

THE BUSINESS AMORALITY BELIEF AND WORKPLACE UNETHICAL
BEHAVIOR

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ABSTRACT OF THE DISSERTATION

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Research on amorality draws from various disciplines. However, conceptions of amorality in the literature are diverse and ambiguous. My dissertation delves into the concept of amorality by introducing an unequivocal definition of the business amorality belief (BAB). BAB is defined as the extent to which individuals believe that morality is irrelevant and inapplicable in the business world. Drawing on social cognitive theory (SCT), my dissertation seeks to understand the effect of BAB on two broad categories of workplace unethical behavior: unethical pro-self behavior (UPSB) and unethical pro-organizational behavior (UPOB). I hypothesize that employees' BAB is positively related their UPSB and UPOB. I further hypothesize that a leader's BAB and team level unethical behaviors (UPSB and UPOB) each further strengthens the above relationships.

Three studies have been conducted to develop and validate the BAB scale and test the hypotheses with data collected from multiple samples from a variety of universities and companies in China. In Study 1, I developed a valid and reliable measure of individuals' BAB using undergraduate student and part-time MBA student samples. A series of tests demonstrated sufficient evidence of the reliability, discriminant validity, and convergent validity of the newly developed measure. In Study 2, with time-lagged data collected from part-time MBA students, I examined the nomological network of BAB and found that BAB

had an incremental effect on UPSB and UPOB than other related variables in workplace unethical behavior research. In Study 3, I employed hierarchical linear modeling to test the hypotheses with time-lagged data collected from Chinese companies in different industries including technology, pharmaceuticals, electric maintenance, telecommunications, and business consulting. The results showed that employees' BAB was positively related to both UPSB and UPOB, replicating the findings in Study 2. Furthermore, leaders' BAB strengthens the effect of employees' BAB on UPOB but not UPSB. Lastly, team level unethical behavior strengthens the effect of employees' BAB UPSB but not UPOB. Theoretical contributions, managerial implications and directions for future research are discussed.

PREFACE

To my beloved family members: my husband Yakun Wang, my daughter Chloe Wang, my father Xueqing Zhang, my mother Zhiyu Hu, my father in law Youli Wang, and my mother in law Xiaohong Li.

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TABLE OF CONTENT

INTRODUCTION.....	1
THEORY AND HYPOTHESES.....	6
Social Cognitive Theory.....	6
Relationship Between BAB and Unethical Behaviors.....	9
<i>Conceptions of BAB</i>	9
<i>Comparing BAB with Similar Belief Constructs</i>	13
<i>Effects of BAB on Workplace Unethical Behaviors</i>	15
The Moderating Effect of a Leader's BAB.....	20
The Moderating Effect of Team Unethical Behavior.....	22
OVERVIEW OF STUDIES.....	24
STUDY 1: DEVELOPING THE MEASUREMENT OF THE BUSINESS AMORALITY BELIEF.....	24
Phase 1: Item Generation.....	25
Phase 2: Exploratory Factor Analysis.....	26
Phase 3: Discriminant Validity.....	27
STUDY 2: EXAMINING THE NOMOLOGICAL NETWORK OF BAB.....	32

STUDY 3: TESTING THE MODERATING EFFECTS OF LEADER’S BAB AND TEAM UNETHICAL BEHAVIOR ON THE RELATIONSHIP BETWEEN BAB AND WORKPLACE UNETHICAL BEHAVIORS.....	41
GENERAL DISCUSSION.....	48
Summary of Results.....	48
Theoretical Implications.....	50
Managerial Implications.....	52
Limitations and Future Research Directions.....	56
CONCLUSIONS.....	56
BIBLIOGRAPHY.....	58
APPENDICES.....	85

LIST OF TABLES

TABLE 1: Overview of Studies, Procedures, Data/Sample Characteristics and Findings	70
TABLE 2: Factor Loading Values from Exploratory Factor Analysis in Study 1	72
TABLE 3: Means, Standard Deviations and Intercorrelations of Study 1 Variables (N=154)	75
TABLE 4: Means, Standard Deviations and Intercorrelations of Study 2 Variables (N=129)	76
TABLE 5: Comparisons of Measurement Models in Study 2 (N=129).....	78
TABLE 6: Regression Results of the Effect of BAB on Unethical Behaviors in Study 2 (N=129).....	79
TABLE 7: Means, Standard Deviations and Intercorrelations of Study 3 Variables.....	80
TABLE 8: Results of the Main and Interactive Effects of Follower's BAB, Leader's BAB, Team UPSB on Follower's UPSB in Study 3.....	81
TABLE 9: Results of the Main and Interactive Effects of Follower's BAB, Leader's BAB, and Team UPOB on Follower's UPOB in Study 3.....	82

LIST OF FIGURES

FIGURE 1: The Interactive Effect of Follower's BAB and Team UPSB on Follower's UPSB	83
FIGURE 2: The Interactive Effect of Follower's BAB and Leader's BAB on Follower's UPOB.....	84

INTRODUCTION

Some may hold the view that business should carry moral responsibilities as advocated by social corporate responsibility and stakeholder theories (e.g., Carroll, 1978; Freeman, 2010), while some may claim that business should mainly focus on making profit and be responsible for stockholders as proposed by classical economic theories (e.g., Friedman, 1970; Williamson, 1979, Ghoshal & Moran, 1996). Ghoshal (2005) claimed that amoral theories have actively freed students from moral responsibilities who become amoral when doing business. Therefore, research on concepts of amorality is necessary regarding the effects on ethical and unethical outcomes.

Amoral beliefs, attitudes, and behaviors receive less attention in both academic and practical fields than moral and immoral concepts (Carroll, 1987), such as moral identity (Aquino & Reed, 2002), moral awareness (Butterfield, Trevino, & Weaver, 2000), (un)ethical leadership (Trevino, Brown, & Hartman, 2000), and (un)ethical behavior (Trevino, den Nieuwenboer, & Kish-Gephart, 2014). Researchers have been calling for more theoretical and empirical attention to understanding the concept of amorality (Carroll, 1987, 1991; Tenbrunsel & Smith-Crowe, 2008; Greenbaum, Quade, & Bonner, 2015). Some reasons for the lack of studies on the concept of amorality are that the definition and conceptualization have been ambiguous and inconsistent in previous studies and that the business ethics literature contains no valid measure to systematically examine the empirical effects and thus empirically demonstrate the importance of studying amoral beliefs, attitudes, and behaviors. The current paper seeks to theoretically and empirically understand the concept of amorality belief by exploring the conceptualization and operationalization of a specific construct: the business amorality belief (BAB).

Based on a literature review of concepts of amorality in terms of amoral cognition, amoral behavior, and amoral culture, I find that the research has not been clear about what amorality stands for, and thus, the concept of amorality is often confounded with that of immorality or morality. Therefore, I argue that although conceptualizations of amorality may differ in existing studies, they share one underlying common ground, that is, that amorality refers to the irrelevance and inapplicability of moral considerations in the focal circumstances. For instance, individuals adopt an amoral decision frame when they cognize issues, policies, and decisions based not on moral considerations but on a cost-benefit analysis of profit, self-interest, or shareholder value maximization (Kreps & Monin, 2011; Tenbrunsel & Messick, 1999, 2004; Sonenshein, 2006; Butterfield, Trevino, & Weaver, 2000). Amoral management, which is a kind of managerial behavior that lacks ethical guidelines and communication in an organization, indicates a morally neutral practice whereby managers view the business world without an ethical lens (Carroll, 1987, 1991). Amoral decision making is employed by individuals who have no moral awareness and thus make decisions without applying any moral rules or principles (Tenbrunsel & Smith-Crowe, 2008). Amoral familism is a cultural and social phenomenon in which individuals are solely concerned about the benefits of their own family and do not consider the group or community to which they belong. In summary, the meaning of amorality may refer to the exclusion of moral considerations during the situation construal process (as in amoral decision framing and amoral familism), moral neutrality (as in amoral management), and low or no moral awareness (as in amoral decision making). However, I believe that while these conceptualizations grasp part of the meaning of amorality, they are not completely accurate, as the word “amoral” fundamentally refers to a morally irrelevant state.

To articulate the fundamental point of moral irrelevance in the concept of amorality, I choose to examine the relationship between business and morality based on one's belief system. Specifically, my dissertation introduces a newly created construct, the business amorality belief (BAB), which is defined as the extent to which individuals believe that morality is irrelevant and inapplicable in the business world. According to my literature review, the literature contains no empirical studies that focus on amorality belief, except for Stankov and Knezevis' (2005) amoral social attitudes, which describe the propensity for aggressive and violent actions that individuals develop in the process of socialization. However, the conceptualization of amoral social attitudes is based on extreme behaviors, such as committing a crime and acting aggressively. These behaviors are generally considered immoral because they harm others; thus, the terms amoral and immoral are mixed up with one another.

Indeed, the literature on amoral concepts fails to draw a clear distinction between the concepts of immorality and morality (Carroll, 1987, 1991). For instance, Sachdeva, Iliev, and Medin (2009) argued that when individuals feel "too moral", they compensate for their moral self-worth by engaging in amoral or immoral behavior. It seems that the authors were inclined to put amoral and immoral behavior in the same category as a form of compensation for spent moral self-worth, as they provided no further explanation regarding whether amoral and immoral might have the same compensation effect. Beauchamp (1998: 395) positioned the concepts of both amorality and immorality opposite of the concept of morality and described that individuals accept morally questionable behaviors because they "...regard their views as morally acceptable and manage to indoctrinate others into the same point of view" as amoral or immoral persons. Again, the

author did not illustrate the possible differences between amoral or immoral persons. Tsang (2002) suggested that individuals can rationalize immoral behaviors as being moral when they are driven by the self-consistency motivation and redefine immoral behaviors as amoral to solve cognitive dissonance. In this case, the meanings of amorality and morality seem to be more similar than those of amorality and immorality.

Researchers have called for a clearer conceptualization of the concepts of amorality, immorality, and morality (Carroll, 1987; Tenbrunsel & Smith-Crowe, 2008). To answer this call, I also probe into the “business is inherently moral” belief (BMB) and the “business is inherently immoral” belief (BIB). BMB depicts the extent to which individuals believe business motives and practices are inherently morally justified and valid. For example, individuals who hold BMB assume that all kinds of business means, including lying and cheating, are acceptable because they serve good ends. BIB is defined as the extent to which individuals believe that business is inherently aggressive, greedy, or even harmful (Reynolds, Leavitt, & DeCelles, 2010) on the ground that business goals, such as profit and shareholder return maximization, may harm the welfare of others, such as employees, customers, and the environment. Consistent with Carroll’s (1987) contention that amoral management is not the middle point of moral and immoral management, I argue that BAB rests on a different continuum than BMB and BIB, with the aim of theoretically distinguishing the concepts of amorality, immorality, and morality. I provide comprehensive analyses of BAB, BMB, and BIB in the theory and method sections.

The primary purpose of my dissertation is to conceptually and empirically articulate BAB and thus broaden the understanding of the role it plays in individuals’ unethical activities. Applying social cognitive theory (SCT), I explore the relationship between BAB

and two broad categories of unethical behaviors: unethical pro-self behavior (UPSB) and unethical pro-organizational behavior (UPOB). Although UPSB and UPOB are different with regard to their antecedents, there is no particular reason to predict that BAB has different effects on them. BAB presents one's deep assumption about the relationship between business and morality, and the ethical decision making theories do not specify that a personal belief would result in different types of unethical behaviors, therefore, I assume that BAB would have the same effect on both UPSB and UPOB. In view of the different motives of the two types of unethical behaviors, I am interested in investigating whether BAB has a similar effect on both unethical behaviors. Specifically, I first developed and validated new measures of BAB, BMB, and BIB with a series of validity tests. Then, I tested the nomological framework of BAB. Finally, I sought to explore the boundary conditions of the relationship between BAB and unethical behaviors by incorporating a leader's BAB and team unethical behavior.

My dissertation makes several contributions. First, the systematic examination of BAB articulates and clarifies the concept of amorality, filling the gap in the theoretical and empirical research on amoral concepts in the business ethics literature. Further, the development of the measures of BMB and BIB and the series of empirical validation tests provide empirical evidence that BAB is different from related constructs. My dissertation demonstrates that the concept of amorality carries a unique conceptual meaning that is different from concepts of immorality and morality. Therefore, I expect the development of BAB to enrich the current business ethics literature, as it opens a new venue for future research. As noted above, amoral attitudes, beliefs, and behaviors are understudied but important concepts, and the systematic investigation of the definition and

conceptualization of BAB provides a theoretical foundation for future research on other amoral concepts. Second, it adds empirical evidence to the study of the effects of ethical belief on ethical behavior. Although it is acknowledged that ethical behavior reflects variation in people's deep-seated beliefs (Trevino et al., 2006), a lack of research examines what specific beliefs might influence ethical behavior in the workplace. Therefore, incorporating BAB, which is a specific type of personal belief, as an antecedent of unethical behaviors provides empirical evidence to support ethical decision-making theories (e.g., Rest, 1986; Ferrell & Gresham, 1985; Trevino, 1986; Hunt & Vitell, 1986). In addition, I demonstrate that BAB is a stronger predictor of unethical behaviors than other important and related constructs in behavioral ethics research; therefore, my dissertation elucidates more explanatory factors in unethical behaviors. Finally, the current research not only examines the individual belief-behavior relationship but also employs a cross-level analysis, which broadens the understanding of BAB itself and how it affects unethical behavior in the team context. The examination of the moderating effects of a leader's BAB and team unethical behavior provides both theoretical and managerial insights on how personal belief affects workplace unethical behavior in the team setting.

THEORY AND HYPOTHESES

Social Cognitive Theory

SCT has provided an appropriate overarching framework for studies in business ethics (Zhu & Trevino, 2016; Trevino, den Nieuwenboer, & Kish-Gephart, 2014). It proposes a triadic determinism model that includes individual cognition, the environment, and behaviors (Bandura, 1986). Bandura argues that personal factors (including cognitive, affective, and biological factors), moral behaviors, and environmental factors interact with

and determine one another bidirectionally. SCT takes an agentic perspective whereby individuals exercise control over their moral thoughts and behaviors through the self-regulative process (Bandura, 1991b, 2001).

Internalized self-sanctions and social sanctions are two main sources of self-regulatory forces on moral behaviors. Bandura (1999) proposes that moral behaviors are motivated and regulated by the influence of the self-regulatory mechanism in which moral agents react to both internal and external factors. Individuals develop internalized moral standards through the self-monitoring of their behaviors and their self-reaction to those behaviors in the self-regulative process. Individuals engage in behaviors that conform to their own moral standards and avoid behaviors that oppose those standards because behaving in ways that violate personal standards results in self-censure. Regulated by social sanctions, people refrain from transgressing because they know such behaviors will result in adverse consequences, such as public condemnation and social censure. The interplay of social sanctions and self-sanctions on moral behaviors highlights the triadic reciprocal causal relationship among behavior, personal factors, and environmental influences. First, social sanctions and self-sanctions can directly affect one's moral behaviors. Second, environmental influences can alter the effects of personal factors on behaviors, especially when social sanctions and self-sanctions conflict with one another. For instance, the effects of self-sanctions may be weakened or nullified by social circumstances that punish behaviors that the moral agent highly values. Therefore, the relative strength of social censure and self-affirmation determine whether moral behaviors are restrained or expressed (Bandura, 1999).

My dissertation adopts the interactionist perspective as proposed in SCT. SCT contends that individuals must monitor both personal moral standards and the social circumstances in which they are involved to exercise self-regulatory control over their moral behaviors. BAB, as an internal factor, plays an important role in how individuals make ethical judgments in decisions and behaviors; therefore, I argue that individuals' BAB has a direct and significant influence on their unethical behaviors. Due to the absence of measures, the direct effect of BAB on unethical behaviors has never been studied; however, theoretical business ethics research has consistently acknowledged the fact that personal beliefs have a direct impact on (un)ethical behaviors (e.g., Rest, 1986; Ferrell & Gresham, 1985; Trevino, 1986; Hunt & Vitell, 1986). Therefore, it is reasonable to predict the significant relationship between BAB and unethical behaviors. Various organizational factors may indicate the level of social influences that interact with personal ethical beliefs on unethical behaviors. Specifically, I propose that the relationship between BAB and unethical behaviors is strengthened when two organizational factors—a leader's BAB and team unethical behavior—are high. Many empirical studies on business ethics adopt the interactionist approach to explain human moral behaviors. Organizational members perform based on the joint effects of personal factors and situational influences, such as influences from their peers (e.g., Gino & Pierce, 2009), leaders (e.g., Walumbwa & Schaubroeck, 2009; Schminke, Ambrose, & Neubaum, 2005), and the organizational infrastructure (e.g., Pierce & Snyder, 2008; Martin & Cullen, 2006). Thus, the relationship between employees' BAB and their unethical behaviors may be influenced by the effects of their leaders and coworkers. I propose that a leader's BAB and team unethical behavior can enhance the relationship between individuals' BAB and unethical behaviors.

Relationship Between BAB and Unethical Behaviors

Conceptions of BAB

In this section, I first provide a comprehensive and critical review of the concept of amorality based on the previous literature and then develop the concept of BAB. Carroll (1987) explicitly describes the characteristics of amoral management and amoral managers. Amoral management describes a kind of managerial practice in which managers lack ethical communication and fail to demonstrate ethical agendas in the organization (Carroll, 1987; Greenbaum et al., 2015). Based on reports of management behavior, research on morality, and years of teaching experience in executive ethics classes, Carroll (1987: 12) contends that “the vast majority of managers are amoral,” meaning that most managers tend to see the competitive business world as ethically neutral. There are two types of amoral managers: intentional and unintentional amoral managers. Intentional amoral managers are aware of the moral concerns in situations, but they choose not to act based on moral guidelines, while unintentional amoral managers are simply not aware of any moral concerns because of their moral ignorance. These two types of managers are different with regard to whether they choose to actively and deliberately ignore the moral principles that can be applied to the situations they are facing. Carroll (1987: 15) also presents a list of characteristics that amoral managers possess, such as “being insensitive to and unaware of the hidden dimensions of where people are likely to get hurt”, “citing ethical disagreement and ambiguity as a reason for forgetting ethics altogether”, and “having no sense of moral obligation and integrity that extends beyond normal managerial responsibility.”

There is considerable overlap between amoral managers and ethically neutral leaders who are depicted as self-centered, selfish, and morally unaware (Greenbaum et al., 2015; Trevino, Brown, & Hartman 2003). In line with Carroll's (1987) claim, Trevino and colleagues (2003) argue that ethically neutral leadership predominates in modern organizations. When managers adopt ethically neutral leadership, they refuse to factor moral considerations into the decision-making process, regardless of their level of moral awareness (Greenbaum et al., 2015).

To other researchers, however, a lack of moral awareness is equivalent to ethical neutrality or amorality. For example, Tenbrunsel and Smith-Crowe (2008) divide the ethical decision-making process into two categories: amoral and moral decision making. They argue that when a decision maker has no moral awareness, he or she engages in amoral decision making. In contrast, when a decision maker has moral awareness, he or she engages in moral decision making. In the process of moral decision making, a decision maker recognizes moral guidelines, considerations and implications. During an amoral decision-making process, however, individuals are not aware of the ethical implications in the situation they are facing. In other words, moral guidelines and principles do not affect their decision-making process. Therefore, the lack of moral awareness is the crux of the concept of amoral decision making.

Research on the decision frame in the ethical context broadly dichotomizes the ways in which individuals construe an ethical dilemma as moral framing and amoral framing (for a similar distinction, see Kreps & Monin, 2011; Tenbrunsel & Messick, 1999, 2004; Butterfield, Trevino, & Weaver, 2000). Decision makers adopt a moral frame when considering the moral and social consequences in a decision-making process, such as

fairness to others, respect for the environment, and concern for social impacts. Individuals who adopt an amoral frame (also called a business frame and pragmatic frame in the literature) make economic profits or legal compliance the central considerations when making decisions. Therefore, the logic of the amoral frame is consistent with economic theories and rational cost-benefit analyses that emphasize self-interest, competition, and unbounded shareholder return maximization (Ferraro, Pfeffer, & Sutton, 2005; Ghoshal & Moran, 1996), leaving little room for moral principles and considerations. People who adopt the amoral frame would argue that moral principles and rules only disturb the decision-making process, as they are excluded from the classical utility function in economics (Friedman, 1970).

Amoral familism, which is a social and cultural phenomenon, was first introduced in Banfield's (1958) work and was argued to be related to the societal and political backwardness of southern Italy. The general rule of amoral familism is to maximize the economic and social benefits for one's own nuclear family without considering the benefits of the group or community. Amoral familists believe that moral consideration for others is awkward and useless. They do not trust the public; they trust only their family members. Because they hold this distrustful view about societal institutions, amoral familists believe that everyone in society pursues interests only for themselves and their own family. Banfield (1958) further argued that the non-moral orientation of amoral familism leads people to be materialistic, skeptical, individualistic, and civically disengaged, which causes underdevelopment and socioeconomic hardship. Banfield's (1958) work is descriptive and explanatory in that it summarizes the various aspects of the characteristics of human life in the town of southern Italy. The concept of amoral familism has recently been adopted in

psychology research to evaluate individuals' political attitudes and behaviors (Foschi & Lauriola, 2016). This line of research expands the focus from the nuclear family to personal attitude and behavior. Amoral familism depicts the tendency to pursue interests only for oneself and immediate family members (Reay, 2014).

Thus far, the term amorality has been conceptualized and studied in different but related ways. The concept of amorality may imply moral neutrality, as in amoral management and ethically neutral leadership, a lack of moral awareness, as in Tenbrunsel and Smith-Crowe's (2008) amoral decision-making process, and the rational cost-benefit analysis behavior, as in the amoral decision frame and amoral familism literature. While previous studies confound the concepts of amorality and immorality and the concepts of moral awareness and moral belief, I argue that these different meanings of the amorality concepts converge in one underlying area of common ground, which is the irrelevance and inapplicability of moral considerations, guidelines, rules, and principles in the decision-making process. Amoral managers and ethically neutral leaders refrain from talking in moral terms, imposing a moral influence on their followers, and making salient the moral rules in the organization, as they do not think that moral consideration is relevant to the corporate and personal affairs in question. Individuals may engage in an amoral decision-making process or be morally unaware because they do not see the relevance of morality when analyzing ethical situations. Similarly, individuals who adopt an amoral decision frame and amoral familists would argue that moral principles are irrelevant when construing ethical dilemmas.

I hereby argue that a systematic investigation of the conceptual definition and empirical effects of the concept of amorality is necessary. Previous studies on amorality

are mixed with regard to descriptions of amoral behaviors, amoral decision making process, and amoral social culture, none has tapped into the individuals' belief that has important influence on human behavior. With regard to a definition, Kallio (2007: 167) states that "When something is referred to as amoral, it means it is considered neither moral nor immoral, but 'outside' moral conceptions as such." Following the fundamental meaning of "amoral", I explore individuals' BAB, which refers to their belief about the relationship between business and morality. BAB is thus defined as the extent to which individuals believe that morality is irrelevant and inapplicable in the business world. The reason why I choose the business context to explore the concept of amorality is that in organizational settings, individuals are more likely to make decisions regarding business than to make decisions regarding life, politics, or education. In addition, as each individual has a general understanding of what business and ethics represent, the concept is understandable and generalizable to individuals.

Comparing BAB with Similar Belief Constructs

Explicit belief about business. To measure explicit belief about business, Reynolds et al. (2010) used participant ratings of the extent to which they thought that five prosocial concepts (e.g., doing the right thing and valuing integrity) should be important to a firm. The literature on beliefs and values contains sufficient arguments about the differences between the two concepts. Beliefs represent one's agreement with and potentially verifiable assertion about the attributes of an entity (Goethals & Nelson, 1973; Jong, Halbestadt, & Bluemke, 2012); however, the instrument used in Reynolds et al. (2010) fundamentally asked participants a "should" question, which gauges not beliefs but, instead, values. In addition, the explicit belief about business scale used in Reynolds et al. (2010)

was originally from the “management commitment to ethics” developed by Weaver, Trevino, & Cochran, 1999; therefore, Reynolds et al. (2010) mistakenly used the scale to represent the explicit belief about business. Although the explicit belief about business is considered a construct similar to BAB, Reynolds et al. (2010) did not present a reliable and valid conceptualization of the construct, rendering the comparison between BAB and Reynolds et al.’s (2010) explicit belief about business meaningless. To solve this issue, I will compare BMB and BIB developed in the current study with BAB, as BMB and BIB fundamentally refer to individuals’ explicit belief about business.

BMB and BIB. I expect that BAB is different from BMB and BIB. Specifically, BMB is the extent to which individuals believe that business is inherently morally justified and valid, and BIB is defined as the extent to which individuals believe that business is inherently aggressive, greedy, or even harmful (Reynolds et al., 2010). While BMB and BIB are bipolar on the continuum of the perceived moral nature of business, BAB is not the opposite of either BIB or BMB; rather, it is the opposite of the business morality relevance belief, which contends that moral and business considerations fall into separate and different domains and must not be mixed together. Therefore, BAB is about the degree of relevance and irrelevance of morality to business, which is conceptually different from beliefs about whether business itself is inherently moral or immoral.

Ethical ideology. Ethical ideology is an integrated system of ethical beliefs, attitudes, and values that are used to explain individual differences in ethical judgments and behaviors (Schlenker & Forsyth, 1977; Forsyth, 1980, 1992). Ethical ideology refers to “stated beliefs or personal preferences for particular normative frameworks” (Kish-Gephart et al., 2010: 3). Forsyth (1980) demonstrates that ethical ideologies can be

parsimoniously categorized into two dimensions: idealism and relativism. Idealism pertains to the degree of an individual's inherent interest in others' welfare. Idealists support the idea that no harm should be done to others in any circumstances, and there is always a way to benefit others in the decision-making process (Forsyth, 1992). Relativism concerns people's endorsement of universal moral rules (Forsyth, 1980). Relativists are skeptical of the existence of a universal moral rule, law or principle across situations, and they choose different moral guidelines to form judgments and behaviors in different situations.

As noted above, ethical ideology is a system of general ethical beliefs, attitudes, and values in relation to ethics. The core difference between ethical ideology and BAB is that ethical ideology can be mapped into every aspect of human life to explain judgments and behaviors, whereas BAB is constrained to focus on business life. Previous studies have demonstrated the strong explanatory power of idealism and relativism in the ethical decision-making process (e.g., Forsyth, 1992; Barnett, Bass, Brown, & Hebert, 1998; Dubinsky, Natarajan, & Huang, 2004); however, because of the specific business context in framing BAB, I expect that BAB is a stronger predictor of unethical behaviors in the organizational setting, which mostly involves business decision making rather than ethical ideologies that may impact other decisions, such as those regarding life, politics, and/or education (Forsyth, 1980).

Effects of BAB on Workplace Unethical Behaviors

Kish-Gephart and colleagues' (2010: 2) meta-analysis of unethical choices in the workplace defined unethical behavior as "any organizational member action that violates widely accepted (societal) moral norms." There are two broad types of unethical behaviors

that are categorized based on whether the beneficiaries are decision makers themselves or third parties (Brass, Butterfield, & Skaggs, 1998; Gino, Ayal, & Ariely, 2009, 2013; Wiltermuth, 2011). Examples of pro-self unethical behavior can be drawn from the widely used workplace unethical behavior scale developed by Newstrom and Ruch (1975), which gauges whether unethical behaviors benefit the decision makers while harming the welfare of the organization, subordinates, or coworkers. It measures the likelihood of engaging in activities such as “using company services for personal use”, “authorizing a subordinate to violate company rules”, and “passing blame for errors to an innocent co-worker”. For the latter type of unethical behavior, while third-party beneficiaries can be variable—including, for example, customers, coworkers, leaders, and companies—Umphress and colleagues (2010 & 2011) examined unethical behaviors that specifically benefit one’s organization. These behaviors are defined as “actions that are intended to promote the effective functioning of the organization or its members (e.g., leaders) and violate core societal values, mores, laws, or standards of proper conduct” (Umphress & Bingham, 2011: 622).

Integrating previous research on unethical behaviors, my dissertation incorporates unethical behaviors that are both pro-self and pro-organizational in their motives. I term these two types of unethical behaviors UPSB and UPOB. Both unethical behaviors violate broad social norms (Warren, 2003); however, the difference lies in whether they are intended to benefit the individuals themselves or the organization. As BAB captures one’s orientation towards moral relevance in business decision making, I hereafter propose that BAB significantly relates to both UPSB and UPOB. While both UPSB and UPOB are unethical by nature, the antecedents are greatly differentiated. Prior research on UPSB examined mostly the negative constructs as antecedents, such as Machiavellianism

(Greenbaum, Hill, Mawritz, & Quade, 2017), self-control depletion (Gino, Schweitzer, Mead, & Ariely, 2011), and narcissism (Harrison, Summers, & Mennecke, 2016). In contrast, the antecedents of UPOB are positive constructs, such as organizational identification (Umphress, Bingham, & Mitchell, 2010; May, Chang, & Shao, 2015; Kong, 2016; Chen, Chen, & Sheldon, 2016) and ethical leadership (Miao, Newman, Xu, & Yu, 2013; Kalshoven, van Dijk, & Boon, 2016). Although the existing literature points to different antecedents for the two types of unethical behaviors, I believe that BAB can predict both. As the purpose of my dissertation is not to explore differential effects of BAB on different types of unethical behaviors, in the next section, I argue that BAB would have the same effect on UPSB and UPOB.

SCT argues that moral agents are guided by their cognitive beliefs in concert with social influences (Bandura, 1991b). Moral agents regulate their moral behaviors by using morally related beliefs that affect how they observe, judge, and reflect on their actions. Internalized self-sanctions and social sanctions are two main sources of self-regulatory forces on moral behaviors. BAB, a personal belief that emphasizes the irrelevance of morality in business, may impair the internal sanctions which results in less application of moral guidelines and principles in decision making in the workplace. People who hold a strong BAB are less likely to reflect on the possible moral issues in situations that they face; thus, they are less likely to avoid unethical behavior through self-censure. On the other hand, people who are low in BAB are more likely to pay attention to the ethicality of business ethical decision making. They feel guilty, experience psychological discomfort, and impose self-sanctions when observing their own or others' unethical behaviors (Bandura, 1986, 1991b). SCT also argues that saliency, vividness, and accessibility

determine an individual's level of attention (Fiske & Taylor, 1991; Reynolds, 2008). Saliency and vividness describe the characteristics of the context, and accessibility refers to one's capacity to recognize the moral issues from the cognitive framework. As people who hold a strong BAB believe in the separation of business and morality, moral implications are less accessible whereas economic and legal considerations are more accessible when they analyze certain situations (Krep & Monin, 2011).

Tversky and Kahneman (1981) defined a decision frame as "the decision-maker's conception of the acts, outcomes, and contingencies associated with a particular choice" (p. 453). More recently, Tenbrunsel and Messick (2004) described a decision frame as the type of decision that individuals believe that they are making- how the decision or situation is coded or categorized. Messick (1999) argued that an understanding of the types of situations that individuals perceive is critical to conducting business ethics research, especially to understanding the ethical decision-making process. Kreps & Monin (2011) discuss moral framing versus pragmatic framing in ethical decision makings. Moral framing concerns about social impact, such as fairness to individuals and respect to the environment in terms of how individuals personally view an issue. On the contrary, pragmatic framing prioritizes profit and self-interest maximization through Tenbrunsel and Messick (1999) found that the absence of a sanctioning system increased the ethical behavior through the mediation of the ethical decision frame. Kouchaki, Smith-Crowe, Brief, & Sousa (2013) provided evidence that mere exposure to money could trigger a business decision frame, and in turn, lead to unethical outcomes. They argued that a business decision frame overshadowed the moral concerns in social relations and the cost-benefit calculus within this frame put self-interest over others' interests, resulting in

decisions with the greatest personal benefit and lowest personal cost regardless of other considerations (Kouchaki et al., 2013; Tenbrunsel & Messick, 1999). In a same vein, Welsh and Ordonez (2014) tested that individuals' attention to moral standards through subconscious priming is more related to the categorization of an ethically ambiguous situation into an unethical than to a neutral one. The categorization of the ambiguous situation is considered as how a decision maker frame a decision faced in an ethical dilemma, and the research suggested the categorization has an impact on the decision maker's ethical behaviors. Personal beliefs have important influences on how individuals frame the situation (Messick 1999), therefore, people who have strong BAB are more likely to adopt a decision frame, on the contrarary, people who have less BAB are more likely to adopt a moral frame. Based on the empirical research on the relationship between business decision frame and unethical behaviors, I argue that BAB is expected to be positively related to unethical behaviors. Therefore,

H1a: BAB is positively related to UPSB.

H1b: BAB is positively related to UPOB.

According to SCT, behaviors are not solely influenced by internal cognitions or social influences; instead, SCT considers the cognition-environment-behavior triadic interaction the theoretical foundation for moral thoughts and behaviors (Bandura, 1986, 1991b; Wood & Bandura, 1989). SCT argues that individuals' internalized beliefs partly determine what external events they observe, how they perceive external events and to what extent external events will influence their future behavior (Bandura, 1986). Organizational factors are processed by individuals as macro level external forces, and in turn, these factors influence individuals' personal moral standards (Bandura, 1991b,

Stajkovic & Luthans, 1997). Specifically, individuals learn from organizational influences, so the relationship between their cognitions and behaviors can vary (Bandura, 1977; Davis & Luthans, 1980). Kanfer and Karoly (1972) theorize on the self-control process and argue that individuals may modify their behaviors when the environment interrupts or reinforces their attention. Of the various environmental factors in an organization, I focus on those within a team context because they are most salient and impactful in relation to rank-and-file employees' behaviors (e.g., Judge, Piccolo, & Kosalka, 2009; Pearsall & Ellis, 2011). Specifically, in the following section, I propose how a leader's BAB and a team's unethical behavior moderate the relationship between focal employees' BAB and their unethical behavior.

The Moderating Effect of a Leader's BAB

Modeling is an important process in SCT through which individuals learn about what is appropriate behavior from significant others and accordingly modify their own courses of actions (Wood & Bandura, 1989). In the team context, team leaders are believed to be the most crucial influence on how team members formulate and adjust their personal beliefs and behaviors (Bass, 1985). When the leader and member are aligned with regard to their level of BAB, they tend to have similar decision-making strategies when facing a dilemma. As a leader's BAB is manifested in his or her own decisions, behaviors, and interactions with followers, members would follow the signals sent from their leaders regarding how relevant morality is and whether morality is a criterion in judging the appropriateness of behaviors. Thus, the leader-member similarity helps followers affirm the appropriateness of their own workplace behavior (Bonner, Greenbaum, & Mayer, 2016). Moreover, the more similarity members see between themselves and their leader,

the better they are able to predict the leader's reactions to unethical behaviors (Wood & Bandura, 1989).

I expect that the similarity to and predictability of the leader's reactions can facilitate the effect of members' BAB on unethical behaviors. Specifically, when the team leader has a strong BAB, followers who also have a strong BAB will feel psychologically safer in engaging in unethical workplace behaviors, as they can foresee similar behavior from their leader (Burke, Sims, Lazzara, & Salas, 2007). In contrast, when the team leader employs moral management, members who hold a strong BAB will feel less comfortable engaging in unethical behavior because it is difficult to predict the reaction of someone who is cognitively different from them. To avoid any psychological discomfort from this uncertainty and the possible punishment from the team leader, team members will reduce their unethical behaviors even though they hold BAB.

The leader's BAB can function as a deactivation mechanism for employees to negate their unfavorable conducts. Employees with sers who hocan distort the harms of their own unethical behaviors to their unethical behaviors by displacing the harmful results to the authority figure (Bandura, 1986, 1991b). When the team leader has strong BAB, employees with sers who howould be more likely to pursue unethical pro-self and pro-organizational behavior because they can simply displace the responsibility to their oholeader.

Therefore, I propose the following.

H2a: A leader's BAB moderates the positive relationship between the member's BAB and UPSB such that the relationship is stronger when the leader's BAB is higher.

H2b: A leader's BAB moderates the positive relationship between the member's BAB and UPOB such that the relationship is stronger when the leader's BAB is higher.

The Moderating Effect of Team Unethical Behavior

Newstrom and Ruch (1975: 36) contended that individuals “may easily justify some indiscretions on the belief that everybody is doing it.” Team unethical behavior is the team-level engagement in unethical behaviors; it represents a team norm and climate that legitimizes certain forms of unethical behavior as appropriate for all team members (Pearsall & Ellis, 2011). Team unethical behavior does not necessarily mean that all team members have the same behavioral patterns, but it does indicate that, on average, team members would accept and support a given unethical behavior. When a team has a high level of unethical behavior, the team likely has a low level of ethical standards for business practices. The employees' perceptions of the team ethical climate moderate the relationship between ethical beliefs and behaviors such that the relationship is stronger when employees perceive higher ethical climate (Barnett & Vaicys, 2000).

Therefore, I believe that employees with a strong BAB are more likely to engage in unethical behaviors in the workplace when the level of team unethical behavior is high because they learn that unethical behaviors are tacitly acceptable or encouraged in such teams. Furthermore, individuals feel less liable to adverse behaviors when the responsibility of the harmful outcomes is diffused to their belonging group (Bandura, 1991b). It is easier for employees who hold a strong BAB to justify their unethical behaviors when they see their team members conduct or accept unethical activities. In contrast, when the level of team unethical behavior is low, employees with a strong BAB

are less likely to engage in unethical behaviors because violation of team norms will lead to peer censure or group exclusion (Goette, Huffman, & Meier, 2006).

Individuals tend to engage in behaviors that they find valuable and rewarding; thus, they choose behaviors that bring them positive results and reject those that lead to punishment, such as condemnation and dismissal (Bandura, 1986). The reward and punishment policies for unethical behaviors in a team chronically influence members' ethical beliefs and behaviors (Hegarty & Sims, 1978, 1979; Trevino, 1986; Warren & Smith-Crowe, 2008; Trevino & Youngblood, 2010). In a team where unethical behaviors prevail, members with a strong BAB will deactivate their self-censure mechanism and make decisions in an ethical vacuum because they are less likely to be punished for ethical carelessness, if not rewarded at all.

H3a: Team unethical pro-self behavior moderates the positive relationship between the member's BAB and unethical-pro-self behavior, such that the relationship is stronger when team unethical pro-self behavior is higher.

H3b: Team unethical pro-organizational behavior moderates the positive relationship between the member's BAB and unethical pro-organizational behavior, such that the relationship is stronger when team unethical pro-organizational is higher.

OVERVIEW OF STUDIES

Table 1 provides an overview of studies in the paper. Study 1 generated and developed the scales of the business amorality belief (BAB), “Business is inherently moral” belief (BMB), and “Business is inherently immoral” belief (BIB) through a series of qualitative and quantities analyses. In addition, Study 1 provided empirical evidence of the reliability, convergent and discriminant validity of the newly developed measures. Study 2 examined the nomological network of BAB and further examined the distinctiveness of BAB regarding the predictive power on the two types of unethical behaviors compared to other relevant constructs. Meanwhile, I found the empirical support of the positive relationship between BAB and the two types of unethical behaviors (H1a & H1b). Study 3 provided additional evidence of H1a and H1b, and particularly tested the interacting effects of leader’s BAB and team unethical behavior with BAB on unethical behaviors at workplace (H2a, H2b, H3a, & H3b).

STUDY 1: DEVELOPING THE MEASUREMENT OF THE BUSINESS AMORALITY BELIEF

Study 1 was comprised of three phases. I generated items for BAB, BMB, and BIB in Phase 1 because the measures did not exist in the literature. Eleven items were originally created for BAB scale, four for BMB scale, and three for BIB scale. Three business school professors who were versed in business ethics research modified the items and four Ph.D. students majored in management rated the content validity of the modified items. I conducted exploratory factor analysis of the eighteen finalized items using a sample of 257 undergraduates and results show BAB scale was composed of 6 items, and BMB and BIB scales were both composed of 3 items. I performed a series of exploratory factor analyses,

confirmatory factor analyses and correlational analyses in Phase 3 using a sample of 154 part-time MBA students. Factor analyses and CFA results provided initial evidence of the discriminant validity of BAB from other related variables namely, BMB, BIB, stockholder view, Machiavellianism, and moral disengagement.

Phase 1: Item Generation

BAB taps into individuals' belief that morality is irrelevant and inapplicable in the business decision-making process, thus the core of BAB items should capture the non-relationship between business and ethics. On the other hand, BMB and BIB should emphasize the positive and negative influences of business on the people and society in order to grasp the concept of the moral nature. As "business" is such a generic and abstract term, business is operationalized into "business decisions", "business world", "business people", "business goals", and "business organization" that help the participants visualize and understand the meaning of business. In terms of framing the moral nature of business, items are written based on the general normative morality of the business practices. As illustrated above, BAB is distinct from BMB and BIB regarding the conceptual compositions, therefore, items of each construct should be ensured to reveal the differences.

Participants and Procedures. Based on the conceptual definitions and differences among the BAB, BMB, and BIB, the process of generating the items followed a deductive approach developed by Hinkin (1995). First, on the basis of the definitions of the three concepts, I created an initial pool of items under the supervision of my advisor by modifying items from similar or related scales, such as the Attitude toward Business Scale (Vitell & Muncy, 2005; Vitell, Singh & Paolillo, 2006; Patwardhan, Keith, & Vitell, 2012) and implicit belief about business (Reynolds et al., 2010), and generating items from

theoretical literature where applicable (e.g. Carroll, 1979, 1987, 2000; Goodpaster, 1991). We stopped generating any more items when we felt there were no longer sufficiently unique items to create. The initial pool contained eighteen items. As suggested by the psychological measurement development guidelines (Hinkin, 1998; Nunnally & Bernstein, 1994), items were written as unambiguously as possible to avoid the use of compound statements. To ensure the content validity of the newly created items, three business school professors who are expertized in business ethics research were asked to evaluate the writing of each item, and seventeen modified items were retained (See Appendix A). To assess the content validity, I adopted Hinkin's (1998) tutorial on the development of measures. Four Ph.D. students who are experienced with the business ethics research but unfamiliar with the focal research were provided with the definitions of the three constructs and a list of all the items, then they were asked to rate 1) which construct each item belongs to based on the definitions and 1) how accurately each item represents the belonging factor (1= not at all accurate, 2 somewhat accurate, 3 highly accurate).

Results. The four raters had a high level of agreement (intraclass correlation = .93). All the seventeen items were rated by the four Ph.D. students as highly accurate (rater agreement=100%). I then sought to provide empirical construct validity of the new measures.

Phase 2: Exploratory Factor Analysis

Participants and Procedures.

A total of 257 undergraduate students from a university in the Southwest of China participated the survey during the class sessions in the paper-pencil format. Participants were given confidentiality assurances and told that participation was voluntary.

Participants were asked to rate the extent to which they would agree with the newly developed seventeen statements in Phase 1 on a scale of 1 to 7 (1= strongly disagree, 7= strongly agree) and answer the demographic questions in the end. Of all the participants, 177 were females and 80 males, 185 were freshmen, 69 were sophomores, and 3 were juniors. The average age was 19.0 years old.

Results. I performed a series of exploratory factor analyses (principal component estimation with Oblimin with Kaiser normalization) on the seventeen items. Cross-loading items at .40 or higher on two or more factors (Osborne & Costello, 2009) and low loading items at below .32 (Tabachnick & Fidell, 2007) were excluded. Eventually, statistical criteria (eigenvalues and scree test) yielded a three-factor model with each item of loading greater than .40 (Fabrigar, MacCallum & Strahan, 1999). The factor loadings of all 17 items are displayed in Table 2, and the values of the selected items are bold.

Among the selected items that have acceptably high factor loading without cross-loadings, six out of the ten originally created BAB items were loaded to the first factor, three out of four originally created BMB items were loaded to the second factor, and all the three originally created BIB items were loaded to the third factor. The EFA results among the selected BAB, BIB, and BMB items are displayed in Table 2. BAB is negatively related to BMB ($r = -.15, p < .05$), and positively related to BIB ($r = .24, p < .01$), and BMB is negatively related to BIB ($r = -.25, p < .001$). The Cronbach's alpha scores of each factor were 0.83, 0.71, and 0.71 respectively, indicating acceptable reliability (George & Mallery, 2003).

Phase 3: Discriminant Validity

Participants and Procedure. I surveyed 154 part-time MBA students from three financial management classes in a national university in the South of China. Participants were given confidentiality assurances and told that participation was voluntary before the researcher distributed the surveys. Participants finished the questionnaire during the class sessions. The average age was 31.6 years old (s.d.=3.78) and the average work tenure was 8.8 years (s.d.=3.84). Of all the participants, 38.5% were females, 40.6% worked in a business-related industry such as banking, investment, finance, accounting, etc., and 59.4% worked in a nonbusiness related industry such as chemistry, education, mechanics, etc.

To further establish the discriminant validity of the newly developed scales, I first examined how the BAB scale correlated with five related constructs, namely BMB, BIB, “Stockholder view” (Singhapakdi, Kraft, Vitell, & Rallapalli, 1995; Wuthmann, 2013), moral disengagement, and Machiavellianism. BMB and BIB are both specific individuals’ beliefs about the inherent moral nature of business, and has been confoundingly used with BAB, therefore, I examine the discriminant validity of BAB with BMB and BIB . Stockholder view, Machiavellianism and moral disengagement are personal beliefs or behavioral intention that emphasize the importance of stockholders, self-interests or undermine the importance of moral consideration, however, none of them focuses on the relationship between business and morality specifically, therefore, I expect BAB to be discriminant with them.

BMB and BIB. As argued above, BMB and BIB are believed to be conceptually different from BAB because BAB focuses on the non-relevance between business and morality, while BMB and BIB concerns with the positive and negative nature carried by business.

Stockholder view. Developed by Singhapakdi and colleagues, the Perceived Importance of Ethics and Social Responsibility (PRESOR) measures one's perceptions of the importance of ethics and social responsibility on organizational effectiveness and success. Later studies have examined that there are two factors in the PRESOR scale-the stockholder view and the stakeholder view (Axinn, Blair, Heorhiadi, & Thach, 2004; Wurthmann, 2013). The stockholder view argues that firms and managers should prioritize stockholders' interests over all the other stakeholders' welfare and the use of the resources for other purposes except for maximizing the firm's financial welfare undermines firm efficiency and social welfare (Friedman, 1970; Carson, 1993). The stockholder view holds that it distracts firms from maximizing stockholders' return by attending to ethical concerns. As people with BAB are more likely to advocate the traditional economic doctrines, such as shareholder maximization and self-interests aggrandizement, I expect BAB and stockholder view are positively related.

Moral disengagement. Moral disengagement is a general deactivation mechanism that inhibits people from making ethical decisions through the self-regulatory system (Bandura, 1999, 1991b). Through moral disengagement, individuals are no more bounded by self-sanctions and will not censor themselves when their behaviors violate internal standards. They are more likely to rationalize and justify the unethical motives and behaviors (Detert, Trevino, & Sweitzer, 2008). As people with BAB are free from the moral guidelines that direct their behaviors, BAB is expected to be positively related to moral disengagement.

Machiavellianism. Machiavellianism depicts a strategy of social conduct in which others' interests are regarded as means toward personal ends (Christie & Geis, 1970;

Wilson, Near, & Miller, 1996). Enormous research has found that Machiavellianism is positively related to ethically questionable behaviors including anti-social behavior, moral disengagement, lying (Sakalaki, Richardson, & Thepaut, 2007; Moore, Detert, Trevino, Baker, & Mayer, 2012), and unethical decisions in a recent meta-analysis (Kish-Gephart, Harrison, & Trevino, 2010). Mach at the workplace are often willing to manipulate others to achieve personal goals without moral concerns and are thus related to unethical behaviors (McHoskey, Worzel, & Szyarto, 1998). I believe that people high in Machiavellianism will be more likely to hold BAB as such cognitive strategy means a lack of moral concerns and guidelines in the decision-making process.

Measures. As the questionnaire was developed and compiled in English, I followed the translation/back-translation procedures (Brislin, 1986) and had all the English items translated into Chinese, ensuring that the meaning of items had not changed during translation. Appendix C provides all the measurements used in all studies of the current study.

The business amorality belief. Individual's BAB was measured with the scale that was newly developed in Phase 1 and 2. It contains seven items. Sample items are "Morality does not need to be part of business decision making" and "Moral values are irrelevant to the business world" (1=strongly disagree, 7=strongly agree; $\alpha = .78$).

Stockholder view. The stockholder view was measured with the five-item scale developed by Wurthmann (2013) as a subscale of the Perceived Importance of Ethics and Social Responsibility scale. Sample items include "If the stockholders are unhappy, nothing else matters," and "The most important concern for a firm is making a profit, even if it means bending or breaking the rules." (1=strongly disagree, 7=strongly agree; $\alpha = .82$).

Moral disengagement. Moral disengagement was measured with the eight-item scale of propensity to morally disengage by Moore, Detert, Trevino, Baker, and Mayer (2012). Sample items include “It is okay to spread rumors to defend those you care about,” and “Taking something without the owner’s permission is okay as long as you’re just borrowing it.” (1=Strongly disagree, 7=strongly agree; $\alpha = .79$).

Machiavellianism. Machiavellianism was measured with the 16-item scale by Dahling, Whitaker, and Levy (2009). Items include “I believe that lying is necessary to maintain a competitive advantage over others,” and “I am willing to be unethical if I believe it will help me succeed.” (1=strongly disagree, 7=strongly agree; $\alpha = .82$).

BMB. BMB was measured with the 3-item scale developed in Phase 1 and 2. Items include “Business contributes to the welfare of the whole society” (1=Strongly disagree, 7=strongly agree; $\alpha = .71$).

BIB. BIB was measured with the 3-item scale developed in Phase 1 and 2. Items include “Business people in general are selfish and greedy.” (1=Strongly disagree, 7=strongly agree; $\alpha = .71$).

Results. Table 3 presents the descriptive statistics of the variables in Phase 3., In order to establish the discriminant validity, I conducted a series of factor analysis among the six variables described above (see results in Appendix B). First, the factor analysis result among the items of BAB and moral disengagement indicates that BAB is a distinct concept from moral disengagement. Second, the factor analysis result among BAB and Machiavellianism also indicates BAB is distinct from Machiavellianism. Third, the factor analysis result among BAB and stockholder view result indicates that most of the BAB

items are different from those of stockholder view. The last factor analysis which is conducted among all the good items based on the above factor analyses results indicate that BAB, BIB, BMB, moral disengagement, Machiavellianism except for stockholder view load onto different factors. In addition, I performed confirmatory factor analyses (CFA) among the constructs. A CFA among BAB, BMB, and BIB was conducted to confirm the EFA results in Phase 2. The CFA result showed that data supported the three-factor model over other models ($\chi^2 = 80.23$, $df = 59$, CFI = .98, GFI = .96, IFI = .96, RMSEA = .03). Second, a CFA among BAB, stockholder view, Machiavellianism, and moral disengagement aimed to confirm the distinctiveness of BAB with other listed variables. The CFA results supported the four-factor model over others ($\chi^2 = 976.14$, $df = 616$, CFI = .96, GFI = .94, IFI = .94, RMSEA = .05). Finally, a CFA among all the six studied constructs in Phase 3 was conducted and the result showed that the six-factor model fit the data most ($\chi^2 = 1300.52$, $df = 880$, CFI = .95, GFI = .93, IFI = .95, RMSEA = .06). The series of CFA tests provide evidence of the discriminant validity of BAB.

Discussion. Across a series of empirical tests, I provided construct validity of the BAB scale. The results above provided solid empirical evidence of the distinctiveness of BAB with other related constructs (i.e., BMB, BIB, stockholder view, moral disengagement and Machiavellianism). To further examine the discriminant validity of BAB and how BAB is related to unethical behaviors, the following studies seek to test the nomological network of the new measure.

STUDY 2: EXAMINING THE NOMOLOGICAL NETWORK OF BAB

A nomological network is a theoretical model that links the construct of interest with theoretical related constructs (Schwab, 1980). In Study 2, I identified two important

categories of constructs that are related to BAB: 1) belief about the inherent moral nature of business and 2) ethical ideologies, and then examined the relationship of all the mentioned constructs above (nomological network factor) with two types of unethical behaviors, namely UPSB and UPOB (criterion variable). In the following section, I will provide the theoretical rationale for the predicted relationship between BAB and the two sets of constructs, namely beliefs about the inherent moral nature of business and ethical ideology as well as explained why BAB is expected to have an incremental effect on UPSB and UPOB over other constructs. I do not intend to exhaustively include every possible category or construct to compare with BAB regarding the effect on unethical behaviors, however, I seek to choose the easily confounding and important and constructs that are studied in the theoretical and empirical research in relation to unethical behaviors. As argued above, BIB, BMB and BAB are easily confounding concepts so it is necessary to establish the distinctiveness of BAB in the nomological framework. The reason to include ethical ideology in the nomological framework is that I seek to compare specific BAB with general belief toward ethics regarding their effects on workplace unethical behavior.

Predictive Power of BAB, BMB, BIB, Idealism, and Relativism on Unethical Behaviors

In the conceptualization of BAB, I have provided the arguments for distinctiveness of BAB from BMB and BIB, in the following, I argue BAB has an incremental effect on unethical behaviors over BMB and BIB. Research on BMB and BIB is limited in the current literature expect for Reynolds' et al. (2010) study on the effect of implicit assumption about the moral nature of business on immoral behaviors. Reynolds and his colleagues (2010) also categorized the implicit assumption about the moral nature of business into BMB and BIB, and the main difference from the current study is that they

were interested in the effect of the implicit belief residing in the intuitive ethics literature (e.g. Haidt, 2001; Reynolds, 2006), while the current study relies on the traditional deliberate and active ethical decision-making models that investigate moral reasoning and conducts (Rest, 1986; Ferrell & Gresham, 1985; Trevino, 1986; Hunt & Vitell, 1986). Reynolds et al. (2010) did not find a significant main effect of BMB on the immoral behavior but found that when the competitive cue was presented, people who held an implicit BMB were more likely to conduct unethical behavior. As Reynolds et al. (2010) argued, individuals who held a BMB were more likely to accept the economic logic in the business world that emphasizes self-interest and profit maximization, which is related with individuals' unethical behavior. However, it is possible that they do not necessarily accept the business decisions that lack moral considerations or lead to harmful results, and that is why Reynolds et al. (2010) believe that effect of BMB only becomes salient when a competition cue is presented. Individuals who hold a BAB, in contrast, simply tend to separate morality and business in the decision-making process. The separation of business and moral considerations leads to the higher possibility of becoming self-interest-, profit-, or business goals-driven. In sum, I expect BAB has an incremental effect on unethical behaviors over BMB or BIB.

Ethical ideology refers to "stated beliefs or personal preferences for particular normative frameworks" (Kish-Gephart et al., 2010: 3). Idealism and relativism are individual differences that influence individuals' ethical judgment and behavior. Numerous empirical studies have confirmed the explanatory power of idealism and relativism on the ethical decision-making process. Empirical results often revealed that idealism is positively associated with ethical outcomes and relativism is positively with unethical ones. For

instance, idealism and relativism are significantly related to workplace deviance (Henle, Giacalone, & Jurkiewicz, 2005); intentions to report wrongdoings (Barnett, Bass, & Brown, 1994, 1996), ethical judgement (Forsyth, 1992; Barnett, Bass, Brown, & Hebert, 1998; Dubinsky, Natarajan, & Huang, 2004), ethical intentions and behaviors (Forsyth & Berger, 1982; Bass et al., 1999), and perceived importance of ethics and social responsibility (Singhapakdi et al., 1995). However, I believe that BAB may be a more significant predictor of unethical behaviors because BAB is a more specific concept than ethical ideologies that represent the general orientations towards ethics. Ethical ideologies can be mapped into every aspect of human life, whereas BAB is constrained to focus on one's business life. As the current study seeks to understand the effects of various antecedents on the unethical behaviors in the workplace in particular, I expect that BAB has an incremental effect over idealism and relativism on workplace unethical behaviors since BAB specifically captures one's perceptions of the relationship between business and ethics.

Thus far, I have provided the theoretical arguments for the distinctiveness of BAB from other constructs regarding the effects on unethical behaviors at workplace within its nomological network. In the next section, I will empirically examine whether BAB has an incremental effect over other related variables on UPSB and UPOB.

Participants and Procedures. Data for the present study came from 129 part-time MBA students from four organizational behavior class in two public universities, located in Central and Northern China. The average age was 32.0 years old, and the average work tenure was 8.9 years. Of all the participants, 38.9% were females, 39.7% worked in a business-related industry, 2.3% were CEOs or owners, 6.1% were presidents, 38.9% were

department managers, 22.1% were team leaders, 27.5% were employees, and 1.5% were others.

Data was collected through paper-pencil surveys conducted two times over two months. The temporal separation of two-wave study designs was intended to reduce common method variance (Doty & Glick, 1998) by reducing biases in participants' reporting and retrieval of responses (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Participants finished the surveys during the class session and were told participation was voluntary and confidential. Time 1 questionnaires included ethical ideologies, BAB, BMB, BIB, and demographic variables. Participants were also asked to provide the last six digits of their cell phone number so that I could match their responses to be collected at Time 2. Four weeks later (Time 2), surveys measuring self-reported BAB, BMB, BIB, UPSB, and UPOB were distributed to the same participants in Time 1. The reason to collect data on BAB, BMB, and BIB at both times was because I intended to conduct the test-retest reliability test. The research assistant collected the completed surveys and thanked the participants for the participation.

In total, 230 surveys were distributed to the participants at Time 1 and 219 were completed; 200 surveys were distributed to the participants at Time 2 and 174 were completed, with a response rate of 95.2% and 87%, respectively. Finally, successfully matched data from Time 1 and 2 were provided by 129 participants, with an overall response rate of 74.1%.

Measures. *The business amorality belief.* Same with the measure used in Study 1, BAB was measured with the newly developed BAB scale. Sample items include “Morality

does not need to be part of business decision making” and “Moral values are irrelevant to the business world” (1=Strongly disagree, 7=strongly agree). The Cronbach alpha was .84.

Belief about the inherent moral nature of business. BMB and BIB were each measured with the 3-item scales developed in Study 1. Items include “Business contributes to the welfare of the whole society”, and “Business people in general are selfish and greedy.” (1=Strongly disagree, 7=strongly agree; BMB, time 1 α = .77; BIB, time 1 α = .72).

Ethical ideology. Ethical ideology was measured with the Ethical Position Questionnaire (EPQ) developed by Forsyth (1980). EPQ consists of twenty items with two ten-item subscales that measure idealism and relativism respectively. Participants were asked to indicate their level of agreement with the twenty statements on a seven-point scale (1=strongly disagree, 7= strong agree). Sample items for measuring idealism include “A person should make certain that their actions never intentionally harm another even to a small degree”, and “The existence of potential harm to other is always wrong, irrespective of the benefits to be gained.” The Cronbach alpha was .87. Sample items for measuring relativism include “What is ethical varies from one situation to another”, and “Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual”. The Cronbach alpha was .78.

Unethical pro-self behavior (UPSB) was measured with modified Newstrom and Ruch’s (1975) seventeen-item of unethical behavior scale. I removed six items that were either ambiguous in the pro-self motives or unrelated to the participants’ work including “concealing one’s errors”, “accepting gifts/favors in exchange for preferential treatment”, “Giving gifts/ favors in exchange for preferential treatment”, “authorizing subordinate to violate company rules”, “padding an expense account up to 10%”, “padding an expense

account more than 10%”, and “not reporting other’s violations of company policies and rules”. Participants were asked to rate the extent to which they had engaged in each of the eleven behaviors, such as “falsifying time/quality/quantity reports, concealing one’s errors, calling in sick to take a day off, etc. (1=never, 5=always). The Cronbach alpha was .87.

Unethical pro-organizational behavior (UPOB) was measured with the six-item scale developed by Umphress et al. (2010). I dropped one of the six items “If my organization needed me to, I would withhold issuing a refund to a customer or client accidentally overcharged”, because the participants did not necessarily work in the retailing industry and do business with customers. Similarly, participants rated the extent to which they would engage in the five behaviors. Sample items include “Since it would help my organization, I misrepresented the truth to make my organization look good.” and “Since it would help my organization, I exaggerated the truth about my company’s products or services to customers and clients.” The Cronbach alpha was .63.

To justify the application of the measures among the Chinese participants, fifty-six working employees were recruited through the online survey website (<https://www.wjx.cn/>), an online data collection service. Participants were asked to rate the extent to which participants think each of the modified unethical behavior on a scale of 1 to 5 (1=very unethical, 5= very ethical). Each of the average scores of UPSB and UPOB is below 3, which means the measures reach an appropriate consensus on the unethicality of each behavior in the Chinese context (e.g. Reynolds, 2008).

Control variables. This study not only used preventive techniques, such as assuring participants that their responses are completely confidential and anonymous, in order to reduce participants’ inclination to answer in a socially desirable way, but also includes

impression management bias, a subscale from Steenkamp, De Long, and Baumgartner's (2010) social desirability bias scale to help control the effects of any social desirability bias that may occur. Sample items include "I sometimes tell lies if I have to." and "I never cover up my mistakes". The Cronbach alpha was .70. I also controlled for demographic variables including age, gender, tenure, work position, work type as for their possible effects on the dependent variable.

Results. Table 4 presents the descriptive statistics and correlations of the variables in Study 2. Cronbach's alpha estimates of the majority of latent variables exceed the .70 threshold (Nunnally, 1978) which were presented in the parentheses. To reduce the risk of common method variance, I used antecedent variables collected at Time 1 and outcome variables collected at Time 2. In this sample, BAB at Time 1 had a significantly positive relationship with UPSB ($r = .48, p < .001$) and UPOB ($r = .24, p < .001$). BMB was not significantly related to UPSB ($r = -.14, p = .11$) and UPOB ($r = -.07, p = .41$). BIB was significantly related to UPSB ($r = .18, p < .05$), but not significantly related to UPOB ($r = -.01, p = .92$). Idealism and relativism were significantly related to UPSB (idealism, $r = .34, p < .001$; relativism, $r = .34, p < .001$) but not significantly related to UPOB (idealism, $r = -.16, p = .08$; relativism, $r = .05, p = .59$). The bivariate relationship provided an initial evidence that BAB had the strongest bivariate correlations with both UPSB and UPOB.

Prior to testing the hypothesis, I tested the test-retest reliability of BAB, BMB, and BIB which were collected at both Time 1 and Time 2 with a 1-month separation time. I obtained 129 matched data for BAB, ($r = .64, p < .001$, Time 1 $\alpha = .84$, Time 2 $\alpha = .88$), 127 matched data in BMB ($r = .46, p < .001$, Time 1 $\alpha = .79$, Time 2 $\alpha = .79$), and 127 matched data in BIB ($r = .55, p < .001$, Time 1 $\alpha = .84$, Time 2 $\alpha = .88$), demonstrating that

the scales of BAB, BMB, and BIB have moderate to high test-retest reliability (Ghiselli, Campbell, & Zedeck, 1981; Robinson, Kraatz, & Rousseau, 1994; Spreitzer, 1995; Zheng, Zhu, Zhao & Zhang, 2015).

I conducted a confirmatory factor analysis to examine whether the measurement models fit the data. Table 5 indicated that the five-factor structure fit the data in the sample ($\chi^2 = 636.35$, $df = 450$, $\chi^2/df = 1.41$, CFI = .96, GFI = .93, IFI = .96, TLI = .95, SRMR = .08, RMSEA = .04). I further confirmed the distinctiveness of BAB with other variables by comparing the results of two four-factor measurement models, in which conceptually similar variables were combined into one single factor. The model fit the data significantly worse than the original model when BAB and relativism were combined ($\Delta \chi^2 = 120.45$, $\Delta df = 4$), and BAB and BIB were combined ($\Delta \chi^2 = 128.13$, $\Delta df = 4$). The CFA results for UPSB and UPOB collected at Time 2 showed that the two-factor model fit the data significantly better than when the two unethical behaviors were combined ($\chi^2 = 389.67$, $df = 211$, $\chi^2/df = 1.87$, CFI = .91, GFI = .91, IFI = .92, TLI = .87, SRMR = .07, RMSEA = .03).

Hypothesis 1 proposed that BAB would be significantly related to UPSB and UPOB. I used hierarchical regression technique to test the hypothesis, and Table 6 presented the results. In Model 1, control variables were entered. In model 2, the ethical belief and ideology variables were entered. In Model 3, BAB was added in the linear regression model. In support of Hypothesis 1a, BAB significantly predicted UPSB ($\beta = .22$, $p = .03$) and UPOB ($\beta = .23$, $p = .02$). Adding BAB to the equation increases R^2 by 3% and 4% to predict UPSB and UPOB, respectively.

Discussion. The goal of Study 2 was to examine the nomological network of BAB and other relevant variables. The CFA results provided additional evidence of the discriminant validity of BAB with belief about the moral nature of business and general ethical ideology. The regression results supported Hypothesis 1a and 1b. After controlling for the ethical belief and ideology variables including BMB, BIB, idealism, and relativism and other control variables, the regression analysis indicated that BAB has an incremental effect on the unethical behaviors, revealing the unique and powerful effect of BAB on unethical behaviors. Results also indicated that BAB may particularly affect UPOB compared to UPSB as none of BMB, BIB, idealism relativism could significantly predict UPOB but BAB, and idealism, relativism, and BAB were all significantly related UPSB. The result was consistent with the previous studies on the relationship between the ethical ideology and the unethical behaviors in which ethical ideologies are significantly related to unethical behaviors (e.g. Forsyth & Berger, 1982; Bass, Barnett, & Brown, 1999). The current study also provided the evidence that ethical ideologies did not have significant impacts on UPOB which has never been studied in the existing literature. Since BAB has a particular emphasis on business and UPOB mostly occurs when individuals deal with business situations when there is conflict of interest between organization and customers (Umphress et al., 2010), BAB is expected to be more related to UPOB than UPSB. In Study 3, I intended to see whether the result could replicate the stronger effect of BAB on UPOB than UPSB in Study 2 in addition to testing Hypotheses 2 and 3.

STUDY 3: TESTING THE MODERATING EFFECTS OF LEADER'S BAB AND TEAM UNETHICAL BEHAVIOR ON THE RELATIONSHIP BETWEEN BAB AND WORKPLACE UNETHICAL BEHAVIORS

Participants and procedures. Data for the present study came from 334 employees and their 108 direct supervisors in a variety of organizations in diverse industries including technology, pharmaceuticals, electric maintenance, telecommunications, and business consulting. Previous research suggested that the minimum number of a team is three in order to sufficiently aggregate the measures to the team level (Schneider, White, & Paul, 1998; Tracey & Tews, 2005). Among the leaders, 21.3% were 30 years old or younger, 21.3% 31-35 years old, 25% 36-40 years old, 22.2% 41-45 years old, and 10.2% 46 above years old, 44.4% were women, and the average work tenure is 16.0 years. Among the followers, 41.6% were 30 years old or younger, 27.6% were 31-35 years old, 17.2% were 36-40 years old, and 13.6% were above 40 years old, 57.2% were women, and the average work tenure was 10.7 years. All participants had a high school education or above. Participants were from departments in retailing, marketing, project management, accounting, human resources, and customer services. The diverse choice of groups in various organizational settings can enhance the generalizability of the findings.

Data from both supervisors and their direct followers were collected at two points in time separated by a month. All the survey was done online, and participants took the survey via an URL or by the WeChat app (a chatting app). With the endorsement from the top management in each company, supervisors and subordinates were encouraged to participate the research assured by confidentiality and voluntary participation. At Time 1, survey link was sent to 115 leaders and 360 followers. Leaders were asked to rate the measures of BAB, social desirability bias, and demographic questions. Followers were asked to rate the measures of BAB, social desirability bias, ethical leadership, and demographic questions. All the questions were translated into Chinese through the

translation/back-translation procedures (Brislin, 1986). I was able to link 334 (92.8%) followers to their 108 leaders (93.9%) by the last six digits of the phone numbers or by team name.

At Time 2, I sent the survey link to all the participants who completed the Time 1 survey and a 100% response rate was achieved from both leaders and followers. The leaders were asked to rate the measures of team UPSB and UPOB, and the followers were asked to rate the measures of individual UPSB and UPOB. Thus, the overall response rate was 92.8% and 93.9% for leaders and followers, respectively. The final sample consisted of 108 leaders and an average of 4 followers in each team with a team size ranging from 2-18 members.

Measures. BAB. Followers' and leaders' BAB were measured at Time 1 using the 7-item BAB scale developed in the previous studies. The Cronbach alpha for this scale was .90 for the followers and .92 for leaders.

Unethical behavior. UPSB and UPOB were measured with the same scales as used in Study 2. The Cronbach alpha scores of team UPSB and UPOB were .93 and .86, respectively and the Cronbach alpha scores of followers' UPSB and UPOB were both .93 and .88, respectively.

Control variables. Similar as in Study 2, follower's age, gender, education and work tenure, and social desirability bias ($\alpha = .68$) were controlled given the possible effects on the outcomes. I also measured ethical leadership using Brown et al.'s (2005) ten-item scale. I seek to see the effect of BAB after controlling for the leadership behavior variable. Ethical leadership has been evidenced in its strong effect on workplace unethical behavior (for a review, see Brown & Trevino, 2006), therefore, I expect to see if results of Study 3

still replicate those of Study 2 after controlling for ethical leadership. I first calculated the within-group agreement on ethical leadership before aggregating the lower-level ratings to form higher-level constructs. The mean and median Rwg's for the 108 teams were 0.83 and 0.91 respectively, indicating a high level of within-group agreement (George & James, 1993). In addition, the ICC1 value was 0.30, suggesting strong agreement within work teams regarding ethical leadership and appropriateness of aggregating the individual scores to the group level. The Cronbach alpha was .94.

Results. Table 7 presented the means, standard deviations, reliabilities and correlations of the key variables in Study 3. The bivariate relationship between the follower's BAB and UPOB ($r = .27, p < .001$) was stronger than that between BAB and UPSB ($r = .11, p < .05$), which was consistent with the correlation results in Study 2.

To test the Hypotheses 2 and 3, I used STATA 14.0 to conduct hierarchical linear modeling (HLM) as the individual data was nested in teams. Table 8 and 9 summarized the results of the HLM analyses. Before testing the cross-level hypotheses, I examined whether the within- and between- team variances in follower's UPSB and UPOB were significant. I partitioned the total variance into within- and between-team components, and the results of a null model showed that within-team variance accounted for 42.36 % total variance of follower's UPSB and 50.40 % that of follower's UPOB. The between-team variance was significant and meaningful for both types of unethical behaviors ($p < .001$).

First, I entered all the control variables in Model 1 (Table 7) and the results showed that only ethical leadership was significantly negatively associated with follower's UPSB ($b = -.18, p = .00$) and UPOB ($b = -.27, p = .00$) as the previous studies. Hence, in the following analyses, I only included ethical leadership as the control variable. In Model 2

(Table 7), I added follower's BAB into the model, and found the main effect of the follower's BAB on both UPSB and UPOB was significant (UPSB, $b = .06, p = .03$; UPOB, $b = .13, p = .02$). I then added all the moderators (a leader's BAB, and team-level UPSB or UPOB) in Model 3, and the results showed team unethical behavior had a stronger impact than leader's BAB on follower's unethical behavior. Specifically, a leader's BAB had a non-significant positive relationship with follower's unethical behavior (UPSB, $b = .03, p = .06$; UPOB, $b = .06, p = .05$), while team unethical behaviors had a significant positive relationship with follower's unethical behavior (UPSB, $b = .16, p = .00$; UPOB, $b = .34, p = .00$). In the last step, I entered the interaction terms (follower's BAB * leader's BAB and follower's BAB * team unethical behavior) in the hierarchical linear model. The interactive effect of follower's BAB and a leader's BAB on follower's UPSB was not significant ($r = -.01, p = .72$), thus Hypothesis 2a was not supported. The interactive effect of follower's BAB and team UPSB on follower's UPSB was significant ($r = .10, p = .02$), thus Hypothesis 2b was supported. The interactive effect of follower's BAB and a leader's BAB on follower's UPOB was significant ($r = .12, p = .03$), thus Hypothesis 3a was supported. The interactive effect of follower's BAB and team UPOB on follower's UPOB was not significant ($r = .10, p = .09$), thus Hypothesis 3b was not supported.

The plot of the significant moderating effect of team UPSB on the relationship between follower's BAB and UPSB is presented in Figure 1. Figure 1 shows that follower's BAB does not have a positive relationship with UPSB when there is a low level of team UPSB, whereas it does have a positive relationship when follower's leader has a high level of BAB, which is exactly predicted in Hypothesis 2b. I also apply simple slopes analysis to verify the interaction effect. When team UPSB is high, follower's BAB is positively

related to UPSB ($r = .16, t = 2.89, p < .005$). However, when leader's BAB is low, follower's BAB is not significantly related to UPB ($r = -.04, t = -.74, p = .46$).

The plot of the significant moderating effect of leader's BAB on the relationship between follower's BAB and UPOB is presented in Figure 2. Figure 2 shows that follower's BAB does not have a positive relationship with UPOB when the follower's leader has a low level of BAB, whereas it does have a positive relationship when follower's leader has a high level of BAB, which is proposed in Hypothesis 3a. Simple slopes analysis shows that when leader's BAB is high, follower's BAB is positively related to UPOB ($r = .28, t = 4.43, p < .001$). However, when leader's BAB is low, follower's BAB is not significantly related to UPB ($r = -.02, t = -.32, p = .75$).

Discussion. In Study 3, I discussed the boundary conditions when BAB particularly affects UPSB and UPOB in a team context. Based on social cognitive theory, I proposed a cross-level moderating model where a leader's BAB and team unethical behavior were expected to strengthen the relationship between follower's BAB and the unethical behaviors. Results are mixed with significant and insignificant moderation effects. Specifically, A leader's BAB is not found to significantly interact with follower's BAB to affect follower's UPSB, but found to significantly interact with follower's BAB to affect follower's UPOB. Team UPOB significantly moderates the relationship between follower's BAB and UPOB but team UPSB does not significantly moderate the relationship between follower's BAB and UPSB. The results are consistent with previous studies on the effects of a leader's ethical influence and team-level influence such as team climate and norm. For instance, Miao et al. (2013) found that ethical leadership and leader identification jointly influence follower's UPOB. Barnett and Vaicys (2000) found that

ethical climate moderated the relationship between employees' ethical beliefs and UPSB intentions. As my dissertation explores UPSB and UPOB together, the results in Study 3 suggest that a leader's BAB has a stronger effect when it comes to moderating the relationship between follower's BAB and UPOB, and team unethical behavior has a stronger effect when it comes to moderating the relationship between follower's BAB and UPSB. I also provide the evidence that BAB has a stronger impact on UPOB than UPSB as in Study 2. From the HLM regression results, I find that BAB was more related to UPOB ($r = .14, p < .005$) than to UPSB ($r = .06, p < .05$). BAB can explain 1.96% variance in UPOB with a .005 significance level while it can explain 0.36% variance in UPSB with a .05 significance level. In addition, as a post hoc analysis, I entered the three-way interaction term (followers' BAB * a leader's BAB * team-level UPSB or UPOB) in the hierarchical linear model, and found no significant three-way interaction effect. The results indicate that since a leader's BAB and team unethical behaviors each have a particular effect on either UPSB and UPOB, the moderating effect of the two factors combined is not as significant as a single factor. More detailed discussions of the implications of each study will be discussed below.

GENERAL DISCUSSION

Previous work on amorality is at the theoretical phase and the empirical results in my dissertation provide evidence of how business amorality belief functions in the workplace. The development of BAB, BMB, and BIB has answered the call for generating a more clarified conceptualization of amorality suggested by the previous management research (e.g., Carroll, 1987; Tenbrunsel & Smith-Crowe, 2008). In my dissertation, I present various empirical tests that show BAB is distinctive from similar belief constructs. I theorize and find that BAB has a stronger impact on two specific unethical behaviors in the workplace than important ethical belief and ideology variables. The examination of the boundary conditions for the relationship between BAB and the unethical behaviors provides a deeper understanding of how and when BAB works in a team setting of an organization. I believe that my dissertation has significant implications for both research and practice.

Summary of Results

BAB as a new construct. Study 1 introduced BAB to study the concept of amorality. The scale development and model testing provided solid evidence of the construct validity of BAB. In addition, BAB and BMB or BIB are not two ends of the same continuum, which is consistent with previous theoretical studies that argue that the concept of amorality is different than that of morality or immorality. Specifically, BAB, BMB and BIB are all individuals' beliefs about business and morality, however, BAB focuses on the relevance between the two, while BMB and BIB focuses on the moral nature of business. The factor analyses among the belief constructs (i.e. stockholder view, Machiavellianism, moral disengagement) provide evidence of the discriminant validity of BAB. Furthermore,

Study 2 provided additional discriminant validity by examining the nomological network of BAB. In specific, BAB not only distincts from ethical ideology, BMB, and BIB, but also has an incremental effect on predicting workplace unethical behaviors. In sum, the series of empirical tests provided sufficient support for using BAB as an important individual factor in the ethical decision making research.

Outcomes of BAB. My dissertation examines two types of workplace unethical behaviors: UPSB and UPOB. The dichotomization of UPSB and UPOB represent a general typology to categorize workplace unethical behaviors based on the underlying motives of the moral agents. Due to the exploratory purpose of my dissertation, I intend to understand the effect of BAB on different unethical behaviors and see whether BAB would have the same effects. Study 2 supported my hypotheses of the direct effect of BAB on the two types of unethical behaviors and Study 3 replicated the results. Although BAB is positively related to both UPSB and UPOB, it is interesting to find that the effect of BAB on UPOB is stronger than that on UPSB in both Study 2 and Study 3. I argue that the stronger effect of BAB on UPOB than UPSB may be because of the specific focus on business in the conceptualization of BAB. People who have BAB are different from those who hold other types of self-serving beliefs such as Machiavellianism in that BAB people are “well-intentioned” as to helping the organization whereas the latter view the organizational success as a pathway to their own self-interests (Carroll, 1987). The way to treat the relationship with the organization is also different in that people who hold BAB would strategically take advantage of the organizational benefits to achieve both personal and organizational goals while the latter would simply cut corners to achieve personal benefits regardless of harming corporate welfare (Grant, 2007).

As BAB describes individuals' belief that moral consideration is not relevant in business decisions and UPOB occurs when employees deal with business matters in the organization, it is reasonable for BAB has a stronger effect on UPOB than UPSB given that BAB is more related to UPOB conceptually. It would be interesting for future research to find empirical evidence regarding the different effects of BAB on UPOB and UPSB.

Moderating effects of a leader's BAB and team unethical behavior. Study 3 tests the moderating effects of a leader's BAB and team unethical behavior on the relationship between BAB and workplace unethical behavior and I found evidence of both the same and different effects regarding how BAB affects UPSB and UPOB. First, a leader's BAB is found to be a weaker predictor than team UPSB/ UPOB of both employees' UPSB/ UPOB, respectively. Relationship between a leader's BAB and employees' UPSB/ UPOB is not significant while relationship between team UPSB/ UPOB and employees' UPSB/ UPOB is significantly related. The results indicate that leader-level belief imposes less influence on employees' workplace unethical behavior than team unethical environment. Second, the moderating effect of a leader's BAB is not significant on the relationship between employees' BAB and UPSB but is significant on the relationship between employees' BAB and UPOB. The moderating effect of team unethical behavior is significant on the relationship between employees' BAB and UPSB but not significant on the relationship between employees' BAB and UPOB. The empirical results of the moderators provide important managerial implications in the organizations that I will discuss down below.

Theoretical Implications

This study makes several theoretical contributions to the business ethics literature. First, the clarification of the concept of amorality provides a new lens to examine workplace unethical behavior that previous studies have never taken. My dissertation argues that it is neither individuals' moral nor immoral beliefs that result in workplace unethical behavior, however, it is individuals' belief about the irrelevance and inapplicability of morality in the business decisions that matter. The findings add a new perspective on the ethical decision making agenda in that researchers are encouraged to step outside of the "bad apples" and "good apples" assumption and consider the "amoral apples" in the workplace.

Second, the development and validation of the BAB scale provide a new venue for future behavioral ethics research. Despite increasing interest in the concept of amorality in recent years (Foschi & Lauriola, 2016; Stankov & Knezevic, 2005; Greenbaum et al., 2015), research has been hampered by the lack of a reliable and valid measure. I rigorously followed Hinkin's (1998) scale development procedures and validated the BAB scale in a series of studies. The validation results are consistent with the theoretical argument about the distinctiveness of amorality compared with immorality and morality. The distinctiveness of BAB broadens the range of research questions in ethical decision making studies.

Third, the current study has successfully demonstrated the particularly important impact of BAB on the unethical pro-self and pro-organizational behaviors. For one thing, the incremental effect of BAB on unethical behaviors makes BAB a superior antecedent in the ethical decision-making process. BAB predicts workplace unethical behaviors after controlling for important ethical belief and ideology variables including BIB, BMB,

idealism, and relativism. Therefore, the future research on behavioral ethics should consider the main effect of BAB in the theoretical model. For another, the current study also proves that BAB can predict both UPSB and UPOB, making the findings sufficiently generalizable. It is interesting to find that BAB is more related to UPOB than UPSB, confirming the different characteristics of the two unethical behaviors. The previous studies on UPOB mostly focuses on the social identification and exchange process (Umphress & Bingham, 2010; Umphress et al., 2011; Chen et al., 2016), and little has been done to link personal beliefs on UPOB, therefore, the findings may be particularly meaningful for the future UPOB research.

Managerial Implications

The current study also provides managerial implications. First, the theoretical development and empirical test of BAB helps practitioners further understand the antecedents of workplace unethical behaviors. The current study demonstrates the significant impact of individuals' BAB on their unethical behaviors, therefore, leaders in the organization should pay more attention to how employees view the relationship between business and ethics and interfere employees' BAB when necessary. Second, since leaders play an important role for followers to formulate and regulate the course of action, it would be important to inform the leaders to regular their own ethical beliefs and behavior because their perception about how to balance the relationship between business and ethics can significantly impact the effect of follower's beliefs on unethical behaviors. For instance, if the leader only focuses on achieving organizational goals and pursuing financial performances and neglects the social and ethical consequences, the followers would be easily affected by such belief and pick up the similar opinions that the leader has.

Meanwhile, it is important to constantly monitor and interfere employees' BAB in order to prevent individual BAB accumulating to team BAB. The result of the current study demonstrates a more significant direct effect of team unethical behavior than a leader's BAB on employees' UPSB and UPOB. Leaders in the organization should improve the moral awareness in the business decision-making process by regularly developing ethical training programs and broadcasting the ethical culture or code of ethics in the organization. Third, the mixed moderating effects of a leader's BAB and team unethical behavior imply that leader's modeling and team norm and climate may play different roles in the relationship between personal cognition and behavior. Leaders should manage teams based on a contingency approach based on the outcomes of interest and followers' BAB characteristics. Specifically, if a leader wants to reduce UPSB of BAB employees, he or she needs to pay special attention to team UPSB level; if a leader wants to reduce UPOB of BAB employees, he or she needs to focus on his or her own BAB and set a good model for the team members.

Limitations and Future Research Directions

My dissertation is not without limitations. First, I collected all the data in either Chinese universities or companies, therefore, the empirical development and validation of BAB scale can be biased given the fact that cultural factors and characteristics have important influences on individuals' perceptions of ethics (Stajkovic & Luthans, 1997; Vitell, Nwachukwu, & Barnes, 1993). Cross-cultural comparison and validation of the BAB scale between Eastern and Western cultures would strengthen the applicability of the BAB scale in the future research. Specifically, it is interesting to know whether the level of BAB would be different among different cultures and social institutions. In addition,

whether the effect of BAB on unethical behaviors would vary in different cultures would be worth of studying for the future studies.

Second, employees' UPSB and UPOB were collected from the individuals themselves. Although the method of self-reported unethical behavior was used in the previous empirical studies (e.g. Reynolds, 2008), ratings from the direct leaders or peers are considered more accurate given the impact of social desirability bias (e.g., Sparrowe, Soetjipto, & Kraimer, 2006; Harvey, Madison, Martinko, Crook, & Crook, 2014). As a post hoc analysis of Study 3, I compared the aggregated self-reporting UPSB and UPOB with leader-rating team UPSB and UPOB. T-test results showed that the score of the aggregated UPSB ($M = 1.36$, $SD = .01$) was significantly lower than that team UPSB rated by the team leader ($M = 1.63$, $SD = .03$), $t(440) = 10.41$, $p < .001$, indicating the individuals might be biased by the social desirability when answering the UPSB questions. In addition, the score of the aggregated UPOB ($M = 2.41$, $SD = .03$) was also lower than team UPOB ($M = 2.54$, $SD = .04$), $t(440) = 3.16$, $p < .001$. Although I applied the time-lagged study design and controlled for the impact of social desirability bias, future studies are suggested to use more objective methods to collect unethical behavior data.

Third, although my dissertation did not mean to exhaust all the important antecedents of unethical behaviors to compare with BAB, it is worth of adding other individual and organizational factors that are important in influencing unethical behaviors to compare their predictive power with BAB. The reason to choose ethical belief and ideology variables to compare with BAB regarding their effects on unethical behaviors is that BAB is more conceptually close to the chosen variables, and the results were compelling regarding the outstanding while the different effect of BAB on UPSB and

UPOB. As an extension of my dissertation, future studies are encouraged to examine and compare more individual-level antecedents of unethical behavior, such as personal traits and moral cognitive development with BAB. In addition, future studies are encouraged to examine the interactive effects of other organizational factors with BAB, such as ethical climate and organizational ethical policies to deepen the understanding of when BAB significantly affects unethical behaviors.

Forth, my dissertation supports the positive effect of BAB on two types of unethical behaviors, however, it is worth of examining how BAB affects other unethical behavior such as accounting fraud as the measurements used in my dissertation are general unethical work behaviors. Accounting fraud is a type of unethical behavior that may seriously jeopardize the image and the future of the organization, therefore, managers who hold BAB may be less likely to commit accounting fraud for the sake of accomplishing business goals. In other words, people who hold BAB would be more likely to link accounting fraud with its negative influences on business than to consider the moral implications of accounting fraud, making the relationship between BAB and accounting fraud unwarranted. Therefore, it is an interesting question for future research to elaborate the effects of BAB on more types of unethical behaviors.

Fifth, although BAB is a belief that exists in each person's general cognition system, it is likely that BAB has a more significant effect on important managerial decisions among top-level managers than on trivial daily decisions among employees as it captures individuals' sense of business. Specifically, top-level managers are exposed to firm-level decisions that involve a great extent of balancing the relationship between business goals and ethical responsibilities, thus, I believe BAB would have a stronger effect on corporate

decision-making processes, such as corporate social responsibility (CSR) practices and stakeholder management. Therefore, examining the relationship between top manager's BAB with organizational decision making is a promising direction for future research.

Last but not least, more studies should be done to unpack the black box regarding the relationship between BAB and unethical behaviors. As BAB is conceptualized as a personal trait, it is possible that situational factors, such as moral awareness and moral framing play important roles in the psychological mechanism through which BAB affects unethical behaviors. Specifically, the reason for people who hold BAB to behave more unethically may be because they have less moral awareness in certain situations or because they tend to construe dilemmas using a business frame.

CONCLUSIONS

The current study moves an important step toward understanding the concept of business amorality belief, which is a prevalent yet understudied construct in the business world. Specifically, I provided a solid and unequivocal conceptualization of the concept of amorality. I developed and validated the measure of the business amorality belief and found its significant effect on unethical behaviors through a variety of studies. I also found the cross-level boundary conditions of how BAB is related to unethical behaviors. The empirical results show that BAB is significantly positively associated with the two broad range of unethical workplace behavior, providing solid support of its importance in the unethical behaviors. What is more, it is intriguing to find BAB has stronger explanation power on UPOB than UPSB, calling for the need of organizational contingency management. Organizations should be aware of the effects of employees' BAB level in

different contexts and figure out a way to influence employees' belief in order to avoid undesirable outcomes that may harm organizational benefits.

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TABLE 1
Overview of Studies, Procedures, Data/Sample Characteristics and Findings

Studies	Actions and variables	Data/sample	Findings
Study 1	<p>Exploring the construct of the business amorality belief (BAB), “Business is moral” belief (BMB), and “Business is immoral” belief (BIB); Expert rating of content validity.</p> <p>Initial pool=18 items for BAB, BMB, and BIB. Item reduction to a total of 13 items with a 3-factor model through EFA; Reliability estimation for each factor.</p> <p>Correlational analysis; CFA: BAB, BMB, BIB, stockholder view, moral disengagement, Machiavellianism, age, gender, work tenure, work type, work position.</p>	<p>N=3 business school professors (2 males) and 4 Ph.D. students (2 males)</p> <p>N=257 undergraduate students from a public university in Southwestern China; M age=19.0 years; 31.1% males; 72.0% freshmen, 38.0% sophomores and above</p>	<p>EFA results yielded a 3-factor model: BAB (7 items), BMB (3 items), and BIB (3 items). α= .83, .71, and .71, respectively.</p>
Study 2	<p>Unethical behavior validity test;</p> <p>Correlational analysis; Test-retest reliability; CFA; BAB and unethical behaviors: BAB, BMB,</p>	<p>N=154 part-time MBA students from a public university in Southern China; M age=31.6; 58.3% males; M tenure=8.8 years; 40.6% working in a business-related industry; 5.8% CEOs, 9.7% presidents or vice presidents, 40.3% department managers, 16.2% team leaders, and 27.9% employees</p> <p>N=56 employees from online survey website “So jump”; M age=31.2 years; 52% males.</p> <p>N=129 part-time MBA students from two public universities in Central and North China; M age=32.0 years; 61.1 % males; M tenure=8.9 years; 39.7% working in a business-related industry; 2.3 % CEOs, 6.1 %</p>	<p>Factor analyses suggested that BAB is different from BMB, BIB, moral disengagement, Machiavellianism. CFA confirmed the 6-factor model among the constructs.</p> <p>Each of items in UPSB and UPOB is rated as “unethical” (<3/5, 1= very unethical, 5= very ethical).</p>

<p>BIB, idealism, relativism, unethical pro-self behavior (UPSB), unethical pro-organizational behavior (UPOB), age, gender, tenure, work type, work position, and social desirability bias.</p>	<p>presidents or vice presidents, 38.9 % department managers, 22.1 % team leaders, and 28.6% employees and others</p>	<p>Test-retest reliability tests for BAB, BMB, BIB are significant.</p>
<p>Study 3</p> <p>Boundary conditions for the relationship between BAB and unethical behavior in the team context: follower's BAB, follower's UPSB and UPOB, leader's BAB, team-level UPSB and UPOB, age gender, education, tenure, and social desirability bias.</p>	<p>N 441 participants in 108 work teams (M team size=4) in various industries (e.g., telecom, technology, pharmaceutical sales, etc.) from online survey links; 69% 25-35 years old, 42.8% males, M work tenure=10.7 years; 92.6% above high school education.</p>	<p>H1a and 1b were supported.</p> <p>H 2a: not supported; H2b: supported; H3a: supported H3b: not supported.</p>

TABLE 2
Factor Loading Values from Exploratory Factor Analysis in Study 1

Items	Factor		
	The business amorality belief (BAB)	"Business is inherently immoral". (BIB)	"Business is inherently moral". (BMB)
It is reasonable to make business decisions without moral considerations. 商业决策中不考虑道德因素是合理的。	0.813	-0.103	0.045
Business and morality are separate worlds. 商业和道德是两个分隔的世界。	0.742	0.000	-0.104
Moral values are not very relevant to the business world. 道德价值与商业世界没有太多相关性。	0.732	0.112	-0.014
Morality does not need to be part of business decision making. 道德不是商业决策中必须考虑的一部分。	0.710	-0.117	0.075
To survive in the business world, priority cannot be given to social and ethical responsibilities. 要想在商业世界中生存，就不能优先考虑道德和社会责任。	0.633	0.266	-0.102
Business decisions involve many realistic and pragmatic considerations rather than moral considerations. 商业决策涉及许多现实和务实的考量，而不涉及道德考量。	0.624	0.210	-0.076
Taking care of social and ethical responsibilities would interfere with the pursuit of business goals. 承担社会责任和道德义务会干扰追求商业目标。	0.601	0.358	-0.104
Businesses often cut corners at a cost of citizens. 商业经常走捷径办事，伤害公民利益。	0.067	0.727	0.056
Business people in general are selfish and greedy. 商业人士通常是自私和贪婪的。	0.033	0.696	-0.217

Most businesses try to take advantage of customers. 多数商业组织试图榨取消费者的利益。	0.122	0.668	-0.169
Business contributes to the welfare of the whole society. 商业为全社会的福利做贡献。	-0.023	-0.119	0.779
Most business organizations have a positive impact on the world by solving society's problems. 多数商业组织通过解决社会问题而对世界有正面影响。	-0.134	-0.213	0.711
Business people in general want to contribute to the society. 商业人士一般来说都希望为社会做出贡献。	-0.050	-0.212	0.683
In the fierce market competition, social and moral goals are often incompatible with the business goals. 在激烈的市场竞争中，社会和道德价值观常常与商业目标不相容。	0.327	0.563	0.081
Moral standards do not have applicability in many business decisions. 道德标准在许多商业决策中并不适用。	0.448	0.450	0.353
The pursuit of self-interest and profit maximization in the business world is meant to improve the economic welfare of society. 在商业世界里追求个人利益和利润的最大化是为了提高社会的经济福利。	0.220	-0.343	0.172
Most business decisions are morally neutral. 大多数商业决策是道德中性的。	0.023	0.193	0.478

Note: N= 257

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization

EFA with Selected BAB, BMB, and BIB Items in Study 1 (N = 257)

	Items	Factor		
		1	2	3
BAB 1	Morality does not need to be part of business decision making.	.596	-.187	.017
BAB 2	It is reasonable to make business decisions without moral considerations.	.755	-.095	-.041
BAB 3	Business and morality are separate worlds.	.636	-.052	-.134
BAB 4	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.	.779	-.029	-.023
BAB 5	Moral values are not very relevant to the business world.	.799	.043	-.123
BAB 6	To survive in the business world, priority cannot be given to social and ethical responsibilities.	.545	.102	.165
BAB 7	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.	.512	.204	.165
BMB 1	Most business organizations have a positive impact on the world by solving society's problems.	-.018	.763	.115
BMB 2	Business contributes to the welfare of the whole society.	.049	.871	-.006
BMB 3	Business people in general want to contribute to the society.	-.110	.721	-.254
BIB 1	Businesses often cut corners at a cost of citizens.	-.123	-.112	.671
BIB 2	Business people in general are selfish and greedy.	.080	-.093	.836
BIB 3	Most businesses try to take advantage of customers.	.030	.155	.840

Table 3
Means, Standard Deviations and Intercorrelations of Study 1 Variables (N=154)

Variable	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12
1 Age	31.62	3.77	-											
2 Gender	1.60	.49	.17*	-										
3 Tenure	8.78	3.84	.93**	.11	-									
4 Position	3.51	1.17	-.42**	-.14	-.34**	-								
5 Work type	.59	.49	-.03	-.11	-.03	-.04	-							
6 Social desirability bias	4.42	.86	.05	-.02	.04	.05	-.03	(.70)						
7 Stockholder view	2.79	.89	-.03	.11	-.04	.13	-.07	-.36**	(.82)					
8 Moral disengagement	2.42	.74	-.04	.06	-.02	.08	-.03	-.36**	.45**	(.79)				
9 Machiavellianism	3.60	.67	.12	.21*	.21	-.05	-.03	-.47**	.49**	-.50**	(.82)			
10 BMB	5.15	1.01	.07	.16	-.03	-.15	.03	-.05	-.05	-.06	-.08	(.71)		
11 BIB	3.90	1.19	.00	.04	-.03	.09	-.02	-.09	.21**	.02	.17*	-.09	(.71)	
12 BAB	2.68	.93	-.05	.09	-.07	.07	-.13	-.33**	.57**	.32**	.35*	-.09	.12	(.78)

Note. Pearson Two-tailed Correlation

** $p < .01$

* $p < .05$

Gender: 1=female; 2=male

Position coded 1=Owner/CEO, 2=Vice president 3=Department manager 4=Team leader, 5=Employee, 6=Others

Work type coded 0=Nonbusiness related, 1=Business related.

BMB = “Business is moral” belief; BIB = “Business is immoral” belief; BAB =Business amorality belief.

Reliability scores in parentheses

TABLE 4
Means, Standard Deviations and Intercorrelations of Study 2 Variables (N=129)

Var	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	31.99	4.35	-															
2	1.62	0.49	.13	-														
3	8.88	4.55	.94**	.13	-													
4	3.72	1.06	-.56**	-.14	-.53**	-												
5	0.59	0.49	-.24**	-.08	-.19*	.11	-											
6	4.43	0.80	.08	-.33**	.08	-.05	-.02	(.70)										
7	2.64	1.04	-.12	.24**	-.07	-.03	.16	-.30**	(.84)									
8	2.70	1.06	-.07	.19*	-.05	.12	.10	-.31**	.64**	(.88)								
9	4.89	1.04	-.03	.05	-.10	.07	.06	.04	-.32**	-.20*	(.77)							
10	5.13	1.00	-.13	.10	-.10	.01	.08	.00	-.18*	-.23**	.46**	(.75)						
11	3.83	1.19	.02	.04	.03	.05	-.04	-.01	.23**	.15	-.33**	-.22*	(.72)					
12	3.83	1.27	.09	.13	.07	.04	-.05	-.08	.27**	.47**	-.16	-.32**	.55**	(.79)				
13	4.76	1.00	.16	-.07	.11	.03	-.12	.25**	-.29**	-.19*	.11	-.06	.11	.12	(.87)			
14	4.43	0.85	-.11	.10	-.09	.18*	.02	-.15	.31**	.37**	.07	-.04	.23**	.27**	-.06	(.78)		
15	2.70	0.75	-.15	.29**	-.11	.12	.07	-.45**	.48**	.44**	-.14	-.17	.18*	.24**	-.34**	.34**	(.82)	
16	4.15	0.95	-.01	.09	-.01	-.17	-.03	-.25**	.24**	.33**	-.07	.04	-.01	.21*	-.16	.05	.38**	(.63)

Note: Pearson Two-tailed Correlation

** $p < .01$ * $p < .05$

Gender coded 1=female, 2=male

Position coded 1=Owner/CEO, 2=Vice president 3=Department manager 4=Team leader, 5=Employee, 6=Others

Work type coded 0=Nonbusiness related, 1=Business related.

BMB = “Business is moral” belief; BIB = “Business is immoral” belief; BAB =Business amorality belief; UPSB = Unethical pro-self behavior;
 UPOB = Unethical pro-organizational behavior.

Reliability scores are in parentheses.

Variable List:

1	Age
2	Gender
3	Tenure
4	Position
5	Work type
6	Social desirability bias
7	BAB, time 1
8	BAB, time 2
9	BMB, time 1
10	BMB, time 2
11	BIB, time 1
12	BIB, time 2
13	Idealism
14	Relativism
15	UPSB
16	UPOB

TABLE 5
Comparisons of Measurement Models in Study 2 (N=129)

Independent Variable Model	χ^2	df	$\Delta \chi^2$	χ^2/df	CFI	GFI	IFI	TLI	SRMR	RMSEA
Model 1	636.35	450		1.41	0.96	0.93	0.96	0.95	0.08	0.06
Model 2	756.80	454	120.45***	1.67	0.87	0.87	0.87	0.85	0.09	0.09
Model 3	764.48	454	7.68	1.68	0.76	0.82	0.77	0.73	0.12	0.10
Dependent Variable Model	χ^2	df	$\Delta \chi^2$	χ^2/df	CFI	GFI	IFI	TLI	SRMR	RMSEA
Model 4	389.67	211		1.87	0.91	0.91	0.92	0.87	0.07	0.03
Model 5	430.75	212	41.08***	2.03	0.77	0.78	0.78	0.72	0.10	0.09

Note:

Model 1 3 factors: BAB, idealism, and relativism;

Model 2 2 factors: BAB and relativism were combined into one factor;

Model 3 2 factors: BAB and BIB were combined into one factor;

Model 4 2 factors: UPSB and UPOB;

Model 5 1 factor: UPSB and UPOB were combined into one factor.

GFI=goodness-of-fit index; RFI=relative fit index; IFI=incremental fit index; RMSEA=root mean square error of approximation;

CFI=comparative fit index;

BAB=the business amorality belief; BIB= “Business is immoral” belief; BMB= “Business is moral” belief

TABLE 6
Regression Results of the Effect of BAB on Unethical Behaviors in Study 2 (N=129)

Predictor	UPSB			UPOB		
	Model 1	Model 2	Model 3	Model 1	Model 2	Model 3
Age	-.39	-.22	-.18*	-.24	-.16	-.12
Gender	.20*	.18*	.14	.02	-.01	-.05
Work tenure	.31	.18*	.16*	.09	.03	.01
Position	.08	.07	.10	-.26*	-.25*	-.22*
Work type	.03	.02	-.01	-.03	-.03	-.06
Social desirability bias	-.36***	-.28**	-.25**	-.25**	-.22*	-.19
BMB		-.07	-.01		-.07	-.00
BIB		.11	.08		-.11	-.14
Idealism		-.23**	-.19*		-.06	-.02
Relativism		.23**	.17*		.09	.03
BAB			.22*			.23*
R^2	.25	.38	.41	.11	.12	.16
ΔR^2		.13**	.03*		.01	.04*
F (df)	6.65 (6, 119)	7.03 (10, 115)	7.20 (11, 114)	2.32 (6, 119)	1.63 (10, 115)	1.92 (11, 114)

Note: Values in the table are standardized regression coefficients.

BMB = “Business is moral” belief; BIB = “Business is immoral” belief; BAB = Business amorality belief; UPSB = Unethical pro-self behavior; UPOB = Unethical pro-organizational behavior.

* $p < .05$ ** $p < .01$ *** $p < .001$

TABLE 7
Means, Standard Deviations and Intercorrelations of Study 3 Variables

Var	Mean	SD	1	2	3	4	5	6	7	8	9	10	11	12
1	2.97	1.35	-											
2	1.57	0.50	.04	-										
3	2.46	0.72	-.06	-.19***	-									
4	10.67	7.39	.79***	.01	-.09*	-								
5	3.89	1.07	.01	-.10*	.00	.04	(.68)							
6	5.20	1.07	-.02	-.12*	.07	.01	.13**	(.94)						
7	2.32	1.10	-.05	-.10*	-.00	-.02	-.02	-.15**	(.90)					
8	2.42	1.19	-.09	.11*	.00	-.09*	.03	-.03	.08	(.92)				
9	1.63	0.61	.04	.00	.02	.05	-.01	-.23***	.09	.23***	(.93)			
10	2.54	0.91	-.07	-.17***	.20***	-.04	.01	-.07	.26***	.23***	.44***	(.86)		
11	1.36	0.51	-.05	-.10*	.00	-.07	-.13**	-.29***	.11*	.13**	.28***	.16***	(.93)	
12	2.41	0.94	-.12*	-.15***	.11*	-.11*	.01	-.19***	.27***	.16***	.17**	.36***	.32***	(.88)

Note: $N = 442$ followers, 108 leaders. *** $p < .001$ ** $p < .01$ * $p < .05$ Gender coded 1=male, 2=female
Education coded 1=high school or below, 2=junior college (professional training), 3=college, 4=graduate or above
Reliability in parentheses F indicates ratings is from the follower, and L indicates ratings is from the leader.
BAB=the business amorality belief, UPSB=unethical pro-self behavior; UPOB=unethical pro-organizational behavior.
Variable List:

No.	Variable	No.	Variable
1.	Age, time 1 (F)	7.	BAB, time 1 (F)
2.	Gender, time 1 (F)	8.	BAB, time 1 (L)
3.	Education, time 1 (F)	9.	Team UPSB, time 2 (L)
4.	Work tenure, time 1 (F)	10.	Team UPOB, time 2 (L)
5.	Social Desirability bias, time 1 (F)	11.	UPSB, time 2 (F)
6.	Ethical leadership, time 1 (F)	12.	UPOB, time 2 (F)

TABLE 8
Results of the Main and Interactive Effects of Follower's BAB, Leader's BAB,
Team UPSB on Follower's UPSB in Study 3

Predictor	B (s.e.)	B (s.e.)	B (s.e.)	B (s.e.)
	Model 1	Model 2	Model 3	Model 4
<i>Constant</i>	1.37*** (.02)	1.37*** (.02)	1.38*** (.02)	1.38*** (.02)
<i>Age</i>	-.02 (.03)			
<i>Gender</i>	-.12† (.07)			
<i>education</i>	.01 (.05)			
<i>Work tenure</i>	.00 (.01)			
<i>Social Desirability Bias</i>	-.04 (.03)			
<i>Ethical Leadership</i>	-.18*** (.03)	-.18*** (.03)	-.14*** (.03)	-.14*** (.03)
<i>BAB (F)</i>		.06* (.03)	.06* (.03)	.06* (.03)
<i>BAB (L)</i>			.03† (.02)	.03 (.02)
<i>Team UPSB</i>			.16*** (.04)	.16*** (.04)
<i>BAB (F) * BAB (L)</i>				-.01 (.03)
<i>BAB (F) * Team UPSB</i>				.10* (.05)
<i>Within-team residual variance</i>	0.24	0.23	0.22	.22
<i>Δ Within-team residual variance</i>		.01*	.01***	.00
<i>ΔR² within team</i>	.01	.01*	.00	.01
<i>ΔR² between team</i>	.07***	.00	.05***	.00
<i>Deviance</i>	610.78	606.58	582.82	577.95

Note.

† $p < .10$

* $p < .05$

** $p < .005$

*** $p < .001$

BAB=the business amorality belief, UPSB=unethical pro-self behavior; UPOB=unethical pro-organizational behavior.

TABLE 9
Results of the Main and Interactive Effects of Follower's BAB, Leader's BAB,
and Team UPOB on Follower's UPOB in Study 3

Predictor	B (s.e.)	B (s.e.)	B (s.e.)	B (s.e.)
	Model 1	Model 2	Model 3	Model 4
<i>Constant</i>	2.43*** (.04)	2.43*** (.04)	2.45*** (.04)	2.44*** (.04)
Age	.01 (.06)			
Gender	-.16 (.12)			
education	.08 (.10)			
Work tenure	-.00 (.01)			
Social Desirability Bias	.01 (.05)			
Ethical Leadership	-.27*** (.06)	-.27*** (.06)	-.22*** (.06)	-.22*** (.06)
BAB (F)		.13** (.05)	.13** (.05)	.14** (.05)
BAB (L)			.06† (.04)	.06 (.03)
Team UPOB			.34*** (.05)	.34*** (.05)
BAB (F) * BAB (L)				.12* (.05)
BAB (F) * Team UPOB				.10 (.06)
<i>Within-team residual variance</i>	0.84	0.82	0.72	0.70
<i>Δ Within-team residual variance</i>		.02*	.10***	.02**
<i>ΔR² within team</i>	.01	.01*	.00	.02*
<i>ΔR² between team</i>	.05***	.00	.14***	.00
<i>Deviance</i>	1167.28	1161.28	1097.46	1087.18

*** p<.001

** p<.01

* p<.05

FIGURE 1
The Interactive Effect of Follower's BAB and Team UPSB on Follower's UPSB

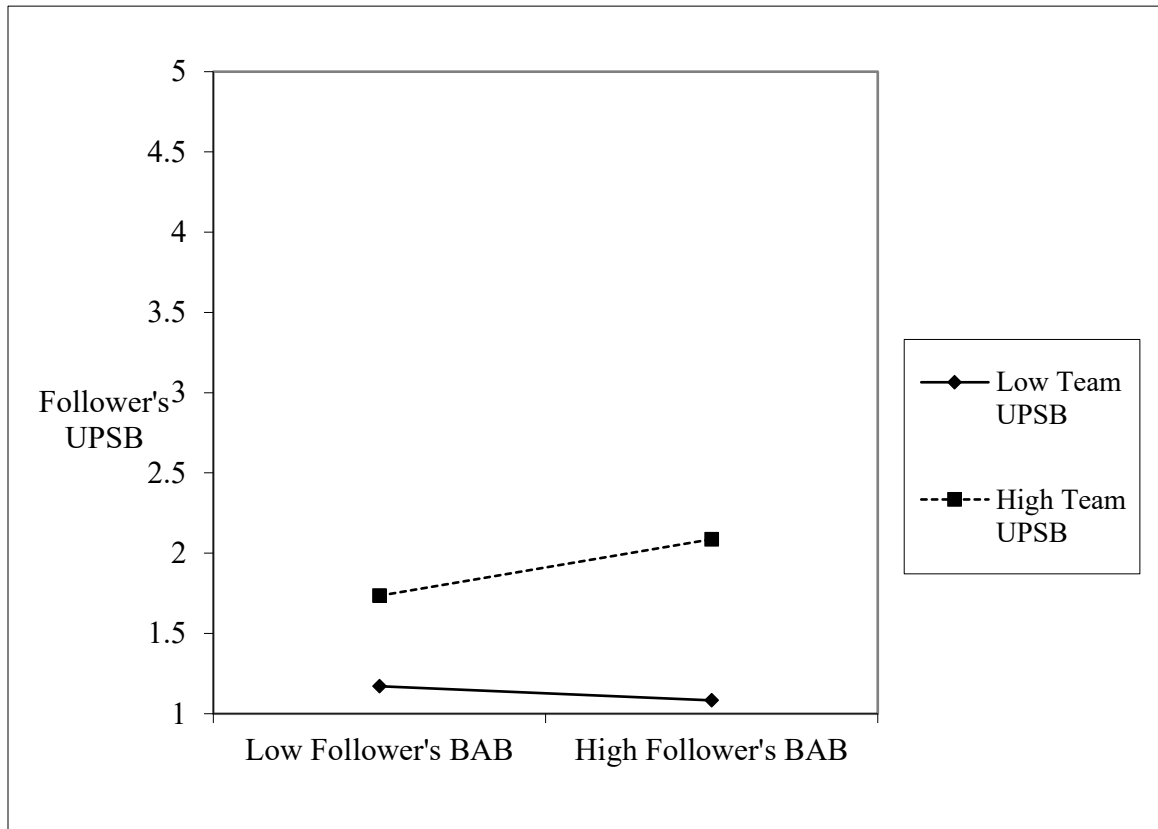
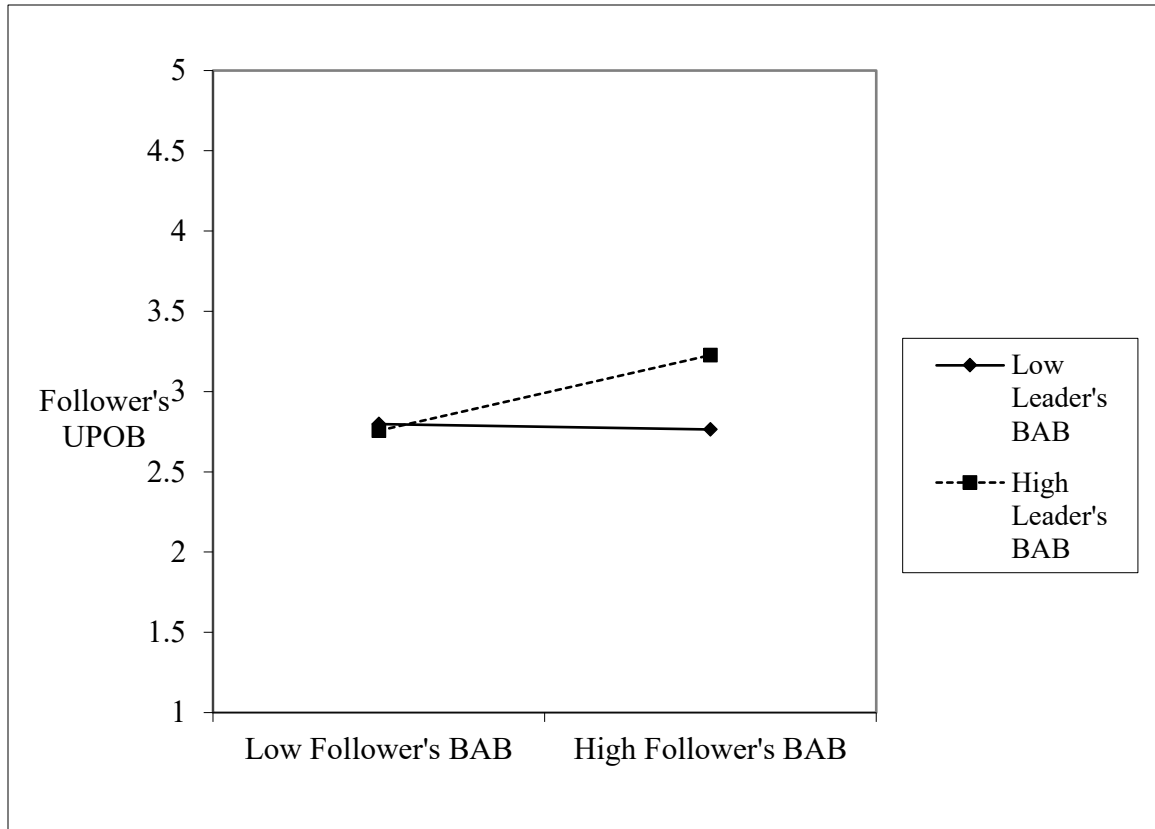


FIGURE 2
The Interactive Effect of Follower's BAB and Leader's BAB on Follower's UPOB



APPENDIX A

The Initial 18 Items of the Ethical Belief Scale

No.	Items
1	Business is just business, mixing it with morality will create more problems for decision making.
2	It is too restrictive to apply moral standards on business tactics such as secrecy, bluffing, and deceit.
3	It is reasonable to make business decisions on the basis of economic as opposed to moral considerations.
4	Business and morality are separate worlds.
5	Most of business decisions are morally neutral.
6	Moral standards do not have applicability in business decisions.
7	Business decisions involve realistic and pragmatic considerations rather than moral considerations.
8	Moral values are irrelevant to the business world.
9	Taking care of social and ethical responsibilities would interfere with the pursuit of economic gains.
10	In the fierce market competition, social and ethical goals are often incompatible with the economic goals.
11	To survive in the business world, the priority has to be economic competitiveness and not social and ethical responsibilities.
12	Self-interest and profit motives are well intentioned, namely, for the economic welfare of society.
13	Most business is about cutting corners at innocent people's cost.
14	Most business organizations have a positive impact on the world by solving its problems.
15	Business contributes to the welfare of the whole society.
16	Business people in general want to contribute to the society.
17	Business people in general are selfish and greedy.
18	Most businesses try to take advantage of customers.

The Revised 17 Items for the Ethical Belief Scale

No.	Items
1	Morality does not need to be part of business decision making.
2	It is reasonable to make business decisions without moral considerations.
3	Business and morality are separate worlds.
4	Most business decisions are morally neutral.
5	Moral standards do not have applicability in business decisions.
6	Business decisions involve realistic and pragmatic considerations rather than moral considerations.
7	Moral values are irrelevant to the business world.
8	To survive in the business world, priority cannot be given to social and ethical responsibilities.
9	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.
10	In the fierce market competition, social and ethical goals are often incompatible with the business goals.
11	The pursuit of self-interest and profit maximization in the business world is meant to improve the economic welfare of society.
12	Businesses often cut corners at a cost of citizens.
13	Most business organizations have a positive impact on the world by solving society's problems.
14	Business contributes to the welfare of the whole society.
15	Business people in general want to contribute to the society.
16	Business people in general are selfish and greedy.
17	Most businesses try to take advantage of customers.

APPENDIX B

EFA with BAB and Moral Disengagement (N = 257)

	Items	FACTOR	
		1	2
BAB 1	Morality does not need to be part of business decision making.	-.014	.612
BAB 2	It is reasonable to make business decisions without moral considerations.	-.184	.824
BAB 3	Business and morality are separate worlds.	-.029	.642
BAB 4	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.	-.002	.771
BAB 5	Moral values are not very relevant to the business world.	.006	.777
BAB 6	To survive in the business world, priority cannot be given to social and ethical responsibilities.	.153	.494
BAB 7	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.	.123	.470
MDIS 1	It is okay to spread rumors to defend those you care about.	.606	.044
MDIS 2	Taking something without the owner's permission is okay as long as you are just borrowing it.	.579	.074
MDIS 3	Considering the ways people grossly misrepresent themselves, it's hardly a sin to inflate your own credentials a bit.	.573	.296
MDIS 4	People shouldn't be held accountable for doing questionable things when they were just doing what an authority figure told them to do.	.682	-.002
MDIS 5	People can't be blamed for doing things that are technically wrong when all their friends are doing it too.	.807	-.033
MDIS 6	Taking personal credit for ideas that were not your own is no big deal.	.651	-.065
MDIS 7	Some people have to be treated roughly because they lack feelings that can be hurt.	.705	-.117
MDIS 8	People who get mistreated have usually done something to bring it on themselves.	.445	.017

EFA with BAB and Machiavellianism (N = 257)

	Items	FACTOR	
		1	2
BAB 1	Morality does not need to be part of business decision making.	.044	-.533
BAB 2	It is reasonable to make business decisions without moral considerations.	-.122	-.765
BAB 3	Business and morality are separate worlds.	.000	-.598
BAB 4	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.	-.083	-.760
BAB 5	Moral values are not very relevant to the business world.	-.131	-.789
BAB 6	To survive in the business world, priority cannot be given to social and ethical responsibilities.	.040	-.552
BAB 7	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.	.201	-.413
Mach 1	I am willing to be unethical if I believe it will help me succeed.	.502	-.266
Mach 2	I am willing to sabotage the efforts of other people if they threaten my own goals.	.527	-.207
Mach 3	I would cheat if there was a low chance of getting caught.	.305	-.301
Mach 4	I believe that lying is necessary to maintain a competitive.	.433	-.243
Mach 5	The only good reason to talk to others is to get information that I can use to my benefit.	.505	.059
Mach 6	I like to give the orders in interpersonal situations.	.414	-.238
Mach 7	I enjoy being able to control the situation.	.226	-.311
Mach 8	I enjoy having control over other people.	.442	-.282
Mach 9	Status is a good sign of success in life.	.535	-.069
Mach 10	Accumulating wealth is an important goal for me.	.422	-.163
Mach 11	I want to be rich and powerful someday.	.568	-.145
Mach 12	People are only motivated by personal gain.	.638	-.032
Mach 13	I dislike committing to groups because I don't trust others.	.643	.253
Mach 14	Team members backstab each other all the time to get ahead.	.419	.178
Mach 15	If I show any weakness at work, other people will take advantage of it.	.619	.110
Mach 16	Other people are always planning ways to take advantage of the situation at my expense.	.597	.178

EFA with BAB and Stockholder views (N = 257)

	Items	FACTOR	
		1	2
BAB 1	Morality does not need to be part of business decision making.	-.086	.718
BAB 2	It is reasonable to make business decisions without moral considerations.	-.100	.871
BAB 3	Business and morality are separate worlds.	.146	.559
BAB 4	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.	.147	.689
BAB 5	Moral values are not very relevant to the business world.	.071	.752
BAB 6	To survive in the business world, priority cannot be given to social and ethical responsibilities.	.494	.194
BAB 7	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.	.540	.101
Stockholder view 1	If survival of a business enterprise is at stake, then you must forget about ethics and social responsibility.	.826	-.137
Stockholder view 2	Efficiency is much more important to a firm than whether or not a firm is seen as ethical or socially responsible.	.681	.107
Stockholder view 3	If the stockholders are unhappy, nothing else matters.	.760	-.100
Stockholder view 4	To remain competitive in a global environment, business firms will have to disregard ethics and social responsibility.	.731	.004
Stockholder view 5	The most important concern for a firm is making a profit, even if it means bending or breaking the rules.	.732	.044

EFA with the Good Items in Phase 2 (N = 257)

	Items	FACTOR					
		1	2	3	4	5	6
BAB 1	Morality does not need to be part of business decision making.	-.056	-.202	.080	-.135	-.608	.077
BAB 2	It is reasonable to make business decisions without moral considerations.	-.207	-.001	.082	-.091	-.819	-.023
BAB 3	Business and morality are separate worlds.	-.029	-.042	.131	-.007	-.665	-.023
BAB 4	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.	.033	.084	-.021	-.064	-.730	-.008
BAB 5	Moral values are not very relevant to the business world.	.042	.145	.091	-.012	-.762	-.042
BAB 6	To survive in the business world, priority cannot be given to social and ethical responsibilities.	.165	.118	-.245	.096	-.441	-.065
BAB 7	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.	.061	-.205	-.191	.248	-.402	-.015
BMB 1	Most business organizations have a positive impact on the world by solving society's problems.	-.009	.138	-.160	.696	.090	.055
BMB 2	Business contributes to the welfare of the whole society.	-.074	-.121	.022	.889	-.003	.064
BMB 3	Business people in general want to contribute to the society.	.005	-.011	.263	.710	.160	-.046
BIB 1	Businesses often cut corners at a cost of citizens.	-.190	-.033	-.570	-.145	.157	-.117
BIB 2	Business people in general are selfish and greedy.	-.006	-.016	-.782	-.103	.037	-.002
BIB 3	Most businesses try to take advantage of customers.	-.025	-.137	-.746	.180	.082	.087
MDIS 1	It is okay to spread rumors to defend those you care about.	.472	-.260	-.006	-.054	-.008	-.087
MDIS 2	Taking something without the owner's permission is	.534	.083	.178	.134	-.049	-.152

MDIS 3	okay as long as you are just borrowing it. Considering the ways people grossly misrepresent themselves, it's hardly a sin to inflate your own credentials a bit.	.502	-.001	.141	.111	-.292	-.187
MDIS 4	People shouldn't be held accountable for doing questionable things when they were just doing what an authority figure told them to do	.675	-.039	.009	.074	-.034	.040
MDIS 5	People can't be blamed for doing things that are technically wrong when all their friends are doing it too	.825	.135	.067	-.017	.052	-.134
MDIS 6	Taking personal credit for ideas that were not your own is no big deal.	.709	-.001	.032	-.055	.062	.134
MDIS 7	Some people have to be treated roughly because they lack feelings that can be hurt.	.642	-.122	-.118	-.133	.103	.095
MDIS 8	People who get mistreated have usually done something to bring it on themselves	.319	-.252	-.058	-.129	.005	-.094
Mach 1	I am willing to be unethical if I believe it will help me succeed.	.128	-.272	-.069	.005	-.193	-.328
Mach 2	I am willing to sabotage the efforts of other people if they threaten my own goals.	.427	-.111	-.036	-.004	.005	-.391
Mach 4	I believe that lying is necessary to maintain a competitive.	.081	-.396	-.005	.021	-.196	-.151
Mach 5	The only good reason to talk to others is to get information that I can use to my benefit.	.180	-.337	.080	-.065	.080	-.266
Mach 6	I like to give the orders in interpersonal situations.	-.111	.019	-.149	-.053	-.068	-.684
Mach 8	I enjoy having control over other people.	.021	.100	-.017	.027	-.024	-.788

Mach 9	Status is a good sign of success in life.	.150	.003	.114	-.102	.056	-.699
Mach 11	I want to be rich and powerful someday.	-.118	-.257	.071	.171	-.069	-.582
Mach 12	People are only motivated by personal gain.	.028	-.440	-.107	-.081	-.072	-.334
Mach 13	I dislike committing to groups because I don't trust others.	-.031	-.604	-.021	.051	.146	-.168
Mach 14	Team members backstab each other all the time to get ahead.	.257	-.634	.183	-.059	-.022	.292
Mach 15	If I show any weakness at work, other people will take advantage of it.	.002	-.648	-.171	.012	-.001	-.043
Mach 16	Other people are always planning ways to take advantage of the situation at my expense.	-.125	-.811	-.096	-.047	-.064	.114
Stockh older 1	If survival of a business enterprise is at stake, then you must forget about ethics and social responsibility.	.306	.096	-.363	.171	-.263	-.149
Stockh older 2	Efficiency is much more important to a firm than whether or not a firm is seen as ethical or socially responsible.	.120	.028	-.318	.132	-.454	-.155
Stockh older 3	If the stockholders are unhappy, nothing else matters.	.404	-.087	-.236	.004	-.270	-.005
Stockh older 4	To remain competitive in a global environment, business firms will have to disregard ethics and social responsibility	.354	-.019	-.459	-.093	-.333	.136
Stockh older 5	The most important concern for a firm is making a profit, even if it means bending or breaking the rules.	.194	-.035	-.303	.070	-.418	-.125

APPENDIX C

Measures Used in Study 1-3

The Business Amoralty Belief (BAB).

1. The following statements reflect different views about how much business decisions are related to moral considerations. To what extent do you agree or disagree with each statement?

1	It is reasonable to make business decisions without moral considerations.
2	Business and morality are separate worlds.
3	Morality does not need to be part of business decision making.
4	To survive in the business world, priority cannot be given to social and ethical responsibilities.
5	Business decisions involve many realistic and pragmatic considerations rather than moral considerations.
6	Taking care of social and ethical responsibilities would interfere with the pursuit of business goals.
7	Moral values are not very relevant to the business world.

“Business is moral” Belief (BMB).

2. People have different views about the role of business in society and business motives. The following statements represent great diversity in such views. To what extent do you agree or disagree with each statement?

1	Business contributes to the welfare of the whole society.
2	Most business organizations have a positive impact on the world by solving society's problems.
3	Business people in general want to contribute to the society.

“Business is immoral” Belief (BIB).

3. People have different views about the role of business in society and business motives. The following statements represent great diversity in such views. To what extent do you agree or disagree with each statement?

1	Businesses often cut corners at a cost of citizens.
2	Business people in general are selfish and greedy.
3	Most businesses try to take advantage of customers.

Ethical Ideology.

4. You will find a series of general statements listed below. Each represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some items and agree with others. Please read each statement carefully. Then indicate the extent to which you agree or disagree with each statement.

1	A person should make certain that their actions never intentionally harm another even to a small degree.
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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	One should never psychologically or physically harm another person.
5	One should not perform an action which might in any way threaten the dignity and welfare of another individual.
6	If an action could harm an innocent other, then it should not be done.
7	Deciding whether or not to perform an act by balancing the positive consequences of the act against the negative consequences of the act is immoral.
8	The dignity and welfare of people should be the most important concern in any society.
9	It is never necessary to sacrifice the welfare of others.
10	Moral actions are those which closely match ideals of the most "perfect" action.
11	Moral actions are those which closely match ideals of the most "perfect" action.
12	There are no ethical principles that are so important that they should be a part of any code of ethics.
13	What is ethical varies from one situation and society to another.
14	Moral standards should be seen as being individualistic; what one person considers to be moral maybe judged to be immoral by another person.
15	Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual.
16	Moral standards are simply personal rules which indicate how a person should behave, and are not to be applied in making judgments or others.
17	Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes.
18	Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment.
19	No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation.
20	Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.

Social Desirability Bias.

5. You will find some problems described down below that people often encounter or think about. Please read thoroughly each of the statement and indicate the extent to which you agree or disagree with the statements.

1	I sometimes tell lies if I have to.
2	I never cover up my mistakes.
3	I always obey laws, even if I'm unlikely to get caught.
4	I have said something bad about a friend behind his or her back.
5	I have said something bad about a friend behind his or her back.
6	I have received too much change from a salesperson without telling him or her.
7	When I was young I sometime stole things.
8	I have done things that I don't tell other people about.
9	I never take things that don't belong to me.
10	I don't gossip about other people's business.

Ethical Leadership.

6. The following statements described leaders' behaviors. Please indicate the extent to which you think each statement correctly described your direct supervisor.

1	My team leader listens to what employees have to say.
2	My team leader disciplines employees who violate ethical standards.
3	My team leader conducts his/her personal life in an ethical manner.
4	My team leader has the best interests of employees in mind.
5	My team leader makes fair and balanced decisions.
6	My team leader can be trusted.
7	My team leader discusses business ethics or values with employees.
8	My team leader sets an example of how to do things the right way in terms of ethics.
9	My team leader defines success not just by results but also the way that they are obtained.
10	When making decisions, my team leader asks "what is the right thing to do?"

Machiavellianism.

7. The following statements describe the situations that you may encounter in life and work. Please indicate the extent to which you agree with each of the statement.

1	I am willing to be unethical if I believe it will help me succeed.
2	I am willing to sabotage the efforts of other people if they threaten my own goals.
3	I would cheat if there was a low chance of getting caught.
4	I believe that lying is necessary to maintain a competitive.

5	The only good reason to talk to others is to get information that I can use to my benefit.
6	I like to give the orders in interpersonal situations.
7	I enjoy being able to control the situation.
8	I enjoy having control over other people.
9	Status is a good sign of success in life.
10	Accumulating wealth is an important goal for me.
11	I want to be rich and powerful someday.
12	People are only motivated by personal gain.
13	I dislike committing to groups because I don't trust others.
14	Team members backstab each other all the time to get ahead.
15	If I show any weakness at work, other people will take advantage of it.
16	Other people are always planning ways to take advantage of the situation at my expense.

Stockholder View.

8. The following statements describe whether business organizations should be ethically and socially responsible. Please indicate the extent to which you agree with each of the statement.

1	To remain competitive in a global environment, business firms will have to disregard ethics and social responsibility.
2	If survival of a business enterprise is at stake, then you must forget about ethics and social responsibility.
3	The most important concern for a firm is making a profit, even if it means bending or breaking the rules.
4	Efficiency is much more important to a firm than whether or not a firm is seen as ethical or socially responsible.
5	If the stockholders are unhappy, nothing else matters.

Explicit belief about moral nature of business.

9. Below are five socially-oriented concepts, to what extent do you believe that the following five concepts should be important to a firm?

1	Doing the right thing.
2	Seeking the good of society.
3	Valuing integrity as much as profits.
4	Treating people fairly.
5	The company's role in society.

Unethical Prof-Organizational Behavior (UPOB) and Unethical Pro-self Behavior (UPSB).

10. Please indicate the frequency of you engaging the following workplace behaviors.

1	Since it helped my organization, I misrepresented the truth to make my organization look good.
2	To help my organization, I exaggerated the truth about my company's products and services to clients.
3	To benefit my organization, I withheld negative information about my company or its products from customers.
4	Because it was needed, I concealed information from the public that was damaging to my organization.
5	Since my organization needed to, I gave 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.
6	Pilfering company materials and supplies.
7	Divulging confidential information.
8	Using company services for personal use.
9	Claiming credit for someone else's work.
10	Taking longer than necessary to do a job.
11	Passing blame for errors to an innocent co-worker.
12	Calling in sick to take a day off.
13	Falsifying time/ quality/ quantity reports.
14	Taking extra personal time (lunch hour, breaks, early departure, etc.).
15	Concealing your errors.
16	Taking extra personal time (lunch hour, breaks, early departure, etc.).
17	Concealing your errors.