J Bus Psychol
DOI 10.1007/s10869-017-9519-4

ORIGINAL PAPER

Organizational Moral Identity Centrality: Relationships with Citizenship Behaviors and Unethical Prosocial Behaviors

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Abstract This article examines the influence of both individual and organizational moral identity centrality on prosocial behaviors. Furthermore, we hypothesize that the centrality of these two offer a substitute effect on these behavioral outcomes. Validated measures of organizational moral identity centrality and unethical prosocial behavior are introduced. Data were collected via two separate samples, University Greek Life organization members (n = 499) and restaurant workers (n = 137). Regression results supporting that individuals who claim centrality of moral identity and see their organizations to also embrace the centrality are more likely to engage in citizenship behaviors and less likely to commit unethical prosocial acts. Furthermore, results support that both forms of centrality of moral identity were substitutes in terms of affecting these two outcomes. Research that contributes to understanding how individuals within an organization consciously choose to act on behalf of the organization even when these very actions conflict with generally accepted morals of right and wrong within their society is valuable to academics and practitioners alike. This study contributes to this body of knowledge. Despite extensive attention to topics of ethics and identity, previous studies have largely overlooked the impact of an organizational moral identity. Our results provide a framework for understanding the role of moral identity and the prediction of organizational citizenship and unethical prosocial behaviors.

Keywords Moral identity · Organizational moral identity · Moral identity centrality · Citizenship behaviors · Unethical prosocial behaviors

> "*Set your expectations high; find men and women whose integrity and values you respect; get their agreement on a course of actions and give them your ultimate trust.*" – *John Akers, former CEO of IBM*

John Akers paints the ideal scenario for organizations. When executed effectively it could lead to optimal decision-making scenarios and favorable business outcomes. However, to assume that ideal situations commonly exist can be seen as naïve at best and irresponsible at worst. Both sets of actors, organizations and employees, are inherently flawed entities and do not always behave with complete integrity. Accordingly, governments worldwide are paying significant attention to the growing number of highly publicized cases where individuals or even entire organizations behave unethically. This can be seen in the proliferation of rules and regulations similar to the Sarbanes-Oxley Act of 2002 in the United States which created new standards for top managers and boards of directors of publicly held companies, as well as rules for public accounting firms. Alternative to conventional wisdom, an individual's decision to behave outside the ethical norms of society may actually occur benevolently because the employee believes he or she is doing something for the

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Published online: 16 October 2017

betterment of the organization (Pierce & Aguinis, 2015). Understanding why an individual would choose the good of the organization over the good of society, both at the academic and practical level, may increase the effectiveness of policies created to protect customers and the public.

The concepts of identity and identification have been championed as fundamental constructs contributing to understanding individuals' behaviors in organizations (Ashforth, Harrison, & Corley, 2008). Identities exist with multiple foci (personal, organizational, etc.) and can serve as devices that influence behavior as well as give people an interpretative framework within which behaviors occur (Whetten & Mackey, 2002). One particular type of personal identity, moral identity, has gained increasing attention over the past decade (Aquino & Freeman, 2009). Moral identity is a self-regulatory mechanism that motivates moral action (Aquino & Reed, 2002) and is conceptualized as the degree to which an individual defines him or herself to be a moral person. This type of identity has broad implications for many life settings, but it does not directly account for the notion that the behavioral enactment of identities is greatly affected by organizational context (e.g., Farmer & Van Dyne, 2010). Without recognizing the potential effect of context on moral identity, research is limited in the ability to predict how moral identity will affect individual behaviors.

In this study, we link moral identity to moral context by proposing that an employee's perception of the organization's moral identity (what we call organizational moral identity, or OMI) is important to consider in conjunction with individual moral identity. This idea extends prior work finding that organizational ethics and work ideology matter to employees (e.g., Thompson & Bunderson, 2003). In a recent study, Grant, Dutton, and Rosso (2008) found that employee attitudes toward the company were greatly affected not only by their personal prosocial identity but also by their perceptions of the company's prosocial identity. We maintain that employees' perceptions of the moral identity of their organization will result in a similar effect.

Specifically, we address three main research questions. First, in line with prior work, does the importance of one's moral identity influence the inclination to engage in (or refrain from) particular types of prosocial behaviors in organizations? Second, does the perceived centrality of the organization's moral identity impact those behaviors? Finally, is there a substitute effect of moral identity centrality on such behavioral outcomes where either centrality may drive desired behaviors?

To answer these research questions, we investigate two distinct sets of prosocial behaviors in organizations, organizational citizenship behaviors (OCBs) and unethical prosocial behaviors (UPBs). Organizational citizenship behaviors are "contributions to the maintenance and enhancement of the social and psychological context that supports task performance" (Organ, 1997, p. 91). Organ suggests that while OCB is not strictly discretionary, it is less likely to be an enforceable job requirement than is task performance. Unethical prosocial behaviors (Umphress, Bingham, & Mitchell, 2010: 2) are 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." Examples of unethical prosocial behaviors include regulatory evasion, cover-ups, knowingly selling defective products to customers for financial gain, etc. (Turnipseed, 2002). We chose OCBs and UPBs specifically because they both relate to behaviors done on behalf of the organization, but differ in terms of the extent to which they involve unethical behavior. Indeed, OCBs are theorized to be of a virtuous nature (Organ, 1988) with undertones of civic virtue or altruistic connotations. OCBs result in positive effects for the functioning of the business, yet they do not encompass activities which also deviate from the commonly held ethical beliefs of a society. On the other hand, UPBs by definition are actions (Umphress et al., 2010) that benefit an organization in a myriad of ways, yet clearly violate generally accepted beliefs of right and wrong. The significant theoretical dissimilarity of these types of prosocial behaviors provides an exceptional opportunity to investigate the effects of individual and organizational moral identity in employee behavior.

Our paper begins by reviewing research on moral identity. Recent theoretical studies have looked at perceptions of moral identity as it relates to organizations and these studies offer an initial viewpoint which we leverage to build our theory on organizational moral identity (OMI). Subsequently, we provide an overview of moral identity centrality, introduce organizational moral identity centrality (OMIC), and develop hypotheses that depict expected relationships between moral identity centrality, OMIC, and prosocial outcomes (OCBs and UPBs). We conclude by testing the hypothesized relationships and explain what we believe this research can provide to academia and practitioners.

Moral Identity

A basic assumption of research on identity is that one's construction of the self can be comprised of a number of different identities. We investigate moral identity, a specific identity often linked to motivating moral behavior, or simply, actions sensitive to the needs and interests of others (Aquino, Freeman, Reed, Lim, & Felps, 2009). Moral identity is a type of individual (or personal) identity that also has theoretical relevance to social identity as it relates directly to the social self. Collectively, proponents of moral identity suggest that when morality is important and central to one's sense of self and identity, it heightens the sense of obligation and

responsibility to live consistent with one's moral concerns (e.g., Schlenker, 2008).

In this view, authenticity to one's self requires a consistent vein of action with respect to an individual's identity. Someone with a central moral identity will adopt a mindset to consciously maintain a balance of identity and behavior (Aquino & Reed, 2002; Shavitt, Torelli, & Wong, 2009). A person's moral identity and its importance to that person's self-concept may serve as a self-regulatory decision-making guide for behaviors related to a normative set of ethical principles. Thus, perceptions of moral identity are intricately tied to an individual's behavior, which implies that understanding moral identity thoroughly could prove useful in the workplace.

Organizational Moral Identity

Similar to the sensemaking process, individuals use to construct their own social identities (e.g., Grant et al., 2008; Hatch & Schultz, 2002), individuals may perceive organizations as possessing certain defining attributes (e.g., Ashforth & Mael, 1996). Organizations, often confounded with competing stakeholders battling for limited resources, might represent different conceptions to varying constituencies, and so they may lay claim to multiple identities (Albert & Whetten, 1985). Recently, scholars have begun to theorize the specific identity claims for organizations based on common principles of morality (e.g. Verbos, Gerard, Forshey, Harding, & Miller, 2007; Matherne, Hill, & Hamilton, 2016), building the theoretical foundation for an organizational moral identity. It is our contention that one aspect of how members perceive the organization is in its organizational moral identity, defined as perceptions of the particular traits embodying a moral identity claim for an organization (Matherne et al., 2016). Organizational moral identity exists as a collection of moral traits that individuals perceive as core to the schema for a particular organization, whereas "core" represents the central and distinctive definitional essence of organizational identity. Thus, while moral identity is an internal designation concerning "who I am," organizational moral identity is an externalized personification of the organization's identity ("who the organization is").

Closely linking both the organizational and moral identity literatures, organizational moral identity is differentiated from several potentially related constructs such as ethical work climate (e.g., Matherne et al., 2016; Verbos et al., 2007), ethical culture (Trevino, 1990), and work ideology (Thompson & Bunderson, 2003). First, ethical work climate focuses specifically on the collective employee perception of established ethical norms and behaviors of the company and its employees (Schminke, Arnaud, & Kuenzi, 2007). Climate is thus focused on the actions taken and is external to the individual, whereas identity is focused beyond action and takes into consideration values which the organization represents. Secondly, ethical culture is a sub-type of organizational culture, representing shared norms and beliefs about ethics in the organization (Trevino, 1990). The essence of culture is that it is shared (Hofstede, 1980) and exists not at the level of the individual but at the level of the collective. However, like Matherne et al. (2016: 78), we see OMI "not as a collective, agreed upon identity but as *perceived* OMI" at the individual level. While culture may inform OMI (Hatch & Schultz, 2002), it is not the same thing as OMI. Finally, work ideologies maintain a positive association with stakeholders and employees hold the organization accountable for going against stated ideologies (Thompson & Bunderson, 2003). In contrast, OMI is conceptualized as an employee's perception of the distinctive moral traits exhibited by the firm, and these moral traits may be positive or negative. Regardless of the differences between OMI and work ideologies, the key point is that the context within which the employee operates has the potential to affect subsequent actions.

Moral Identity Centrality

Collectively, proponents of moral identity suggest that when morality is central to one's sense of self and identity, it heightens the sense of obligation and responsibility to live consistent with one's moral concerns. Simply, an identity occupying greater centrality in the self-schema is more likely to influence views, sentiments, and actions (Blasi, 2004; Higgins, 1996) exerting a stronger influence on cognition processes than other less central identities. In this regard, the centrality of an identity is similar in nature to the strength of an identification as centrality and identification alike inform, guide, and regulate behaviors (Aquino et al., 2009). Specifically, in terms of a moral identity (individual or organizational), greater centrality would frame situational analyses toward moral behavior consistent with the tenets of said identity.

From the organizational standpoint, centrality of moral identity has yet to be investigated empirically. According to Dutton, Dukerich, and Harquail (1994), organizational members construct a perceived organizational identity as they evaluate the organization's defining features. We suggest that individuals are likely to evaluate organizations along the same or similar set of moral traits with which they evaluate themselves. As such, moral traits are perceived as fundamental to the crux of the organization; the centrality of OMI is socially constructed. Although organizational identity is sometimes argued to be a collective or group-level phenomenon, it is the individual's *perception* of the centrality of the organization's moral identity that impacts subsequent behaviors. We argue that when employees distinguish that the central attributes of

an organization are founded in moral traits, employees' decision framework of action within the organization is framed by those traits.

It has been suggested that it is the *strength* of an organization's identity, not the identity itself that holds the most value to organizations themselves (Cole & Bruch, 2006). An organization's identity represents specific characteristics of the organization that are central, distinctive, and enduring (Albert & Whetten, 1985), and the strength of the identity reflects the degree to which members perceive the identity as special or unique (Milliken, 1990). Similarly, we contend that the influential power of OMI resides in its perceived centrality, not just the identity itself. The centrality of a moral identity within an organizational context reflects the degree to which individual members perceive it as a core defining component of "who the organization is." Relative to the generic operationalization of identity strength, OMI centrality is content specific to the perceived embeddedness of moral traits in the organization's definition.

Prosocial Behaviors and Individual Moral Identity Centrality

Moral identity centrality gained considerable theoretical and empirical attention by building on Blasi's (1983) notion of moral identity as what is central to a person's sense of self. An individual's moral identity acts as a catalyst for subsequent moral action such that the more central the identity, the more compelled one is to behave in accordance with said identity. An important mechanism explaining this link is that moral identity centrality promotes a principled ethical ideology (Schlenker, 2008) in which "moral principles exist, are important to one's self-definition, and should dictate personal behavior" (McFerran, Aquino, & Duffy, 2010: 35). Such actions include promotive extra-role behaviors such as helping (Pekdemir & Turan, 2015).

Because individuals strive to enact behaviors consistent with a psychologically central identity, prior studies have found results supporting the link of moral identity centrality and types of virtuous behavior. For example, studies have shown that moral identity centrality is positively related to increased job engagement (He, Zhu, & Zheng, 2014), employee helping behaviors (McFerran et al., 2010), volunteering (Aquino & Reed 2002), and general moral behavior (Reynolds & Ceranic, 2007). Managers with higher levels of moral identity centrality exhibited higher levels of fairness and empowerment to their subordinates (Brebels, De Cremer, Van Dijke, & Van Hiel, 2011).

OCBs have been previously labeled as prosocial behavior performed by employees in the workplace to aid in the direct or indirect functioning of the organization (e.g. Bateman & Organ, 1983; Organ, 1990; Smith, Organ, & Near, 1983). Previously branded as the "good soldier syndrome" (Organ, 1988), OCBs carry an underlying virtuous connotation and have been described as a manifestation of ethical behavior in the workplace (Turnipseed, 2002).

Under the ethical umbrella, individuals with a higher level of moral identity centrality will be more likely to engage in ethically normative behaviors that go beyond mere duty (OCBs). Thus, we offer the following hypothesis as a constructive replication upon which we build our subsequent ideas.

Hypothesis 1: *Individual moral identity centrality is positively associated with OCBs.*

Alternatively, not all behaviors aimed at organizational gain are virtuous in nature; actions can also violate societal norms. Organizational behaviors that are primarily intended to benefit the organization, but violate a general principle of moral behavior, have previously been classified as organizational misbehavior (OMB) Type O (Vardi & Wiener, 1996), destructive conformity (Warren, 2003), and most recently unethical prosocial behaviors (Umphress et al., 2010). Typically, the societal norm violation targets customers, other organizations, or any other social facet (Vardi & Weitz, 2004). Turnipseed (2002: 5) advances this description as "Unethical behaviors may further the ends of the organization through such acts as cover-ups, costly law and regulation evasion, selling more expensive products when less expensive items would better fit the customer's needs and "unfairly" gaining market share." Umphress et al. (2010) found organizational identification and beliefs of positive reciprocity as antecedents of these behaviors. However, other research has investigated ethical influences to deter such actions. Herchen, Cox, and Davis (2012) found that the presence of ethical leadership neutralized the effect of organizational identification on UPBs. Specific to this study, stronger levels of moral identity centrality have shown negative relationships to unethical behaviors such as lying (Aquino et al., 2009) or cheating (Reynolds & Ceranic 2007).

Based upon the theoretical underpinnings of the construct and prior empirical research, it is reasonable to assume that, in an effort to maintain consistency with their identities, individuals who deem moral identity as central to their being will be less likely to engage in unethical behaviors, even those supporting the organization.

Hypothesis 2: *Individual moral identity centrality is negatively associated with UPBs.*

Prosocial Behaviors and Organizational Moral Identity Centrality

Generally recognized in the literature and investigated empirically is the link of moral identity centrality and inclination to perform OCBs and the deterrent to UPBs. As the notion of organizational moral identity has recently been explored in the literature, we hypothesize and subsequently test the impact of centrality of the perception of moral identity within organizations. Therefore, following prior work on organizational identity and similar ethical contexts, we expect the perceived moral traits employees believe their organization exhibits will serve as a framework for engaging in prosocial behaviors and a deterrent from actions that violate societal norms. There are two basic mechanisms through which prosocial behaviors are linked to OMIC. First, the strength of an organizational moral identity will foster behavior consistent with that identity. Second, the employees concern themselves with how others are treated, and these concerns are influence by the perceived organizational stance toward others.

Identity Centrality

Organizational identity centrality is the degree to which employees perceive the organization's attributes to be highly central and distinctive for it (in Kreiner and Ashforth's (2004: 8) terms, "This is who we are"). The centrality of identity beliefs for an individual influences information processing and sensemaking (Cole & Bruch, 2006). For instance, Gioia and Thomas (1996) found that top management team members' perceptions of the strength of the organization's identity and image influence how they interpreted business issues.

With higher levels of perceived OMIC, identity will be readily projected to external stakeholders (e.g., Gioia, Schultz, & Corley, 2000; Hatch & Schultz, 2002). The firm's external image is shaped by the identity and conveyed by individuals expressing the sense of "who we are" in interactions with external constituents. The greater the degree of identity centrality, the more likely this external projection is authentic, persuasive, and powerful (Boehm, Dwertmann, Bruch, & Shamir, 2015). Combined with individual's need for consistency in their identities, the more that this moral identity is projected to externalities, the greater the pressure to behave in accordance with the identity. Being that UPBs are generally behaviors visible and unacceptable to external stakeholders (Umphress et al., 2010), a central moral identity should naturally thwart those actions as they would violate the consistency of the organization's external image.

Employees' Perceptions of How Others Are Treated

Basic principles of morality serve as a guide to sensemaking and how individuals should treat other human beings (Folger, Cropanzano, & Goldman, 2005). In a work context, employees' attitudes and behavior can be heavily shaped by perceptions of the organization's normative ethical positon (Cropanzano, Byrne, Bobocel, & Rupp, 2001). Third-party justice (De Cremer & Van Hiel, 2006; Dunford, Jackson, Boss, Tay, & Boss, 2015) and deontic justice (Beugre, 2010; Folger et al., 2005) literatures, both of which concern moral accountability (Folger et al., 2005), indicate that employees pay attention to, make sense of, and respond to the organization's moral stance. Given that UPB generally involves the treatment of stakeholders external to the organization (Rupp, Ganapathi, Aguilera, & Williams, 2006), it would be logical to assume that the same perceptions that shape accountability and responsibility could also thwart the inclination to engage in UPB.

These literatures, along with similar findings in studies concerning moral identity (Schlenker, 2008) and social exchange motives (Rupp et al., 2006), suggest that employees who perceive greater degrees of centrality of the organization's moral identity will be more likely to exhibit cooperative behaviors such as OCB, and refrain from behaviors that, while benefiting the organization, are not consistent with its identity (i.e., UPB).

Hypothesis 3: *OMIC is positively associated with OCBs.*
Hypothesis 4: *OMIC is negatively associated with UPBs.*

Moderating Effect of OMIC

We predict that moral identity centrality will interact with OMIC, showing a substitute effect such that OCB is higher when either MI or OMI is strong, and that OCB will be lower only when both moral identity centrality and OMIC are weak. We expect a similar, but opposite effect for UPB, such that UPBs will be lower when either moral identity centrality or OMIC is stronger, and higher only when both moral identity centrality and OMIC are weak. These expectations are based on consideration of the internal nature of moral identity, based on values and stemming from strongly internalized identity-consistent motivation, versus the externalized nature of OMIC. Each of these provides a unique motivating force toward action.

Individuals with a strong moral identity act to maintain internal consistency; that is, their behavior is a reflection of how they see themselves, and the organization is merely a vehicle to enact that identity. On the other hand, individuals who perceive greater centrality of the organization's moral

identity act based on externalized, normative motivation; that is, their behavior is a reflection of what they feel they should do as a member of the organization, rather than who they are (Victor & Cullen, 1988; Trevino, 1990).

Self-determination theory suggests that individuals can move from more externalized to more internalized motivation as they internalize regulation and assimilate it to the self (Ryan & Deci, 2000; Sheldon & Kasser, 2001a, b). Thus, we expect that when moral identity is strong, OMIC does not matter. OCB will be positively affected and UPB negatively affected by a strong moral identity regardless of whether OMIC is strong or weak. Individuals with strong self-identities, such as those with a strong moral identity, are motivated to validate those identities. This process of self-verification (Swann, 1990) suggests that individuals, while seeking validation from others, do not always conform to external views (Cast, Stets, & Burke, 1999) and instead often focus only on self-confirmatory evidence (Swann, 1987).

We also expect that with higher levels of OMIC, the level of moral identity centrality will not matter. In the absence of a strong moral identity, a strong OMIC provides external regulation of behavior (Deci & Ryan, 1985) to predict OBC and UPB, as presented earlier. The presence of both a high moral identity centrality and high level of OMIC will not augment or boost motivation beyond the effects of either, because individual motivation can be external or internal, but it cannot simultaneously be both (Deci & Ryan, 1985). Lastly, when the positive effects of both moral identity centrality and OMIC are absent, OCB will be diminished, and UPB will be higher. Thus, we predict a substitute effect such that OCB is uniformly higher (and UPB uniformly lower) when moral identity is central or OMIC is strong, and higher OCB/lower UPB only when moral identity centrality and OMIC are both weak.

Hypothesis 5: *The relationship between moral identity centrality and organizational citizenship is moderated by OMIC, such that the relationship is positive and significant when OMIC is weak and uniformly high (not significant) when OMIC is strong.*

Hypothesis 6: *The relationship between moral identity centrality and unethical prosocial behavior is moderated by OMIC, such that the relationship is negative and significant when OMIC is weak and uniformly low (not significant) when OMIC is strong.*

Method

Phase 1—Item Generation and Validity

Both deductive and inductive approaches were employed in item generation for the two scales created in this study, OMIC and UPB. OMIC was assessed by listing a number of moral-linked traits the organization might possess and respondents evaluated the degree of importance of these characteristics by items based on Aquino and Reed's (2002) moral identity centrality scale. UPB was assessed items indicating indicate how often respondents engaged in certain behaviors. Development of these scales is described below.

OMIC Items

Identities are shared social objects (Stryker, 1980), but shared identity meanings across individuals are not completely isomorphic. Thus, we would expect that conceptions of moral identity content would overlap markedly but would not be identical (Schlenker, 2008). This idea is stated plainly by Schlenker (2008, p. 1082): "Although people's conceptions of morality can vary, there appear to be central features that are collectively shared." Understanding that the same traits used to categorize an individual's moral identity ought to overlap but not translate seamlessly to capture the same for an organization, synonyms of the terms "ethical" and "moral" were generated and added to the original list of terms as used in Aquino and Reed's (2002) assessment of moral identity centrality. In sum, 28 traits[1] were presented to 11 doctoral students enrolled in a scale development course. The judges were asked to rate the appropriateness of each trait as a central defining characteristic of a moral organization on a 5-point Likert scale (1 = poor; 5 = excellent). The researchers sought to identity the highest scoring traits (4.0 mean or better) while maintaining consistency with the original measure in terms of number of traits presented.

Next, items were generated to represent OMIC. Following previous scale development research for targets of identification (Olkkonen & Lipponen, 2006) and perceived support (Kottke & Sharafinski, 1988; Rhoades, Eisenberger, & Armeli, 2001), we adapted the original moral identity items of Aquino and Reed (2002) to reflect the focal target of the organization in moral identity centrality. As each original item was not universally transferable to the context of the organization, we also included adapted items from existing measures to the pool reflecting organizational moral identity centrality (Organizational identity—Dutton & Dukerich, 1991; Institutionalization of ethics—Singhapakdi & Vitell, 2007) bringing the original item pool to seven items.

[1] The original 28 traits listed are in order of highest mean value, the traits used in the final analysis are in bold: **Honest*, ethical, honorable, fair*, trustworthy, principled, compassionate*, caring*, charitable,** loyal, considerate, benevolent, dependable, understanding, righteous, kind*, proper, helpful*, supportive, generous*, forgiving, decent, giving, hardworking*, friendly*, religious, ruthless, selfish. The asterisks (*) represent traits used in assessing moral identity (Aquino & Reed, 2002)

UPB Items

The item pool for this measure was constructed from previous measures of unethical behaviors (Chen & Tang, 2006; Peterson, 2002) and the guidance of eight expert judges (faculty and industry workers). To maintain consistency across behavioral assessment, the scale was constructed to reflect the frequency of actual behavior. Prior scales of UPB exist in the literature, but instead generally measure a respondent's perception of their likelihood to engage in the behavior (e.g., Umphress et al., 2010). To qualify as a measure of unethical pro organizational behavior, each item had to satisfy two requirements, in that the behavior must serve to benefit or protect the organization and violate an overarching social norm. To this end, 11 doctoral students were asked to describe a potential incident where someone at work would have the opportunity to engage in a behavior that was targeted toward organizational benefit or protection from harm and that also subsequently violated some type of general moral code. These incidents were compared to the items adapted previously to form the initial pool of 10 items.

Factor Analysis

A convenience sample of 167 employees from various organizations (58% male, 60% working for their current company for at least 1 year) was obtained for pretesting, reliability, and validity analysis through an online survey instrument. The subjects were asked a filter question first to ensure that either they currently held a job or had been employed within the past year. All data were collected from anonymous volunteers via a web page which did not identify the participant's name, place of work, IP address, or any other identifiable information.

A principal component factor analysis (PCA) with varimax rotation was initially performed on each of the new scales used in this study (n = 167). Factors were extracted utilizing the eigenvalue greater than or equal to 1 rule of thumb. Dimensionality was assessed by examining the factor loadings for each item. Items with factor loadings of greater than .50 on their hypothesized factor and without cross-loadings above .40 were considered adequate indicators of each factor (Hair, Tatham, Anderson, & Black, 2006).

Additionally, confirmatory factor analysis (CFA) was performed on the items using LISREL 8.30 (Joreskog & Sorbom, 1999). Maximum likelihood estimation was used and the covariances for the proposed factor models were analyzed. Goodness of fit indices were examined to determine the degree to which the models fit the data (Hoyle & Panter, 1995; Hu, Bentler, & Hoyle, 1995). CFA results for each measure and coefficient alphas are reported below.

OMIC

Initially, a single factor emerged for all seven items based on eigenvalue. When MIC items were added to the PCA, one item crossloaded significantly and was subsequently removed. Similar to the results generated by the PCA exploratory analysis, the remaining six items loaded significantly at the .05 level according to the t-values of each parameter estimate (Bagozzi & Yi, 1988). However, modification indices suggested that improved fit could be achieved through the removal of an additional item. After the removal of the item, fit indices improved. In addition, the majority of the squared multiple correlations (SMCs) of the manifest variables indicated acceptable values. Therefore, five items remained to comprise Organizational Moral Identity Centrality. Given the supportive evidence of reasonable SMC values and supportive model fit indices, the five items for each scale were assessed for reliability, resulting in a Cronbach's alpha of .869. The final five items were entered into a CFA with the IMIC items. The two-factor model best fit the data (χ^2 = 73.41, df = 34, p < .01, GFI = .92, AGFI = .87, NFI = .92). Lastly, as we have proposed the operationalization of OMIC as a value-laden construct, we needed to ascertain that it was uniquely distinct from a similarly fashioned organizational construct. Therefore, we ran a PCA comparing organizational moral identity with the five-item corporate ethical values scale (Hunt, Wood, & Chonko, 1989). The results (available upon request) indicate each scale was unique with no significant cross-loadings.

UPB

Initially, all 10 items were run through a PCA. Using the eigenvalue greater than or equal to 1 rule of thumb, a two-factor model emerged. Removing two items resulted in a single factor model. Similar to the results generated by the PCA exploratory analysis, a CFA revealed that these eight items loaded significantly at the .05 level according to the t-values of each parameter estimate (Bagozzi & Yi, 1988). Modification indices suggested that improved fit could be achieved through the removal of two items. After these items were removed, fit indices improved ($\chi^2$2 = 20.1, df = 9, p < .05, GFI = .96, AGFI = .91, NFI = .95). In addition, squared multiple correlations (SMCs) of the manifest variables all indicate acceptable values and reliability was acceptable (alpha = .855). Lastly a PCA was run with the final six items and the items used herein to assess OCBs. A clean, two-factor structure emerged. Table 1 shows the PCA results of the study variables in the pretest, sample 1 and sample 2.

Table 1 Items and factor analyses

	Pretest		Sample 1		Sample 2	
Individual and Organizational Moral Identity Centrality	1	2	1	2	1	2
MIC						
It would make me feel good to be a person who has these characteristics.	.866		.837		.828	
Being someone who has these characteristics is an important part of who I am.	.764		.772		.873	
I would be ashamed to be a person who has these characteristics.	.652		.767		.750	
Having these characteristics is not really important to me.	.627		.706		.850	
I strongly desire to have these characteristics.	.776		.718		.801	
OMIC						
Being an organization that has these characteristics is an important part of who my organization is.		.754		.838		.883
Having these characteristics is an important part of my organization's sense of self.		.834		.868		.877
My organization strongly desires to have these characteristics.		.792		.789		.793
Behavior in line with these characteristics is the norm in my organization.		.829		.848		.834
These characteristics guide decision-making in my organization		.779		.829		.859
	Pretest		Sample 1		Sample 2	
OCBs and UPBs	1	2	1	2	1	2
OCBs						
Attend functions that are not required but that help the organization image.	.718		.647		.599	
Keep up with developments in the organization.	.620		.722		.811	
Defend the organization when others criticize it.	.648		.664		.829	
Show pride when representing the organization in public.	.783		.718		.845	
Offer ideas to improve the functioning of the organization.	.741		.731		.730	
Express loyalty toward the organization.	.742		.758		.788	
Take action to protect the organization from potential problems.	.794		.827		.857	
Demonstrate concern about the image of the organization.	.758		.782		.811	
UPBs						
Fail to report unethical or illegal behaviors to protect your organization		.745		.758		.700
Lie to protect your organization from harm.		816		.819		.809
Provide false or misleading information about your organization to protect it or enhance its standing.		745		.762		.683
Fail to cooperate in an investigation to protect your organization		.744		.746		.699
Overlook the interests of another party in favor of the interests of your organization.		654		.784		.672
Withhold information to others concerning your organization to protect it or enhance its standing.		643		.696		.752

Phase 2—Hypotheses Testing: Participants and Procedures

After generating and validating the scale items for OMIC (five items) and UPB (six items) during phase 1, the scales were employed to test the hypotheses in the second phase of the study. Two unique samples were used for the hypotheses testing and are described in detail below. The distinctiveness of each sample is relevant to not only the hypotheses testing but generalizability of the scales developed herein as they represent two largely opposing views of their memberships. Restaurant workers in a college town tend to be part-time workers and not inclined to associate their employment as part of their future career. Alternatively, Greek (fraternity/sorority) members are socialized as members of a family and lifelong brothers/sisters, beyond that just of organizational members. As the psychometric properties of the proposed measures and the subsequent testing hold across two distinct samples, the explanatory effect of the research grows.

Using the data supplied by pretesting, a required sample size was calculated using G*Power version 3.1.3 (Faul, Erdfelder, Lang, & Buchner, 2007) to assure the samples were adequate for further statistical testing of the hypotheses. For a medium effect size and 80% power, a minimum sample of 107 was computed for these analyses, which was obtained in both samples.

Sample 1

Surveys were administered to workers of a large restaurant chain in a southeastern state. The restaurant workers were chosen as the sample of investigation as they had the

opportunity and interactive abilities on a day-to-day basis to engage in each of the types of behavioral outcomes pertinent to this research. Previously, restaurant workers, bartenders specifically, have been studied due to their dual contact with both customers and management (Eddleston, Kidder, & Litzky, 2002) and investigated in conjunction with deviant behaviors in organizations (Eddleston et al., 2002; Litzky, Eddleston, & Kidder, 2006). All survey data were gathered on site and during employee meetings away from supervisors to help reduce underreporting of socially undesirable behaviors (Tourangeau & Yan, 2007). Participants were assured of the voluntary nature of the survey and of the confidentiality of their responses. Data quality were ensured through an additional screening process of positively and negatively worded items throughout the survey. Eleven respondents were dropped as they provided straight-line responses across the poles of the scale (choosing all ones or sevens), failing to notice negatively worded items resulting in a final sample of 137.

Descriptive statistics are reported based on the 137 participants. The average age of participants was 23.26 years (*SD* = 3.949) and 52% were female. Seventy percent of all participants worked 21 h or more per week. Participants had spent an average of 14.28 months (*SD* = 15.361) at their current location and 38.85 months (*SD* = 34.977) in the industry. Participant involvement per job title is as follows: 35.3% wait staff, 25.2% bartending, 16.8% cook, 3.4% host/hostess, 13.4% management, 1.7% dishwashing, and 4.2% other.

Sample 2

Following Venkataramani and Dalal (2007), members of the Greek community were chosen as a sample due to their potential high levels of attachment (identification) with their respective organization and their availability to engage in the complete range of behavioral outcomes. Members of a public southeastern university Greek system were surveyed via an online instrument. These members' contact information was obtained from the membership directory maintained by the University Office of Greek Life. At the time of the study, the Greek system consisted of a total active population of 1965 members. Of those members, 52% (1018) were female, 70% were first or second year students (1370), roughly 50% of all members held some type of office and all members ranged in age from 18 to 25 years.

A total of 525 student members participated in the online survey. Akin to the screening process employed in sample 1, 12 respondents who did not fully complete the survey on each item of the study variables were eliminated, as were 14 participants who provided straight-line responses across the poles of the scale (choosing all ones or sevens), without regard for both the positively and negatively worded items resulting in 499 usable responses for a response rate of 25%. Descriptive statistics are reported on the 499 included participants. Roughly 62% of the respondents were female and 70% of participants had been members of their organization for 2 years or less. Half of the respondents were committee members, committee chairs, or officers in their respective organization. The representation of organizational tenure and organizational responsibility of the sample mimic that of the representation of the population of a whole (70% membership of first and second year students and 50% membership holding formal involvement in their chapter); therefore, we assumed this sample to be representative of the current sampling population.

Control Variables

Based on prior works investigating relationships among identity, prosocial behavior, and ethical contexts, we controlled for age, gender (Berry, Ones & Sackett, 2007), race (Brouer, Badaway, Gallagher, & Haber, 2015), organizational tenure (Farmer & Van Dyne, 2010), and job title (Ho, 2012) in sample 1 and gender (Berry et al., 2007) and organizational tenure (Farmer & Van Dyne, 2010) in sample 2. In the context of a restaurant (sample 1), we surmised that older workers may be career workers as opposed to the transient nature of many college-aged workers that will turnover after their studies complete. Alternatively, individuals in the Greek organizations (sample 2) were largely of the same age throughout the sample.

Independent Variables

Moral identity centrality (MIC) was assessed using Aquino and Reed's (2002) five-item scale. This assessment listed a number of traits (honest, ethical, honorable, fair, trustworthy, principled, compassionate, caring, charitable) and the respondents were asked to evaluate the degree of importance of these characteristics by various question items using a 7-point Likert format (1 = Strongly Disagree and 7 = Strongly Agree). Specifically in this scale, respondents were asked to rate how strongly they agreed with statements such as "It would make me feel good to be a person who has these traits." The internal consistency of the scale was .91 in sample 1 and .83 in sample 2.

Organizational moral identity centrality (*OMIC*) was assessed using the five-item scale generated earlier. This assessment listed a number of traits (honest, ethical, honorable, fair, trustworthy, principled, compassionate, caring, charitable) and the respondents were asked to evaluate the degree of importance of these characteristics by various question items using a 7-point Likert format (1 = Strongly Disagree and 7 = Strongly Agree). Specifically in this scale, respondents were asked to rate how strongly they agreed with statements such as "These characteristics guide decision-making in my organization." The five-item scale showed good

Table 2 Means, standard deviations, reliabilities and correlations of study variables for sample 1

Variable	Mean	SD	1	2	3	4	5	6	7	8	9
1. Gender	–	–									
2. Age	23.260	3.949	−0.049								
3. Race	–	–	0.157	−0.159							
4. Tenure[b]	1.190	1.280	−0.171	.436**	0.118						
5. Job title	–	–	−.258**	0.102	0.083	0.112					
6. MIC	6.234	1.094	−0.160	−0.051	−.375**	0.168	−0.109	(.909)[a]			
7. OMIC	5.676	1.170	−0.100	−0.043	−0.089	0.029	0.079	.423**	(0.938)		
8. OCB	5.567	1.050	−0.165	0.194	−0.157	.243**	0.092	.506**	.550**	(.814)	
9. UPB	1.871	1.104	0.140	0.005	.261**	0.046	0.099	−.242**	−.272**	−.108	(0.910)

$N = 137$

**$p < .01$

[a] Values on the diagonal are alpha reliabilities for each scale

[b] Tenure converted to years

reliability, with a Cronbach's alphas of .94 (sample 1) and .91 (sample 2).

Dependent Variables

Following previous research, the dependent variables were assessed by asking individuals to indicate on a 7-point scale (1 = never, 7 = daily) assuming they had the opportunity, how often they engage in certain behaviors. Due to the focus of the research (relationship of individuals' and their organization), each construct was assessed only for behaviors with the given organization as the target, as opposed to behaviors on an interpersonal basis.

Organizational citizenship behaviors (*OCBs*) are operationalized by using the measurement items from Lee and Allen (2002). These authors created an eight-item measure from prior scales of citizen behaviors targeted specifically for the benefit of the organization. Respondents were asked within the past year how frequently they engaged in behaviors like "Attend functions that are not required but that help the organizational image." The internal consistency of the scale was .81 in sample 1 and .88 in sample 2.

Unethical prosocial behaviors (*UPBs*) were measured with the six-item measure generated earlier. Respondents were asked to indicate how often they engaged in certain behaviors like "Lie to protect your organization from harm," "Provide false or misleading information about your organization to protect it or enhance its standing" or "Fail to report unethical or illegal behaviors to protect your organization." This scale resulted in a Cronbach's alpha of .91 in sample 1 and .83 in sample 2.

Results

Descriptive statistics and correlations for all included measures for samples 1 and 2 are reported in Tables 2 and 3, respectively. We tested the hypotheses with hierarchical

Table 3 Means, standard deviations, reliabilities and correlations of study variables for sample 2

Variable	Mean	SD	1	2	3	4	5	6
1. Gender	–	–						
2. Tenure[b]	2.1	1.009	−0.077					
3. MIC	6.545	0.732	.233**	−0.025	(.827)[a]			
4. OMIC	6.237	0.881	.288**	−.202**	.301**	(0.914)		
5. OCB	5.967	0.782	−.126**	0.033	.140**	.236**	(.876)	
6. UPB	1.538	0.896	−.262**	0.065	−.272**	−.404**	−.090*	(0.833)

$N = 499$

**$p < .01$

[a] Values on the diagonal are alpha reliabilites for each scale

[b] Tenure converted to years

Table 4 Hierarchical regression results for sample 1

Sample 1						
OCB				UPB		
Predictor	β	ΔR_2	ΔF	β	ΔR_2	ΔF
Step 1		.16*	3.35**		.11*	2.24*
Age	0.08			0		
Gender	−0.16			0.3		
Race	−0.11			.14*		
Org tenure	0.06*			0		
Job title	0.02			0.06		
Step 2		.38**	44.39**		.11**	7.10**
MIC	.58**			−0.12		
OMIC	.28**			−0.27**		
Step 3		0.01	6.14		.06**	8.23**
MIC × OMIC	−.10			.156**		
Total R_2		.57**			.27**	
Overall F			15.25**			4.37**

n = 137

*p < .05; **p < .01

regression analysis and created interaction terms via centered variables. The hypothesized factor structure of the study's four scales (MIC, OMIC, OCB, and UPB) was tested using confirmatory factor analysis (CFA) in EQS 6.1. Prior to analysis, item parcels were formed. Item parcels provide more intervals between scale points and require fewer parameters to be estimated (Little, Cunningham, Shahar, & Widaman, 2002). We formed three-item parcels for each construct using the item-to-construct balance approach (Little et al., 2002), noted by Williams, Vandenberg, and Edwards (2009) as the most preferred approach. Inspection of Mardia coefficients indicated significant non-normality, so we report results using a scaled chi-square, robust estimates of standard errors, and robust versions of the comparative fit index (CFI) and the root mean square error of approximation (RMSEA) (Satorra & Bentler, 1994). The hypothesized four-factor models showed good fit (Greek sample: χ^2 = 103.14 on 48 *df*, p < .01; CFI = .94; RMSEA = .05; restaurant sample: χ^2 = 73.15 on 42 *df*, p < .01; CFI = .92; RMSEA = .07). In both models, all factor loadings were significant. These results suggest adequate discriminant and convergent validity for the four measures.

In both samples, there are statistically significant correlations for both types of moral identity centrality and sets of organizationally directed behaviors. As expected, both individual and organizational moral identity centrality positively correlate with organizational citizenship behaviors and negatively correlate with unethical pro organizational behaviors.

Hypotheses 1–4 were tested during the step 2 of the hierarchical regression procedure in that the direct effects were assessed on the outcome variables. As shown in Tables 4 and 5, hypothesis 1 was supported as MIC had a direct, positive effect on OCB across both samples (β = .58, p < .01; β = .14, p < .05). Similarly, OMIC had a direct, positive effect on OCBs across both samples (β = .28, p < .01; β = .21, p < .01) providing support for hypothesis 3. Furthermore, also as reported in Tables 4 and 5, hypothesis 4 was fully supported as OMIC (β = −.27, p < .01; β = −.26, p < .01) had a direct, negative effect on unethical pro social behaviors across both samples. However, hypothesis 2 received only partial support as MIC (β = −.16, p < .01) had a direct, negative effect on unethical pro social behavior in sample 2, but not in sample 1 (β = −.12, p > .05).

Table 5 Hierarchical regression results for sample 2

Sample 2						
OCB				UPB		
Predictor	β	ΔR_2	ΔF	β	ΔR_2	ΔF
Step 1		0.01*	4.07*		.07**	19.08**
Gender	−.16*			−.38**		
Org tenure	.02			0.03		
Step 2		0.08**	19.85**		.13**	41.03**
MIC	.14*			−.16**		
OMIC	.21**			−.26**		
Step 3		.04**	20.49**		.11**	76.38**
MIC × OMIC	−.20**			.32**		
Total R_2		.13**			.31**	
Overall F			14.17**			44.43**

n = 499

*p < .05; **p < .01

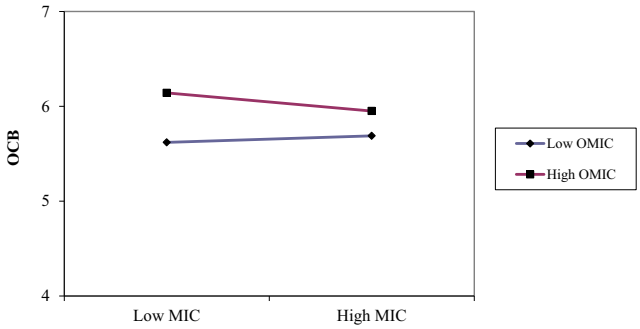

Fig. 1 OCB—sample 2

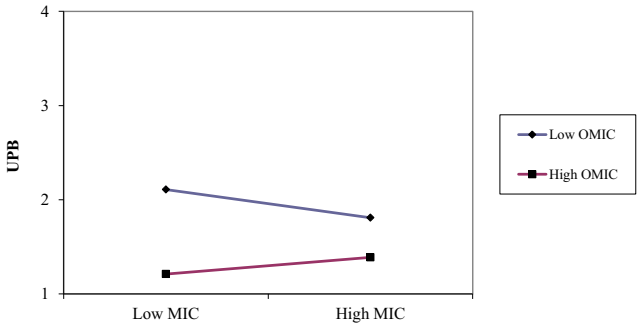

Fig. 3 UPB—sample 2

We further predicted that MIC would have conditional effects on OCBs only when OMIC was weak (hypothesis 5) and on UPBs only when OMIC was strong (hypothesis 6). If the interaction term in step 3 of hierarchical regression was significant, we examined the moderated effect by plotting the interaction to determine whether its form supported the hypothesis, plotting the simple slopes for regression lines at ± 1 standard deviations. The interaction term for OCB in sample 1 was not significant, so no further testing was conducted. For sample 2, Fig. 1 shows, as predicted, that MIC had a positive, significant relationship with OCB when OMIC was low ($t = 2.51$, $p < .05$) but a uniformly high, non-significant relationship when OMIC was high ($t = -.50$, $p > .05$). Thus, hypothesis 5 was partially supported.

The sample 1 UPB interaction term was significant, and its plot in Fig. 2 indicates that MIC had no effect on UPB when OMIC was high ($t = .42$, $p > .05$) but had a significant negative relation with UPB was OMIC was low ($t = -2.79$, $p < .01$). The form in the graph indicates a substitute effect as predicted. The UPB interaction was also significant in sample 2. Plotting (Fig. 3) shows a similar form to that of Fig. 1, such that MIC only had a negative effect on UPB when OMIC was low ($t = -4.27$, $p < .01$), but not when OMIC was high ($t = 1.88$, $p > .05$). Following these results for the UPB criterion, hypothesis 6 is fully supported.

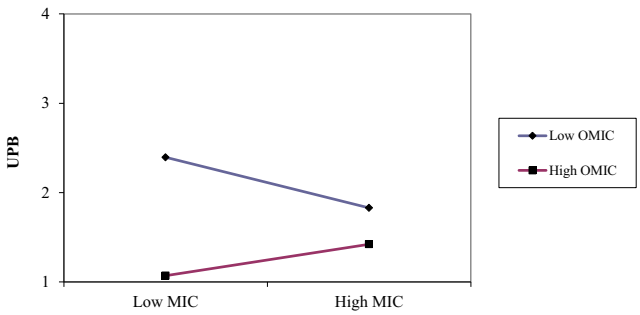

Fig. 2 UPB—sample 1

Discussion

Drawing upon research in moral identity, we argued that an identity grounded in moral attributes (moral identity congruence) would have a significant relationship with organizational citizenship behaviors and unethical prosocial behaviors. Extending previous findings, we observed partial support for the positive association of moral identity centrality on organizational citizenship behaviors and full support for the negative association to unethical prosocial behaviors. Though the outcome of hypothesis 1 (OCBs) is a constructive replication in the literature, the negative association with UPBs (H2) is a unique contribution to both UPB and moral identity literature streams.

We observed full support for the effects of OMIC across both samples. When an individual perceives centrality in the moral identity of his or her organization, there is a positive association with OCBs (hypothesis 3) and a subsequent negative relationship with UPBs (hypothesis 4). In other words, an organization perceived as having a strong moral identity encourages ethical behaviors and deters unethical ones (even when the target of such unethical behavior is organizational gain). Considering these results, OMIC might gain consideration as a more robust influence in organizationally directed behavior. As this form of moral identity centrality is new to the literature, future research should investigate OMIC on multiple outcome variables, a point we return to below.

We predicted, and with the exception of sample 1 for OCB, found, that MIC and OMIC were substitutes in terms of affecting the two outcomes. For UPBs, the findings provide support for our argument that MIC, as an internally driven and self-regulated identity, and OMIC, as externally and normatively regulated, are quite different in how they motivate prosocial behaviors. For OCBs, the support is more tentative given that in sample 1, MIC and OMIC had main effects only. It is unclear why the effects were additive in this organizational sample. As OMIC clearly concerns the organizational context, it seems quite possible that organizational settings might differ in the extent to which OMIC operates through

normative, externalized regulation of behavior. This could be a fruitful avenue for replication across, for instance, both for-profit and non-profit samples which differ in their ideological focus.

Implications, Limitations, and Future Research

The overabundance of business scandals throughout the world resulting from what appears to be systemic, corporate-wide, coordinated unethical activities has brought the purpose and impact of business on society into question. These scandals have not occurred in a vacuum, but instead have occurred at a time in history where knowledge is passed from one region of the world to another in an instant. Therefore, it is important to conduct research that seeks to understand how individuals within an organization can consciously choose to act on behalf of the organization even when these very actions conflict with generally accepted morals of right and wrong within their society. Answers to such questions may lead to governmental policy at the macro level or organizational policy at the micro level.

Our research shows that individuals who perceive their moral identity as central to their sense of self and recognize the centrality of their organization's moral identity are more likely to act in a way that is consistent with OCBs and not consistent with UPBs. We conceptualize OMIC as a perception held by each individual within the organization. Thus, managing perceptions about the moral identity of the organization appears to offer a way to influence employee actions. Many human resource programs already address corporate culture and generally accepted behaviors in the workplace. It would not be difficult for companies to purposefully adopt policies/activities that highlight the values of right and wrong that are appreciated within the organization.

Although this is one option for a company to implement, our research poses a more difficult scenario. We find tentative evidence that individuals who do not hold their moral identity as central to their sense of self are more likely to engage in UPBs. These unethical actions occur with greater frequency only when the organization is perceived to have a weak moral identity. This scenario may be particularly evident when an organization is attempting to overcome a scandal that has already occurred. In other words, how would the organization address UPBs that already took place and those actions lead to companywide knowledge of unethical activities? The perceptions of OMIC surely would tend to be low when a scandal becomes public knowledge, placing a premium on the substituting effect of individual moral identity. So, we encourage HR professionals to consider incorporating vetting methods during the hiring process that assess individual moral identity and its centrality to each potential employee. This may reduce the number of employees who would forego their own moral standards to help the company and, in turn, mitigate the effects of low OMIC perceptions after a scandal.

Our analysis contains several limitations that should be considered when assessing its generalizability. Some of the limitations are a function of the specific research design employed, while other limitations concern the methodological approach for measurement. The design of the study was cross-sectional in nature, not allowing for prediction of causality. Specifically, both survey instruments (for sample 1 and sample 2) captured all constructs of interest at a single point-in-time via self-report, so common method variance (CMV) is naturally a concern. The core and main contributions of this study stem from hypotheses 5 and 6, both of which involve the interactive effects of IMI and OMI within a regression framework. Monte Carlo studies by Evans (1985) and Siemsen, Roth, and Oliveira (2010) confirm that interaction products cannot be artifacts of CMV. However, main effect hypotheses 1–4 are indeed subject to CMV. In response, we used a procedure described by Podsakoff, MacKenzie, Podsakoff, and Lee (2003), based on Williams, Cote, and Buckley (1989), to assess the extent of trait versus method variance in the four self-report scales. This approach compared a hypothesized factor model to the same model fitted with an additional method factor as an additional cause of all observed measures. Results (available upon request) indicated that that fit was acceptable for the hypothesized model, but in both samples, adding a method factor significantly improved fit. The amount of method variance in the Greek sample (29%) was slightly higher than the 25% found by Williams et al. (1989) across studies, but the contribution of method variance in the restaurant sample (20%) was lower. Accordingly, we suggest the results of the significant predictions for hypotheses 1, 3, and 4, while consistent with theory, be viewed with at least some circumspection pending replication. Future research should address this limitation by employing a multi-trait, multi-method methodological approach, to lessen the potential common method effects of the construct relationships.

Further, longitudinal research on the behavioral outcomes of moral identity centrality could identify specific points in time when an individual's perception of centrality directly influences subsequent behaviors and the decision-making process in an organizational setting. We suggest that future studies explore the interactive effect of these centrality types on a variety of organizational outcomes. Though beyond the scope of this manuscript, it is possible that the nature of the interaction (combination of MIC and OMIC) may uniquely relate to specific behaviors. The uniqueness of the interaction of MIC and OMIC may also help to explain the limited support found herein for the moderation hypothesis for OCB.

This research provides several important contributions to the areas of moral identity and behavioral outcomes in organizations. First, we extend the notion of individual

moral identity centrality as conceptualized by Aquino et al. (2009) to how employees perceive the centrality of their organization's moral identity. Although this not the first study to explore the notion of OMI, the development and subsequent testing of OMIC is a new contribution. Further research should be conducted to investigate and validate the findings herein. We offer a new operationalization of this concept that maintained credibility over several unique sample sets. Significant results were found in this study supporting the hypotheses dealing specifically with UPBs, but future studies need to explore other potential relationships and antecedents.

As noted, this study extends previous work in moral identity research and the results lend credence to the potential influence of OMIC. The ethical context of organizations has found consistent results in multiple studies (e.g., Cullen, Parboteeah, & Victor, 2003; Treviño, Butterfield, & McCabe, 1998). Future empirical studies may focus specifically on the effects of an organization's perceived moral identity on attitudinal and behavioral outcomes, specifically destructive deviance and positive deviance. We expect that samples with fewer opportunities for biased responses and availability of engagement of the behavioral outcomes over a longer span should produce more robust results. Finally, a longitudinal study would enhance the directionality of the proposed relationships.

In extending this research, it is particularly important to consider the construct validity of the new OMIC measure in other samples, particularly its content validity. We found strong evidence of construct validity in this study. Studies providing taxonomies of moral traits such as Aquino and Reed (2002) and Schlenker (2008) highlight attributes associated with being a moral person that represent being seen as principled (concerned about doing right, having clear values and convictions), honest (truthful, genuine, trustworthy), concerned with others (respectful, caring, kind, compassionate, unselfish), and dependable (reliable, responsible, hardworking). Our OMIC scale development process identified a highly similar set of attributes: honest, ethical, honorable, fair, trustworthy, principled, compassionate, caring, and charitable. These traits can all be characterized as representing either integrity, commitment to a greater good, or effectualness, core pillars of character as noted by Schlenker (2008). While we have reason to expect generalizability of this construct, the inherent virtue-based nature of moral traits is that they are not completely universal in all settings and to all individuals. Thus, it would be useful to assess the validity of this construct in different types of organizational settings.

Conclusion

In sum, in our theoretical and empirical analysis we attempted to expand literatures regarding moral identity centrality and behaviors in organizations. Moral identity centrality is a potentially important component of one's self-concept and has been shown empirically to be a significant predictor of prosocial behaviors. Although less attention has been directed toward the organization member's perception of the centrality of the moral identities in their organizations, this research suggested not only that organizations indeed have moral identities, but that the organization member's perception of the centrality of this identity has an impact on his or her productive and counterproductive organizational behaviors.

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