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A Social-Cognitive Approach To Marketing Ethics: Institutionalization, Integrity, And Power

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A SOCIAL-COGNITIVE APPROACH TO MARKETING ETHICS: INSTITUTIONALIZATION, INTEGRITY, AND POWER

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ABSTRACT

Presented for a dissertation, I report on a survey-designed study that empirically investigates the relationship between environmental and individual traits leading to the practice of ethical behavior within a marketing firm. Drawing upon extant ethical constructs, and using both the General Theory of Marketing Ethics and Social Cognitive Theory as guides, I find strong support for the potential synergy between individual tendencies and firm characteristics in order to facilitate ethical behavior on the part of marketing employees. In addition to shoring up earlier constructs, I discovered surprising relationships between the individual and firm dynamic, where the effects of certain characteristics (such as firm tightness-looseness) do not act as one would have imagined, leading to a new school of thought for how to implement a culture of ethics within the marketing industry.

DEDICATION

This work would not have been possible without the guidance and insight of my committee members, mentors throughout. You have my thanks. For my family and loved ones – I promise this is the last degree! Much love and aloha for being in my corner.

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CHAPTER 1

INTRODUCTION

As Ronald Sims pointed out in his work on the institutionalization of ethics within corporations, focusing on ethics just makes good sense for a firm (1991). He rationalizes that a formal code or system of ethics is valuable because it avoids a litany of pitfalls which might emerge by allowing employees and managers to be ethically lax. Take, for instance, the recent government bailouts of behemoth corporations due to the sub-prime lending practices and the subsequent domino effects; would much of the fallout have been avoided had giant firms such as Bear Stearns, AIG, Freddy Mac, and Fannie May paid more attention to the question: just because we can, does it mean we should? Whether those responsible for the diminishing economic climate acted ethically or not depends much on the circumstances surrounding the transactions leading to the financial troubles. For instance, a lower-level lending agent might have rubber-stamped a loan to an unqualified borrower, knowing that the loan would never be scrutinized, just simply bundled with other similar loans and sold as debt. This might be considered unethical for two reasons: first, it allows a borrower to undertake a debt responsibility he or she cannot realistically bear and, second, it passes along bad debt to another firm. However, what if the managers of that particular office undertook to sign off on the same types of loans, or it was a corporate mandate that lenders make these riskier loans? Would it appear more ethical from the lending-agent's perspective? It very well might. If employees were empowered to act upon ethical expectations as set forth by the company, they might have played

a part in avoiding the processes which led to the downfall of a multitude of corporations and the subsequent economic downturn in the United States.

The implications of poor ethical practices are becoming more salient with the advent of media coverage and a global economy, no company can realistically afford to have their unethical practices splashed across the headlines and lose shareholder, employee, and consumer confidence. "Recent years have brought unrelenting news about unethical behavior in virtually every sector of society (e.g. business, government, education, military, sports, religious institutions)." (Detert, et al, 2008). Additionally, recent findings by nonprofit ethics watchdog groups submit that the most ethical companies will tend to be more profitable over time than the average company from the S&P 500, and will be more likely to recover from global economic downturns. (http://ethisphere.com/wme2010). As such, the desirability for ethical behavior in the firm is relatively undisputed. The question then becomes: how does a company instill ethics in its employees and agents?

By examining the decision making process associated with ethics, this study seeks to investigate antecedents to ethical (and unethical) behavior, and determine what company-wide efforts might be most effective at encouraging ethical behavior. Ethics has a long-storied history, and it is nearly impossible for a layperson to separate their personal ethics from making a judgment on whether or not a particular action is ethical/unethical. While this presents an issue for researchers, it also encapsulates the great strength of the research pursued herein: because an individual's innate ethicality will affect their perception of an ethical/unethical situation, I harness this capacity and determine what effects situational constraints have on an ethical decision making process. Past researchers have, of course, investigated the interplay between personal ethical character and perception of ethical dilemmas, but the current study takes this a

step further by placing the individual in a process-oriented decision progression wherein the situational factors are captured at the same time as the individual factors. As of this writing, ethical research in marketing has found strong relationships between proposed constructs, but almost no study has examined a multitude of prominent ethical relationships in totality. As such, another contribution of this research stems from the incorporation of ethical constructs emerging from other disciplines, allowing the logic associated with the development of those constructs to bring explanatory power to the marketing arena. It is not debated that ethical decision making is an important, and timely, issue. What remains to be discovered is a firmer explanation of what factors most greatly influence that process. As alluded to before, the concept of ethical decision making is concretely related to a firm's success, most especially when considering non-ethical behavior and the resulting media and stakeholder lambasting. By adding to the extant knowledge about ethical decision making within a firm, I can assist in developing managerial strategies for influencing greater ethical awareness and resultant action while edifying extant academic research. Before turning attention to the issue of influencing an ethical culture within a firm, I must address some pitfalls in the ethics literature which might prove troublesome hurdles in further investigation.

To further answer this call, an examination of the General Theory of Marketing Ethics (GTME or Hunt-Vitell Model), and discussion more recent modifications to the theory and developments in the ethics literature since its introduction are warranted. Furthermore, suggestions of possible constructs which might assist researchers and managers in identifying and effectuating ethical behavior on a company-wide basis are provided. The General Theory was presented to explain how an individual assesses and acts within an ethically-charged situation, and essentially states that the judgment is based upon both a deontological and

teleological evaluation (Hunt and Vitell, 1986). As the decision maker proceeds through this situation, he will take into account a number of factors upon arriving at a satisfactory conclusion. Adding more explanatory power is the Social Cognitive Theory, which essentially states that an individual operates within a paradigm that acknowledges both situational and individual characteristics, leading to a final assessment of the ethicality of a situation. Effectively, a person observes their surroundings, combines these observations of their surroundings with their own personal knowledge, and makes a judgment. upon which they intend to act. The GTME and Social Cognitive Theory are supplemental, helping to couch the current research in extant understandings of how individuals operate in ethically-charged situations.

Then presented is a research design, accompanied by a discussion of results and the contributions thereof. The objective is to discover what other possible determinants of ethical decision making play into the process, for instance: power and locus of control, cultural tightness/looseness, integrity, and institutionalization of ethics. Power and, its adopted construct, locus of control, is expected to play a role in augmenting the relationship between institutionalization and judgments. It addresses the question of whether a person who feels powerless/powerful will be more likely to view a situation as ethical/unethical. When considering cultural tightness-looseness, examined is the likelihood that a firm's tendency to punish aberrant behavior to encourage the adoption of firm ethical norms. This firm action is expected to affect the relationship between the firm's explicit and implicit institutionalization of ethics, or how the firm's outward ethical expectations will lead to imbuing the firm culture. Additionally, integrity is a personal characteristic that is expected to augment the relationship between implicit institutionalization and judgments, such that how dearly a person holds their sense of morality to themselves will affect how a firm's efforts impinge upon the employee when

they will be more likely to recognize an ethical situation. The relationships between the constructs represent crucial gaps in the literature, most especially the exploration of the interaction between institutionalization and cultural tightness and looseness, as well as the interplay between ethical judgments and integrity. While other forays investigated the relationships between some of these constructs, at this time, no study has encapsulated them within as robust a framework. Each will be discussed as hypotheses are developed, and by bringing them into the current discussion, seek to contribute to the extant knowledge about variables and conditions which affect ethical decision making, thereby improving overall knowledge about what it means to be "ethical."

Having discussed the importance of further research into ethics, and having determined that the decision making paradigm is an appropriate method for analyzing ethical behavior within organizations, and submit that the constructs I propose to add will contribute to the discipline in the following ways: first, the concepts of power, cultural tightness-looseness, and integrity will add to the explanatory power of currently-known ethics variables. Secondly, none of these concepts have yet been introduced into the marketing literature, but are strong and robust constructs arising from the management and psychology arenas. The addition of these ideas to the marketing literature can provide insight not only for ethics, but also for the larger marketing discipline. Third, the degree of potential interrelationships may lead to streamlining and clarification of currently known constructs already present in the ethical decision making literature.

CHAPTER 2

REVIEW OF THE LITERATURE

Origins of Ethics

In trying to define morality and ethics, the debate is reminiscent of the debate over what constitutes pornography. As adjudicated in the U.S. Supreme Court ("I know it when I see it," concurring opinion by Justice Potter Stewart in *Jacobellis v. Ohio*, 378 U.S. 184 (1964), academics have had trouble defining what ethics actually is, but they tend to know it when they see it. Researchers have been hesitant to define ethics, stating that it is beyond the scope of their studies, that their job is not to tell people what is and is not ethical, but rather to determine what triggers an ethical situation requiring a decision. The result is a predominantly descriptive approach to the study of ethics and morality, which may or may not be appropriate in the realm of the academician. Some authors decry the lack of fortitude exhibited by their academic predecessors and call for a more normative approach to the study of ethics. (Tennbrunsel and Smith-Crowe, 20010). Perhaps bravely, Foote and Ruona determine that "ethics in a pure sense is the study of morality in terms of what is good, bad, right, and wrong and is an explicit philosophical reflection on moral beliefs and philosophies." (2008, pp. 297). Earlier, a more amorphous definition of ethics emerged as related to morality and was defined as the "inquiry into the nature and grounds of morality where the term morality is taken to mean moral judgments, standards and rules of conduct." (Taylor, 1975, p.1). Perhaps a clearer attempt at describing what entailed an ethical decision was made by Jones in 1991, though he did not attempt to operationalize his definition: "An ethical decision is a decision that is both legally and

morally acceptable to the larger community. Conversely, an unethical decision is a decision that is either illegal or morally unacceptable to the larger community." (pp. 367). In taking this issue one step further, Robin and Reidenbach submit: "Business ethics…requires that the organization or individual behave in accordance with the carefully thought out rules of moral philosophy." (1996, p. 45). While none of these definitions are necessarily actionable, perhaps we must revert back to the "I know it when I see it" method for determining whether a particular action is necessarily unethical or immoral.

Despite the lack of concrete definition, almost no one debates that ethics are important. From a salesperson standpoint, "one of the more forcefully emerging demands on the sales manager is to operate an increasingly successful selling unit while meeting the marketplace demands of becoming "more ethical." (Jones et al. 2005, pp. 109). Encouragingly, research across the history of ethics seems to indicate that salesperson and organizational success are enhanced through ethical behavior, bringing it to preeminence as an operational strategy. (Schwepker and Ingram, 1996; Barles et al. 2002; and Childers, 2002). In addition, business disciplines believe that a firm that behaves ethically will enjoy greater financial performance in the long run. (Roman and Ruiz, 2005). This purported success could be due to the fact that "Without trust, relationships do not develop, and the exchange process ceases." (Ferrell et al. 1989). In behaving ethically, a firm exhibits a reliable and trustworthy façade which engenders confidence not only from the customers, but also from employees.

According to a variety of studies, ethics can help build relationships with customers and develop positive work environments for employees. (Mulki et al., 2006; Roman and Ruiz, 2005). The desirability of having an ethical workforce has not gone unnoticed by legislators, who have made attempts at regulating the ethical climate within industries, both requiring a

formal code of ethics capable of being enforced, and requiring senior executives to disclose the adoption of a code of ethics for senior managers as evidenced by the Sarbanes-Oxley Act of 2002. (Paine et al. 2005). However, new evidence is emerging as to the effectiveness of these efforts: just because an organization has a code of ethics, does this necessarily mean the employees will act ethically? As such, further research into ethics, codes of ethics, and individual decision making is critical for advancement of both corporate strategy and knowledge about personal ethics overall.

Despite the fact that marketing academics have no concrete (and actionable) definition of ethics or morality from which to operate, as researchers we are armed with the ability to observe and report behaviors to the extent that patterns we record can ascend to the level of predictability. (Popper, 1934). The implications of this potential are far reaching, such that academicians can offer insight to the practitioner about how best to instill ethical climate change in their firm, thereby encouraging ethical behavior in their employees. I proceed on this path with the understanding that ethics and morality are ever changing, and can be influenced by a variety of situational, personal, and professional forces. Take, for instance the hypothetical as proposed by Ferrell and Gresham: "Most people would agree that stealing by employees is wrong. But this consensus will likely lessen, as the value of what is stolen moves from embezzling company funds to 'padding' an expense account, to pilfering a sheet of posterboard…" (1985, pp. 87). Impliedly, the degree of wrong will lead to the resulting external judgment. For instance, stealing posterboard may not be considered an egregious act by most people, whereas embezzling funds from the firm most definitely is. As such, we are confronted with a slippery slope of ethical assessment, and this, in effect, results in a balancing act between good and bad.

Building on this balancing act, Schlenker has postulated that "ethical dilemmas pit principles against expediency." (Schlenker et al., 2008, pp. 323.) As the authors point out, doing the thing that is the most efficient or profitable will often result in a cost for others. In his treatment on the subject, Schlenker submitted that people espouse ethical ideologies, defined as an "integrated system of beliefs, values, standards, and self-definitions that define an individual's orientation toward matters of right and wrong or good and evil." (Schlenker, 2007). Within that ideology, there is a dyadic relationship between principled and expedient ideologies. He states that the principled ideologist will embrace ethical ideologies which will be followed regardless of the outcome, this is the notion of doing right. Conversely, he purports that expedient ideologies will constantly be in flux, that the actor will need to take advantage of profit regardless of the harm to others, which necessarily leads to behavior change based upon the situational constraints. In essence, the expedient solution will justify the means. "Doing the expedient thing is a basis for acts of self-indulgence and opportunism but often at a cost to others." (Schlenker, 2007, pp. 356).

To add to the changeable nature of morals and ethics, I provide Kohlberg's depiction of moral development, wherein he proposes that, as an individual matures, different moral tendencies will emerge.

> Stage 1: Morality is defined in terms of avoiding breaking rules that are backed by punishment.
>
> Stage 2: Morality is defined in terms of instrumental exchange.
>
> Stage 3: Morality is defined in terms of upholding mutual relationships, fulfilling role expectations, being viewed as a good person, showing concern for others, and caring for others.

Stage 4: Morality is defined in terms of maintaining the social systems from which one benefits.

Stage 5: Morality is defined in terms of fulfilling the social obligations implicit in social contracts that are freely agreed upon.

(Kohlberg, 1984).

Within this potentially volatile shifting of ethics and morality (and having been forewarned that the actor and the judge may view the situation differently), and having been assured of the importance of this mission, I arm myself with the extant knowledge in ethical decision making as published by my predecessors, and begin to unearth how the process works, and what enlightenment might be provided.

Ethical Decision Making Process in Marketing

The ethical decision making process has been researched with a litany of different approaches. Hearkening back to the late 1980's, Ferrell et al. pointed out that the need to understand the underlying processes was critical for a multitude of business undertakings. "The widespread loss of public trust in business institutions resulting from scandals related to bribes, deceptive communications, and unsafe products undoubtedly has helped focus managements' attention on improving marketing ethics. These events also have heightened interest in the academic and business communities about the need to understand the process of decision making through which such important ethical issues ultimately must be resolved (Ferrell, Gresham, and Fraedrich, 1989)." In this epoch, there was a distinct lack of understanding about how individual moral philosophies interact with situational and organizational factors to influence decision outcomes (pp. 56). However, emerging in response to this call for knowledge, a litany of studies were published exploring the interaction of a multitude of factors to effectuate an ethical

decision. As Tennbrunsel and Smith-Crowe pointed out, in the current decade, publications of ethics research has tripled from the preceding decade, growing at an almost exponential rate. Additionally, they state that ethics research is at a critical juncture (2008).

The General Theory of Marketing Ethics

Using the situation of the lower-level lending agent to highlight the decision making process an employee might undertake to reach a conclusion about an act being more or less ethical, I bring to the forefront the General Theory of Marketing Ethics as proposed by Hunt and Vitell in 1986. This overarching framework for ethical decision making traces a situation confronting the decision maker from the point of acknowledgement of the ethical (or moral) dilemma, through the final assessment leading to a behavioral response, and is much aligned with Rest's (1986) proposal that the recognition of an ethical issue is more likely to trigger a judgment response. Initially, the individual must recognize that there is an ethical situation, in accordance with Jones's statement that "for the moral decision-making process to begin, a person must recognize the moral issues." (Jones, pp. 380). Upon identifying the moral issues, the individual will then recognize that there is an array of perceived alternatives, and possible consequences. As parsed out by Rest, the ethical decision making process consists of (1) a recognition of an ethical issue or problem, (2) a judgment about the morality of the issue or problem, (3) the formation of behavioral intentions with regard to the issue of problem, and (4) subsequent ethical/unethical behavior. (Rest, 1986 & Valentine and Barnett, 2007). This perspective is expanded upon in the Hunt-Vitell theory, and forms the basis for the rationale.

The ethically-charged situation arises from a variety of settings, such as a cultural environment, industry environment, organizational environment, and the compilation of personal

experiences. When assessing the alternatives, the individual will identify deontological norms associated with the decision process. Deontologists tend to believe that the act itself has ethical implications, that the outcome is secondary to the process. To quote from Hunt and Vitell "the key issue in deontological theories is the inherent righteousness of a *behavior*." (pp. 6, drawing from Frankena, 1963). As an example, our lending agent might take into account corporate practice (or visible managerial actions) when deciding whether to approve a loan, despite the unattractiveness of the borrower. If he sees that similar approvals have been made by other employees, he will not perceive this approval as necessarily "unrighteous," despite the negative outcomes which may arise.

Additional information assessment will occur from the teleological perspective, which focuses on the *outcome* of the decision making process, as opposed to the actions themselves. "Teleologists propose that people should determine the consequences of various behaviors in a situation and evaluate the goodness or badness of all the consequences." (Hunt and Vitell, 1986, pp. 6). In performing a teleological evaluation, the individual will take into consideration two things: the probability of consequences, and the desirability of those consequences. The authors conceive that the deontological evaluation will yield an ethical judgment, and also combine with the teleological evaluation then leading to ethical judgments and intentions. For a visual depiction of the Hunt-Vitell Model, see Figure 1 in the Appendix.

More recent additions have been proposed and integrated into the General Theory of Marketing Ethics. For instance, Jones (1991) proposed the concept of moral intensity as an influencing force in the ethical decision making process. The concept of moral intensity essentially states that the characteristics of the moral issue itself are important determinants of ethical decision making and behavior. (Beu et al, 2007). Taking into account the effect an act

might have on people or situations close to us makes us look at a situation differently, the closer and more salient the impact is to the decision maker, the more heightened is the moral intensity. Jones identified 6 dimensions of his moral intensity construct, essentially asking the following questions of a person involved in an ethical decision:

1. What is the magnitude of the harm which might result? How many people might be negatively affected by the decision? (Magnitude of Consequences)
2. How "bad" will the act be viewed by a social consensus? Will peers consider the decision as good or bad? (Social Consensus)
3. What is the likelihood or probability of a particular outcome? (Probability of Effect)
4. How soon after the decision will the results occur? (Temporal Immediacy)
5. What is the proximity of the effect to the decision maker (social, physical, emotional effects)? (Proximity)
6. What is the concentration of the effect of the decision? (this is related to magnitude, but is put in perspective by Jones by saying it is less acceptable to harm a small number of people, versus a large corporation due to the focus on justice to the individual, formally known as Concentration of Effect)

   (Jones, 1991)

Since its introduction into the academic literature, researchers have determined that moral intensity does affect ethical perceptions and intentions (Singhapakdi, Vitell & Franke, 1999; Morris & McDonald, 1995). Taking it a step further, more recent research has determined that a "harm" dimension emerges as a potentially stand-alone construct, allowing future research to focus purely on the estimation of degree of damage that might occur, rather than asking respondents/actors to judge how others might view the situation.

Institutionalization of Ethics

Another recent addition to the Hunt-Vitell model is the reemergence of the concept of the institutionalization of ethics, brought to prominence by Sims in 1991, which built upon the conceptualization of Goodman and Dean in 1981. In his observations, Sims defines an institutionalized act as "a behavior that is performed by two or more individuals, persists over time, and exists as a part of the daily functioning of the organization." (pp. 494). In his normative treatment of the subject, and as a starting point for the discussion, Sims outlines three possible methods by which institutionalization of ethics might occur within a company. First, a company might employ a board-level committee focused on monitoring the ethical behavior of the organization and its constituents. Second, a company might create and publish a code of ethics by which its employees are expected to abide. Finally, he notes the proliferation of ethics training programs in recent years. Each of these "mechanisms" might accomplish the goal of institutionalizing ethics within the firm, and would serve to put employees on notice of the behavior expected of them when confronted with ethically-charge situations. Recent studies performed by Singhapakdi and Vitell (2007, 2008) (discussed later in this writing) have expanded upon the concept of institutionalization of ethics by breaking it into a dual-faceted construct of implicit and explicit dimensions. This blends into the General Theory by providing a solid basis by which to assess the organizational environment with regards to its ethical climate.

Social Cognitive Theory

Adding supplemental explanatory power to the current discussion, Social Cognitive Theory states that an individual will observe and be affected by their environment and will understand how to behave based upon cues received from their human and situational

surroundings. From a specifically social perspective, "human expectations, beliefs, emotional bents and cognitive competencies are developed and modified by social influences that convey information and activate emotional reactions through modeling, instruction and social persuasion." (Bandura, 1986). Also considered are more transactional situations, where a person can learn about proper action by observing actions and undertaking actions themselves. It is determined that individuals can also affect their environments by behaving in a certain way. For instance, an individual has the capability of creating an environment of their choosing by behaving in a particular manner. Specifically, an aggressive person has the power to produce a conflict-oriented environment around them, whereas a conflict-averse individual can choose to avoid such a situation. (Rausch, 1965). This meshes particularly well with the General Theory of Marketing Ethics because it clearly outlines complementary series of inputs for individual behaviors and provides a viable framework in which to couch prior ethics research. Just as the GTME explicitly allows for environmental and personal factors to be considered in ethical decision making, the Social Cognitive Theory allows us to determine that such a progression is to be expected, thereby lending credence to the current study.

In fact, in Bandura's treatise on the Social Cognitive Theory, the author draws attention to certain factors that are elicited from the GTME, and incorporate new additions proposed by the research at hand. Bandura states that people are active agents in their personal motivation, that they constantly review their surroundings in an effort to benchmark for improvement in a desired direction. (Bandura, 1989). This is directly linked to the GTME, and also addresses the addition of the institutionalization component which streamlines the environmental inputs. Furthermore, Social Cognitive Theory assumes that values and behavior patterns arise from varied inputs, and can be strengthened by institutional backing (Bandura, 1989). This backing is

capable of fomenting widespread change, but cannot explain the deviation from the norm within the institution itself. Once more, the Theory itself supports the propositions set forth by Hunt and Vitell, provide logical underpinnings for further research into the institutional effect on behavior, and beg for the explanation of the variance in behavior between counterparts within a firm. While Bandura advocates for a theory of social transmission to explain the variances, perhaps encapsulating this research within an ethical firm perspective will shed some light on how ethical decision making is affected by, and can affect, an individual's decision making. Because the adoption of values, standards, and attributes is governed by a dynamic social reality, it only makes sense that the ever-shifting realm of ethics would be an excellent place to explore how individuals develop and exercise their ethical beliefs, thereby forming a symbiotic relationship between ethics theories and the Social Cognitive Theory.

This study endeavors to further explore the General Theory of Marketing Ethics within the Social Cognitive Theory paradigm. Each of the constructs examined in the model incorporate rationale that further blends the two theories, this potential to blend them therefore makes them good candidates for inclusion. Institutionalization itself is emblematic of both theories, in that it encapsulates the environmental/situational variables adopted by both theories; additionally, cultural tightness-looseness fulfills the same role in its augmentative effect. When considering the individual inputs into ethical decision making within each theory, integrity and power/locus of control supply this insight. The transition from situational and individual to their combination elucidates the interpersonal aspects, and embraces the personal judgment and intentions. Along with each of the proposed constructs, hypotheses are offered leading into the description of the study aimed at examining the relationships between the known concepts and

those presented here. See Figure 2 for a pictorial representation of the constructs delineated below.

Ethical Judgments and Intentions

The proposed outcome variables for the study are ethical judgments and intentions. As determined by the Hunt-Vitell model, judgments are "the extent to which one believes that a certain alternative is ethical or not." (Vitell et al., 2007, pp. 156). Once an alternative is evaluated, intentions to act rise to the forefront, leading to behaviors. This makes sense from a social cognitive perspective as well, as once a person observes a force in their surroundings, they will act upon those observations once they have adjudged them positive or negative, their actions resulting from the medium of intentions to act. (Bandura, 1989). The relationship between ethical judgments and intentions is well-tested in the literature, and it is expected that intention to act within an ethically-charged situation will align with the identification of an (un)ethical course of action. As stated by Blasi, a person whose self-definition embraces a moral concern for acting ethically (and thereby a greater degree of moral identity), will be "compelled" to act in a manner consistent with those ethical beliefs. (1984). Additionally, Hunt and Vitell proposed (and strongly supported) that ethical judgments would have an impact on behavior through the intention mechanism. (Hunt and Vitell, 1986). Therefore, the relationship between ethical judgments and intentions is suggested by extant literature and gains an appropriate place in this study. Hence, I propose the following hypothesis:

H1: Ethical judgment is positively related to ethical intentions in situations involving ethical issues.

Institutionalization

Trevino et al., in their summary of behavioral ethics in organizations point out that most adult employees, when considering right and wrong, can be influenced by many external factors. To this extent, it becomes important for a manager to address such malleability by paying attention to norms, peer behavior, leadership, reward systems, climate, and culture. (Trevino, et al. 2001, pp. 955). When discussing corporate ethical climate (drawing on Victor and Cullen, 1988), they define ethical climate as a shared perception among organization members regarding the criteria of ethical reasoning within an organization. This seems to address the individual's understanding of either explicit or implicit moral requirements within an organization, and that understanding of the paradigm has more recently been concretized by parsing out the implicit and explicit nature of corporate institutionalization of ethics. The importance of this concept cannot be overstressed, as research has shown that situations wherein the organization stays "mute" on the ethical behavior of its employees will tend to result in immoral or ethically troublesome behaviors. (Bird, 1996). However, according to Mulki et al., a code of ethics is only as good as its implementation. (2006). Interpreting these findings, a code of ethics is beneficial to a corporation because it (1) demonstrates a firm's commitment to ethics, (2) helps employees recognize the existence of moral issues, and (3) provides unambiguous reference point information about the firm's expectations of ethical decisions and behaviors. (Grisaffe and Jaramillo, pp. 356). Recent research, though, has found that codes of ethics are just a first step towards achieving higher ethical levels, and that if employees believe that the firm is not genuinely interested in pursuing an ethical culture, the code will become a "dead letter". (O'Dwyer and Madden, 2006; Wood and Rimmer, 2003). As such, a deeper investigation into both the explicit and implicit ramifications of corporate ethics is mandated.

Adding to the discussion of institutionalized ethical practices within organizations, I turn to an analysis of more recent developments of the construct as set out by Singhapakdi and Vitell (2007, 2008). Drawing on Brenner (1992), the authors propose that institutionalization of ethics is present in every organization, whether the managers, directors, or employees know it or not. In this way, there are two facets of institutionalization: implicit and explicit. Explicit examples of institutionalization, similar to those described earlier, consist of actual verbal espousal of a code of ethics or a tangibly present effort at encouraging ethical behavior. However, Brenner (1992) notes that there are also implicit instances of institutionalization of ethics, such as leadership, promotion policies, and performance evaluations. While these are not formal structures by which ethics are highlighted, they have been shown to have an effect on awareness of an ethically-questionable situation. This notion was introduced in an earlier study where Singhapakdi and Vitell found that where an organization implements an enforced code of ethics, employee's recognition not only of the seriousness of an ethical issue increased, but the employee was also able to identify a wider range of ethical alternatives when compared to employees in "morally mute" companies. (1990). Additionally, other studies found that when a code of ethics was implemented and enforced, employees tended to make the more ethically correct decision after recognizing a morally-challenging situation (Gellerman, 1986).

Both Hunt and Vitell (1986), and Ferrell and Gresham (1989) identify corporate climate as an important factor in determining the existence of an ethical dilemma, the normal practices of the employees and managers would make a situation seem more or less ethically-charged, depending on earlier corporate experiences. Returning to the original lending agent, if he is accustomed to seeing managers approve particularly risky loans, he is inclined to do the same because the company environment yields little censure for such action, either implicitly or

explicitly. Conversely, if he was made aware of a code of ethics, had seen a colleague be fired for taking that action, or knew that a board of directors was monitoring such action, he would be more aware that a questionable ethical situation confronted him. This distinction is vetted in Singhapakdi and Vitell's introduction of the dyadic relationship of implicit and explicit institutionalization of ethics (2007). That study found that explicit institutionalization leads to implicit institutionalization, to wit, that when a firm expressly adopts a formal ethics policy, it will then lead to implicit emanations of ethical behavior.

In a succeeding study, two of the original authors sought to explore the relationships between the dual-faceted institutionalization constructs and outcome variables such as esprit de corps, perceived role of ethics within an organization, job satisfaction, organizational commitment, and quality of work life. (Singhapakdi et al., 2010). Interestingly, and as represented by the testable model, they found in Study 1 that organizational explicit adoption of ethics had an effect only when mediated by implicit institutionalization of ethics. In pursuing this trend, the authors further confirmed that the relationship between explicit institutionalization of ethics and certain behavioral (or outcome) variables typically must be mediated by the implicit institutionalization of an ethical code. As such, it is critical when examining the dynamics of this construct to include both implicit and explicit institutionalization, as a result, I propose the following hypotheses to develop the relationships between explicit and implicit institutionalization, and then the main effect relationship between implicit institutionalization and judgments.

H2: Explicit institutionalization of ethics is positively related to implicit institutionalization of ethics.

H3: Implicit institutionalization of ethics is positively related to ethical judgments.

Cultural Tightness-Looseness

Corporate culture must certainly play a role in determining ethical decision making on the part of the employees. This is expressly discussed in the Hunt-Vitell theory, but is considered an antecedent to the decision making process. (Hunt & Vitell, 1986). Recent developments in the management and psychology literature seem to indicate that it is not a simple precursor to decision making, but also can be a moderator when considering how an employee might go about identifying and acting in an ethically-charged situation. Ralston et al. (1993) have defined culture as "A group's 'collective being,' which is both static and dynamic in nature, and may be studied by looking at the dimensions of the 'collective being' at a point in time as well as over time." (pp. 250). In building upon the concept of culture, Pelto (1968) suggested that it might be broken into two dimensions: tightness and looseness. In tight cultures, "norms are expressed very clearly and unambiguously, and society is rigorously formal, disciplined, and orderly." (Chan et al., pp. 2). Alternatively, a loose culture is less concerned with clear norms, more tolerant of deviant behavior, and less likely to employ discipline when wrongdoing is perpetrated. Within the institutional context, an ethical culture is considered to be "a slice of the organizational culture that influences employees' ethical behavior through formal and informal organizational structures and systems (Trevino et al. 2005, Trevino, 1990). Interestingly, there are implications that even within culture, there are paradigms upon which the implicit and explicit dimensions (similar to institutionalization) might be distinguished.

Gelfand et al. (2007) broadened the scope of the cultural tightness-looseness concept by simplifying the definition, stating that it is "the strength of social norms and the degree of

sanctioning within societies." (pp. 1226). The researchers submitted that the tightness-looseness theory had the potential to explain cross-cultural variation between societal culture and accountability, and between societal culture and organizational culture strength. Not only did they surmise that cultural tightness-looseness might apply to actual cultures, but to corporate cultures as well. The authors stress that there is a distinction between the concept of cultural tightness-looseness and individualism and collectivism, as the two concepts may appear similar in character to the untrained eye. However, individualism and collectivism refers to the strength of ties between individuals and groups, whereas tightness-looseness specifically focuses on the degree of tolerance for the deviance in norms from the society. Tracing the possible applications of this proposed theory, Gelfand et al. discuss the potential insight which might be gleaned from the culture surrounding a firm, how the tightness/looseness of the culture might affect the inner workings of the firm, and how the firm itself might exhibit tightness or looseness with regards to its corporate culture. In this way, the authors bridged the gap between a purely psychological concept and the business world.

Because the tightness-looseness paradigm specifically addresses how a culture will deal with deviance, I liken deviance to the degree to which a person will act unethically, and submit that this concept can be appropriately incorporated into a model on ethical decision making. A firm that is more "tight" will be less likely to tolerate unethical (deviant) behavior. Conversely, a firm that is more "loose" will be more tolerant of unethical (deviant) behavior. As such, I expect to see an effect of cultural tightness-looseness in the interplay between explicit and implicit institutionalization; for instance, a tighter culture will most likely impress the corporate values on the employees, thereby increasing the likelihood that the employee will take those values to heart. With the inclusion of the social cognitive perspective that an individual makes

observations about their firm environment and will act based upon those observations. To a degree, this will also include the likelihood of retribution should their behavior deviate significantly from the expected norms. I rationalize that once an employee has evaluated the situation and proceeds to the action phase of their decision making process, they will be more or less likely to intend to act based upon the possible repercussions of the outcome. Therefore, I propose the following hypotheses:

> **H4:** The greater the degree of tightness (looseness) of the firm, the stronger (weaker) the relationship between explicit and implicit institutionalization.

Power/Locus of Control

French and Raven (1959) initiated the discussion of power and defined it as the individual's capacity to influence others, and this ideation has been echoed by various authors who expand the definition as "asymmetric control over valuable resources and outcomes within a specific situation and set of social relations." (French and Raven, 1959; Fiske, 1993; Magee & Galinsky, 2008; Keltner et al., 2003). To aproach this concept from the reverse direction, Galinsky et al. state that "power is the capacity to be *uninfluenced* by others." (pp. 1451). They state that without power, one's outcomes are constrained by others, and such is not the case when one enjoys power. Lammers et al. (2009) expand upon this concept by delineating the difference between personal and social power. Personal power exists when a person's innate attributes enable them to be independent. Social power exists due to a person's position in a more professional setting. For instance, money or knowledge might provide one more personal power whereas a higher-level executive might have more social power due to his formal standing within the firm. As such, it stands to reason that a person who feels that they do or do not have power

will react differently in certain situations, based upon how they *perceive* their power status. Power inevitably affects one's perception of locus of control, wherein a person exhibiting internal locus of control tends to feel as if they have more power over themselves and the outside world. Conversely, an individual with an external locus of control will tend to feel as if they are not in control of their lives. (Forte, 2005; Trevino, 1986; Singapakdi and Vitell, 1990). Drawing from this paradigm, Trevino and Youngblood (1990) determined that the person with the internal locus of control is more likely to take responsibility for their (un)ethical actions, at a greater rate than the person who feels powerless in the situation, and in addition, they postulated that "managers whose locus of control is internal will exhibit more consistency between moral judgment and moral action than managers whose locus of control is external." (1986, pp. 610). The consideration of internal versus external locus of control is relevant under these circumstances because of later developments in the power investigation. Two studies investigated the interplay of power and resultant action, which may be affected by a person's status as they work their way up the corporate ladder.

Broadening the concept of power, while drawing into the sphere of ethics and morality, the first study by Lammers and Stapel (2009) suggests that high-power people will be more inclined to follow a rule-based moral thinking, whereas low-power people will be oriented more towards the outcome of the situation. In pursuing this line of thinking, the authors discovered that the more powerful the person, the more likely they were to prefer rule-based thinking. In effect, the more a person enjoyed a position of power, the more likely they were to want to keep the system in place which allowed them to get there. In a follow-up study, Lammers, Stapel and Galinsky (2010) interestingly postulated that power would increase hypocrisy, that the powerful do not "practice what they preach." (pp. 3). They conceived that the powerful would be stricter

in judging others, and more lenient when judging themselves. This is an interesting extension of the earlier work, in that high-powered people will be inclined to verbally embrace the ethical status quo, but not necessarily follow the rules themselves. The authors found support for their propositions, leading us to wonder about the effect power has on ethical decision making. A possible rationale for this distinct difference in the relationship between power and ethics might arise from the temporality of a person's situation: as a person is climbing the corporate ladder, he will do whatever is necessary to accomplish his successful rise to the top, but once there will wish to cement his position by forcing others to take the proper way without breaking rules. Note specifically here that, due to the potentially conflicting extant knowledge on the relationship between power and ethics, I do not specify what direction the effect will take. If the "powerful" decision maker believes others should follow the rules (as they did on their way to the top), then the effect would be positive: higher power would increase the judgment of an ethically-charged situation, in accordance with Lammers and Stapel (2009). Conversely, as discussed by Lammers et al. (2010), should the "powerful" person not practice what they preach, they would be less inclined to identify the ethicality of a situation.

Interestingly, in both studies, the authors used a priming technique to encourage their respondents to feel powerful or not powerful. As alluded to previously, French and Raven (1959) determined that power might arise from six sources. More specifically, reward power derives from the ability of an actor to influence positive outcomes (rewards), or to minimize negative results. Coercive power arises from the belief that punishment will be the result of noncompliance. Referent power addresses the relationship between the individual and the actor, and how closely the two might identify with each other. Legitimate power stems from the internalized notion that one is required to obey dictates within a particular power paradigm. The

expert power basis comes from the belief that the other person in the power paradigm has greater knowledge or skill than the individual. Lastly, the information power derives from the belief that information provided is important, regardless of the communicator.

Entering into the power discussion is the locus of control construct, which might be more applicable when considering perspectives on position on the corporate ladder. The idea of a locus of control makes sense here because it is directly measurable as a personal characteristic, and can be examined as the representation of power, regardless of the source of power. A respondent can say "I feel powerful/powerless because of something internal or external, and therefore act accordingly." The locus of control ideology states that a person is said to have either an internal or external locus of control. Those with external loci of control tend to believe that external forces act upon them, and they are relatively powerless to influence an outcome. (Lefcourt, 1992). For instance, an employee may believe that their boss has all of the power, and therefore the employee can do nothing to improve or modify the employment situation. Conversely, the internal locus of control person will conceive that they can affect their situation and environment, and would believe that self-motivation and action will change their situation as much as their superiors' decisions. While alluded to, Lammers' paradigm seems to hypothesize that this amount of control can arise from a person's position on the corporate ladder. Those higher up the ladder tend to believe more in ethics, because they have more of an internal locus of control due to their power status. On the other hand, a person further down the corporate ladder has less power, and therefore will have an external locus of control. As such, it is appropriate to adopt a hypothesis that encapsulates the locus of control construct as a representation of the power as conceptualized by Lammers et al. As a result, I submit that the

moderating influence of locus of control might be either positive or negative, each outcome yielding an interesting story and confirmation of one interpretation or another.

H5: Locus of control will moderate the relationship between implicit institutionalization and ethical judgments.

Continuing the discussion of institutionalization of ethics, I expand further upon potential variables which might influence its relationship with the outcome variable: ethical judgments.

Integrity

Taking our cue from the Hunt-Vitell model, of particular note is the allusion to preexisting personal tendencies when individuals are confronted with an ethical situation. Arising from the psychology literature comes Schlenker's conceptualization of an enduring internal trait he terms integrity. While redeveloping his conceptualization of the moral identity construct, Blasi proposed three virtues that converged to form the basis for a moral individual. (Blasi, 2005). The virtues were willpower, integrity, and moral desire. Willpower was described as the capacity for self control, and the ability to avoid or overcome temptation. He then defined integrity as "an individual's concern for the unity of his or her sense of self," implying that a person with integrity (and within the purview of the moral identity paradigm) would seek to act in accordance with his or her moral beliefs in order to remain consistent in his behaviors. Moral desire was conceived as the degree to which one yearns for moral goals such as kindness, fairness, and honesty. (Shao, et al. 2005). In essence, willpower and integrity are closely-held personality traits and morally neutral, while moral desire is most definitely ethically-oriented. The most compelling of these concepts is that of integrity (due to its enduring tendencies and repeated reliability for predicting behavior), leading us to wonder what the personification of

integrity would change within an ethically-charged decision making process. (Blasi, 2005). While these conceptualizations are enlightening, no concrete method was provided for operationalization in measuring the integrity construct which will become a focal point of this study, leading us to an examination of Schlenker's construct development.

In a similar philosophical progression to that of Blasi's, Barry Schlenker spearheaded the investigation of personal integrity as a predictor of ethical behavior, which emerged from his "pillars of character," arising from Schlenker et al. in 2001. The pillars of character included integrity (to imply honesty, sincerity, and promise keeping), the commitment to a greater good, and effectualness (implying the exercise of self-control, being responsible, and perseverance). (Schlenker, 2009, pp. 1082). Expanding upon the integrity concept, the author proposed that exhibiting integrity is important because it facilitates group interaction; without the ability to rely on other community members (as exhibited by integrity), social commerce could not take place. In other words, people who do what they say they will do, and who follow through on promises exhibit integrity and can therefore be relied upon. Schlenker continues to point out that in prior studies (Anderson 1968), "integrity-related constructs" were the most socially desirable (pp. 1083). Most interestingly, past research (i.e. Miller and Schlenker, 2007) determined that people with higher integrity scores placed greater importance on acting ethically and consistently, and additionally, that their friends could accurately assess their integrity scores simply based on consistent behavior. This is particularly compelling as a construct because it implies that the integrity score is so robust such that it can capture a person's internal integrity, but that it also translates to predictable interpersonal behavior.

As such, I conceive that integrity will play a moderating role between implicit institutionalization and ethical judgments. Higher scores on the integrity scale reflect a stronger

endorsement of a principled ideology, indicating that a person is principled and exhibits integrity. (Schlenker et al, 2008) On the other hand, people who score lower will tend to more greatly embrace expediency, for instance: compromising principles for profit. I anticipate that there will be an interesting shift in the relationship between institutionalization and ethical judgments with the addition of integrity as a moderator.

H6: Integrity will moderate the effect of implicit institutionalization on ethical judgments.

CHAPTER 3

METHODOLOGY

Measurements

All measurements used in this study were adopted from pre-existing scales derived from the extant literature and can be seen in detail in Table 4.

Ethical Judgments and Intentions

I designed a series of scenario-based situations in order to determine how sensitized to ethical issues an individual might be. Guided by the Hunt-Vitell model, I presented a series of scenarios to the respondents and ask them to imagine themselves as employees of a corporation wherein a specific event took place. Three scenarios similar to this short vignette were utilized, the actual tested scenarios are presented later in this writing:

> Ajax Chemical has achieved its goal of 100% recycled content in plastic dishwashing liquid bottles. Switching to recycled materials added two cents per bottle to production costs. The additional costs have resulted in decreased profit margins.
>
> **Action:** At the next executive meeting, the chief marketing officer recommends that the company discontinue the recycled materials program due to the additional costs and their negative impact on profit.

Respondents were then asked to answer the following questions, the answers were then assessed on a Likert-type 5-point scale, with 1 being "strongly agree," and 5 being "strongly disagree."

1. I would be likely to take the same action in this situation.
2. The average executive would be likely to take the same action in this situation.
3. I consider the action taken to be ethical.
4. The average executive would consider the action taken to be ethical.

By asking respondents about both their reactions and how they perceive the average executive's actions, I captured both an individual assessment as well as an interested party assessment of both judgments (questions 3 and 4) and intentions (questions 1 and 2). This allows some flexibility in the final analysis to combine the responses into an index of both judgments and intentions, a more robust analysis of a respondent's ethical judgments and intentions.

Institutionalization

To assess institutionalization, I used the scale recommended by Singhapakdi and Vitell in their 2007 expansion of the concept into both implicit and explicit paradigms. The responses were be measured on a 5-point Likert-type scale where 1 represents "strongly disagree" and 5 represents "strongly agree." A question directed towards explicit institutionalization might be "Top management has established a legacy of integrity for the organization." A question assessing the implicit dimension of institutionalization might be "There is a shared value system and an understanding of what constitutes appropriate behavior in my organization." In developing the Institutionalization of ethics scale, the authors determined that implicit institutionalization had a coefficient alpha of 0.95, whereas the explicit institutionalization construct had a coefficient alpha of 0.92, making institutionalization a highly reliable construct for my purposes. Within the individual dimensions of implicit and explicit institutionalization,

no single item loaded on its factor below 0.525, allowing me to be confident of the dyadic nature of the construct and its corresponding explanatory power.

Cultural Tightness-Looseness

To capture the cultural tightness-looseness construct, I employed the scale advocated by Gelfand et al (2007), and responses were measured on a 5-point Likert-type scale, where 1 is "strongly disagree," and 5 is "strongly agree." Some questions from the scale include "In this company, there are very clear expectations for how people should act in most situations," and "People agree upon what behaviors are appropriate versus inappropriate in most situations in this company." Note for the adaptation of the scoring system that I lowered the possible responses from 6 in Gelfand et al.'s study to 5, in order to maintain continuity of the survey instrument, and to allow respondents a neutral response. (Kerlinger and Lee, 2000).

Locus of Control

Locus of control is appropriately measured by The Work Locus of Control Scale, as vetted by Paul Spector in 1992. This scale is particularly fitting, as it specifically addresses an employment-oriented locus of control perception on the part of the individual. Being a domain-specific measure, it contains items geared specifically at the employee-firm relationship. (Spector, 1992). The scale was assessed on a 5-point Likert-type scale, where 1 is "strongly disagree," and 5 is "strongly agree." Because a person is typically classified at one end of the spectrum as either external or internal, each item measures the degree to which they favor these traits. An "external" item from this scale is "In order to get a really good job, you need to have family members or friends in high places." A more "internal" item is "Promotions are given to employees who perform well on the job." (Spector, 1992). The 18-item scale exhibited acceptable reliability over five samples, with Cronbach's alphas ranging from 0.75 to 0.85, with

a mean of 0.82. While the scale developers advocate a six answer response array, in order to maintain instrument continuity, I allowed respondents 5 possible responses, leaving the neutral response choice unlabeled.

Integrity

Integrity was captured by the scale developed by Schlenker in 2007, encompassing 18 items, and answered on a 5-point Likert-type scale, with 1 being "strongly agree" and 5 being "strongly disagree." Some examples of the items are "The true test of character is a willingness to stand by one's principles, no matter what price one has to pay," and "There are no principles worth dying for." The scale exhibited internal consistency over five samples, with Cronbach's alphas between 0.84 and 0.91. Additionally, "Comparisons of nine different models using confirmatory factor analyses indicated that the scale appears to represent a single global factor with method effects associated with direct-scored versus reverse-scored items." (Schlenker, 2007, pp. 1086). As such, I am confident that the integrity measures exhibit reliability, and both internal and external consistency as well.

Sample and Study Design

Pretest

Utilizing a subject pool of college students from a large Southeastern university, I first sought to test a series of scenarios for use in the final survey instrument. The surveys were fielded online, allowing college-age students to complete the survey for extra credit. Using the judgment construct as elucidated earlier, I identified three elucidative scenarios that were most likely to yield statistically distinct responses. I received 103 total responses (response rate of

roughly 15%) to this initial survey, and had 95 usable responses. The following vignettes were selected for use in the final survey, as they generated the most distinct reaction from the respondents based upon the means of responses to the statement: "The action taken is ethical."

Scenario 1:

Due to a price increase for potatoes, the brand manager for a potato chip product is considering "downsizing" the product rather than raising the price. She knows that changing the net weight of a package is less noticeable to consumers than increasing the price.

Action: She downsizes the products instead of raising the price.

Mean: 2.17

Scenario 2:

A new salesperson with a small appliance manufacturer has just attended a sales training course. A more experienced salesperson explains to her that the company underpays actual travel expenses on average and that the rule of thumb used by the sales force was to inflate total expenses by approximately 25 percent.

Action: The new salesperson inflates travel expenses on her next trip.

Mean: 2.73

Scenario 3:

In an effort to finalize the sale of an expensive, out-of-stock television set, an electronics salesperson is considering a strategy of promising the customer one-day delivery when it will really take at least a week to have the set shipped from the factory.

Action: He decides to offer the one-day delivery, knowing he cannot provide it.

Mean: 2.65

The pretest was used to narrow down scenarios to a usable number, and became the method by which ethical judgments and intentions were examined.

Survey Design

Proceeding with the survey design, two steps were taken towards determining the relationships between institutionalization, locus of control/power, cultural tightness-looseness, and integrity in an effort to flesh out the extant General Theory of Marketing Ethics. The survey consisted of 112 items (including demographic information), and took respondents between 15 and 30 minutes to complete. The respondents were 347 marketing professionals, actual employees in marketing positions and yielded a 20.1% response rate. The minimum acceptable sample size was 300, as a conservative estimate in order to narrow the sampling distribution, and reduce the standard error, while at the same time rendering construct relationships significant. (Kerlinger, 2000). The survey was posted on an online survey site, where I was able to ensure that the respondents were employed marketers, and assured of a complete data set. Of the 347 responses, 324 were usable.

Analysis and Results

Confirmatory Factor Analysis

Before testing the hypotheses, I wished to ensure that the data fit my model and that the constructs measured what they were intended to measure. In assessing convergent validity, each of the items within their particular constructs loaded on their factors at acceptably significant levels. In all cases, the items loaded well (over 0.5) on their respective factors, yielding no cause

for alarm and allowing us to conclude that each measure was measuring what it was intended to. (Anderson and Gerbing, 1982). Both the construct reliability and average variance extracted further confirmed that the measures were stable and robust. In order to assess discriminant validity, I set the inter-factor correlation equal to one, and compared this measurement to the unconstrained measurement model. In this case, discriminant validity was supported, implying that each construct was measuring information independent of the other constructs.

Within the confirmatory factor analysis, the composite reliability of each factor by following the approach advocated by Fornell and Larcker (1981), wherein we arrived at our estimates by dividing the standardized loadings for each item by the sum of the standardized loading and the measurement for each. Results for the CFA and other information can be found in Figure 6, with a correlation matrix in Figure 5. Having concluded that the data acceptably fits the theoretical model, I employed seemingly unrelated regression (SUR) to test the proposed hypotheses in order to assess all relationships concurrently.

Hypothesis Testing Results

In order to simultaneously test the hypotheses in the theoretical model, SUR was employed because it offers a litany of benefits. The greatest benefit is that this approach specifically assumes that error terms of the regression are correlated, as is inescapable because of the subject matter of our constructs. Other benefits are the capability of modeling the equations in such a way as the literature suggests, without being constrained by the assumptions of more typical structural equation modeling. (Vorhies et al., 2009).

SUR equations where:

IMPIN – Implicit Institutionalization

EXPIN – Explicit Institutionalization

CTL – Cultural Tightness/Looseness

JUDG – Judgments (Composite of judgments and average judgments)

INTEN – Intentions (Composite of intentions and average intentions)

LOC – Locus of Control

INT – Integrity

$$\text{INTEN} = \beta_0 + \beta_1 \times \text{JUDG}$$

$$\text{IMPIN} = \beta_0 + \beta_1 \times \text{EXPIN}$$

$$\text{JUDG} = \beta_0 + \beta_1 \times \text{IMPIN}$$

$$\text{IMPIN} = \beta_0 + \beta_1 \times \text{CTL} + \beta_2 \times \text{EXPIN} + \beta_3 \times \text{CTLxEXPIN}$$

$$\text{JUDG} = \beta_0 + \beta_1 \times \text{IMPIN} + \beta_2 \times \text{INT} + \beta_3 \times \text{IMPINxINT}$$

$$\text{JUDG} = \beta_0 + \beta_1 \times \text{IMPIN} + \beta_2 \times \text{LOC} + \beta_3 \times \text{IMPINxLOC}$$

CHAPTER 4

RESULTS AND FINDINGS

With a series of meaningful R-squared values, from 0.17 to 0.32, and an overall system R-squared of 0.38, I determine that the overall explanatory power of the model is sufficient to justify interpretation on the theorized relationships. For the actual numbers, please see Table 3.1: Main Effects and Table 3.2: Main Effects and Interactions in the Appendix. Taking the hypotheses in turn, we found strong support for the well-vetted effect of ethical judgments on ethical intentions. With a β of 0.57 and a t-value of 9.88, the Hunt-Vitell suggestion (Hypothesis 1) that ethical intentions are guided by the individual's assessment of the ethical judgments regarding the ethical situation. This aligns with both prior research (Vitell et al, 2008), and with the assumptions of the social cognitive theory as discussed previously. Hypothesis 2 was supported, with a β of 0.50 and a t-value of 8.19, again shoring up the historically strong relationship between explicit institutionalization and the resultant implicit institutionalization. This implies that an organization that stresses tangible evidence of ethical expectations will most likely result in a culture that values and emphasizes ethical behavior. Hypothesis 3 revisited the relationship between implicit institutionalization and ethical judgments, and was found statistically non-significant with a β of 0.95 and a t-value of 1.37, indicating that for our respondents, implicit institutionalization does not have an appreciable effect on an individual's assessment of the ethical implications of a particular situation. This finding counters earlier research that fully supported the notion that a firm's more subtle ethical culture would influence an individual worker's proclivity for recognizing an ethical situation and forming intentions

regarding that situation. While troubling on its face, this result is perhaps explained by the presence of two constructs (locus of control and integrity) within the model, that when these two influences are present, the existence of implicit ethical forces within the workplace become less important when confronted with an ethical decision. For instance, a firm might not be able to effect an overall undercurrent of ethical expectations, but when an individual has a high level of integrity (a consistent dedication to personal moral principles), and a high level of *internal* locus of control (the individual believes they have the capacity to act in spite of outside forces), this will effectively make them more prone to judging a situation as ethically charged.

Hypothesis 4 investigated the moderating effect of cultural tightness/looseness on the relationship between explicit and implicit institutionalization, and was found to be significant. See Figure 4.1 for a graphical depiction of the relationship. The explicit component within this equation was significant with a β of 0.40 and a t-value of 6.79, and the cultural tightness/looseness moderator was significant with a β of 0.33 and a t-value of 5.32. The implication of this finding is that the addition of the firm's cultural component to the progression from explicit to implicit institutionalization did change earlier results, such that the effect of explicit institutionalization on implicit institutionalization is *weakened* as cultural tightness increased. While both were definitely significant, the lessening of the explicit effect is intriguing, meaning that cultural *tightness* weakened the relationship between explicit and implicit institutionalization, the β decreasing along with the t-value. This means that as a firm's ethical culture becomes more restrictive, the very visible efforts a firm makes to impose ethics upon their employees will result in less likelihood that the culture will adopt an internal ethical bent. To simplify, it appears that the looser a firm culture is, the more likely it will be to have a firm-wide culture that embraces high ethical expectations derived from outward expressions such

as instillation of a code of ethics or ethics review boards. In conclusion, Hypothesis 4 is not supported, but the results are fascinating nonetheless.

Hypothesis 5 yielded intriguing results when considering the effect locus of control has on implicit institutionalization's effect on ethical judgments. As mentioned previously, the effect of implicit institutionalization on judgments was not statistically significant; a finding contrary to previous studies. However, with the addition of locus of control, the β became significant ($p < 0.1$) with a t-value of 1.83 (when considering a critical significance level of 1.96 for a two-tailed test), implying that a person with a more internally-focused locus of control will tend to be more aware of the subtle cues within the firm which emphasize ethical behavior, and will then be more inclined to take action on them. The interaction term (see Table 3.2 for reference), however, is significant and negative with a β of -0.18 and a t-value of -2.14. This allows the interpretation that perhaps, individuals that consider themselves less powerful within the marketing organization will be more likely to be influenced by the implicit institutionalization effects, and will base ethical decisions thereon. Because this is the primary significant effect of this interaction, we determine that this is the most likely conclusion: as an employee feels less powerful (external locus of control), he will be more likely to espouse the ethical notions of the firm culture. In this manner, Hypothesis 5 is partially supported, thereby partially supporting Lammers (2010) first contention that the powerless will be more likely to act ethically and consider "good behavior" as more important than getting ahead.

With a β of 0.16 and a t-value of 2.07, Hypothesis 6 is fully supported. Please see Figure 4.3 for depiction. A moderator, according to Baron and Kenny (1986), is a variable that will explain when certain effects will hold, and can be demonstrated by a previously significant relationship becoming non-significant (or vice-versa) with the addition of said variable.

Hypothesis 3 was not supported because implicit institutionalization was found have a non-significant relationship with judgments. However, when integrity was added as a moderator, it became significant with a β of 0.16 and a t-value of 2.07. This lets a researcher conclude that a person's integrity will positively impact the relationship between implicit institutionalization and judgments, supporting the hypothesis. To translate, as a person exhibits high levels of integrity, the embedded ethical firm culture will more greatly result in the recognition of an ethically-charged situation. More simply, an individual with high integrity who believes in an enduring sense of ethical self will allow the subtle firm ethics to have a greater effect on their assessment of ethical situations.

CHAPTER 5

DISCUSSION, CONCLUSIONS, AND IMPLICATIONS

Hypothesis one addressed the nature of the relationship between ethical judgment and ethical intentions, and this relationship is well vetted in the literature. Recall that the ethical decision making process is triggered by recognition of a problem, which is then followed by a judgment about the ethicality of the situation, resulting in the intention to act. (Hunt and Vitell, 1986; Ferrell et al, 1989). As such, I conclude that how a person ethically assesses a situation involving a moral decision will directly affect their intention to act upon that situation. Due to the nature of the study being a survey design, I cannot capture an actual behavioral component of the ethical decision making process, but that is certainly fodder for future researchers in this stream of literature.

Another relationship firmly established in the literature addresses the relationship between explicit institutionalization and implicit institutionalization. A succession of studies (Vitell and Singhapakdi, 2008; Singhapakdi et al, 2007) teased out the inner workings between the two dimensions of institutionalization, and determined that they are highly related, but predominantly found that the relationship flows from explicit to implicit institutionalization. Having confirmed prior research, I am more confident that explicit institutionalization leads to implicit institutionalization, implying that when a corporation has visible and tangible signs of communicating expectations about ethical practices, it is more likely to influence the more subtle emanations of ethicality within its workforce. For instance, a company posting signs about

ethical decisions and recommended courses of action when employees are confronted by ethically-challenging situations would see an effect on employee's tendency to exhibit ethical tendencies themselves. Once a workforce notices ethical behavior by colleagues and superiors, implicit institutionalization of ethics has taken place, as it involves the less formal imprinting of ethical behaviors, almost to the extent that one leads by example in order to affect the masses.

As such, a corporate culture that more greatly espouses ethical requirements both tangibly and intangibly should result in a greater likelihood of awareness of an ethical problem, leading to an ethical judgment. However, this study unearthed some interesting divergences from the previously established relationships. The most likely explanation for the absence of this main effect is that the presence of both locus of control and integrity may have diluted implicit institutionalization's power to affect judgments. This was borne out in the later findings, but does beg for a future research into why this might be – for instance, would leaving out either locus of control or integrity yield a more significant result? If so, this implies that one or the other construct is stealing explanatory power from the relationship, and bears further investigation.

Cultural tightness-looseness affects the relationship between explicit and implicit institutionalization, and has exposed a compelling phenomenon that both solidifies and strengthens the construct's veracity. From a cultural perspective, if a firm's cultural tightness strengthens the relationship between explicit and implicit institutionalization, then the natural conclusion is that the culture concretizes the transference of ethical principles from a more tangible state to a subtle corporate norm of behavior. In essence, it can become the vehicle by which the easily perceived ethical expectations become embedded into the very fabric of corporate interaction. However, what I unearthed was a contradictory effect of cultural tightness

on the likelihood of an employee to sense an ethically-charged situation. The more controlling the firm, the less likely the individual will be to adopt the ethical norms. In developing the institutionalization construct in such a way, I broaden its application, and at the same time perhaps set boundary conditions which might explain some inconsistencies both in prior and future research wherein the relationships between the two dimensions of institutionalization were not as strong as expected.

Note that I did not hypothesize a direction for the effect of power/locus of control on the relationship between implicit institutionalization and ethical judgments, but simply proposed that power/locus of control would have an effect on this connection. The reason I hesitated to choose an effect was due to the fact that the literature (even from the same authors) appears split as to a possible outcome, where two results remained in the realm of possibility. The first result is that individuals who perceived themselves as more powerful would be less likely to be affected by the implicit institutionalization of ethics they observed in their workplace, and would therefore be less likely to identify (in the form of ethical judgments) the presence of an ethically charged situation. Take for instance the employee who feels himself to be in a position of power, and imagine him saying "oh, well because I am so powerful, I don't need to pay attention to the norms," and as a result he would be less likely to recognize the ethical implications arising from a given situation. Conversely, it is further conceived that a person who feels power is more likely to observe formal structures (perhaps not unlike a code of ethics, or ethical behaviors by peers in the workplace), and seek to keep them in place in order to force subordinates to take the tough road up the corporate ladder. In this way, a powerful person might be more aware of firm's cultural ethical expectations, and would seek to perceive deviations from those subtle expectations (implicit institutionalization) as more egregious than someone without power.

While only a marginally-significant effect was found, the β of the interaction term did provide food for thought, in that it suggested that firms with minimal implicit institutionalization combined with an individual's external locus of control would result in an individual's lowered perception of an ethical problem. So the less power people perceive themselves to have, and the less imbedded the ethical values within the firm, the less likely ethical behavior will take place. Of course, the opposite is also true, that the greater a firm internalizes ethical principles into employee behavior and practice, the more likely employees will be to act ethically.

The weak relationship between implicit institutionalization and judgments was revived by the addition of integrity, thereby supporting the final hypothesis. This tells an interesting story that can be both encouraging and discouraging for changing ethical corporate culture for the better. The main lesson to be gleaned from these findings is to hire people who have high integrity. With the advent of personality tests during the hiring process, it is not unforeseeable that a future employee might be selected on the basis of their personal integrity. Furthermore, it might also behoove an employee to assess the individual's tendency to exhibit an internal or external locus of control during that testing session. Barring this type of screening process, one concept has been shored up by this research: efforts to encourage ethical behaviors by marketing employees cannot be taken piecemeal. Efforts must fully address the situational variables, individual variables, and determine on what levels their actions would be most likely to have the greatest effect. While this research tells only a piece of the story, it is a valuable extension of extant knowledge, and paves the way for new research.

Some of the constructs presented in this paper were well established in the marketing literature, whereas some are newcomers to what marketers know about ethical decision making. I have contributed to the literature in three key ways; first, by including power/locus of control,

integrity, and cultural tightness/looseness in a robust testable model, I have both introduced these concepts to the marketing arena and have confirmed their viability for future applications in the field. Second, I have further developed the idea of institutionalization of ethics, and provided a condition under which it might be more fluid than at first thought, or at least changeable based upon the culture of the organization in which explicit and implicit institutionalization takes place. Third, by employing a mediated moderation approach to examining the proven relationship between institutionalization and judgments, I have brought a novel concept into play in a very unique way within the ethical decision making paradigm. Overall, I have brought a litany of information to the ethics and marketing arena, developed connections otherwise unknown between extant constructs, and fleshed out the general theory of marketing ethics to more greatly illuminate managers and academics alike.

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APPENDIX

LIST OF FIGURES AND TABLES

Figure 1: Hunt-Vitell Model: The General Theory of Marketing Ethics (1993)

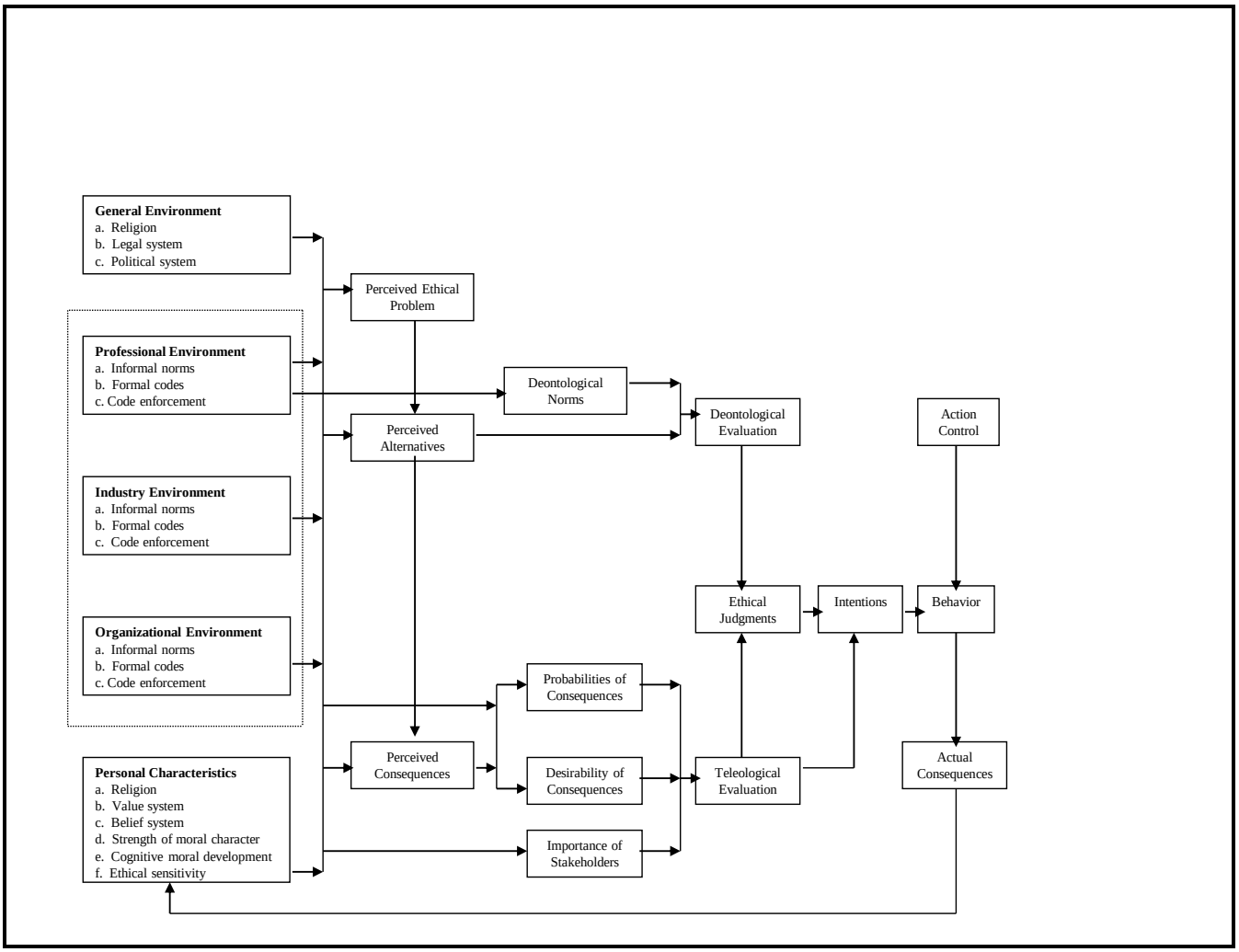

Figure 2: Conceptual Model

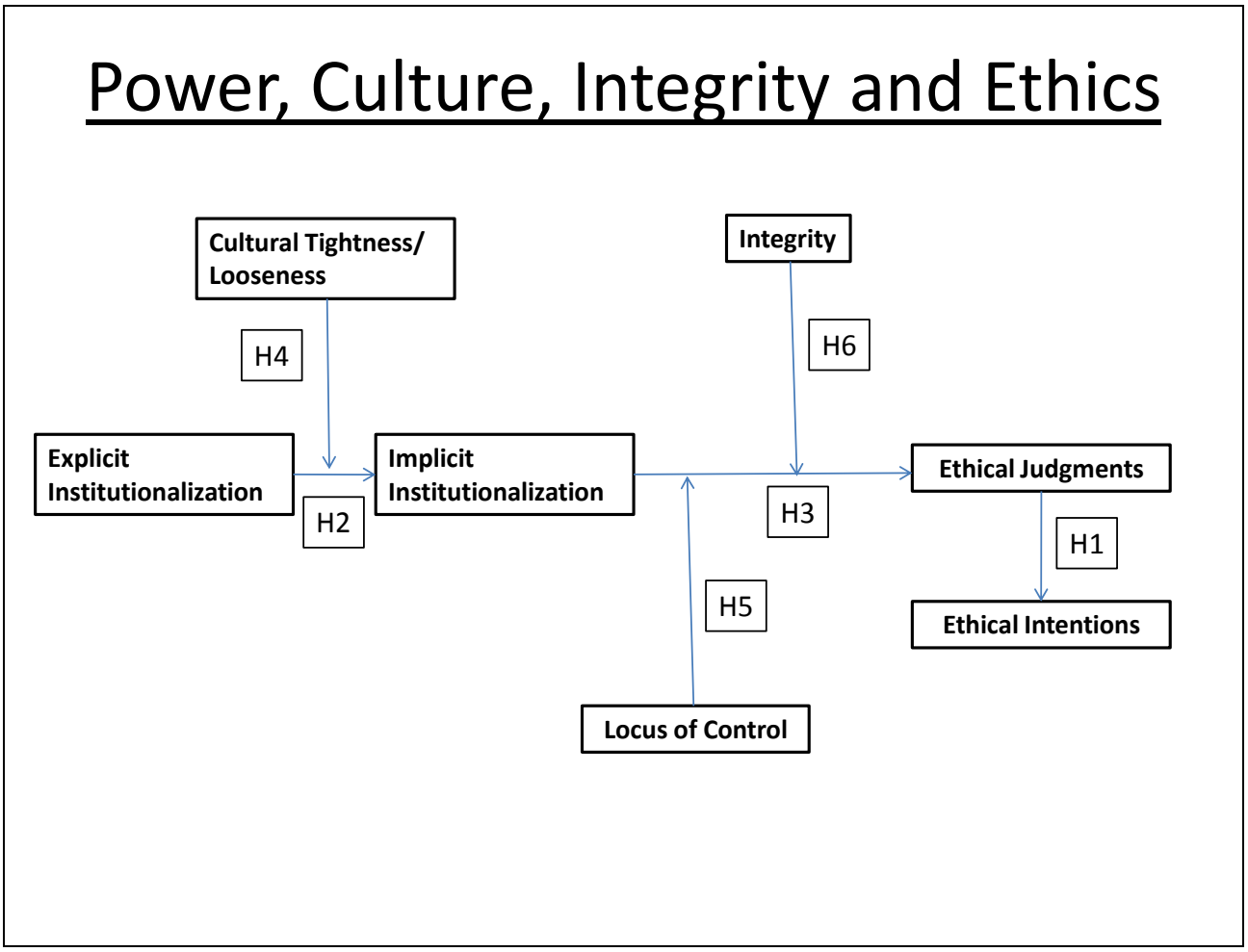

Figure 3: Hypotheses

List of Hypotheses:

H1: Ethical judgment is positively related to ethical intentions in situations involving ethical issues.

H2: Explicit institutionalization of ethics is positively related to implicit institutionalization of ethics.

H3: Implicit institutionalization of ethics is positively related to ethical judgments.

H4: The greater the degree of tightness (looseness) of the firm, the stronger (weaker) the relationship between explicit and implicit institutionalization.

H5: Locus of control will moderate the relationship between implicit institutionalization and ethical judgments.

H6: Integrity will moderate the effect of implicit institutionalization on ethical judgments.

Figure 4.1: Interaction Graphs; Implicit Institutionalization and Cultural Tightness-Looseness

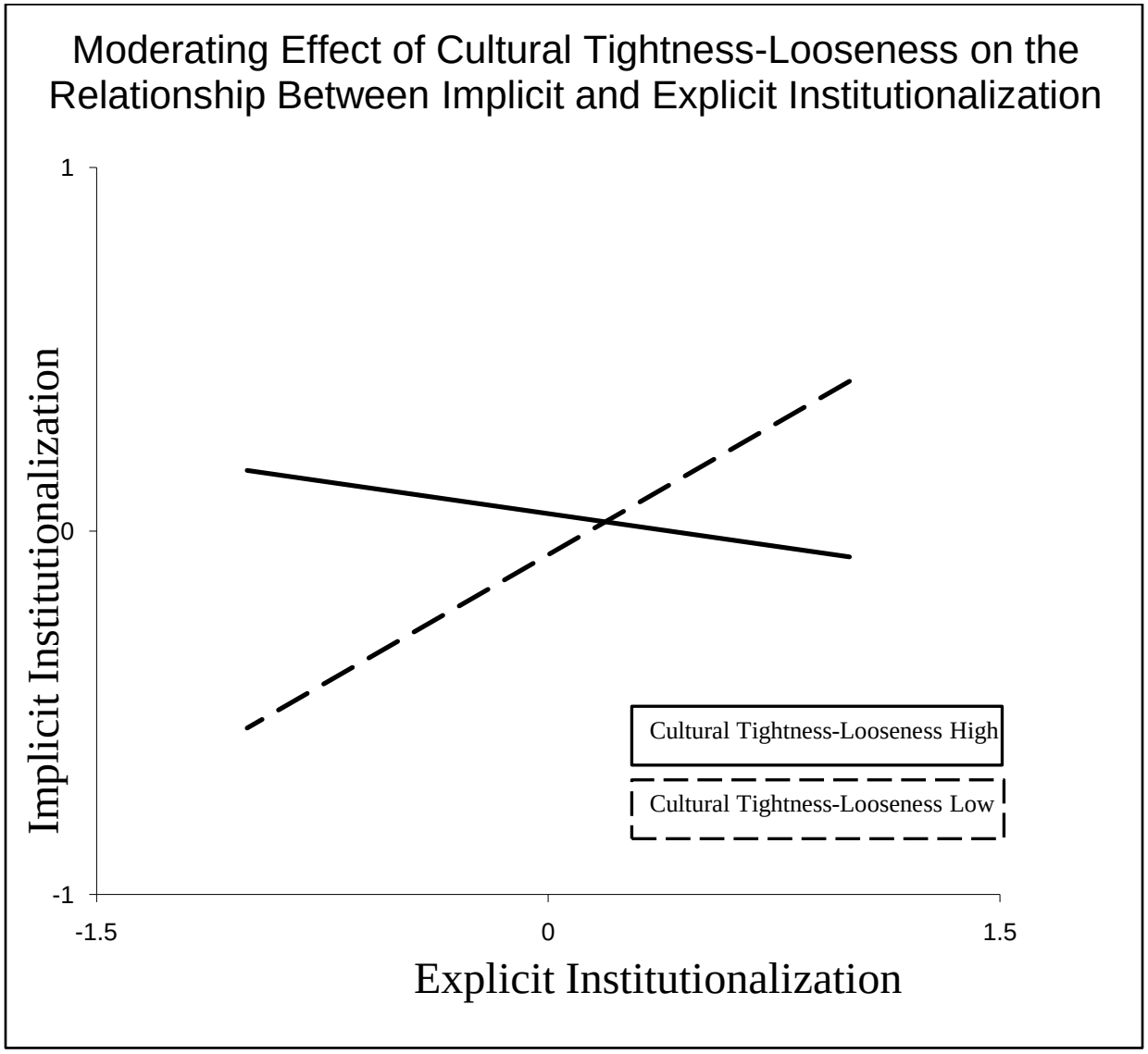

Figure 4.2: Interaction Graphs; Locus of Control and Implicit Institutionalization

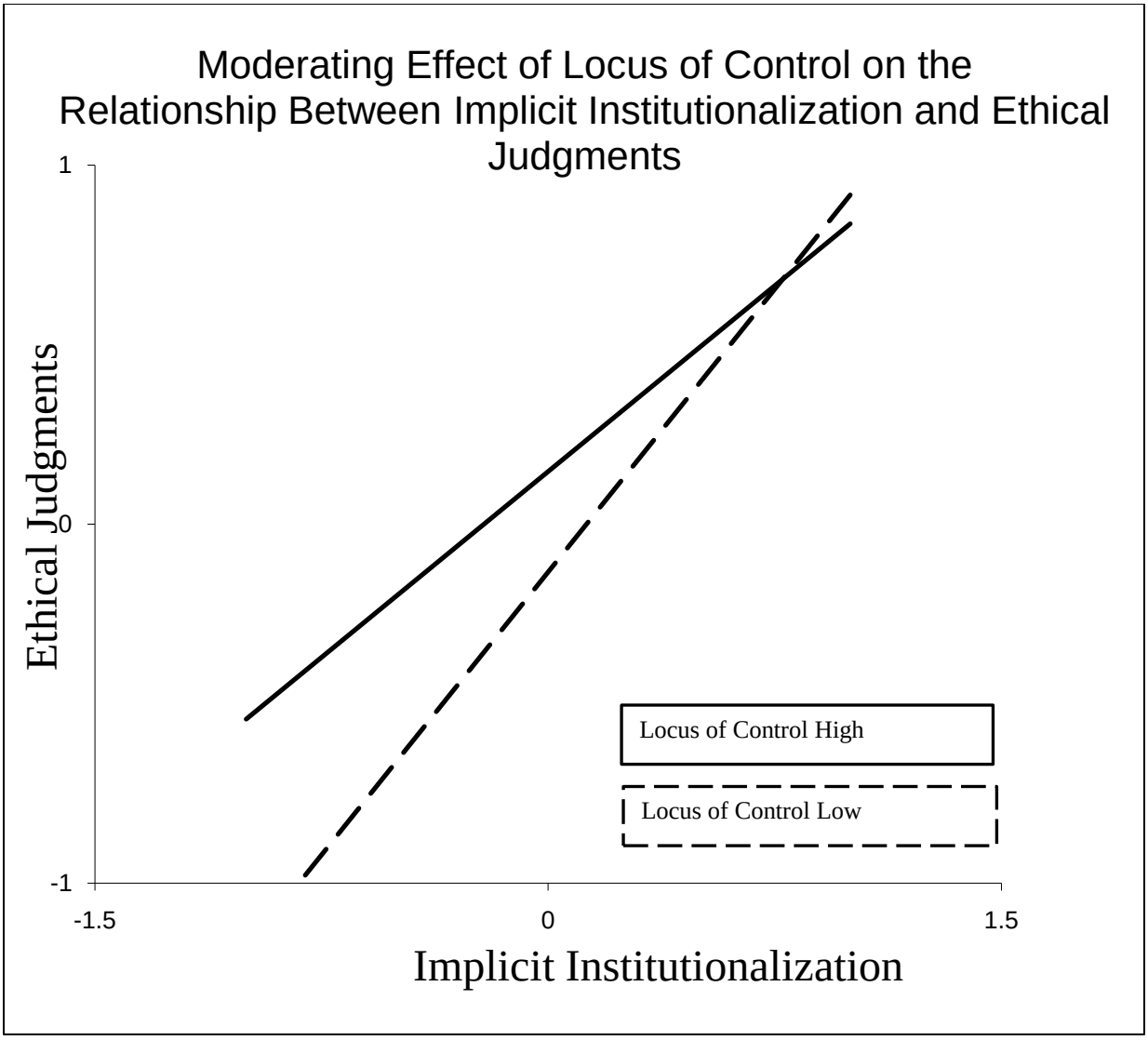

Figure 4.3: Interaction Graphs; Integrity and Implicit Institutionalization

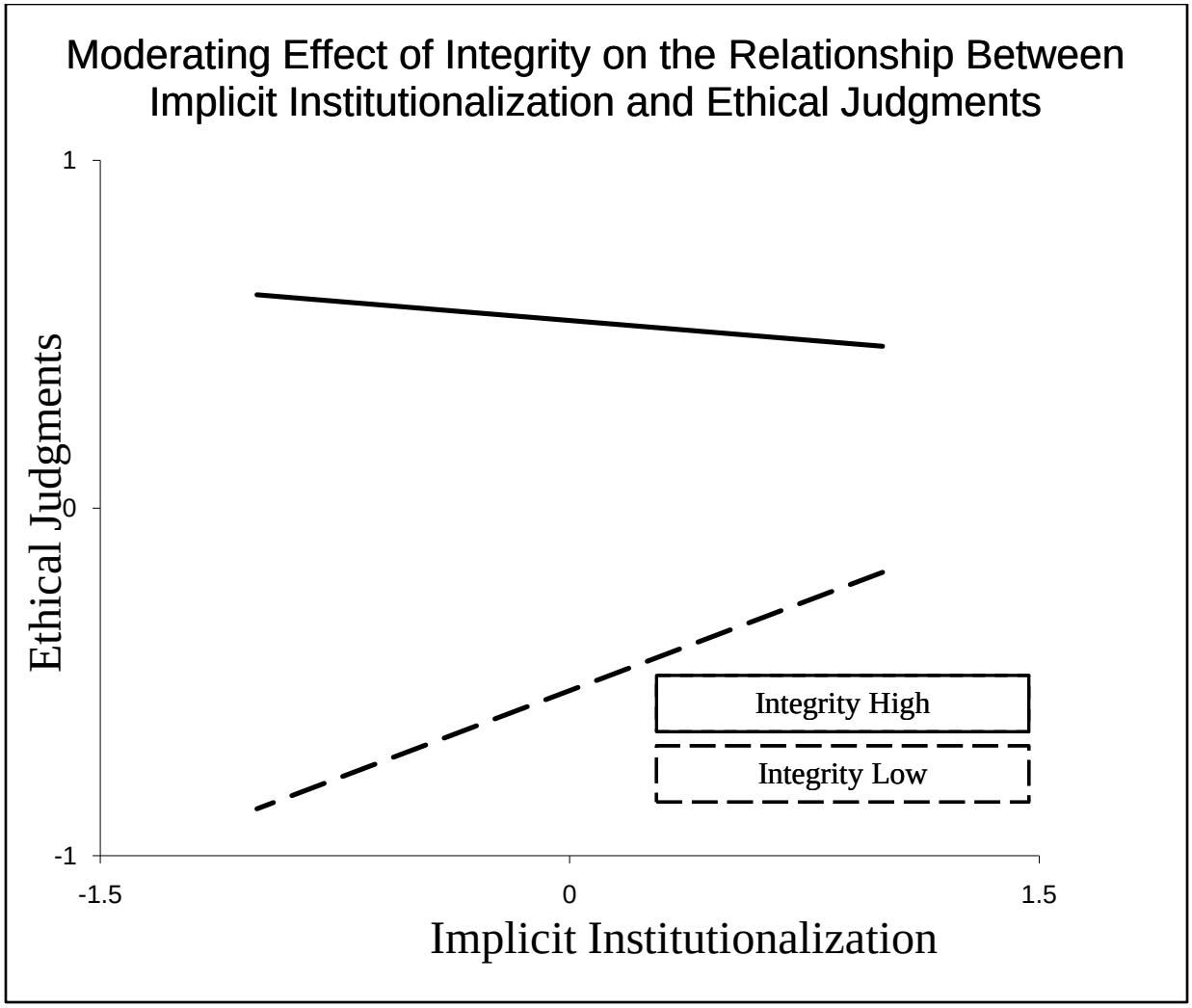

Figure 5: Model Results

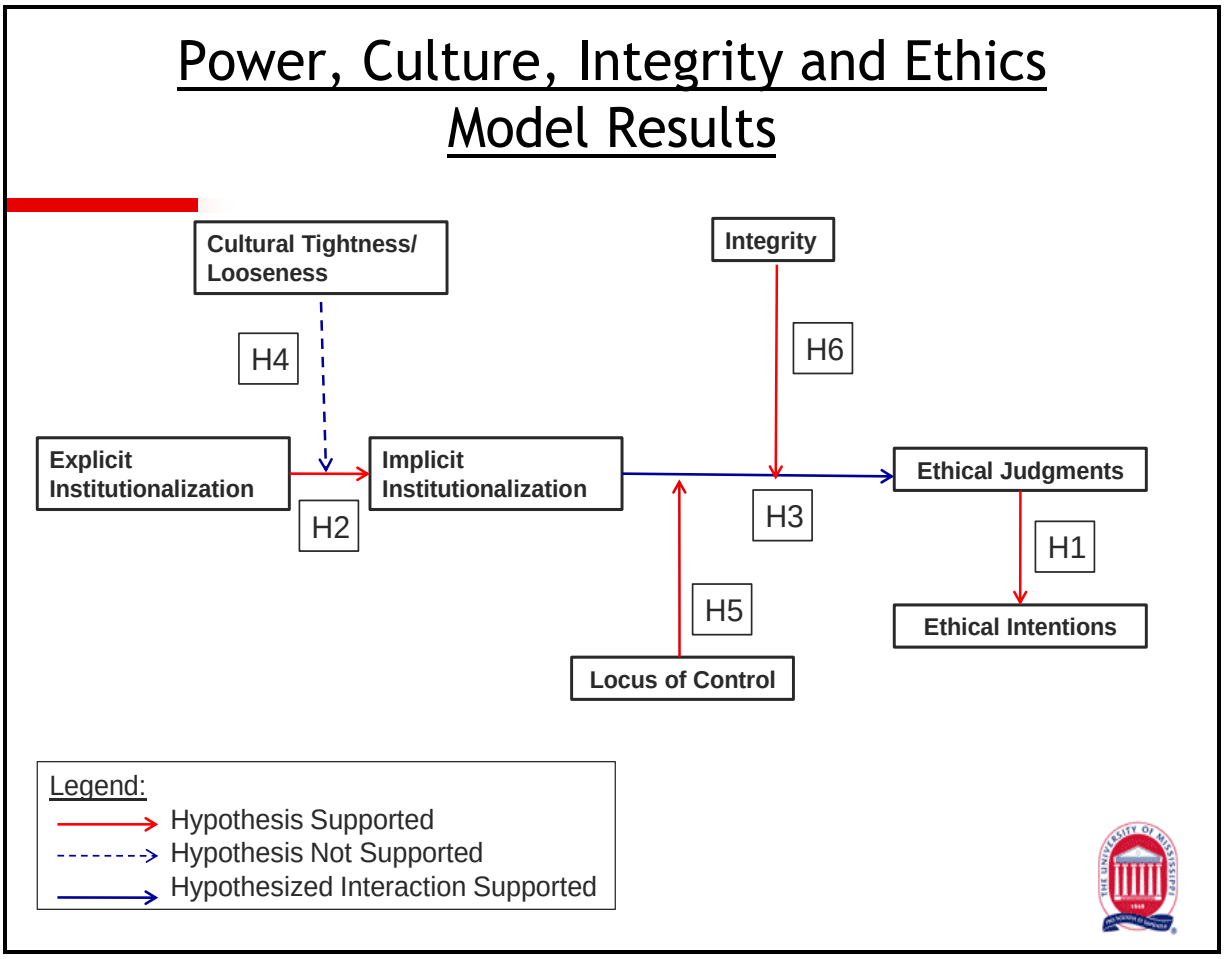

Table 1: Correlations

	Judgment	Intentions	Culture	Integrity	Exp. Inst.	Imp. Inst.	LOC
Judgment	**.66/.87**	.350	.018	.068	.010	.017	.250
Intentions	.595**	**.70/.86**	.063	.013	.757	.008	.006
Culture	.135*	.252**	**.64/.81**	.109	.057	.212	.036
Integrity	-.26	.117	.330**	**.71/.89**	.050	.094	.236
Exp. Inst.	-.099	-.870	.239**	.240	**.57/.90**	.240	.028
Imp. Inst.	.132*	.089	.460**	.307**	.489**	**.67/.87**	.138
LOC	.50	.075	.190**	.486**	.168**	.372**	**.75/.84**

**Correlation is significant at the 0.01 level.

*Correlation is significant at the 0.05 level.

Bold Diagonal: Average Variance Extracted/Composite Reliability

Above diagonal: Squared Correlations

Below diagonal: Correlations

Table 2: Descriptive Statistics

	Mean	Standard Deviation	Average Variance Extracted	Composite Reliability	Loadings Range
Multi-Item					
Exp. Inst.	2.91	1.06	57%	0.90	0.74-0.86
Imp. Inst.	3.38	0.79	67%	0.87	0.73-.090
Culture	3.56	0.61	64%	0.81	0.62-0.89
Integrity	3.81	0.62	71%	0.89	0.60-0.92
LOC	3.44	0.57	75%	0.84	0.69-0.88
Judgment	3.34	0.92	66%	0.87	0.70-0.79
Intentions	3.33	0.92	70%	0.86	0.72-0.90

	Overall Model Fit	Chi-Square	5393.21 (2065)
		GFI	0.90
		RMSEA	0.92

Table 3.1: Seemingly Unrelated Regression Main Effects

	Relationship	Independent Variable	Main Effects SE (t-value)	R-Square
Hypothesis 1	Judgment → Intentions	Judgment	0.57 (9.88)	0.32
Hypothesis 2	Explicit Institutionalization → Implicit Institutionalization	Explicit Inst.	0.50(8.19)	0.22
Hypothesis 3	Implicit Institutionalization → Ethical Judgments	Implicit Inst.	0.95 (1.37)	0.17
	System Weighted R-Square			0.24

SE – Standardized Estimate

Explicit Inst. – Explicit Institutionalization

Implicit Inst. – Implicit Institutionalization

Cultural Tightness – Cultural Tightness/Looseness

Table 3.2: Seemingly Unrelated Regression Main Effects + Interaction (Hypotheses 4-6)

	Relationship	Independent Variable	Main Effects SE (t-value)	R-Square	Main Effects + Interaction SE (t-value)	R-Square
Hypothesis 4	Cultural Tightness x Explicit → Implicit Institutionalization	Cultural Tightness Explicit Inst. Interaction Term	0.23 (2.79) 0.55 (7.68)	0.26	0.33 (5.32) 0.40 (6.79) 0.11 (1.72)	0.32
Hypothesis 5	Locus of Control x Implicit → Judgment	Locus of Control Implicit Inst. Interaction Term	0.14 (3.45) 0.87 (1.67)	0.21	0.12 (1.44) 0.10 (1.83) -0.18 (-2.14)	0.31
Hypothesis 6	Integrity x Implicit → Judgment	Integrity Implicit Inst. Interaction Term	0.07 (0.96) 0.96 (1.27)	0.19	0.04 (0.53) 0.16 (2.07) -0.21 (-2.72)	0.17
	System Weighted R-Square			0.23		0.30

SE – Standardized Estimate
Explicit Inst. – Explicit Institutionalization
Implicit Inst. – Implicit Institutionalization
Cultural Tightness – Cultural Tightness/Looseness

Table 4: Conceptual Definitions

Judgments: "Judgments are the extent to which one believes that a certain alternative is ethical or not." (Vitell, et al. 2007)

Intentions: Judgments are linked to behavior through the intention mechanism, intention is the plan for future action. (Blasi, 1984; Hunt and Vitell, 1986)

Institutionalization: There are two facets of institutionalization of ethics: explicit and implicit.

-Explicit institutionalization is the visible efforts of a firm to instill ethics in its employees, such as a code of ethics or an ethics auditor. (Singhapakdi and Vitell, 2007)

-Implicit institutionalization is the enculturated ethical expectations based upon the actions of the pool of employees, it is more subtle and less finite than explicit institutionalization. (Singhapakdi and Vitell, 2008; Gellerman, 1986)

Cultural Tightness-Looseness: Addresses the strength of social norms and the degree of sanctioning within societies. How tolerant the firm will be of deviant or unethical behavior. (Gelfand, et al., 2007)

Power/Locus of Control: The degree to which one feels powerful, or in control of their futures based upon a sense that they are either actors or acted upon. (French and Raven, 1959; Lammers and Stapel, 2009; Lammers et al., 2010; Lefcourt, 1991)

Integrity: The extent to which an individual is committed to moral behavior, the degree to which an individual holds himself to act consistently in a moral way. (Schlenker, 2001; Ammeter et al., 2010)

Table 5: Scales and Measures

Cultural Tightness-Looseness Scale (Gelfand et al., 2007), 6 point Likert-type Scale.
Instructions: The following statements refer to {INSERT COMPANY NAME HERE} as a whole. Please indicate whether you agree or disagree with the following statements using the following scale. Note that the statement sometimes refer to "social norms," which are standards for behavior that are generally unwritten.

1. There are many social norms that people are supposed to abide by in this company.
2. In this company, there are very clear expectations for how people should act in most situations.
3. People agree upon what behaviors are appropriate versus inappropriate in most situations in this company.
4. People in this company have a great deal of freedom in deciding how they want to behave in most situations. (Reverse Coded)
5. In this company, if someone acts in an inappropriate way, others will strongly disapprove.
6. People in this company almost always comply with social norms.

Integrity Scale (Schlenker, 2008), Likert-type scale, agree/disagree 1-5.

1. It is foolish to tell the truth when big profits can be made by lying. (R)
2. No matter how much money one makes, life is unsatisfactory without a strong sense of duty and character.
3. Regardless of concerns about principles, in today's world you have to be practical, adapt to opportunities, and do what is most advantageous for you. (R)
4. Being inflexible and refusing to compromise are good if it means standing up for what is right.
5. The reason it is important to tell the truth is because of what others will do to you if you don't, not because of any issue of right and wrong. (R)
6. The true test of character is a willingness to stand by one's principles, no matter what price one has to pay.
7. There are no principles worth dying for. (R)
8. It is important to me to feel that I have not compromised my principles.
9. If one believes something is right, one must stand by it, even if it means losing friends or missing out on profitable opportunities.
10. Compromising one's principles is always wrong, regardless of the circumstances or the amount that can be personally gained.
11. Universal ethical principles exist and should be applied under all circumstances, with no exceptions.
12. Lying is sometimes necessary to accomplish important, worthwhile goals. (R)

13. Integrity is more important than financial gain.
14. It is important to fulfill one's obligations at all times, even when nobody will know if one doesn't.
15. If done for the right reasons, even lying or cheating are ok. (R)
16. Some actions are wrong no matter what the consequences or justification.
17. One's principles should not be compromised regardless of the possible gain.
18. Some transgressions are wrong and cannot be legitimately justified or defended regardless of how much one tries.

Moral Intensity, Judgments, and Intentions (Including Scenario, Social Consensus and Proximity Measures) Source: Jones, 1991; Vitell and Hunt, 2002.

The manager of a national chain music store discovers that her store is selling counterfeit recordings illegally made at artists' concerts or stolen from masters in studio recording files.

Action: The manager of the store decides to continue to sell these products since this is such a common occurrence and it seems to satisfy customer demand as well.

1. I would be likely to take the same action in this situation.
2. The average executive would be likely to take the same action in this situation.
3. I consider the action taken to be ethical.

4. The average executive would consider the action taken to be ethical.
5. There is a very small likelihood that the action will actually cause any harm.
6. The action will not cause any harm in the immediate future.
7. The action will harm very few people, if any.
8. Most people would agree that this action is appropriate.
9. The overall harm (if any) done as a result of this action would be very small.
10. The decision maker is unlikely to be close to anyone who is harmed by the decision.

Institutionalization (Both Implicit and Explicit) Source: Vitell and Singhkapakdi (2007)

1. My organization does not conduct ethics audits on a regular basis.
2. Top management evaluates the ethics training programs on a regular basis.
3. Top management is not involved in ethical training programs.
4. Top management has established a legacy of integrity for the organization.
5. In my organization there is a sense of responsibility among employees
6. There is open communication between superiors and subordinates to discuss ethical conflicts and dilemmas.
7. My organization does not have training programs that effectively communicate ethical standards and policies.
8. Top management believes that ethical behavior, not just legal compliance, is paramount to the success of the organization.

9. Top management in my organization accepts responsibility for unethical and illegal decision making on the part of employees.
10. My organization does not have an ethics committee or team that deals with ethical issues in the organization.
11. In order to prevent misconduct within my organization, there are training programs to create an effective ethical culture.
12. Some employees in my organization are allowed to perform certain questionable actions because they are successful in achieving their organizational objectives.
13. In my organization, there are no rewards for good ethical decisions.
14. There is a shared value system and an understanding of what constitutes appropriate behavior in my organization.
15. Top management believes that our organization should help to improve the quality of life and the general welfare of society.
16. My organization does not have a top-level person(s) responsible for ethics compliance programs.

The Working Locus of Control Scale, Source: Spector, 1992

1. A job is what you make of it.
2. On most jobs, people can pretty much accomplish whatever they set out to accomplish.
3. If you know what you want out of a job, you can find a job that gives it to you.

4. If employees are unhappy with a decision made by their boss, they should do something about it.
5. Getting the job you want is mostly a matter of luck.
6. Making money is primarily a matter of good fortune.
7. Most people are capable of doing their jobs well if they make the effort.
8. In order to get a really good job, you need to have family members or friends in high places.
9. Promotions are usually a matter of good fortune.
10. When it comes to landing a really good job, who you know is more important than what you know.
11. Promotions are given to employees who perform well on the job.
12. To make a lot of money you have to know the right people.
13. It takes a lot of luck to be an outstanding employee on most jobs.
14. People who perform their jobs well generally get rewarded.
15. Most employees have more influence on their supervisors than they think they do.
16. The main difference between people who make a lot of money and people who make a little money is luck.

VITA

Ceri M. Nishihara, J.D.

EDUCATION

MBA 2007 Business Administration (Marketing and Venture Management), University of Nevada, Las Vegas**.**

J.D. 2001 Knight School of Law, University of Oregon (Juris Doctor).

B.A. 1997 Psychology with a minor in Religious Studies, University of Oregon.

DISSERTATION

A Social-Cognitive Approach to Marketing Ethics: Firm Culture, Individual Integrity, and Power

•The exploration of individual decision making within a firm setting, integration of the General Theory of Marketing Ethics with the Social-Cognitive approach, and the addition of theoretically intriguing concepts from a broad spectrum of disciplines.

PROFESSIONAL EXPERIENCE

Visiting Instructor, University of Oregon, Winter Term, 2012.

•Invited to teach two sections (269 students) of Business Law and Ethics (formally titled "Global, Legal, and Social Environment of Business") for one quarter at the Eugene Campus. By emphasizing the social implications of the legal issues surrounding business practice, the class better enables students to address the current economic climate.

Marketing Instructor/Research Assistant, University of Mississippi, 2007-Present.

•Participated in study development, data collection, and article drafting for faculty members.
•Instructor for five Consumer Behavior courses, and five Distribution and Logistics courses in anticipation of the introduction of a Distribution minor for undergraduate study. Current recipient of post-doctorate funding for teaching.

Graduate Assistant, UNLV Department of Marketing, 2005-2007.

•Assisted in research studies conducted by professors.
•Drafted and maintained departmental assessment documents for submission to the President's office.
•Charged with grading and assisting with students in Marketing classes.

Redevelopment Intern, City of North Las Vegas, 2005.

•Performed demographic research to encourage business relocation in the Downtown North Las Vegas district.

•Met with corporate representatives and builders and negotiated contracts for locational opportunities in North Las Vegas.

Private Practice Attorney, Friday Harbor, WA. 2002-Present.

•Majority family law practice with emphasis on estate planning and small business issues.

•Continuing consultant for domestic violence services in Washington State.

•Continuing consultant on mergers and acquisitions contracts for a multinational law firm.

Lane County Domestic Violence Clinic, Eugene, OR. 1999-2000.

•Certified Third Year Law Student.

•Aided victims of domestic violence in obtaining restraining orders by serving as counsel in and out of the courtroom.

U.S. Embassy, Jakarta, Indonesia. 1993

•Executive Office Assistant in charge of inventorying all USAID property.