributed as, 46.54 percent had MBA degree, 34.18 percent bachelor of engineering, and the remaining 19.28 percent master of engineering. Regarding their current roles 44.55 percent of the respondents were at the managerial level, 30.33 percent technical professionals, 16.59 percent administration, and 8.53 percent top executives. Therefore, we had good mix of respondents from various demographic categories.

Measurement

A web-questionnaire with 55 items was developed for the purposes of this research. The questionnaire comprised of 5 sections. Section 1 comprised of five items related to demographic information (age, sex, highest education, industry and job title). The remaining questionnaire had 50 likert type items measuring five research variables on a seven-point scale for each question — '1' implying strongly disagree, '4' the neutral point and '7' strongly agree. All the five scales, used in this study, had been used in prior studies and their psychometric qualities were well established. Section 2 comprised Unethical Pro-Organizational Behaviour. It was assessed using Umphress et al.'s (2010) six item measure ($\alpha = 0.814$) (e.g., "If it would help my organization, I would exaggerate the truth about my company's products or services to customers and clients"). Section 3 comprised of Employee Ideology by Forsyth's (1980) twenty item scale ($\alpha = 0.816$) (e.g., "The existence of potential harm to others is always wrong, irrespective of the benefits to be gained"). This in turn had two subscales (i.e. Employee Ideology Idealism, Employee Ideology Relativism) each having 10 items. Section 4 was about Employee Organizational Identification (Mael and Ashforth, 1992) with six item measure ($\alpha = 0.857$) (e.g., "When someone praises my organization, it feels like a personal compliment"). Section 5 comprised of

Ethical Organizational Culture by Key's (1999) eighteen item scale (α = 0.834) (e.g., "Organizational rules and procedures of my organization regarding ethical behaviour serve only to maintain the organization's public image"). The details of variable's variables' mean, standard deviation and zero-order correlations are given in Table 1.

Insert Table 1

Data Cleaning

Raw data included Demographic data and responses on 50 items measuring the five research variables as discussed above. There were total of 8 missing values in the original data. These values were replaced (imputation with mean) with mean of corresponding responses on other items representing the same factor by same respondent. Therefore, we had 228 data points on 5 variables using 50 items. This raw data was analysed using principal components analysis (PCA) for identifying the item loadings (and cross loadings) on each factor identifying five (5) factors using varimax rotation to check and ensure the scale validity. The PCA indicated there were a total of 11 items that loaded poorly on their respective factor (and had higher cross-loading) as indicated by inter-correlation matrix [see Table 2].

Insert Table 2 about here

These five factors explained a cumulative variance of 50% of the total variance. Based upon the observation of item loading we deleted the 11 items which had higher cross loading. Consequently, following items were deleted for further data analysis (see Table 3).

Insert Table 3 about here

After deleting the data for 11 items we had data on remaining 39 items for final analysis. Below are the details of items used in each scale after deletion of 11 items (refer Table 4).

Insert Table 4 about here

We also found that after removal of 11 items the reliability of scales increased e.g. UPB's became 0.835, employee ideology increased to 0.822 and ethical organization culture's reliability increased to 0.914.

We ran the principal component analysis again with the remaining data to check for item loadings. The new PCA indicated a much better loadings of items as compared to previous one. This time each set of scale items measuring each of the research variable was having highest loadings upon their respective variable. The total proportion of variance explained also improved from 50% to 53%.

We used LISREL 9.1 to test the distinctness of the variables. The results for four factors CIIUPB model were modest but better than alternate models with three variables (see: Table 5).

Insert Table 5

Regression Model Analysis

Insert Table 6,7,8,9 and 10

We performed simple and multiple regression analysis to assess the relationship between different factors. There was positive correlation between ethical organizational culture and UPB (β = 0.46, p < .001). The relationship between ethical organizational culture and UPB was also supported by the stepwise regression and multiple regression analysis (see: Table 6). Hence, H1—the presence of ethical organizational culture will discourage UPB—is not supported. Ethical organizational culture and organizational identification were positively correlated (β = 0.45, p < .001), which supports H2, i.e., strong employee organizational identification positively impacts the practice of ethics. Organizational identification and UPB positively correlated (β = 0.29, p < .001), which supports H3. Tables 7 and 8 supports H4 and H5—i.e., the relationship between organization identification and UPB will be weaker in the case of individuals having high idealism and stronger in case of individuals having high relativism. The combination of idealism and organizational identification accounted for 7.2 percent of variance in UPB (R^2 = 0.072), whereas relativism and organizational identification 28.6 percent (R^2 = 0.286). Tables 9 and 10 indicate that the combination of idealism and organizational identification accounts for 19.2 percent variance in UPB (R^2 = 0.192), whereas relativism and organizational identification 31.2 percent

($R^2 = 0.312$) in the presence of ethical organizational culture. Hence, they support H6 and H7, i.e., the relationship between organizational identification and UPB is weaker in the case of the individuals with high idealism and the positive relationship between organizational identification and UPB is stronger in case of individuals with high relativism, in the presence of ethical organizational culture. These findings support six out of the seven hypotheses of our study.

Discussion

The results broadly conform to the Culture-Identification-Ideology-UPB (CIIUPB) moral behaviour model. In the process, we make contributions to the literature. First, although many studies argue that ethical organizational culture should restrain unethical acts, we find that the presence of strong ethical organizational culture may not prevent the practice of UPB (see: Figure 3).

Insert Figure 3

This is in line with Martin et al. (2014, p. 295) who contend that "even in organizations with formal and informal systems prioritizing ethics, unethical decisions and behaviours may be rationalized and go unnoticed". High organizational identification may restrain employees to espouse rules and regulations instead drive them to prioritize organizational benefits. We observe that strong organizational identification and UPB link is moderated by high relativism ethical

ideology. Figure 4 demonstrates that individuals with high idealism ethical ideology are less prone to undertake UPB.

Insert Figure 4

This is the second contribution of our study to the literature. This is in line with the argument that "employees who feel a strong attachment to their organization or its members might also conduct unethical behaviours to benefit them, particularly under certain conditions [e.g., high relativism ethical ideology]" (Umphress & Bingham, 2011, p. 633).

Given these findings, we suggest that the future conceptual models, empirical studies, and intervention efforts seeking to understand and mitigate UPB need to undertake multi-level analyses, thereby assessing the simultaneous contributions of as many individual and contextual antecedents as possible to explain complex organizational behaviours like UPB. For instance, had we considered organizational identification's impact on UPB, we would not have found any correlation between them. This is in line with Ashforth and Mael (1989) who contend that "the concept of identification … describes only the cognition of oneness, not the behaviours and effect that may serve as antecedents or consequences of the cognition" (p. 35). As per identification theory, organizational identification is viewed as a cognitive construct that is not necessarily associated with any specific behaviour (Turner, 1982). Hence, individuals may identify strongly with their organizations but they may not practice UPB. However, the

interacting impact of organizational identification and idealism has a significant impact on UPB (β = 0.27, p < .001). Our study hints that it is not always strong organizational identification that leads to UPB, but employees may act to benefit their organizations, as in the case of UPB, to derive psychological benefits, a form of positive reciprocity belief (Umphress et al., 2010) due strong organizational identification (James, 1990).

Contributions and Future Scopes of Research

Implications for Research

We have used micro and macro level variables to study UPB, however, it is important to note that meso-level factors are important in multi-level studies (see, for example: Klein & Kozlowski, 2000). In this regard, various team properties could be investigated in the context of UPB. Global team properties characterize the team as a whole that "do not originate in or emerge from the characteristics of individual team members" (Klein & Kozlowski, 2000, p. 215). Thus, we may study if team function (e.g., a marketing team's function is, say, to meet sales targets) is related to the practice of UPB. Shared team properties arise from "experiences, attitudes, perceptions, values, cognitions, or behaviours that are held in common by the members of a team" (Klein & Kozlowski, 2000, p. 215). For example, it may be examined whether: team cohesion leading to more/less acceptance of ethical organizational culture (subculture approach to study organizational culture) can affect less/more indulgence in UPB; team's common perception of leadership, arising out of team cohesion, in a situation where leader is having more/less relativism ethical ideology ethical ideology result in less/more tolerance toward UPB; and so on. Lastly, although configural team properties, like shared team properties, emerge from

individual team members' experiences, attitudes, perceptions, values, cognitions, or behaviours, they, however, "capture the array, pattern, or variability of individual characteristics within a team" (Klein & Kozlowski, 2000, p. 215). We may, therefore, investigate if workgroup's ethical ideology and organizational identification composition, team personality and age composition influence UPB.

Additional macro variables like the ethicality of the industry influencing the propensity to indulge in UPB may be another area of investigation; e.g., financial services industry is ill-famed for its rampant unethical practices (Pavlo, 2013). Cross-country studies taking into consideration the effect of country specific factors like Transparency International's Corruption Perception Index on the propensity to indulge in UPB may be considered for research. Individual factors like the effect of Big 5 personality traits on UPB can be examined. Although we have studied the effects of high relativism and high idealism on the relationship between strong organizational identification on UPB, we may undertake more focused research concerning the four ethical positions delineated by Forsyth (1980).

Implications for Practice

Managers and organizational leaders need to be aware that the mere presence of codes of ethics is inadequate to restrain employees from practicing UPB. Hence, in line with Moore (2008), we contend that lack of moral awareness can trigger the facilitation processes concerning UPB. Moral awareness can be enhanced only when managers have basic understanding of "accepted theories" (Bowden, 2015) and are also well versed with the specialized ethical dilemmas of their

industry sector (Bowden, 2015). This can be addressed at different levels and cadres: firstly, through teaching of business ethics to students (Bigel, 2005; Kay, 2019) and secondly sensitizing, mangers on the job through ethics training program (Verma, Mohapatra, & Löwstedt, 2016) and training the corporate board through case studies (Harris, 2014). After all, individual levels of moral disengagement can be attenuated employing external influences, e.g., ethics training, over time (Paciello, Fida, Tramontano, Lupinetti, & Caprara, 2008). Trainers should also take into account the degree of relativism in employees' ethical ideology. This is particularly relevant in the context of millennial employees (people born between 1980 and 2000) who will comprise seventy-five percent of the global workforce by 2025 (Deloitte, 2014, p. 3). VanMeter, Grisaffe, Chonko, and Roberts (2013) find that millennials take on ethical position of situationalism—high idealism and high relativism—and "their socially connected orientation produces more lenient judgments of collaborative vs. unilateral ethical violations" (p. 93).

Another way to enhance ethical sensitivity is through walking the talk, i.e. showing the example and acting accordingly. Organizational stewards should demonstrate zero tolerance toward unethical acts (Brown, Treviño, & Harrison, 2005). Leaders can use mentoring and storytelling to transfer knowledge concerning ethics (Swap, Leonard, Shields, & Abrams, 2001), train and reward employees for fearlessly express about the ethical concerns (Scott-Young, 2014). They should critically examine arguments like individual leaders may be less influential in ethical sensitization in the presence of strong ethical organizational culture (e.g., Treviño et al., 1998); after all, employees high on organizational identification and simultaneously high relativism ethical ideology may practice UPB even in the presence of ethical organizational culture.

In crux UPB can be reduced if the temptation to good is deeply rooted and risk related to it is minimized (Schwartz, M., 2003)

Limitations

The limitations of our study with counter explanations are as follows: 1) Low response rate can limit the generalizability of our findings. Our low response rate can also be accepted on the ground that "a low response rate does not necessarily entail nonresponse error" (Dillman, 1991, p. 229). 2) Sample has generalizability issue across genders as 77.32% are males. However, McCabe, Butterfield, and Treviño (2006) argue that salient antecedents of workplace deviance may be psychological gender identity rather than biological gender. Also, demographic variables may yield distorted findings concerning the "composite demographic antecedents of misconduct" (Lefkowitz, 2009, p. 74). Hence, demographic variables were treated as control variables. 3) Open-ended question elicits salient and deeper issues from people (Geer, 1988). Our rationale behind not using them is to avoid a lengthy questionnaire that would have further increased non-response.

Conclusion

This empirical study demonstrates two important aspects underlying UPB. First, culture does have impact on cognitive mechanisms in UPB- the impact was depicted through modifications in the instruments used to predict UPB. Second, broadly the hypothesis conforms to the Culture-Identification-Ideology-UPB (CIIUPB) moral behaviour model. CIIUPB can contribute to similar conceptual and empirical models that attempt to study UPB and similar phenomena at the macro-level (e.g., factors that create environmental pressures that trigger them), micro-level

(e.g., how 'otherwise ethical' individuals become socialized into wrongdoing), or both (e.g., organizational role requirements overriding individual values or motivations). Moreover, we suggest that arguments like the presence of ethical culture can restrain unethical behaviour may need re-evaluation especially in Indian context. Furthermore, practitioners should shed complacency and be continually critical concerning ethicality because UPB can occur even in the presence of ethical culture. This also pulls the attention towards organizational identification- which over rules the impact of ethical culture. In order to glean further insights UPB needs analyses at multiple levels, capturing simultaneous interplay between several individual and contextual variables. Considering that workplace deviances are increasingly being seen as routine occurrences and if accepted when they are pro-organizational as in the case of UPB unless they become catastrophic, there is at least a greater need to deliberate whether success and value are supplementary or complementary to each other in the organizational situatedness of the human agency.

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Figures and Tables
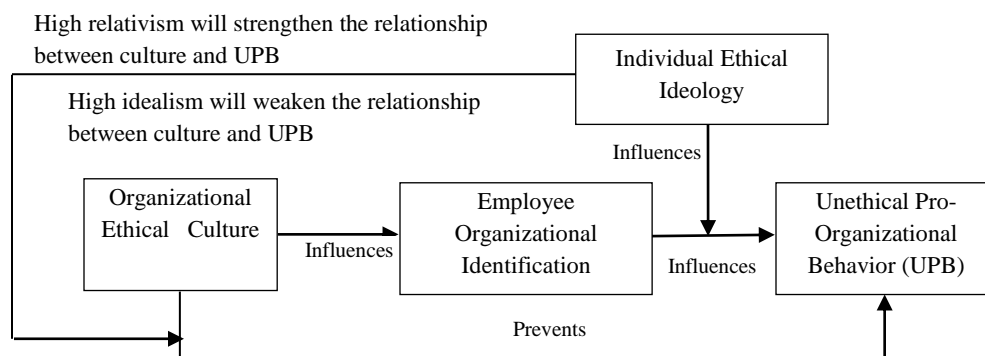
Figure 1 The Culture-Identification-Ideology-UPB (CIIUPB) Model

Strong Ethical Organizational Culture

Figure 3 The Relationship between Strong Ethical
Organizational Culture, Employee Organizational
Identification, UPB, and Individual Ethical Ideology
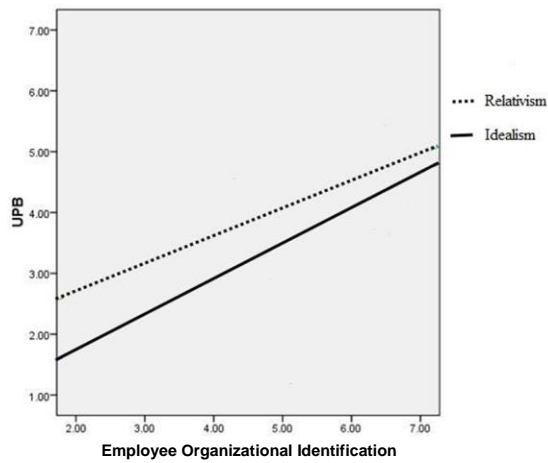
Figure 4. The Relationship between Employee Organizational
Identification, UPB, and Individual Ethical Ideology

Figure 2. Synthesis of Literature - Factors which impacts UPB

Individual level variables:
- Organizational Identification, positive reciprocity beliefs (Umphress & Mitchell, 2010).
- Positive social exchange, Organizational identification, Moral development, Potential severity, Neutralization, Guilt and shame, Cognitive dissonance (Umphress & Mitchell, 2011).
- Affective Commitment, Moral identity (Matherne III and Litchfield, 2012).
- Unethical socialization , Organizational identification, Positive reciprocity beliefs (Herchen, Cox, and Davis, 2012)
- Organizational identification, Linguistic defensiveness, Tenure (Ploeger and Bisel, 2013)
- Employee's personal disposition toward ethical/unethical behaviour, Organizational identification (Effelsberg, Solga, and Gurt, 2014a)
- Selfless pro-organization behaviour, self-interest, honesty/humility, Organizational identification (Effelsberg, Solga, and Gurt, 2014b)
- Organizational identification (Effelsberg and Gurt, 2015; Chen, Chen, & Sheldon, 2016)
- Organizational identification, Mindfulness, Perceived organizational support, Harmonious passion, Obsessive passion, Work passion, Trait mindfulness (Kong, 2016).
- Machiavellianism, Bottom-line-mentality climate perceptions, Counterproductive Behavior (Castille, Buckner, & Thoroughgood, 2018).
- Earnings management, Ethical pressure, Ethical judgments, Power distance (Tian & Peterson, 2016).
- Idiosyncratic Deals, Leader-Member Exchange, Perceived Organizational Support, Job Satisfaction, Moral Identity, Psychological Entitlement (Ilie,2012).
- Job insecurity (Ghosh, 2017).
- Employee belongingness, Job satisfaction (Dou, Chen, Lu, Li and Wang, 2018).
- Employees' perception (Xu and Lv, 2018).
- Self-threat, Self-affirmation (Jachimowicz, Brown, Brockner, and Galinsky, 2018).
- Machiavellianism (Castille, Buckner and Thoroughgood, 2018; Thoroughgood, Buckner and Castille, 2018)
- Moral Identity (Wang, Long, Zhang and He, 2018)
- Psychological entitlement, Organizational Identification, Status striving, Moral disengagement (Lee, Schwarz, Newman and Legood, 2019).
- Job satisfaction (Zhang, 2018).
- Altruism (Bryant and Merrit 2019).

UPB

Organizational level variables:
- Amoral culture (Umphress & Mitchell, 2011), Responsible Leadership (Cheng,Wei and Lin, 2019).
- Lax enforcement of ethics violations, Unethical leadership, Leadership vacuum (Herchen, Cox, and Davis, 2012).
- Ethical leadership, Identification with supervisor (Miao, Newman, Yu, and Xu , 2013), Leadership (Bryant and Merrit 2019).
- Transformational leadership (Effelsberg, Solga, and Gurt, 2014a; Effelsberg, Solga, and Gurt, 2014b)
- Transformational leadership, Ethics, Unethical pro-organizational behaviour In-group versus out-group orientation, (Effelsberg and Gurt, 2015)
- Moral disengagement, inter-organizational competition (Chen, Chen, & Sheldon, 2016).
- Earnings management, Ethical pressure, Power distance (Tian & Peterson, 2016).
- Overall Justice, UPB Norms, Supervisor's Organizational Embodiment (Ilie,2012).
- Job embeddedness (Ghosh, 2017).
- Corporate ethical value (Dou, Chen, Lu, Li and Wang, 2018).
- High performance work system (Xu and Lv, 2018).
- Organizational encouragement to pursue passion (Jachimowicz, Brown, Brockner, and Galinsky, 2018).
- High inducement (Wang, Long, Zhang and He, 2018)
- Counterproductive work behaviour, Organizational justice (Lee, Schwarz, Newman and Legood, 2019).
- Politics, Regulatory focus (Valle, Kacmar, and Zivnuska, 2019).
- Workplace spirituality (Zhang, 2018).

Table 1 Descriptive Statistics and Correlations						
Variable	Mean	SD	1	2	3	4
Unethical Pro-organizational behaviour (UPB)	4.03	1.50	-			
Organizational Identification	5.78	0.96	0.298*	-		
Ethical Ideology	5.25	0.74	0.341*	0.312*	-	
Organizational ethical Culture	5.08	1.50	0.462*	0.456*	0.455*	-

*Correlation is significant at the 0.01 level (2-tailed)

Table – 2 Principal Component Analysis of Raw Data

Principal Components Analysis: Raw Data (OI- Organizational Identification, EII- Ethical Ideology Idealism, EIR- Ethical Ideology Relativism, OC-Organization Ethical Culture)

Call: principal(r = rawdata, nfactors = 5, rotate = "varimax")
Standardized loadings (pattern matrix) based upon correlation matrix

	RC1	RC2	RC5	RC3	RC4	h2	u2	com
1. OI1	0.03	0.26	**0.57**	-0.16	0.44	0.62	0.38	2.5
2. OI2	0.15	0.13	**0.75**	0.10	-0.08	0.62	0.38	1.2
3. OI3	0.22	0.00	**0.76**	0.14	0.05	0.65	0.35	1.3
4. OI4	0.13	-0.06	**0.63**	0.18	0.20	0.49	0.51	1.5
5. OI5	0.37	0.00	**0.43**	0.16	0.08	0.35	0.65	2.3
6. OI6	0.23	-0.02	**0.51**	0.29	-0.11	0.41	0.59	2.1
7. EII1	0.09	0.01	0.16	**0.62**	0.11	0.43	0.57	1.2
8. EII2	0.10	0.13	0.11	**0.58**	-0.02	0.38	0.62	1.2
9. EII3	0.17	-0.04	0.08	**0.57**	0.00	0.36	0.64	1.2
10. EII4	0.04	0.17	0.27	-0.10	0.72	0.63	0.37	1.5
11. EII5	0.16	0.13	0.12	0.27	0.66	0.56	0.44	1.6
12. EII6	0.16	-0.05	0.05	**0.64**	0.26	0.50	0.50	1.5
13. EII7	0.38	-0.01	0.33	0.26	-0.09	0.33	0.67	2.9
14. EII8	0.47	-0.07	0.09	0.28	0.22	0.35	0.65	2.2
15. EII9	0.02	0.12	0.17	**0.49**	-0.17	0.31	0.69	1.6
16. EII10	0.24	0.08	0.02	**0.62**	-0.01	0.45	0.55	1.3
17. EIR1	0.05	**0.71**	0.16	-0.11	0.11	0.56	0.44	1.2
18. EIR2	0.06	**0.58**	-0.07	0.06	0.42	0.53	0.47	1.9
19. EIR3	0.01	**0.69**	-0.10	0.22	0.05	0.53	0.47	1.3
20. EIR4	0.05	**0.56**	-0.21	0.32	0.09	0.47	0.53	2.0
21. EIR5	0.00	**0.66**	-0.06	0.22	0.05	0.48	0.52	1.2
22. EIR6	0.09	**0.66**	-0.02	-0.07	0.43	0.64	0.36	1.8
23. EIR7	-0.05	**0.74**	-0.03	-0.02	0.22	0.60	0.40	1.2
24. EIR8	-0.08	**0.67**	0.00	-0.08	0.34	0.58	0.42	1.6
25. EIR9	0.06	**0.45**	-0.02	0.17	-0.21	0.28	0.72	1.8
26. EIR10	0.10	**0.52**	0.03	0.24	-0.12	0.36	0.64	1.6
27. UPB1	0.16	**0.54**	0.22	-0.28	-0.15	0.48	0.52	2.3

```
28. UPB2   0.06  **0.45**  0.25  0.07 -0.47 0.50 0.50 2.6
29. UPB3   0.17  **0.54**  0.17 -0.12  0.05 0.37 0.63 1.5
30. UPB4   0.14  **0.56**  0.23 -0.27 -0.44 0.65 0.35 3.0
31. UPB5   0.36  0.27  0.36 -0.19 -0.35 0.49 0.51 4.4
32. UPB6   0.33  0.37  0.42 -0.27  0.13 0.51 0.49 3.9
33. OC1    0.31  0.12 -0.11  0.33 -0.09 0.24 0.76 2.6
34. OC2    **0.77** -0.11  0.11  0.02 -0.01 0.62 0.38 1.1
35. OC3   -0.24  0.63 -0.06  0.15 -0.08 0.49 0.51 1.5
36. OC4    **0.43**  0.10  0.38  0.09 -0.30 0.44 0.56 3.0
37. OC5    **0.60**  0.09 -0.01  0.32 -0.13 0.50 0.50 1.7
38. OC6    **0.73** -0.03  0.19  0.08 -0.16 0.61 0.39 1.3
39. OC7    **0.75** -0.10  0.16  0.14 -0.10 0.63 0.37 1.2
40. OC8   -0.20  0.66  0.30 -0.22 -0.10 0.62 0.38 1.9
41. OC9    **0.62**  0.09  0.21 -0.23  0.35 0.60 0.40 2.2
42. OC10   **0.78**  0.05  0.11  0.02  0.11 0.63 0.37 1.1
43. OC11   **0.73**  0.01  0.16  0.21  0.06 0.61 0.39 1.3
44. OC12   **0.83** -0.13  0.16  0.08  0.00 0.74 0.26 1.2
45. OC13   **0.49**  0.15 -0.02  0.29 -0.09 0.35 0.65 2.0
46. OC14   **0.79**  0.04  0.13 -0.06  0.17 0.67 0.33 1.2
47. OC15   **0.74** -0.05  0.15  0.16 -0.01 0.60 0.40 1.2
48. OC16   **0.53**  0.13 -0.05  0.17  0.20 0.37 0.63 1.7
49. OC17  -0.04  0.51  0.18 -0.01 -0.39 0.45 0.55 2.1
50. OC18  -0.18  0.51  0.10  0.12 -0.28 0.40 0.60 2.1

          RC1  RC2  RC5  RC3  RC4
SS loadings         7.52 6.94 3.69 3.68 3.18
Proportion Var      0.15 0.14 0.07 0.07 0.06
Cumulative Var      0.15 0.29 0.36 0.44 0.50
Proportion Explained  0.30 0.28 0.15 0.15 0.13
Cumulative Proportion 0.30 0.58 0.73 0.87 1.00
Mean item complexity =  1.8
Test of the hypothesis that 5 components are sufficient.

The root mean square of the residuals (RMSR) is  0.06
 with the empirical chi square  1782.95  with prob <  9.8e-49

Fit based upon off diagonal values = 0.94

# cleaning item loading poorly upon their respective factors
newdata<-rawdata[c(-10,-11,-13,-14,-31,-32,-33,-35,-40,-49,-50)]
colnames(newdata)
```

Table 3 - Items deleted from original scales based upon PCA

Scale	Item Numbers*
Organizational Identification	NA
Employee Ideology Idealism	4,5,7,8
Employee Ideology Relativism	NA
Organizational Culture	1,3,8,17.18
Unethical Pro-organizational behaviour	5,6,

(*The number indicate the items number from original scales, for example – 2 means the second item from original scale)

Table 4- Number of Items considered for final analysis after PCA

Factor	No of Items Used
Organizational Iden tification	1. When someone praises my organization, I feel it like a personal compliment. 2. When someone criticizes my organization, I feel it like a personal insult. 3. I am very interested in what others think about my organization. 4. When I talk about my organization, I usually say "we" rather than "they". 5. My organization's successes are my successes. 6. If a story in the media criticized my organization, I would feel embarrassed.
Individual Ethical I deology	1. People should make certain that their actions never intentionally harm another even to a small degree. 2. Risks to another should never be tolerated, irrespective of how small the risks might be. 3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained. 4. If an action could harm an innocent other, then it should not be done. 5. It is never necessary to sacrifice the welfare of others. 6. Moral behaviors are actions that closely match ideals of the most "perfect" action. 7. There are no ethical principles that are so important that they should be a part of any code of ethics. 8. What is ethical varies from one situation and society to another. 9. Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person. 10. Different types of morality cannot be compared as to "rightness." 11. Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual. 12. Moral standards are simply personal rules that indicate how a person should behave, and are not be applied in making judgments of others. 13. Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes. 14. Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment. 15. No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation. 16. Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.
Organizational Cult	1. The top managers of my organization represent high ethical standards. 2. The average employee in my organization reports unethical behavior he or she

ure	observes. 3. Ethical behavior is the norm in my organization. 4. Penalties for unethical behavior are strictly enforced in my organization. 5. Top managers of my organization regularly show that they really care about ethics. 6. Unethical behavior is punished in my organization. 7. People of integrity are rewarded in my organization. 8. Top managers of my organization guide decision making in an ethical direction. 9. My coworkers in my organization are highly ethical. 10. Management in my organization disciplines unethical behavior when it occurs. 11. Ethical behavior is rewarded in my organization. 12. Top managers of my organization are models of ethical behavior. 13. The average employee in my organization accepts organizational rules and procedures regarding ethical behavior.
Unethical Pro-organizational behavior	1. If it would help my organization, I would misrepresent the truth to make my organization look good. 2. If it would help my organization, I would exaggerate the truth about my company's products or services to customers and clients. 3. If it would benefit my organization, I would withhold negative information about my company or its products from customers and clients. 4. If my organization needed me to, I would give a good recommendation on the behalf of an incompetent employee in the hope that the person will become another organization's problem instead of my own.

Table 5 Confirmatory Factor Analysis					
Model	X^2	df	X^2/df	CFI	RMSEA
Four factor (Organizational identification, EI, EC, and UPB)	1621.51[*]	696	2.32	0.89	0.07
Three factor (Organizational identification, EI, and UPB)	1440.99[*]	461	3.12	0.78	0.10
Three factor (EC, EI, UPB)	3571.966[*]	899	3.97	0.82	0.09
Three factor (EC, Organizational identification, and UPB)	1186.65[*]	402	2.95	0.86	0.09
*The values of chi-square are significant at p < .001.					

Table 6 Stepwise Regression					
Dependent Variable: UPB					
Model	R	R Square	Adjusted R Square	F	Sig.
1	.438[a]	.192	.188	49.731	.000[a]
2	.474[b]	.224	.217	30.087	.000[b]
a. Predictors: (Constant), Organizational ethical Culture					
b. Predictors: (Constant), Organizational ethical Culture, Organizational identification					

Table 7 Regression on UPB with interacting impact of Organizational identification and Idealism					
Dependent Variable: UPB					
Variable	B	Std. Error	Beta	t	Sig.
Organizational identification with Idealism	.049	.012	.269	4.040	.000
Model	R	R Square	Adjusted R Square	F	Sig.
1	.269[a]	.072	.068	16.319	.000[a]
a. Predictors: (Constant), Organizational identification with Idealism					

Table 8 Regression on UPB with interacting impact of Organizational identification and Relativism					
Dependent Variable: UPB					
Variable	B	Std. Error	Beta	t	Sig.
Organizational identification with Relativism	.091	.010	.535	9.143	.000
Model	R	R Square	Adjusted R Square	F	Sig.
1	.535[a]	.286	.282	83.595	.000[a]
a. Predictors: (Constant), Organizational identification with Relativism					

Table 9 Multiple Regression on UPB with Organizational ethical Culture and interacting impact of Organizational identification and Idealism					
Dependent Variable: UPB					
Variables	B	Std. Error	Beta	t	Sig.
Organizational ethical Culture	.759	.137	.440	5.554	.000
Interacting impact of Organizational identification and Idealism	000	.014	-.002	-.026	.979
Model	R	R Square	Adjusted R Square	F	Sig.
1	.438[a]	.192	.184	24.747	.000[a]
a. Predictors: (Constant),Organizational ethical Culture, Interacting impact of Organizational identification and Idealism					

Table 10 Multiple Regression on UPB with Organizational ethical Culture and interacting impact of Organizational identification) and Relativism					
Dependent Variable: UPB					
Variables	B	Std. Error	Beta	t	Sig.
Organizational ethical Culture	.343	.121	.198	2.838	.005
Interacting impact of Organizational identification and Relativism	.072	.012	.422	6.028	.000
Model	R	R Square	Adjusted R Square	F	Sig.
1	.559[a]	.312	.306	47.326	.000[a]
a. Predictors: (Constant), Organizational ethical Culture, Interacting impact of Organizational identification and Relativism					