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The Effect of Ethical Leadership, Behavioural Integrity, and Moral Disengagement in Predicting Turnover Intentions During Newcomer Socialization

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The Effect of Ethical Leadership, Behavioural Integrity, and Moral Disengagement in
Predicting Turnover Intentions During Newcomer Socialization.

by

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A THESIS

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Abstract

One of the major reasons for newcomers voluntarily leaving organizations can be linked to inadequate socialization (Allen, 2006; Feldman, 1989; Fisher, 1986). Socialization has been described as a period of extensive learning where newcomers gather large amounts of information to reduce the uncertainty and complexity of their world. However, a unifying theory to explain how this process occurs is missing. Social learning theory offers a compelling framework to address this theoretical gap and, at the same time, it suggests that newcomers will pay attention to ethical information and that this learning will be important for turnover intentions. Socialization has been studied extensively from the process to the tactics of socialization (Ostroff & Kozlowski, 1992), but little research has examined the ethical side of socialization and its relation to turnover (Bauer & Erdogan, 2012). Drawing from the ethical leadership model, and using a sample of 297 first-year apprentices in Alberta's oil and gas industry, this study sought to examine whether socialization influences the perceptions of organizational ethics and whether this leads to turnover intentions. A second follow-up study utilizing 800 newcomers examined whether ethical leadership perceptions explained the path between ethical socialization to turnover and eventually to deviant behaviours. Additionally, behavioural integrity of the leader and moral disengagement by the individual are examined as moderators of this model. Results showed that perceptions of organizational ethics (Study 1) and perceptions of ethical leadership (Study 2) fully mediated the socialization and turnover path. The behavioural integrity of the leader was a significant moderator (such that when behavioural integrity was low, socialization had a stronger impact on turnover). Moreover, moral disengagement was also a significant moderator of

organizational ethics in predicting turnover (such that when moral disengagement was high, ethical perceptions had a weaker relationship with turnover). Finally, moral disengagement interacted with turnover intentions to predict organizational deviant behaviours (when moral disengagement was high, turnover intentions was a stronger predictor of deviant behavior compared to when moral disengagement was low).

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Every setback is a setup for future success. – Gilmore Girls

No one told me that the PhD journey was not only a learning endeavor but also a spiritual journey where you end up learning many new insights about life. While I have learned many things during my time as a PhD student, the most important lessons I take with me will be ones about my relationships with myself and with others. I've made lasting relationships with many people who have profoundly changed my life in ways they will never fully realize. Nevertheless, I can begin to express my gratitude on these pages.

The family – that dear octopus from whose tentacles we never quite escape, nor, in our inmost hearts, ever quite wish to. – Dodie Smith

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Alone we can do so little; together we can do so much. – Helen Keller

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How lucky am I to have something that makes saying goodbye so hard?
– A.A. Milne, *Winnie the Pooh*

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Never love anyone who treats you like you're ordinary. – Oscar Wilde

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Table of Contents

Abstract.....	ii
Acknowledgements.....	iv
Dedication	vii
Chapter 1: Literature Review	1
1.1 Organizational Socialization	2
1.1.1 Why is it important?	3
1.1.2 Socialization Models	4
1.1.3 Socialization tactics.....	4
1.2 Uncertainty Reduction Theory	8
1.3 Social Cognitive Theory	9
1.2.3 Integration of the Models.....	13
2.1 Turnover	14
2.1.1 Timeline in turnover research	16
2.1.2 The unfolding model of turnover	19
2.1.3 Individual differences	20
2.1.4 Stress.....	21
2.1.5 Relational perspective	22
3.1 Social Learning Theory and Ethical Leadership.....	24
3.1.1 The moral person and the moral manager.....	28
3.1.2 Similar forms of leadership: Distinguishing ethical leadership	29
3.1.2 Outcomes of ethical leadership.....	32
4.1 Behavioural Integrity.....	34
4.1.1 Distinctions from other theoretically similar constructs.....	35
4.1.2 Factors influencing (mis)alignment	38
5.1 Moral Disengagement.....	40
6.1 Conclusion	46
Chapter 2: Introduction	48
Chapter 3: Study 1.....	55
Theoretical background and hypothesis.....	55

3.1 Socialization.....	55
3.2 Perceptions of Organizational Ethics	59
3.3 Mean What You Say: Leader’s Behavioural Integrity.....	64
3.4 Moral Disengagement: the role of self-censure	68
3.5 The Present Study.....	73
3.6 Method.....	76
3.6.1 Participants and Design.....	76
3.6.2 Materials	77
3.7 Results	80
3.7.1 Measurement Model.....	80
3.8 Discussion	89
Chapter 4: Study 2.....	91
4.1 Introduction and Hypothesis.....	91
4.2 Method.....	95
4.2.1 Participants and Design	95
4.2.2 Materials	95
4.3 Results	96
4.3.1 Measurement Model.....	96
4.3.2 Hypothesis testing	100
4.3.3. Discussion	104
Chapter 5: General Discussion	106
5.1 Strengths and Implications.....	110
5.2 Limitations and Future Research Directions	114
5.3 Conclusion	121
References	123
Appendix.....	151

List of Tables

Table 1	82
Table 2	83
Table 3	85
Table 4	98
Table 5	99

List of Figures

Figure 1.....	75
Figure 2.....	77
Figure 3.....	86
Figure 4.....	88
Figure 5.....	94
Figure 6.....	101
Figure 7.....	102
Figure 8.....	103

Chapter 1: Literature Review

The importance of adequately socializing newcomers to the workplace has long been established. When new employees fail to properly adjust to the business environment, there is a high probability that they will leave the organization (Bauer, Bodner, Erdogan, Truxillo, & Tucker, 2007). Research has shown that turnover rates are the highest among newcomers in comparison to more tenured employees (Allen, 2006; Griffeth & Hom, 2001). The study of socialization has the greatest impact on understanding the reasons for turnover, however, the conceptual understanding of the relationship between socialization and turnover is underdeveloped (Kammeyer-Mueller & Wanberg, 2003), particularly in regards to the perceptions and relational aspects that newcomers experience upon organizational entry and adjustment. It is further unclear as to the specific role of ethics in socialization research and how the perception of ethics affects turnover. Much of the ethical literature has focused on the attraction-selection path of the attract-selection-attrition (ASA) model (Chatman, 1991; Coldwell, Billsberry, Van Meurs, & Marsh, 2008), but few studies have examined the importance of ethics in the selection-attrition path of this model.

This study examined the role of ethical perceptions in the socialization-turnover path by using uncertainty reduction theory to frame the cognitive context of newcomers and to situate socialization as a largely learning process. As such, how the newcomers learn in the workplace is explained through the lens of social learning theory, which describes from whom the newcomers learn and what information will be salient and important to them. In order to adequately account for the formation of ethical perceptions, the role of the workplace leader also needs to be considered. Specifically, the behavioural

integrity of the leader is addressed in terms of how they help to reduce complexity and increase clarity for the newcomer such that the newcomer will evaluate the organization as more ethical. Additionally, the individual newcomer's own evaluation of the organizational ethics against his/her own internal standards and how they reconcile the differences, defined as moral disengagement, is taken into account. The congruency between their evaluation and personal ethical values will subsequently influence their turnover intentions.

In sum, the model depicted in Figure 1 is empirically tested in this study. In an effort to understand each of the constructs of the empirical model, socialization, perceptions of ethical leadership, behavioural integrity, moral disengagement, and turnover, a summary of the theoretical and empirical background of each is presented. This is then followed by the empirical study with a discussion on the findings, strengths and implications, limitations and future directions for research, and conclusion.

1.1 Organizational Socialization

Organizational socialization is defined by Bauer and Erdogan (2011) as the process in which newcomers transition from an organizational outsider to an organizational insider. Socialization is a distinct process from what is typically known in the practice-oriented field as "onboarding," which is when the organization engages in specific practices to facilitate employee adjustment in new roles (Wanberg, 2012). Organizational socialization represents a broader term that includes onboarding but it also encompasses information seeking, learning, and other adaption processes involved in socializing the newcomer (Chao, 2012). Organizational socialization also captures the broader learning and adjustment process that individuals go through when they adapt to a

new role and includes efforts on the part of both the organization and the individual. This review of the socialization literature will focus on the broader construct of organizational socialization rather than the narrower definition of onboarding.

1.1.1 Why is it important?

Bauer et al. (2007) noted that socialization has become increasingly important due to the mobility of workers. Statistics show that in any given moment, 25% of all U.S. workers are currently undergoing socialization (Rollag, Parise, & Cross, 2005). In addition to this, the U.S. Department of Labor Statistics (2012) indicated that individuals change jobs on average of 10 times within a 20-year span and future generations are expected to have even greater numbers. This data suggests that socialization is an important topic for organizations because they have to deal with a flexible workforce where a large percentage of their human resources are facing adjustment issues.

As well, organizational turnover has been reported highest among newcomers (Farber, 1994). In a large-scale longitudinal study, Farber examined inter-firm mobility patterns and found that job exiting increases at a maximum at three months and declines thereafter, which suggests that organizational exit is the strongest among newcomers during the socialization period. This finding is particularly important because organizations spend a great deal of resources in attracting and selecting the right candidate with hopes that the candidate will significantly contribute to the organization. Moreover, an employee who fails to adjust represents not only an opportunity cost, but also a cost to refill their vacated position. As such, turnover represents a failed investment as they have yet to regain any return on investment (Kammeyer-Mueller & Wanberg, 2003). Not only does inadequate socialization represent an economic cost there are also

other intangible costs to consider such as: the effect of leavers on those who remain, a possible culture of leavers could affect morale and other work attitudes for those who stay, and that the inadequate socialization can represent insufficiencies in other areas of the organization. It is for these reasons that socialization remains an important area of research and practice.

1.1.2 Socialization Models

There have been three main theoretical models that have captured most of the work on socialization in the past two decades: Van Maanen and Schein's (1979) model of socialization tactics; uncertainty reduction theory (Berger & Calabrese, 1975); and social cognitive theory (Bandura, 1986, 1991). A summary of the models are presented below.

1.1.3 Socialization tactics

Van Maanen and Schein (1979) organized socialization as a set of six bipolar tactics that organizations can use to structure the socialization of newcomers (Saks & Ashforth, 1997). These six tactics include: collective vs. individual; formal vs. informal; sequential vs. random; fixed vs. variable; serial vs. disjunctive; and, investiture vs. divestiture. Van Maanen and Schein created a theoretical explanation of how methods of socialization influence one particular outcome of socialization, role orientation. Based on their conceptualization of organizational socialization, newcomers respond to their roles differently because the socialization tactics used by organizations shape the information newcomers receive (Jones, 1986). As such, an awareness and attention to how the information is presented, either by offering certain types of information or by withholding other information, the organization can manipulate (intentionally or unintentionally) and shape the way newcomers respond to and interpret the situation in predictable ways. The

six socialization tactics have been framed as institutionalized socialization on the one end, and individualized socialization on the other end (Saks & Ashforth, 1997).

The first tactic *collective vs. individual* addresses whether the newcomer goes through common learning experiences that produces standardized responses to situations. It is believed that when new recruits go through the same set of experiences it reinforces the learning and the responses to the situation. In contrast, when new recruits experience individual socialization it allows them to develop innovative solutions to their role. The second set of bipolar tactics, *formal vs. informal*, speaks to the context of socialization. In the formal method, newcomers are separated from other employees and the interaction with members of the organization is carefully planned with specific learning purposes. This method results in greater shared values, norms, and attitudes. In the informal tactic, the newcomer is socialized alongside other employees. This method leads to greater variation in the development, interpretation, and eventual uptake of values, norms, and attitudes.

The *random vs. sequential* socialization tactic concerns information about the order and process of the organization. With a sequential tactic, newcomers get a sense of the steps and the order in which the activities, experiences, and stages of their job progress. In other words, they have a sense of their organizational career timeline. With random socialization, however, the newcomer is given very little information about the progression of their role and therefore they have little sense of how to get to the next steps. This tactic is often associated with greater employee uncertainty.

Fixed vs. variable bipolar tactic is concerned with the degree to which the steps in the socialization process are temporally organized. In a fixed tactic, the timeline is

adhered to by the organization and is also communicated to the recruit. This type of strategy provides the newcomer with the precise knowledge of the time it will take to complete a given passage (Van Maanen, 1978). When the newcomer is aware of the steps in their career path, they can anticipate when changes occur. For example, promotional policies can explicitly specify the number of years in a position before a person can apply for promotion so that the individual can anticipate the timeline of their career. In a variable process, alternatively, newcomers have little information as to when to expect their next internal boundary crossing. The newcomer may be told something vague such as “you’re ready when you’re ready,” which is an example of this variable process.

Serial vs. disjunctive concerns the use of formal role models in the socialization process. When experienced members can act as role models for the new recruits the model can guide the individual to experience the situation in a defined manner. In disjunctive tactics, the individual is left to figure out and develop their own definitions of the situation. The last bipolar tactic, *investiture vs. divestiture*, concerns the social support received by the newcomer after entry into the organization. This particular distinction concerns the social aspect of the socialization and can represent a strong reinforcement or undermining of the other tactics.

Jone’s (1986) empirical study of Van Maanen and Schein’s (1979) theoretical model set out to create a socialization scale based on the six socialization tactics and test it against various related outcomes (e.g., role orientation, role conflict, role ambiguity, commitment, job satisfaction, and intention to quit). To validate their scale, the researchers had MBA students complete two sets of questionnaires: one questionnaire was completed after they accepted a job offer but before they entered the organization,

and the other was completed five months after entering the organization. Each socialization question was designed to capture the theoretical tactics with an end scale resulting in five items for each type of tactic. Across all dependent variables, all six tactics significantly predicted the organizational attitudes. The collective vs. individual bipolar tactic showed inconsistent relationships with the outcome variables. Of particular interest, the correlations between the tactics and the outcome variables ranged from .20 to .55 on average. This study demonstrated support for the uncertainty reduction theory and reinforced the idea that the major goal of socialization is in uncertainty reduction.

In terms of important organizational outcomes, there have been a number of studies that have linked socialization tactics to turnover. Cable and Parsons' (2001) study on socialization tactics suggested that more content-oriented tactics reduce uncertainty about expectations, increased their perceived person-organization fit, and decreased turnover. In a more recent study, Allen (2006) found that socialization tactics of collective, fixed, and investiture were positively related to job embeddedness, and that they, in turn, mediated the relationship between tactics and turnover intentions. Job embeddedness is a broader construct that captures three general factors that provoke leaving. Embeddedness addresses how well people fit in their jobs (e.g., skills matching the work) and the community, the interpersonal networks they have on and off the job, and the sacrifices they would endure if they left their job and their community (Mitchell, Holtom, Lee, Sablinski, & Erez, 2001). Other studies have also demonstrated a link between socialization tactics and the important antecedents to turnover such as job satisfaction, organizational commitment, and met expectations (Allen, 2006; Berger & Calabrese, 1975; Farber, 1994; Saks & Ashforth, 1997).

1.2 Uncertainty Reduction Theory

There is a human drive to reduce uncertainty, to control nature, and to guide the future (Berger & Calabrese, 1975). In uncertainty reduction theory, “uncertainty” is believed to be a cognitive state that is a product of an individual’s assessment of a range of alternative or potential predictions available for a stranger’s future behaviour or an explanation of the stranger’s past behaviour (N. P. Podsakoff, LePine, & LePine, 2007). When the number of possible predictions of future behaviour increases or the number of possible explanations of past behaviour increases, the uncertainty that one feels also increases. This uncertainty is directly linked to the individual’s knowledge, which will decrease in complexity over time. As the individual has increasing interactions with the stranger, they acquire information that will help them narrow the various predictions of future behaviours and make sense of past behaviours resulting in an increasing simplicity.

According to uncertainty reduction theory, newcomers experience high levels of uncertainty when they first enter the organization (Berger & Calabrese, 1975). They are motivated to increase their predictability about themselves and of strangers in their interactions. The greater the uncertainty, that is, the greater the number of possibilities to predict or to explain behaviour, the more the individual engages in uncertainty reduction (N. P. Podsakoff, et al., 2007). This uncertainty is a source of major stress for the new recruit and, as such, they are motivated to reduce the stress through information seeking (Berger & Calabrese, 1975). In their journey, they seek to gain clarity of their role to understand, predict, and control their environment and the outcomes they can potentially gain. This information gathering process is provided mainly through social interactions with coworkers and supervisors with whom the individual interacts frequently. As

newcomers begin to reduce this uncertainty and adjust to their new role, they also start to become effective employees, and this, in turn, results in greater job satisfaction and greater commitment to the organization (Morrison, 2002).

A number of subsequent studies have shown support for uncertainty reduction as an outcome of socialization tactics. For example, newcomers who were able to acquire more information and gain more feedback experienced a reduction in their uncertainty (Berger & Calabrese, 1975) when organizational socialization tactics were high (Felps et al., 2009). Further supporting Jone's (1986) study, other researchers have found that institutionalized socialization tactics were related to lower role ambiguity, role conflict, and intentions to quit (B. K. Ashforth & Saks, 1996; Mignerey, Rubin, & Gorden, 1995; Saks & Ashforth, 1997). Specifically investigating information gathering behaviours, studies by Miguerey (1995) and Saks and Ashforth (1997) demonstrated that institutionalized socialization was related to increased observation and information and feedback seeking behaviours, which reinforces socialization as a process of uncertainty reduction through information obtainment.

1.3 Social Cognitive Theory

Bandura's (1986; 1996) social cognitive theory and self-efficacy theory represents the third line of models used in socialization research. According to Bandura, social-psycho functioning can be explained in terms of a triadic model of reciprocal causation. Behaviour, cognitive (and other personal factors), and environmental events operate together in a bidirectional and causal relationship. While the triadic model is bidirectional, it does not necessarily imply equal strength or suggest the order of the variables. Additionally, the reciprocal influence of factors does not occur simultaneously.

For example, our cognitive beliefs about ourselves will strongly influence our behaviour and, in turn, we can reflect on our behaviour to make subtle changes in our cognitions. Over time, with enough counterfactual evidence from our behaviour, we will completely change our belief system about ourselves. The bidirectional causal model therefore implies that people are both the products and the creators of their environment (R. Wood & Bandura, 1989).

Of these three factors (i.e., behaviour, cognitive, and environment), Wood and Bandura (1989) focused on how the personal factors contribute to this model in the context of organizational management. Social cognitive theory, then, gives precedence to cognitive, vicarious, self-regulatory, and self-reflective processes in describing and explaining behaviour. As such, there are three aspects of social cognitive theory that are most relevant to organizational management: (a) the development of an individual's cognitive, social, and behavioural competencies via modeling behaviour; (b) the development of an individual's beliefs about their abilities; and (c) the motivation of action from self-direction and self-motivation.

The first aspect of social cognitive theory forms the basis of social learning theory (R. Wood & Bandura, 1989). The foundation of social learning is that individual behavior is learned by modeling others as well as the observation of institutional climate, culture, and leadership. "Human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions, this coded information services as a guide for action" (Bandura, 2006, p. 8). This theory further postulates that learning only through direct experience is inefficient, dangerous, and limiting. A great deal of learning also takes place by modeling behaviours

that are perceived to be desirable. Further, theoretical analysis of the mechanisms of social learning theory leads to four governing mechanisms: attentional process, cognitive representational process, behavioural production process, and motivational process. An attentional process dictates what behaviours are selected and remembered as important and are worthy of mimicry. The cognitive representational process involves the transformation of the observation into rules and concepts to aid in remembering the observation (which can involve creating memory codes and mentally rehearsing the coded information). The behavioural production process occurs when the conceptual model is then translated into a set of actions. The course of action is then enacted and the effectiveness of the behaviour is compared to the initial conceptual model. This conception-matching process involves further refinement of the mimicry to achieve a close match with the concept. Last, the motivational process concerns why a person is motivated to model a behaviour. Bandura (1976) posited that there are three types of incentive motivators: direct, vicarious, and self-produced. In the first instance, people can be motivated to model a behaviour if it produces a direct reward. Similarly, people can observe the patterns of behaviour and reward (or punishment) and learn vicariously. Finally, motivation can occur by self-reflecting and self-evaluating their own behaviour and then pursue those behaviours that match their internal standards.

Ostroff and Kozlowski (1992) examined 151 new organizational members across a variety of organizations. Their study used two surveys to assess information acquisition strategies, knowledge, and socialization outcomes distributed to the participants in a variety of organizations: the first survey went out to those members who entered their job after four months, and then the second survey was distributed five months later. The

study found that new recruits relied on information from different sources (e.g., supervisors, and coworkers) for gaining knowledge in task and role mastery. These results support the perspective that the most effective learning technique is based on social learning theory. Training outcomes are enhanced by observing role models engage in relevant behaviours and then by attempting to imitate those same observed behaviours. Ostroff and Kozlowski further found that newcomers gathered information from appropriate role models but their actual learning was achieved by observation and experimentation strategies. Additionally, the authors suggested that more research is needed that focuses on how to enhance the use of social learning theory in understanding early socialization processes.

In another study, Weiss (1977) examined 141 pairs of subordinates and supervisors who described their own leadership styles, as well as other related factors such as reward power and leader success. Results provided support for the social learning theory predictions that a subordinate's leadership style was more similar to their leaders when they perceived the leader's success to be high. This result showed that subordinates often mimic the behaviours of individuals who are seen as desirable and powerful. More recently, scholars have examined the impact of leaders setting an example for followers and acting as models of behaviour (Yaffe & Kark, 2011). By studying leaders and their group, it was found that a leader's organizational citizenship behaviour promotes the group level behaviour in this domain through group level beliefs of citizenship behaviours. This finding provided further endorsement of the idea of "leading by example," and it underscored the importance of modeling the desirable behaviour that one wishes to see in others.

1.2.3 Integration of the Models

As Saks and Ashforth (1997) describe in their review, the socialization field has seen a large number of studies on the topic but most have taken to one of the three models (i.e., socialization tactics; uncertainty reduction theory; and social cognitive theory), and few of them have integrated and organized all three of the models into a coherent study. The one aspect of socialization that most researchers can agree on is that socialization is characterized by a context where newcomers experience a process of learning (Bauer & Green, 1994; Chao, O'Leary-Kelly, Wolf, Klein, & Gardner, 1994; Holton, 1996; Ostroff & Kozlowski, 1992). The above three socialization models have been combined into an integrated framework by Saks and Ashforth (1996), which can account for various levels of analysis and which has the learning context as the central binding agent to predict proximal and distal outcomes of socialization.

First, Saks and Ashforth (1996) argue that at the organizational level of analysis (e.g., orientation programs, mentoring programs, and training programs), socialization tactics, or institutionalized socialization will be pertinent. At the group level, group socialization models, or the group socialization tactics and social learning processes (i.e., vicarious learning, modeling, reward/punishment of behaviours and norms) are important. Third, at the individual level, socialization includes informational seeking and social interactions. The factors at these three levels directly influence the individual's uncertainty reduction by way of gaining information. Gaining more information from socialization tactics and social relationships, therefore, reduces the uncertainty the individual experiences. Part of the information gathering also includes learning new skills, tasks, and norms through social learning theory mechanisms and through

continuous cognitive sense-making (i.e., the interpretations and reinterpretations of the context). This process is believed to directly influence proximal outcomes such as role clarity, skill acquisition, social integration, organizational identification, and role orientation. Distal factors such as greater sense of culture, morale, effectiveness, job satisfaction organizational commitment, and lower turnover intentions are direct results of the proximal factors.

Bauer et al. (2007) conducted a meta-analysis on newcomer adjustment and found support for many of the above relationships. Specifically, they proposed that information seeking leads to greater role clarity and social acceptance, and that these factors then lead to greater performance, job satisfaction, organizational commitment, intentions to remain, and less turnover. Further, referent, appraisal, and relational information were also related, albeit differentially, to the above cited outcomes. For example, referent information was related to role clarity, self-efficacy, social acceptance, job satisfaction, and intentions to remain; appraisal information was related to role clarity, social acceptance, job satisfaction, and organizational commitment; and relational information was related to job satisfaction and intentions to remain.

2.1 Turnover

Organizational scholars are interested in voluntary turnover research because it represents a substantial business cost and it hinders firm effectiveness (Griffeth & Hom, 1995). Many scholars agree that turnover represents a loss in intellectual capital (Dess & Shaw, 2001; Holtom, Mitchell, Lee, & Inderrieden, 2005; Shaw, Duffy, Johnson, & Lockhart, 2005), as well as incurring a significant monetary cost, with data indicating an estimated billions of dollars per year lost for U.S. businesses (Rosch, 2001). Given these

appreciable downsides, practices that promote retention can save any one company millions of dollars annually (Mathis & Jackson, 2003).

In further developing the sources of these costs, organizational performance has been examined as an important outcome of people quitting. Studies have shown that turnover negatively effects performance (Shaw, et al., 2005), and that those firms with low turnover perform better than those with higher turnover (Hatch & Dyer, 2004). In fact, in a recent meta-analysis on turnover and organizational performance, Park and Shaw (2013) found that one standard deviation increase in turnover rates was associated with a -.15 standard deviation reduction in organizational performance. To put this result into perspective, the researchers applied this meta-analytic finding to a large-scale, nationally representative sample of U.S. organizations and they found that one standard deviation increase in turnover rates resulted in a 40% reduction in workforce productivity and a 26% reduction in financial performance. These negative costs, along with labor shortages in critical industries, contribute to the problem of attracting and retaining a stable human capital (Hinkin & Tracey, 2000). Turnover is a significant issue in the modern workplace because of current trends that have changed the working demographic, such as: greater globalization, an increase in knowledge work, an accelerating rate of technological advancement, and greater access to education create a workforce that is constantly moving (Holtom, Mitchell, Lee, & Eberly, 2008). The implications of turnover can therefore be quite significant, which makes the importance of research examining turnover reduction an undeniable necessity.

Organizational leaders are interested in understanding why people choose to leave their jobs and so are eager for any insights that might help with employee retention (D.

Ulrich & Smallwood, 2006). In line with this, scholars have spent considerable effort developing and testing models to explain turnover (Felps, et al., 2009). As such, it is worthwhile to consider and summarize the existing theoretical and empirical literature on turnover, which includes the theory of organizational equilibrium (March & Simon, 1958), met expectations (Mobley, 1977; Porter & Steers, 1973), and the unfolding model of turnover (Lee & Mitchell, 1994). Finally, some recent trends in turnover research, such as individual differences, stress, and a relational perspective, are also discussed below.

2.1.1 Timeline in turnover research

The first significant theory which contributed to turnover research was March and Simon's (1958) theory of organizational equilibrium. In this theory, employee motivation to leave the organization was influenced by two factors: job satisfaction and perceived alternatives (or ease of movement). Both of these factors were believed to work independently to affect turnover intentions in that satisfaction lowered turnover whereas mobility increased turnover. March and Simon's most important contribution was noting that alternative employment prospects was a critical determinant in a turnover decision (Hom, 2011), and they demonstrated that when employment rates were low, employees in dissatisfying jobs were less likely to vacate their position. In addition to these findings, other factors such as individual differences (e.g., ability, biodata, and personality) drove perceptions of movement ease, while job satisfaction and organizational factors (e.g., size) determined the desire to move.

Later, Porter and Steers (1973) and Mobley (1977) focused on employee's met expectations as the driving force in determining turnover. Mobley's expansion of Porter and Steers' model included a description of the cognitive processes that employees go

through before deciding to leave their job. This process included a number of withdrawal cognitions that connected job dissatisfaction with turnover (Holtom, et al., 2008). These cognitions included thoughts of turnover, expected value of leaving, employee value, and job perceptions, as well as actual withdrawal behaviours such as job searching. Further refining this model, Mobley et al. (1979) made the distinction between job satisfaction and utility of the current job by specifying that dissatisfied employees will remain in the job if they expect conditions to improve. Finally, this model included alternative withdrawal behaviours to turnover that are equally important outcome variables, such as absenteeism and lateness.

Later researchers continued to expand on the existing models. Price and Mueller (1981, 1986) researched antecedents of job satisfaction and turnover and found that organizational commitment mediated these two factors. Given their findings, this work shifted thinking in the turnover literature by prompting deeper examination of the causes of turnover. Hom et al. (2005) redefined the end process to include two choices that resulted from intentions to quit: job search or actual turnover. These early theories focused on attitudinal, traits, and job condition variables, while research in the late 1980s and 1990s was defined by contextual variables and stress (Holtom, et al., 2008).

The next section will briefly summarize research during this period. Contextual variables, such as group cohesion, demography, reward systems, and organizational culture, along with person-context interface-type variables, such as interpersonal relations (Mitchell, et al., 2001; Price & Mueller, 1986), characterized scholarly thought surrounding turnover research (Holtom, et al., 2008). More specifically, higher pay deviations across an organization was associated with higher turnover compared to those

businesses that had lower deviations (Pfeffer & Davis-Blake, 1992). Abelson (1993) studied organizational cultures and found that some had what the researcher coined as “turnover culture,” environments where the employees engaged in sense-making that activated withdrawal cognitions and eventually led to turnover. Additionally, at the group level, heterogeneity in tenure was found to lead to lower levels of group social integration, which subsequently influenced individual turnover (O'Reilly III, Caldwell, & Barnett, 1989). Many of the aforementioned studies discussed turnover and related constructs (e.g., job search behaviours, withdrawal cognitions, turnover intentions, and turnover) together but still treated the outcome variables as separate and needed to be examined independently. However, Hulin (1991) proposed that an integrative perspective on turnover research was needed. He argued that withdrawal behaviours, turnover intentions, and turnover should not be examined separately but should be considered together in an integrative adaptation and withdrawal model. Furthermore, he proposed that these cognitions and behaviours of turnover all come under the larger umbrella of withdrawal. This model proposes that job dissatisfaction activates a number of adaptive behaviours, which includes behavioural and psychological job withdrawal (Holtom, et al., 2008).

Despite the substantial research on turnover, the theories to explain turnover had many shortcomings. For example, critics (e.g., Lee & Mitchell, 1994) suggested that the theories do not incorporate many external non-attitudinal variables that may prompt leaving such as having a spouse who needs to relocate. Moreover, decisions about turnover are not always planned or rational as Mobley's (1977) evaluation of expected job alternatives has proposed. Moreover, some leavers may not have an alternative job or

have even engaged in withdrawal behaviours (such as job search) before they leave, as is the case for those who leave their jobs to attend graduate school or to raise children (Hom, 2011).

2.1.2 The unfolding model of turnover

Criticisms of previous models of turnover initiated scholars to examine an alternative and innovative model of turnover. In a more contemporary approach to turnover, Lee and Mitchell (1994) proposed the unfolding model of turnover in which they introduced the idea that shocks—experienced events prompting thoughts about quitting—can initiate employees (even satisfied ones) to think about quitting. In the unfolding model of turnover, Lee and Mitchell propose four paths that lead an employee to quit. In the first path, leavers may experience a non-work shock, such as pregnancy or graduate school admission, which initiates a path to quit. In path two, negative work events (shock) that violate a core value (e.g., an unjust event) or goal (e.g., a demotion) can lead to the individual reconsidering his/her attachment to the job. The third path is initiated by the presence of an alternative job, as quitters can be prompted by unsolicited job offers. Finally, the fourth path depicts previous conventional paths whereby job dissatisfaction leads to quitting, and so turnover is not due to a shock event.

Over the last decade, there has been substantial evidence to support the unfolding model. For example, Lee et al. (1994) reported that the unfolding model, specifically the shock component, described 91% of the participants in their samples. More recently, Mitchell, Lee, and Inderrieden (2005), across six independent samples of 1200 leavers, found that 60% of leavers reported a shock prior to their turnover decision. In further studies, other scholars have replicated similar findings: under this model, Donnelly and

Quinn (2006) reported 86% of their leavers, and Morrell, Loan-Clarke, Arnold, and Wilkinson (2008) successfully classified 77% of their leavers.

The above models of turnover (i.e., organizational equilibrium model, met expectations framework, and the unfolding model) have defined organizational scholarly progress in the literature and they remain viable frameworks that are still explored in the current research. There are, however, a number of trends, including individual differences, stress, and the relational perspective that have also been important to the turnover field since the millennium (Holtom, et al., 2008). The next section will summarize a few of the above trends.

2.1.3 Individual differences

There is ample evidence to show that individual differences have both a direct and indirect effect on turnover. In terms of personal traits, conscientiousness (Barrick & Mount, 1996), self-esteem, and decisiveness (Barrick & Zimmerman, 2005) were inversely related to turnover, while negative affect lead to greater intentions to quit and to actual turnover (Barsky, Thoresen, Warren, & Kaplan, 2004; Pelled & Xin, 1999). In another study of individual differences, using a longitudinal design, Bauer, Erdogan, Liden, and Wayne (2006) found that extraversion was a significant moderator of leader-member exchange and turnover in executives. Those individuals with low leader-member exchange and low extraversion were more likely to turnover.

Another important trait study by Maertz and Campion (2004) aimed to combine content and process models of turnover by linking previous research regarding turnover motives (i.e., affective, calculative, contractual, behavioural, alternative, normative, moral, and constituent forces) to different turnover types (i.e., impulsive, comparison,

preplanned, and conditional quitters) and individual differences in negative affect. Using interview and survey data from 159 respondents, the authors demonstrated that different turnover motives are systematically related to the four turnover decision types. Negative affect was strongest among impulsive quitters, indicating that these individuals are driven by strong emotional reactions, often in response to psychological contract breaches with little thought and planning. Managing these individual involves avoiding circumstances of psychological contract breach, however, at the same time, the impulsive nature of these individual can make them unpredictable. Comparison quitters are characterized by always being drawn to something better and so they are highly attracted to alternative jobs. This suggests that comparison quitters make rational evaluations with little negative affect in their decision making. Therefore, this finding is contrary to the traditional view that job dissatisfaction drives such decision making. Similar to comparison quitters, preplanned quitters plan to quit at some specific time in the future and therefore they are unlikely to be highly satisfied with their organizations. Conditional quitters are defined by their planned decision to quit in the event of a shock (e.g., “if my boss yells at me one more time...”). This last type of quitters experience more withdrawal than the other types and so they tend to have plans for getting alternative jobs.

2.1.4 Stress

Stress, showing a negative relationship to turnover, has always been an important consideration in the research (Holtom, et al., 2008). Specifically, stresses related to organizational politics, hassles, situational constraints, role conflict, and role overload (labeled as hindrance stressors) were related to lower organizational attitudes (e.g., commitment and satisfaction) and turnover intentions and behaviour (Cavanaugh,

Boswell, Roehling, & Boudreau, 2000; N. P. Podsakoff, et al., 2007). Podsakoff et al. (2007), however, reported that challenge stressors, such as time urgency and pressure to complete tasks, had positive effects on organizational attitudes and negative effects on turnover and withdrawal. With regards to relational factors and turnover, Tepper (2000) found that abusive supervision and voluntary turnover was mediated by organizational justice perceptions and moderated by employees' perceived mobility. When employees perceived less mobility, the relationship was stronger indicating that when individuals believe they have less choice, there was less tolerance of abusive supervisors. Similarly, Sims, Drasglow, and Fitzgerald (2005) reported that sexual harassment predicted turnover beyond job satisfaction.

Despite the various models and factors involved in turnover research, most variables have demonstrated a relatively low predictive validity with turnover (Maertz & Campion, 1998). Meta-analytic study of turnover and its correlates found that most variables were modestly correlated with turnover (Mitchell & Lee, 2001). Griffeth et al. (1995) estimated corrected (unreliability and sampling error) effect sizes were as follows: job satisfaction ($r = -.22$), leader-member exchange ($r = -.25$), role conflict ($r = .22$), work satisfaction ($r = .19$), comparing alternatives ($r = .19$), organizational commitment ($r = -.27$), search intentions ($r = .34$), and quit intentions ($r = .45$). As such, other important variables needed to be studied with respect to turnover to explain for the unaccounted variance.

2.1.5 Relational perspective

Drawing from the idea of turnover resulting in a loss of social capital (i.e., the sum of resources attained through relationships that individuals establish from their job

and community), a relational perspective of turnover arose as a new area of research. The relational perspective examines whether structural, attitudinal, and behavioural variables of a relational nature (e.g., attachment, separation, and exchange) are associated with turnover rates. It was not until the late 1990s that turnover researchers became interested in the relational aspects of the job (Mossholder, et al., 2005). In examining the value of social relationships and turnover, Uhl-Bein and her colleagues (2000) noted that a lack of high-quality relationships leads to increased turnover. In a study with minorities, Friedman and Holtom (2002) reported the importance of social embeddedness (e.g., mentoring and social inclusion) on turnover. For these minorities, having access to minority social groups was negatively related to turnover intentions. Other researchers have noted the importance of attachment to others in an organization as one of the main motivational forces driving voluntary turnover (Maertz & Griffeth, 2004).

When individuals develop more extensive, higher-quality social networks, their organizational attachment also grows in parallel (Mossholder, et al., 2005). Scholars have emphasized the importance of relational aspects, such as respect, warmth, and personal regard, as outcomes of developing work-related connections. Furthermore, as people strive towards organizational goals, these important relational aspects also form concomitantly (Kahn, 1998). Characteristics of high-quality relational systems enmesh individuals within a relational web, making them less susceptible to forces that could provoke thoughts and behaviours about leaving their organization. Several researchers have described this circumstance as embedding and have argued that it protects against shocks that lead people to consider withdrawal (e.g., Mitchell & Lee, 2001) and that gradually degrade positive organizational attachment (Burt, 2001). As Maertz and

Campion (1998) have indicated, positive work relationships can influence individuals to remain with an organization despite their discontent with various aspects of it.

3.1 Social Learning Theory and Ethical Leadership

In the past couple of decades the number and magnitude of ethical scandals have placed ethics at the forefront of leadership talks in both the public and the scholarly domain (Den Hartog, 2015). At all levels of an organization, ethical behaviours are a critical component to the leaderships' effectiveness and influence (Brown, Treviño, & Harrison, 2005; Piccolo, Greenbaum, Hartog, & Folger, 2010). The concern for ethics and morality in behaviourally-focused leadership research was given serious academic thought when scholars incorporated these concepts into charismatic and transformational leadership constructs (Treviño, Brown, & Hartman, 2003). Early transformational leadership theorists described workplace leaders as positive, moral, and value based individuals. For example, Burns (2006) portrayed a transformational leader as being able to raise followers to a higher level of motivation and morality and to a higher level of human conduct and ethical aspirations. However, some critics have argued that leaders can use their transformational abilities to goals that are immoral as well as moral (Bass, 1991).

Further refinement of leadership theories then came about from these criticisms as researchers differentiated between authentic and pseudo-transformational leadership (e.g., (e.g., Bass & Steidlmeier, 1999) and personalized-unethical and socialized-ethical charismatic leadership (Howell, 1988; Howell & Shamir, 2005) These delineations to separate ethical versus unethical leadership were defined by a focus on the self or the social use of power and the morality of the means and ends. For example, authentic-

transformational leadership emphasizes the serving of others as opposed to serving the self (Bass & Steidlmeier, 1999), while pseudo-transformational leadership can be immoral as the focus is self-serving as opposed to bettering the collective goal. Research has shown support for this differentiation of leadership by associating pseudo-transformational leadership with higher follower fear, obedience, job insecurity, dependence, and greater perceptions of abusive supervision, while authentic-transformational leadership showed trends with the opposite (positive) outcomes (Barling, Christie, & Turner, 2008).

The rising concern for ethics and morality in leadership required greater attention than a mere discussion of these terms in the broader framework of transformational leadership, as such, a more focused and specific theory of ethical leadership emerged based on early qualitative work by Trevino and colleagues (2003). Using a social learning approach, ethical leaders influence followers through imitation, observation, and rewarding and punishing the correct and inappropriate behaviours, respectively (Brown, et al., 2005). In the next section, a full discussion of Bandura's (1976) theory on social learning is explored, followed by the ethical leadership framework with supporting evidence from recent empirical research.

Bandura (1976) rejected the idea that the individual alone is the cause of behaviour because "an internal motivator cannot possibly account for the marked variation in the incidence and strength of a given behaviour in different situations, toward different persons, at different times, and in different social roles" (p. 19). That is to say, individual differences cannot be able to account for all of the observed behavioural variability. From this reasoning, Bandura formulated his Social Learning Theory to

explain both learned behaviour through reward and punishment and information attainment through vicarious learning. He states that, "Man's capacity to learn by observation enables him to acquire large, integrated units of behaviour by example without having to build up the patterns gradually by tedious trial and error" (p. 2). In other words, learning can be achieved through several means, including the building of experiences through trial and error, but a substantial amount of information can also be obtained through observation and this can then be transformed into behaviour without the direct experience.

Central to his thesis, Bandura believed that behaviours are mostly regulated by anticipated consequences. This suggests that an individual's anticipatory capacity is strongly linked to their behaviour. Moreover, direct and indirect experiences particularly with reward and punishment are critical to the anticipatory regulation of behaviour. These experiences result in the expectation that certain actions will lead to effects that are valued, some with no noticeable outcomes and others that will produce undesirable results. The reliable execution of exchanges through reward, punishment, and reinforcement from the ethical leader fosters trust between the leader and the follower (Bass, 1991; Meyerson, Weick, & Kramer, 1996) because the follower will come to expect and predict the behaviours that will lead to success. Previous research has shown that the leader's use of contingent rewarding of behaviour is positively related to the follower's trust in the leader (P. M. Podsakoff, MacKenzie, Moorman, & Fetter, 1990).

In addition to these workplace experiences, social learning theory also suggests that learning can be achieved through role modeling. Because the environment can be hostile and dangerous, it can be extremely ineffective and dangerous to learn only

through trial and error. Bandura (1986) states, “it is difficult to imagine a socialization process in which the language, mores, vocational activities, familial customs, and the educational, religious, and political practices of a culture are taught to each new member by selective reinforcement of fortuitous behaviours” (p. 5). As such, much of human learning occurs through the influence of behavioural examples. Modeling allows one to learn complex information such as language, culture, and norms. It would be extremely difficult to teach linguistic skills through only trial and error and reinforcement. In fact, “under most circumstances, a good example is therefore a much better teacher than the consequences of unguided actions” (p. 5).

Wood and Bandura (1989) further elaborated on the motivational processes of modeling. They distinguished between acquisition and performance because learning does not necessarily translate into behaviour. Learning leads to behaviour when it produces a valued outcome rather than an outcome that is unrewarded or punished. Observing the direct cost/benefits of a role model enacting ethically/unethically will influence the observer’s reproduction of that behaviour to the same extent that the behaviour was experienced directly. Thus, when ethical behaviours are rewarded, the observer will acquire the abstract idea that ethical behaviour will result in a positive outcome, which will then lead to the performance of that type of behaviour. The concept of modeling also extends beyond the simple mimicking the behaviour of the role model (R. Wood & Bandura, 1989). Once abstract rules are formed, the observer can then extract the rules to adapt to the specific situation. These rules can then be applied to novel situations and, therefore, it can generate a new course of action that extends the original set of behaviours. Unlike teaching ethics through the case based method, modeling

ethical behaviour can be effective and long lasting because novel situations require an interpretation and application of ethics that are unique to the specific setting.

Additionally, because the observer desires the success of their model, the ethical rules will leave a greater cognitive imprint and so guide their future behaviour.

Along these lines, Brown et al. (2005) argued that the same principles of direct (i.e., reward and punishment) and indirect (i.e., modeling or observation) learning could be applied to ethical leadership. While the trait aspect of leadership remains a part of their leadership theory, ethical leaders also exhibit behaviours to convey ethics. Ethical leadership as defined by Brown et al. as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationship, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (p. 120). Rather than defining what is ethical, the authors deliberately used the term “normatively” to recognize that ethical standards are dictated by the culture of the organization and by the society where it is situated.

3.1.1 The moral person and the moral manager

According to the Ethical Leadership model, ethical leaders are conceptualized by two key characteristics: the *moral person* and the *moral manager* (Brown & Mitchell, 2010). The moral person refers to leaders who display traits such as honesty and trustworthiness and who demonstrate a concern for others. Employees feel more comfortable addressing their concerns to a moral leader because moral persons are perceived as fair and principled. Moral individuals show integrity and morality in both their personal and professional life, that is, they show consistency in their moral values. The moral manager refers to visible behaviours such as talking about ethics and

rewarding ethical behaviour. In other words, the moral manager uses the tools, resources, power, and influence of their position to actively guide their followers to make ethical decisions. Additionally, moral managers view themselves as an ethical role model for their followers so they ensure that their actions and behaviours align with moral standards.

Leaders who exhibit these two aspects together will be perceived as ethical leaders, but failure to exhibit one of these characteristics will result in a negative perception of leadership. On the one hand, individuals who are strong moral managers but who are weak moral persons will be perceived as hypocrites because they do not practice what they preach (Treviño, et al., 2003). These leaders preach ethics and correct individuals who behave unethically, but they are not moral persons themselves. On the other hand, strong moral persons who are weak moral managers will be seen as an ethically neutral leader. These individuals may be exemplary role models but they fail to stand up for their ethical values when faced with ethical situations in the workplace by not correcting unethical behaviour or acknowledging ethical ones. As a result, this may give followers the impression that ethics may not be of central importance to the leader.

3.1.2 Similar forms of leadership: Distinguishing ethical leadership

A review of the ethical leadership model would not be complete without a discussion on how it is distinct from other related but conceptually different forms of leadership such as transformational, transactional, spiritual, authentic (Brown & Treviño, 2006) and leader-member exchange (LMX; Kalshoven, Den Hartog, & De Hoogh, 2011). As mentioned briefly in the above section, transformational leadership shares some commonalities with ethical leadership. Transformational leadership centers around the

idea of communicating an inspiring and idealized vision that sets a collective goal for followers (Bass, 1991). It is this collective goal that allows the construct boundaries of transformational and ethical leadership to overlap. For example, in both of these styles, there is a concern for others, an aspect of role modeling, and for leaders to act consistently with their internal values (Brown & Treviño, 2006). The key difference is found in how the leader defines himself/herself. Ethical leadership emphasizes fairness, morality, and ethical behaviour as the driving force to influence others, while these aspects are not central to transformational leadership. Moreover, ethical leadership involves transactional modes of influence, such as reward and punishment of proper and improper behaviours that is not part of transformational leadership. However, while transformational leadership is concerned with change vision and motivating employees through intellectually charging employees, ethical leaders do not have such a purpose.

Transactional leadership is mainly defined by an exchange of rewards for a followers' work input, particularly the subcomponent of contingent rewarding (Bass & Avolio, 1990). This type of leadership style includes performance monitoring to get followers to perform according to expectations and the clarity of the leadership is directed towards performance effectiveness. While ethical leadership has some components of transaction leadership style, the purpose is mainly to clarify and shape followers' ethical expectations and behaviours (Brown & Treviño, 2006). As such, ethical leadership focuses on ethical outcomes, such as ethical awareness, norms, and ethical conduct, rather on performance driven outcomes in general.

Spiritual leadership shares similarities with ethical leadership in that it has a motive to serve others which can lead to greater ethical outcomes (Fry, 2003). However,

spiritual leaders have a number of characteristics that are distinct from ethical leadership including being a visionary, the religious focus, and the calling to serve a higher purpose, while the transactional aspect of ethical leadership is not found in spiritual leaders. Last, authentic leadership has the social motivation and the people focus that it shares with ethical leadership (Den Hartog, 2015). As well, both are high on ethical principles and place high importance on ethical values. There are key differences between the two, however, in that authentic leadership is concerned with being authentic, that is true to self, and is high on self-awareness; ethical leadership, for its part, is not focused on the self but on ethics and morality (Leroy et al., 2012).

Previous studies have included the scales of ethical leadership and the scale of the related construct ranging from mid- to high-correlations between the scales. For example, Barling, Christie, and Turner (2008) showed that subscales of transformational leadership with ethical leadership scale correlated between .62 to .72, and Kalshoven et al. (2011) reported .72. Mayer, Aquino, Greenbaum, and Kuenzi (2012) reported a correlation of .78 for the idealized influence subcomponent. Further, Kalshoven et al. also reported a range of .25 to .68 for the Ethical leadership work scale, and .72 with transactional leadership (the subscales showed a range from .26 to .82). Some other studies have shown different relationships: (Ofori, 2009) reported a correlation of .58 for transformational leadership but no significant correlation with transactional leadership. These studies showed high correlations with ethical leadership but none of the subscales, from other leadership models, were able to theoretically capture the ethical leadership construct (as defined under social learning theory). As such, ethical leadership merits its

own distinction and study. The following section summarizes some of the empirical work that has been conducted regarding ethical leadership and organizational outcomes.

3.1.2 Outcomes of ethical leadership

Research in ethical leadership has found that the practice is related to a number of important organizational outcomes such as: organizational commitment, speaking up in the workplace, organizational citizenship behaviours, and ethical perceptions of culture and climate (Brown, et al., 2005; Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009; Neubert, Wu, & Roberts, 2013; Ogunfowora, 2014b). With regards to workplace attitudes, ethical leaders should promote more altruistic attitudes in followers, and, as such, enhance commitment and motivation, greater perceived support, and respect in order to engender more trust, satisfaction, and general well-being (Den Hartog, 2015). In line with this thinking, some research has been found to support ethical leadership as correlating positively with leader satisfaction, perceived leader effectiveness, affective well-being, normative and affective commitment, and trust (Brown, et al., 2005; De Hoogh & Den Hartog, 2008; Kalshoven, et al., 2011; Neubert, et al., 2009).

Additionally, at the work team level, ethical leadership was positively related to organizational citizenship behaviour, psychological safety, and less deviance (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). Ethical leadership even extends to followers perceiving greater autonomy and task significance (Piccolo, et al., 2010). At the executive level, ethical leadership is positively related to perceived top management effectiveness (De Hoogh & Den Hartog, 2008). Not only do ethical leaders have a positive ethical influence on their followers, with evidence having demonstrated that ethical leaders have a negative relationship on their unit's group conflict (Mayer, et al.,

2012), they are also seen in a positive light by their own leaders. In a performance driven culture where leaders have an intense pressure to perform their job effectively it can lead to unethical behaviour (Robertson & Rymon, 2001). As such, managers who can exhibit ethical leadership in a high performing culture demonstrate their ability to maintain their ethical morals, as well as their work unit's morals, even when confronted with other pressures (Rubin, Dierdorff, & Brown, 2010). Consequently, upper management take notice of these individuals and are seen to have a greater potential for promotion to senior management positions.

Not only do ethical leaders have a positive ethical influence on their followers, they are also seen in a positive light from their own leaders. In a performance driven culture where leaders have an intense pressure to perform their job effectively it, such scrutiny can lead to unethical behaviour (Robertson & Rymon, 2001). As such, managers who can exhibit ethical leadership in a high performing culture demonstrate their ability to maintain their ethical morals, as well as their work unit's morals, even when confronted with other pressures (Rubin, et al., 2010). Consequently, upper management takes notice of these individuals and they are seen to have a greater potential for promotion to senior management positions.

While the outcomes of ethical leadership is clear, less is known about the antecedents of ethical leadership. Mayer et al., (2009) demonstrated that ethical leadership trickles down from the top of the organization to lower levels of management. Thus, the tone at the top and the culture of the organization has a profound impact on ethical leadership behaviours in the lower organizational hierarchical levels. In a more recent study, individuals with a high moral identity displayed greater ethical leadership

(Mayer, et al., 2012). These studies therefore suggest that antecedents to ethical leadership likely come from the individual's experience with other ethical leaders and the role morality plays in the development of their identity. Similarly, Schaubroeck (2012) found evidence that demonstrates the various levels of leadership affect unit-level ethical culture and, in turn, affect individual-level ethical attitudes and behaviours. A recent study examining unit-level organizational citizenship behaviour and individual satisfaction found that the extent to which the followers (at the unit level) viewed their leader as a role model moderated the effects of ethical leadership and the attitudinal outcomes (Ogunfowora, 2014b). Furthermore, a study using multi-source and multi-level design found that supervisory ethical leadership at the immediate and upper levels, along with coworkers' ethical behaviours, was related to employees' internal whistle-blowing behaviour (Mayer, Nurmohamed, Treviño, Shapiro, & Schminke, 2013). As such, ethical leadership appears to be an important factor at all levels of an organization and that upper ethical leadership is directly related to ethical leadership in subsequent levels. However, other factors acting as predictors of ethical leadership other than the ethical leadership of upper management should be investigated in future research.

4.1 Behavioural Integrity

Behavioural integrity is the “perceived pattern of alignment between an Actor's Words and Deeds” (Simons, 2002, p. 19), and it consists of the perceived alignment between espoused values and behaviour and the perceived extent to which an actor keeps their promise. Typically, behavioural integrity is regarded as employees' perceptions of the extent to which their managers' show consistency in the pattern of word-deed alignment. However, Simons also indicated that behavioural integrity can easily be

applied beyond the context of the organization because it is a generally perception of a person that is based on observations over time and thus implies internal attributions that form the basis of an ascribed trait. This ascribed trait describes the extent that employees believe that their managers accurately communicate and act upon their moral values (i.e., it represents the extent that the manager “walks the talk”). Based on this description of behavioural integrity, the ascribed trait can also be applied to any individual, group of people, or an organization.

As behavioural integrity is a perception, it means that the ascribed trait is subjective. Many fundamental constructs in organizational theory, such as trust, integrity, and psychological contract, are subjective. The subjectivity of behavioural integrity, however, does mean that managing it in the eye of the beholder is not an easy skill (Simons, 2002). Behavioural integrity involves the characteristic and the mindset of the actor and those of the perceiver, as well as the relationship between the actor and the perceiver. Therefore, one follower could perceive a leader as “walking the talk” but, to another follower, the same behaviours may not be perceived as such (Weick, Sutcliffe, & Obstfeld, 2005). Simons (2002) has claimed that despite this subjectivity, there is a degree of objectivity and that the individual differences in perception will be attenuated in the aggregate. Thus, this aggregate data has meaning in terms of the actor’s ability to manage their behavioural integrity perceptions.

4.1.1 Distinctions from other theoretically similar constructs

The theory of behavioural integrity was driven by a need to fulfill a gap in the integrity literature. Prior research has argued that the various definitions of leader integrity has impeded the development of the leader integrity field (Palanski &

Yammarino, 2007; Simons, Leroy, Collewaert, & Masschelein, 2014). While moral integrity and behavioural integrity have similar and overlapping theoretical underpinnings, they both focus on an alignment that is ascribed to the actor by an observer. However, there is a very important distinction: behavioural integrity avoids defining values or standards, while integrity focuses on the adherence to a set of acceptable moral standards (Mayer, Davis, & Schoorman, 1995; Simons, et al., 2014). Moral integrity, therefore, requires the observer to believe that the moral standards endorsed by the actor is acceptable as it requires that the behaviour is aligned with the moral values (Simons, et al., 2014), while behavioural integrity has no such interpretive requirements, and only proposes that the actor consistently voices and enacts any set of values they choose. The espoused component of behavioural integrity is therefore important as the actor specifies the moral standards through speech, while moral integrity can encompass both normative standards and those endorsed by the observer (Simons, 2002).

Likewise, a psychological contract breach is also conceptually similar to behavioural integrity in that it involves a (mis)alignment. Psychological contracts are “individual beliefs, shaped by the organization, regarding terms of an exchange agreement between individuals and their organization” (Rousseau, 1995, p. 9). In this way, the premise of keeping or breaking promises is similar to behavioural integrity. However, psychological contract breaches also focus on the perceived violations of the employment agreement. Alternatively, behavioural integrity reflects the general keeping of verbal promises and therefore marks a significant difference in the two constructs (Simons, et al., 2014). A psychological contract breach concerns the specific employment

relationship and can include unspoken or implied promises, while behavioural integrity is the more general idea of broken verbal promises.

Furthering the theoretical development and distinction of behavioural integrity from moral integrity and psychological contract breach, in a meta-analysis, Simons et al. (2014) found that behavioural integrity leads to different organizational outcomes. Although behavioural integrity is related to a number of positive organizational outcomes including trust, affective commitment, in-role performance, and organizational citizenship behaviour (Kannan-Narasimhan & Lawrence, 2012; Leroy, Dierynck, et al., 2012; Leroy, Palanski, & Simons, 2012; Palanski, Kahai, & Yammarino, 2011; Simons, Friedman, Liu, & McLean Parks, 2007; Simons, et al., 2014), the strength of the relationships differed compared with the other two constructs. For instance, leader behavioural integrity was more strongly related to follower trust in the leader than were moral integrity and psychological contract. Likewise, leader behavioural integrity was found to be more strongly related to follower affective commitment than was psychological contract breach. Finally, leader behavioural integrity was more strongly related to follower performance (in-role and organizational citizenship behaviour) than were moral integrity and psychological contract breach. These findings demonstrate that leader behavioural integrity is a stronger predictor of important organizational outcomes compared to the other two constructs. Likely, it may be because behavioural integrity has greater measurability in the mind of the observer. That is, it carries direct information in the form of communication and action rather than a more general construct, such as moral integrity, which can be contaminated to a greater degree by a host of biases (e.g., values

congruence), and psychological contract, which can include perceptual biases (e.g., unspoken promises).

4.1.2 Factors influencing (mis)alignment

Behavioural integrity is likely to be influenced by the hierarchical relationship between the actor and the observer, or the leader and their subordinates. Subordinates expend a large amount of energy and attention on their managers because they are dependent on them for rewards, promotions, favorable assignments, and resources (Berscheid, Graziano, Monson, & Dermer, 1976). Subordinates then develop schemas for their managers to increase their sense of prediction and control, and this in turn drives the motivation of subordinates to assign stable traits to their managers based on the observed behaviours and interactions with them (Erber & Fiske, 1984). As a result, subordinates are heightened to perceiving violations of word-deed misalignment due to this dependency and attention, and these violations will strongly determine the traits the subordinates assign to the manager.

The importance of values is also likely to influence perceptions of behavioural integrity by the observer. When the relevance of the values espoused and enacted by the leader is high, the perceiver is likely to be motivated to pay attention to the message, and so it follows that their attitudes will be influenced by this message (Cacioppo & Petty, 1989). Issues that are not of focal importance to the employee will unlikely influence perceptions of behavioural integrity in a strong way, as these issues are unlikely to be cognitively processed by the employee. In fact, Morrison and Robinson (1997) have discussed the issue of salience in terms of the perceptions of broken promises. They

argued that behaviours that are misaligned with espoused values would be most salient to employees who hold those values in high regard.

Schema accessibility is another cognitive factor that influences behavioural integrity perceptions. According to Fiske and Taylor (1991), people have a particular set of dimensions that they use to describe others. Some assess everyone on their friendliness and sociability, and other people use intelligence or openness as measurements. For the workplace follower, schema accessibility is likely influenced by the cultural values that govern what it means to be an effective leader. Greater schema accessibility results in individuals to be more attuned to, give importance to, remember, encode, and describe others according to these descriptors (Higgins, King, & Mavin, 1982). As a result, perceivers who have chronic accessibility for similar constructs such as integrity, honesty, consistency, sincerity and hypocrisy will be more attuned to the word-deed (mis)alignment (Simons, 2002).

There are also situational circumstances that keep managers from keeping their promises. One of these is the need to satisfy diverse constituents. Some organizations have a higher need to appease multiple stakeholders (e.g., public vs. private corporations) and, often due to forces beyond their control, managers in these types of organizations will more frequently make promises that they cannot keep (Brunsson, 1993). Poorly integrated or inconsistent policies set by the organization is another factor that is beyond the control of the manager but nevertheless influences perceptions of behavioural integrity and ultimately affects the employee's trust (Simons, 2002). These types of ineffective structures imposed by the organization will create an environment where employees may have a general sense of mistrust and cynicism.

It is clear that behavioural integrity has value in organizations towards a number of positive outcomes. At the same time, because it is a perception it is subject to a number of perceptual biases from both the leader and the follower perspective. Given its relationship to other important ethical related constructs such as moral integrity and psychological contract, it is likely a construct with universal importance across all jobs, industries, and cultures. An area that is yet to be explored is the role that behavioural integrity plays in the socialization process. Because behavioural integrity works through clarifying intentions, a leader who exhibits this behaviour can help the newcomer adjust more quickly and reduce their uncertainty. This clarity results in the newcomer to perceive the entire organization as supportive and ethical and ultimately influence their intentions to stay.

5.1 Moral Disengagement

Lawrence Kohlberg (1969), in his theory of moral reasoning, pushed the field of ethics and psychology to new boundaries with respect to the idea of moral agency. According to social cognitive theory (Bandura, 1991), an individual's moral agency is exercised through self-regulatory mechanisms whereby moral reasoning is translated into actions. Through the process of socialization, as discussed earlier, an individual's moral standards are constructed from a number of experiences that convey information by direct learning, social reactions of one's behaviour, and evaluations of the self by others in the form of modeling. In other words, our ethical standards are constructed based on the propositions of social learning theory. These stable ethical standards serve to direct one's actions and deter incongruent actions. Social cognitive theory also suggests that when individuals engage in actions that are in line with their moral standards, the behaviour

will give them satisfaction and a sense of self-worth. However, when such actions violate moral standards, the behaviour will bring about self-criticism. When faced with external temptations to participate in unethical conduct, individuals can counterbalance temptation by imagining the anticipatory self-censure that will result. As such, we control our behaviours by accessing the self-regulatory process. This anticipatory self-condemnation controls our behaviour to be congruent with our internal moral standards.

To exercise moral agency, social cognitive theory outlines three functions that need to occur for the self-regulatory process to work (Bandura, et al., 1996). First, self-monitoring of the behaviour is the first step in controlling one's actions. Second, judgment of the action needs to occur where the action is evaluated against the internal standards. Third, the judgment then leads to a self-reactive component where anticipatory outcomes (positive/negative reactions) occur. These three processes work sequentially to make up the self-regulatory system that governs one's enacted behaviour against one's internal standards. The first set of three disengagement processes operates by cognitively transforming the unethical actions into one that is benign, beneficial, or of little moral consequence. Moral justification, euphemistic labeling, and advantageous contrast are highly effective in disengaging the self-censure. By participating in activities that may be morally unrighteous for a higher purpose, one that is deemed ethical, serves to enhance the self as well as eliminates self-censure.

Inherent in this self-regulatory system is the activation of the self-reaction which is an active process (Bandura, 1991; Bandura, et al., 1996). This implies that it is possible for self-censure to be deactivated. Different individuals with the same internal moral standards, then, can have a different set of actions and behaviours in response to the same

context by differentially activating and deactivating the self-censure reaction. The deactivation of self-censure can be achieved in a number of ways. The culpable actions can be construed to become righteous by a process of *moral justification*, which involves reframing the action into one that is for the service of a greater goal (such as for a social or moral purpose). This newly defined purpose then creates a justification for the continuation of the culpable behaviour. A common justification for violence and aggression, for example, is that these reactions are done to protect honor and reputation (Cohen & Nisbett, 1994).

Language is another form in which an action can take on a different meaning. *Euphemistic language* can redefine a culpable action into one that is neutral or even respectable (Bolinger, 1982). By renaming the action, or by reinterpreting the action through storytelling, the action can be reconstructed to remove the sense of personal agency. Indeed, laboratory studies have demonstrated that individuals become more violent and aggressive when the violence is given a euphemism than when it is labeled aggression (Diener, Dineen, Endresen, Beaman, & Fraser, 1975). As another way of redefining meaning, contrasting effect can be a powerful tool in changing the appearance of an action (Bandura, 1990). In *advantageous comparison*, individuals can attenuate a reprehensible behaviour by contrasting the action with one that is significantly more reprehensible (Bandura, 1990, 1991). In comparison, the unethical action can be seen as neutral or of minimal consequence in light of something with greater ethical consequence.

The next set of disengagement practices operates on the notion of personal agency in social cognitive theory. When the individual recognizes and feels a strong sense of

personal agency for their actions, self-sanctions work most effectively to deter unethical behaviour (Bandura, 1991). Therefore, when this acknowledgement of agency is distorted and altered, the individual no longer feels the connection to the injurious behaviour. When individuals believe that their actions are the result of an outside force, such as another person, that can take responsibility for those actions, it weakens the connection between personal agency and the behaviour. *Displacement of responsibility* results in the removal of personal agency and takes away the component of self-censure. Early studies on authority have demonstrated that, in the presence of an authority figure who can take responsibility for the action, individuals can engage in actions that they would normally find reprehensible (Stanley, 1974).

Another mechanism to dissociate personal agency and the immoral action is through *diffusion of responsibility*. By dispersing the responsibility of the detrimental conduct, it weakens one's moral control. This is achieved by dividing the task into several components. The responsibility of a subcomponent allows the individual to detach from the final outcome/product and so the action of the subcomponent appears benign. Another method is by making decisions as a group and therefore the responsibility of the result is on the group and not on anyone individual. Finally, acting as a group attributes the harmful outcome to others in the group rather than to one oneself. Studies of group polarization have shown that groups can behave more unethically than when the responsibility is attributed to one person (Bandura, Underwood, & Fromson, 1975; Diener, 1980).

Individuals can also distort their actions by selectively remembering and enhancing the benefits and by downplaying the negative consequences of their actions

(Bandura, 1990, 2011). In this way, one can engage in harmful behaviour for self-interest by rejecting the harm done or by diminishing its consequences. In *disregarding or distorting the consequences* of an action, individuals can change the way they perceive the detrimental action. Additionally, one can also discredit information that suggests that the outcome was harmful. This denial and distortion of information stops the activation of self-censure and thus the moral-self remains intact.

Finally, the third set of disengagement practices involves reducing the value of the victim (e.g., dehumanization) of the detrimental effect or by placing blame on the recipient. Alternatively, the effects of sympathy and empathy can be accentuated if the recipient is perceived to be similar to the actor (Bandura, 1992). The more we perceive the recipient to be similar to us, the stronger the vicarious experience of the recipient's reactions, which leads to the activation of self-censure. When victims are viewed as less human, as if they are more uncivilized and lacking in higher-level human qualities such as intelligence and emotion, harsh treatment is justified as acceptable (Bandura, 2011). Evidence of this has been demonstrated in studies of children who were less sympathetic and more aggressive to their devalued peers especially if they have a history of aggression (Perry, Williard, & Perry, 1990). A weakening of the self-deterring reactions can occur when people engage in dehumanization by taking away qualities associated with being human or by objectifying the victim (Bandura, 2011). The outcome of this practice removes human qualities (such as emotions and hope), which allows an individual to mistreat a victim. Additionally, harsh treatment of such dehumanized persons lessens the detrimental effects on the actor. Experimental studies on

dehumanization have reported that people treat those who have been dehumanized more harshly and activate moral justifications for those harsh actions (Bandura, et al., 1975).

Last, moral disengagement can occur by attribution of blame, a process in which the personal agency is taken away from the perpetrator and given to the victim (Bandura, 1991). Moral agency, therefore, is diminished and replaced by a circumstance of powerlessness. The responsibility of the harmful action is placed on the victim and thus the perpetrator excuses the action by claiming defensiveness. Studies have shown that aggressive children readily blame the victim in order to justify their retaliatory actions (Crick & Dodge, 1996). Moreover, such justification not only allows the individual to disengage self-censure but it allows them to feel that they are upholding moral standards.

Moral disengagement has been used as a mechanism to explain why individuals engage in unethical behaviour. Individuals make unethical decisions when the moral self-regulatory process, which normally works to prevent individuals from engaging in conduct that is contrary to internal moral standards, is inhibited (Detert, Treviño, & Sweitzer, 2008). Empirical research has shown support for moral disengagement and its link to aggressive behaviour in children (as mentioned previously) as well as in adults. In particular, Aquino, Reed, Thau, and Freeman (2007), along with other scholars (i.e., McAlister, Bandura, & Owen, 2006), have demonstrated that moral disengagement was related to decisions to support military action.

Unethical behaviour has also been shown to be predicted by moral disengagement in different populations, including athletes and computer hackers (Rogers, 2001), and existing in ethical-related outcomes such as the death penalty (Osofsky, Bandura, & Zimbardo, 2005), organizational corruption (Moore, 2008), and violation of civic duties

(Caprara, Fida, Vecchione, Tramontano, & Barbaranelli, 2009). In an empirical study, Detert et al. (2008) showed a direct link between moral disengagement and unethical decision making. Moreover, they also identified the antecedents of empathy, trait cynicism, locus of control, and moral identity. In a recent paper, Moore, Detert, Klebe, Trevino, and Mayer (2012) found that a number of unethical behaviours that were predicted by moral disengagement: self-reported unethical behaviour, a decision to commit fraud, a self-serving decision in the workplace, and co-worker and supervisor-reported unethical work behaviours. As these studies demonstrate, moral disengagement represents a way for individuals to turn off one's ability to self-censure and dissociate one's internal moral values and one's behaviours by cognitively reframing and construing one's interpretation and motives in order to maintain a perception of alignment between one's moral identity and one's deeds. Through this process, individuals are able to engage in behaviours that would normally be inhibited by the person's conscience or if conducted would activate feelings of guilt, and result in the inhibition of similar future behaviours through anticipated negative outcomes (e.g., guilt).

6.1 Conclusion

The link between socialization and turnover is strong with many previous studies examining the technical learning aspect of the adjustment process. However, other important variables such as relational and cognitive aspects of the newcomer has yet to be examined within this relationship. Newcomers perceive socialization as a state of uncertainty but this stress can be alleviated by both the organization, by providing structure, and the leader's behavioural integrity. This gain in certainty is a result of greater ethical perceptions as the newcomer comes to understand the norms and

unofficial practices of the organization. In combination with low moral disengagement by the newcomer, the overall result is the desire to remain in the organization. This overall model of socialization to turnover is depicted in Figure 1 and Figure 5 and is empirically tested in this study. The next chapter sets the stage to understand the described variables and how they connect to influence turnover intentions.

Chapter 2: Introduction

Turnover has been reported to be the highest among newcomers (Allen, 2006; Farber, 1994; Griffeth & Hom, 2001). Turnover represents a significant expense for employers with replacement cost ranging from 90% to 200% of the employee's annual salary (Allen, Bryant, & Vardaman, 2010). One of the major reasons for newcomers voluntarily leaving organizations can be linked to inadequate socialization (Allen, 2006; Bauer, et al., 2007; Fisher, 1986). Moreover, Kammeyer-Mueller, Wanberg, Glomb, and Ahlburg (2005) demonstrated that turnover could be predicted by a series of significant events and attitudes that unfold for newcomers in the first two years of employment. Heavy investment into the socialization period, therefore, can increase newcomer adjustment to their role and ultimately reduce turnover.

In this study, the socialization-turnover model was examined through a learning perspective (Ostroff & Kozlowski, 1992). This paper argues that the learning process is defined by information acquisition as a means through which newcomers reduce stress related to uncertainty and role clarity. The supervisor and the organization can be sources of additional stress or support during the adjustment period of the newcomer (Bauer, et al., 2007). The supervisor can reduce stress both by role modeling the correct behaviours and by aligning their actions with their espoused values (Simons, 2002). The organization can increase clarity (and reduce uncertainty) by adopting an ethical leadership framework in which management role models the correct behaviour through their verbal communication and in the messages they send through performance measures. These behaviours will reduce the stress of integration because they can act as fairness signals, encouraging the newcomer to trust the actions of the organization. In addition, how an

employee perceives the organization can directly influence how they cognitively processes their own internal ethics. When individuals believe that their behaviours are unaligned with their own internal moral values, they engage in a cognitive mechanism to keep their sense of moral-self intact (Bandura, et al., 1996). When organizations are ethical, individuals will unlikely need to engage as stridently in these cognitive mechanisms and thus they have a greater sense of a coherent moral identity. This in turn will lead to more positive employee attitudes in terms of remaining in the organization.

The socialization period is a time when newcomers experience a new and complex environment, and it is characterized by a high degree of uncertainty (Wanberg, 2012). As a time of such intense learning, the newcomer needs to reduce their uncertainty (Chao, et al., 1994; Kammeyer-Mueller & Wanberg, 2003). This state of uncertainty is one that is considered to be an adverse experience for the newcomer, and, when uncertainty is reduced, the individual will feel more satisfied, perform better, and will unlikely have turnover intentions (Morrison, 1993). The newcomer, therefore, is motivated to reduce the anxiety and stress that is associated with this uncertain event by gaining control (Berger, 1979; Greenberger & Strasser, 1986) through seeking information regarding their role in the organization (mainly from coworkers and supervisors) and by observing how others go about their jobs.

The theoretical foundation of socialization is uncertainty reduction theory (Lester, 1987). A major assumption of uncertainty reduction theory is that there is a human drive to reduce uncertainty about the self and the environment (Bradac, 2001). In reducing this uncertainty, individuals are motivated to seek information in order to make predictions about the peers, supervisors, the organization, and, ultimately, their role and future in the

new setting. Organizations can decrease this uncertainty through formal and informal means that may include an onboarding program (Saks & Gruman, 2012). Newcomers also make efforts to decrease this uncertainty by seeking and absorbing information towards role clarity, organizational identity, social acceptance, clarifying expectations, and making judgments about their future in the organization (Bauer, et al., 2007; Saks, Uggerslev, & Fassina, 2007). Further, the newcomer also seeks value related information to determine the organizational norms, which is used to guide the individual on both the formal and informal processes. Ethics-related information is therefore a critical part of this value related process because it contains information regarding the expected treatment by others (e.g., respect, trust, and justice Treviño & Weaver, 2001).

Brown, et al. (2005) used social learning theory as the underpinning of their ethical leadership framework. In their framework, they suggest that ethics is passed from the organization to the leader to the individual employee through social learning mechanisms. Therefore, social learning theory is used to understand how individuals are socialized on workplace ethics and how this relates to their turnover intentions during early-stage employment. Understanding ethical information is important both in the attraction stage (Ogunfowora, 2014a; Verbos, Gerard, Forshey, Harding, & Miller, 2007; L. Zhang & Gowan, 2012), where applicants are more attracted to organizations that appear to be more ethical, and in the retention stage (Coldwell, et al., 2008). In fact, a lack of clear ethics in the workplace has been shown to cause work-related stress (Mulki, Jaramillo, & Locander, 2008), which leads to lower job satisfaction, commitment, and turnover during employment (DeTienne, Agle, Phillips, & Ingerson, 2012).

The lack of ethics during the socialization period appears to have similar negative effects as for other important organizational constructs. This particular period is important because the newcomer must attend to job related information to be successful on the job. It is unclear in the existing literature, however, as to the extent that ethical information is important during socialization; as such, further investigation is needed into how ethics related information is perceived in this context. Based on previous research, this study predicts that information related to ethical leadership, both at the leader and the organizational level will be especially relevant to this learning process and ultimately affect turnover intentions.

Many studies to date have demonstrated the importance of ethics in relation to a number of organizational outcomes including turnover (Hart, 2005; Schwepker, 2001; Schwepker Jr, 1999; C. Ulrich et al., 2007; Valentine, Godkin, Fleischman, & Kidwell, 2011). Palanski and colleagues (2014) outlined the significance of ethical leadership with respect to turnover intentions. In particular, Brown and Trevino (2006) argue that subordinates learn ethical behaviours from their leaders. As such, because socialization represents a significant period of learning for employees, it follows that it should also be a critical period of gaining ethical information. In particular, information regarding ethical norms is a signal to the employee about their future in the organization.

Research regarding socialization and ethics is scant (Bauer & Erdogan, 2012). In fact, Weiss's (1978) study, was the exception where social learning theory was applied to work values in organizations and results revealed that there was greater value congruence between supervisors and subordinates when the subordinate reported their supervisor to be high on consideration, competence, and success. However, ethical values were not

included in the study. Brown et al. (2005) suggested that, based on social learning theory, newcomers look outside themselves for ethical guidance, “as occupational and organizational entry are major times of shock and upheaval, it makes sense that they would also be periods where ethical questions arise and ethical conduct could be greatly influenced either positively or negatively” (Bauer & Erdogan, 2012, p. 105). Moreover, studies examining ethical leadership show that the ethical tone is set at the top and trickles down to the lower levels of management (Mayer, et al., 2009; Ruiz, Ruiz, & Martínez, 2011).

These studies clearly demonstrate that ethical leadership is an important construct that needs consideration at the organization level. Indeed, Shaubroeck and colleagues (2012) have indicated that most studies on ethical leadership focus on the relationship between the follower and the leader without considering how both the immediate leader and the upper management influence the ethical cognitions and behaviours of the employees. Of the few studies that have investigated socialization and ethics related constructs (e.g., Hannah, 2007; Kammeyer-Mueller, Simon, & Rich, 2012), none have indicated whether socialization influenced perceptions of organizational ethics.

Therefore, this study sought to examine whether socialization of the newcomer leads to turnover intentions and its role in the perception of organizational ethics.

In addition to ethical leadership, this study also examined the influence of leader’s behavioural integrity on the ethical perceptions. Because leader behaviours are important in the early stages of organizational entry, how a leader clarifies important values of the organization also need to be considered. Specifically, the proposition is that leaders can most clearly communicate intentions and valued outcomes by demonstrating and role

modeling the ethical behaviours (Brown, et al., 2005). Behavioural integrity, as defined by Simon (2002), is the congruence between espoused values and enacted behaviours of the leader. Leaders can, therefore, clarify their own intentions and those of the organization by “walking their talk.” Moreover, social learning theory also stipulates that newcomers will pay attention to individuals who they deem as successful organizational members and seek to emulate them (Bandura, 1986). In the early entry stage, then, followers will view their leaders as role models for information on norms, standards, and organizational processes. Given this, a leader’s behavioural integrity will be an important factor in socializing newcomers and in the ethical perceptions of the organization.

Last, individual level factors in socialization cannot be ignored. In fact, Bandura (1986) has stated that individuals bring with them a set of learned behaviours from previous experiences, which, in turn, will influence how the individual interprets the new context. Social cognitive theory outlines how individuals deal with their own ethical standards when it is incongruent with their behaviours. When individuals believe that the behaviours oppose their internal values, they will participate in moral disengagement (Detert, et al., 2008). This involves a series of tactics (e.g., justifications) to reinterpret the behaviour so that it keeps their moral identity intact. Thus, in the study of perceptions of organizational ethics, the degree to which individuals engage in this cognitive mechanism will determine whether they intend to stay in the organization. Specifically, those who perceive their organizations to be ethical will more likely engage in ethical behaviours, which will align with their own internal moral standards. Thus, newcomers who do not need to engage in such moral disengaging tactics will feel a greater alignment of their own values and behaviours. This in turn will increase their intentions to stay in

the organization. Therefore, this study also investigated moral disengagement as an individual factor in the socialization period.

Chapter 3: Study 1

3.0 Theoretical background and hypothesis

3.1 Socialization

Newcomers often feel like aliens in an environment characterized by high stress (P. Katz, 1990). Therefore, an understanding of the cognitive state of the newcomer needs to be established in order to gain a clear sense of their experience (Saks & Gruman, 2012). Van Maanen and Schein (1977) described early entry into organizations as a shift that: “thrusts one from a state of certainty to uncertainty; from knowing to not knowing; from the familiar to the unfamiliar” (p. 16). In response, newcomers need to make sense of their new surroundings and reduce their stress by minimizing the uncertainty (Saks & Gruman, 2012).

As previously discussed, organizational socialization is an initial phase that refers to the process whereby new members learn the ropes of a particular organization (Van Maanen & Schein, 1977). Although socialization can represent an ongoing process that extends beyond the initial entry period, it remains the most intense period of normative learning at the onset (De Cooman et al., 2009). In fact, socialization has often been described as a learning process (Klein & Weaver, 2000). In a new and uncertain environment, individuals seek information and are sensitive to informational cues in their surroundings. Employees process this information by forming patterns of antecedents and outcomes (i.e., the behaviours they engage in and the outcomes that result from that behavior; Bauer & Green, 1994, 1998). The connections that individuals form become a road map of how they should conduct themselves in the new environment in order to

achieve the desirable outcomes. Therefore, the socialization period represents a critical time to communicate information about the incumbents' role in the organization.

When socialization fails to adjust newcomers into the organization, a number of negative outcomes can occur. One of these includes increased turnover (Allen, 2006; O'Reilly III & Caldwell, 1981). In a meta-analytic study, Bauer et al. (2007) found that proximal outcomes of socialization (i.e., lack of acceptance, role clarity, and self-efficacy) were correlated with turnover intentions (.24, .23, and .15, respectively). Proponents of the ASA theory (Schneider, Goldstein, & Smith, 1995) have argued that some turnover in an organization is desirable (Hollenbeck & Williams, 1986) because a higher quality workforce results when those who do not fit with the organization or those that are unable to perform their job adequately leave. Bauer et al. (1998) have stated, however, that the primary reason for undesired turnover is inadequate socialization.

Employees who are successful in adjusting to their new environment—in terms of addressing role demands, performing well on the job and by establishing strong relationships with supervisors and coworkers—will have a greater commitment to their organization (Bauer, et al., 2007). This in turn will lead to them having greater intentions to stay with the organization. Indeed, employees who continue to feel uncertain in their roles will more likely leave the organization (Wanous, 1980). Factors such as role confusion, alienation from members of the organization, and lack of confidence in their ability to perform their job duties, all indicate a failure of the socialization process (Bauer & Erdogan, 2012).

De Cooman, et al. (2009) examined the influence of socialization and turnover in the context of the ASA model. In their longitudinal study, they found that socialization

enhanced homogeneity, the perceived fit of, and changes in values in the newcomer. After two years, those who stayed with the organization had greater perceptions of value congruence with the organization. While this study attempted to integrate two streams of theories, the socialization and the ASA models, it assumed that socialization was the cause of perceived fit and that this process subsequently resulted in turnover without directly measuring the socialization construct. De Cooman et al. used the passage of time as an indication of socialization occurring but this lacks a direct test of their hypothesis. Due to this limitation in their research design, alternative explanations have not been ruled out. Other forces could have resulted in greater perceptions of fit, such as cognitive dissonance by the stayers. For example, if a person remains with an organization for two years (the arbitrary time defined by the authors of when socialization should take effect), it is likely that he/she will be motivated to perceive greater congruence because they stayed. In the end, this study represented a test of the ASA model but not the socialization model.

To fully understand the socialization process in regards to the ASA model, a number of steps need to be taken. First, socialization needs to be directly measured to determine the strength of its effect on turnover. This study, therefore, used socialization as defined by Jones (1986), as the extent to which an organization institutionalizes the socialization process, to assess a newcomer's experience of socialization and whether it has a direct effect on turnover intentions. Second, a theoretical model is needed to describe the process of socialization that leads to turnover. Additionally, it is unclear how newcomers acquire the large amount of information during the socialization period. Social learning is a theory that can help to explain (a) how individuals learn and acquire

complex information, (b) how they acquire information related to ethics, and (c) how it influences their perceptions of ethics, especially in the context of socialization.

Social learning theory (Bandura, 1977) is a framework that addresses how individuals can learn behaviours and thus it represents strong theoretical foundation to understand the socialization experiences of newcomers in an organization. It proposes two ways that individuals can learn behaviours. First, a newcomer learns by observing others to understand “how things are done.” As well, the individual also learns acceptable and unacceptable behaviours. By observing which behaviours garner rewards and which behaviours result in punishment, the observer can quickly figure out the norms of the organization and subsequently imitate the desired behaviours. The imitation can then be practiced and modified through repetition and through additional information either through more observation or through direct learning. Thus, the second method that newcomers learn is by direct reward and punishment of their own behaviours. The newcomer can gather additional learning through the outcomes produced by the practiced behavior (e.g., direct corrections or rewards by their supervisor). Therefore, socialization is a prime context for learning because newcomers are keen to absorb large amounts of information and earn available rewards.

As such, this study is better able to capture the selection-attrition aspect of the ASA model (Schneider, et al., 1995). By incorporating social learning theory as a model to understand the socialization process of newcomers after they have been selected into the organization and to understand what factors may be important in determining their intentions to stay or leave. The present study has proposed the following hypothesis.

Hypothesis 1: Socialization will be negatively related to turnover intentions.

3.2 Perceptions of Organizational Ethics

Much of the previous literature on socialization focuses on the task mastery and knowledge of the job elements but the perceptions formed with regards to the relational and ethical elements are largely ignored (Allen & Shanock, 2013). According to the ASA model, the initial attraction and selection of employees will lead to greater congruency between the employees' values and the organization's (Schneider, et al., 1995). Previous research has demonstrated that an organization's ethical information and perceptions attract employees who value the same ethics. Once a person enters into the organization, however, their ethical information gathering continues. During this time, employees are motivated to seek information (Louis, 1980; O'Reilly, Chatman, & Caldwell, 1991), and ethical information, in particular, is of significance. Institutionalized socialization, then, offers a way for organizations to be perceived as ethical because the structure provides newcomers a sense of organization and procedures that give way to a normative ethics. While there may be potentially different methods to convey to newcomers that the organization is ethical, newcomers are more likely to pay attention to this information during the early stage of entry when they are in a heightened learning context (Allen & Shanock, 2013). In other words, they have a strong personal "radar" to take notice of ethical information. If employees perceive that an organization and its leaders are ethical, they will more likely stay in the organization.

Sims and Kroeck (1994) proposed that ethics should be institutionalized into the human resource management (HRM) system of an organization. They stated that the most important issue for HRM is the relationship between the employee and the employer and, given this, HRM needs to play a greater role in the institutionalization of ethics through

the training of employees, reinforcing and managing ethics through the performance system, and through clear communication from managers at all levels of the organizational hierarchy. This institutionalized process can have a great impact in the early phase of employees' organizational careers because enduring attitudes and expectations develop from early experiences including those learned through observing other incumbents (Jose & Thibodeaux, 1999).

The process of institutionalizing ethics has been discussed under the ethical leadership model defined by Brown et al. (2005), who used the social learning theory framework to describe how ethical learning takes place through role modeling, leading by example, and through the reward and punishment of behaviours. Furthermore, this model takes on a developmental approach to learning the ethical norms and thus implies that the first stage of entering into an organization should play a critical role in this development. Thus, fundamentally the developmental perspective of social learning theory insinuates that the messages sent during the socialization period will have direct implications on how the organization and its members are perceived by the newcomer. Mayer et al., (2009) discussed how leaders at the top sets the tone of the organization and establishes the ethical norms from which these perceptions trickle down to lower levels of management and eventually to the employee. Moreover, Trevino, Hartman, and Brown (2000) asserted that without ethics at the top organizational level it is unlikely that it exists among its lower level managers, affirming that ethics at the top is needed for ethics to flow down to the rest of the organizational members. As such, the initial evaluations of the top management and the organization as a whole is learned through acquiring the 'tone' and 'norms' through social learning processes. (De Cooman, et al., 2009)(De

Cooman, et al., 2009)(De Cooman, et al., 2009)(De Cooman, et al., 2009)(De Cooman, et al., 2009)Given that socialization represents an intense period of normative learning (De Cooman, et al., 2009), it should follow that this is a critical time where newcomers form their perceptions of organizational ethics.

Previous research has examined the ethical leadership model at the individual level of analysis where the subordinate assesses their leader. Alternatively, the current study set out to examine the concept of ethics at the organizational level in order to assess the perceptions of organizational ethics using the framework of social learning theory. This scaling up to the organization level has implications for socialization and the social learning-based model. The personification of an organization by an employee is a function of the accumulated experiences that reflect the rewards and punishment the employee has received from more powerful organization members (Wayne, Shore, Bommer, & Tetrick, 2002). The concept of applying individual level models to the organizational level is not new. Ethical leadership has been conceptualized at the organizational level in a multi-level study examining the perception of ethical leadership among top management and how those perceptions influence individual level outcomes (Mayer, et al., 2009). More generally, Love and Kratz (2009) and other authors (e.g., Levinson, 1965; Wayne, Shore, & Liden, 1997) have suggested that people have a tendency anthropomorphize organizations, evaluating them on dimensions such as character, in an attempt to identify the firm's suitability as an exchange partner. They stated that "when firms make critical decision that are consistent with their espoused values and historical commitments, audiences should hold them in higher esteem" (Love & Kraatz, 2009, p. 316). Conversely, when decisions are perceived as opportunistic or

lacking integrity, a negative “organizational character” ascription will drive a reduction in their reputation.

Furthermore, Bandura (2000) suggested that corporations have the ability to act like individuals based on three assumptions. First, corporations are subject to reciprocal causation, that is, there is interplay among corporate modes of thinking, behaviour, and the environment in the same way individuals are affected. In social learning theory, there is a bidirectional influence among three variables: the person (or the corporation), the environment, and the actual behaviour. For example, in the case of perceptions of ethics, the organization may have processes or systems in place to prevent misuse of company resources (such as monitoring systems). This in turn may cause the employees to feel a sense of mistrust and so they form negative attitudes about the organization, which could then lead to withdrawal or counterproductive behaviours. The corporation then observes this negative behaviour occurring and attempts to rectify the situation using additional monitoring systems. Second, Bandura suggested that a corporation not only can be viewed as a social construction whereby it defines the boundaries, assumptions, and the structure of the organization, but that it is also an agentic system with purpose and intentions towards specific goals. Thus, a corporation sets the ethical tone of the organization, and it can define the ethical rules and norms through policies and practices that are defined by its values and goals. Bandura’s third assumption suggests that corporations are defined by an identity, which guides its development and functioning. This identity is based on a set of values and standards and determines the self-regulatory mechanism by which an organization allocates resources in their pursuit of goals and objectives. In other words, the values and standards of an organization make up the

corporate ethical identity, which guides ethical decision making and ethical control systems.

Scholars of the ethical leadership model have proposed that the influence of ethical leadership is transferred via social learning (Brown, et al., 2005; Mayer, et al., 2009; Trevino, et al., 2000). As such, the central tenant of the model implies that socialization, a period of heightened learning, should theoretically be a critical period of ethical perception formation but it has yet to be empirically tested. Furthermore, the socialization process has been underdeveloped in empirical research and specifically with respect to how it influences ethical perceptions. Socialization tactics has not been directly linked either conceptually or empirically with ethical leadership while there is reason to expect that tactics to influence attitudinal perceptions of turnover through perceptions of organizational ethics. Tactics would influence turnover intentions largely because they signal a willingness to invest in employees and as such give way to perceptions of organizational ethics. Ethical values are important to newcomers because they provide information on the future of the newcomer's position in the organization. Ethical organizations indicate to the newcomer that persons within it and its procedures will be fair (Hosmer, 1995; Mulki, et al., 2008), and that the newcomer can trust that the organization will treat him/her with respect. Essentially, ethical organizations make it easier for the individual to navigate the unfamiliar environment of a new organization by increasing the predictability of outcomes (instead of continually focusing their attention on interpreting a complex situation such as one that is politically charged; Butler, 1991). He/she can use a simple "fairness" heuristic to interpret their experiences. Additionally, the individual can count on ethical norms to guide them through the unknown years to

come in the organization (Cullen, Victor, & Stephens, 1989; D. Katz & Kahn, 1978), which provides the newcomer a sense of prediction and control. They can then depend on ethical resolutions of possible conflict or difficulties in future situations that may arise (O'Dwyer & Madden, 2006; G. Wood & Rimmer, 2003). The information gained during the socialization period should have a strong influence on the formation of the employee's perception and attitudes of their organization. Indeed, early employment experiences have been identified as a particularly important period in the development of work attitudes (Buchanan, 1974; Mowday, Porter, & Steers, 1982; Wanous, 1980). In this study, it was therefore predicted that the experiences and information gathered during socialization should first lead to greater perceptions of ethics and in turn, this will have a significant impact on turnover intentions.

Hypothesis 2: Greater socialization tactics will lead to greater organizational perceptions of ethics

Hypothesis 3: Perceptions of organizational ethics will mediate the socialization and turnover relationship.

3.3 Mean What You Say: Leader's Behavioural Integrity

Research in socialization has demonstrated that when newcomers enter an organization they not only actively seek information regarding the skills needed to perform their job effectively, but they also seek interpersonal sources of information (Morrison, 1993). Of the various sources of interpersonal information, supervisors represent a critical component in both the formal and the informal components of the task (Ostroff & Kozlowski, 1992). Supervisors are a significant factor in the success of the new employee (Schein, 1988), and they are important in the employee's process of

assimilation through participating in and interpreting the shared interpretive context (Kozlowski & Doherty, 1989). Moreover, supervisors can also take on the role of mentors to the newcomer and aid in the workplace adjustment through social support, coaching, advice, and privileged knowledge (Kram, 1985). Supervisors, with their multiple actions, can be an important source of learning for the new employee by taking on an active role in the employee's organizational life. Due to the important position, supervisors hold in the mind of the employee, he/she also can communicate and teach the newcomer ethics related information and in turn aid in their organizational adjustment.

The perception of the supervisor or leader plays a critical role in signaling the potential future of the employee in the new organization. If the newcomer can depend on and trust the supervisor, those feelings will have a great impact on the views and the attitudes that employee forms towards the organization (Hosmer, 1995). While the institutionalization of socialization can enable the transfer of information about the organization to the newcomer, the supervisor is one of many critical figures that acts as the living spirit of the organization (Bauer & Erdogan, 2012). In other words, the supervisor is an important component in enacting the values of the organization as well as communicating the culture and the norms to the newcomer. Although there are models of leadership that suggests how leaders can most effectively embody the spirit of the organization (e.g., charismatic leadership and transformational leadership; Bass & Avolio, 1993; Bass & Riggio, 2006), few actually address the exact process of translating the organizational norms to behaviours (Verbos, et al., 2007). This particular process of translation is important because it clarifies the expectations of the leader in communicating organizational ethics. Under Brown et al., (2005) ethical leadership

model, ethics is defined as a 'normative' process which means that ethical values and norms can differ across organizations. Thus, ethical values from one organization can differ in another organization and it is therefore imperative that the leader communicates expectations clearly.

Towards this end, behavioural integrity is important to consider. Behavioural integrity as defined by Simons (2002) is the "perceived pattern of alignment between an actor's words and deeds" (p. 19). In other words, in the eye of the observer, the extent that a person's words and actions are congruent will determine that person's degree of integrity. Behavioural integrity involves the perception that espoused values and enacted actions are aligned (i.e., walking the talk; Davis & Rothstein, 2006). In an organizational setting, it is an employee's perception of congruence between the leader's expressed commitment and subsequent actions that determines perceptions of behavioural integrity. Complicating this relation, however, is that a person's values are only known to themselves (Simons, 2002), and observers are not privileged to these private thoughts. Therefore, according to this theory, the observer is only privy to the words of the actor and so the alignment of the espoused words with the enacted deeds is important in conveying integrity.

The implication of this process is that when words and actions are mismatched, the observer would also perceive the actor to have low integrity and morals, as well as frame them as a person who is unreliable and untrustworthy (Simons, 2002). For this reason, employees seek managers who display behavioural integrity (i.e., a person who walks the talk). Determining the ethics and integrity of a person can be a subjective process, as employees do not have the privileged internal thoughts and emotions of their

leaders, and therefore they can only make assumptions on this alignment (Leroy, Dierynck, et al., 2012). Furthermore, behavioural integrity is even more important in relationships where there is a power imbalance. As employees are vulnerable to their managers, the matching of the manager's words and deeds is an important indicator to establish trust in the relationship. In fact, Berscheid, et al. (1976) reasoned that employees expend a large amount of energy and cognitive resources towards attending to the manager's behaviour because they depend on their managers for resources, rewards, and promotions. The combination of high attention to and dependency on leaders causes subordinates to form schemas about their leaders (Hogg, 2001; Simons, 2002). This perception is particularly important in the initial stages of relationship development because a newcomers has no prior experience with the leader and is motivated to make judgments about who is dependable and to figure out his/her role in the organization (Bandura, 1991). All of this underscores the notion that the leader plays a pivotal role in this early development period.

The socialization period is full of uncertainty and complexity that the newcomer overcome in order to adapt to the culture of the organization (Jones, 1986). Leaders can be a source of clarity or confusion (House, 1971). Leaders who display behavioural integrity reduce this informational complexity, which can give the newcomer a sense of stability (Leroy, Dierynck, et al., 2012; Simons, et al., 2014). When a leader's words and deeds are aligned, the newcomer has less information to interpret and analyze. This alignment is critical as newcomers seek information on how to effectively integrate into the organization. Moreover, the leader represents a living code of the organization's values (Bauer & Erdogan, 2012). This means that the actions of the leader are an

important signal to the newcomer of “how things are done around here.” Therefore, to the newcomer, behavioural integrity can be seen as an important factor in the perception of the organization’s overall ethics.

While socialization tactics works at the organizational level, behavioural integrity of the leader is important in the day-to-day functions of the newcomer. Both can work in tandem during the socialization period to aid in the newcomers’ adjustment and reduce uncertainty (Kammeyer-Mueller & Wanberg, 2003) by way of ethical perception.

However, leaders differ in their ability to uphold behavioural integrity and therefore they can be a source of clarity or further confusion for the newcomer (Ostroff & Kozlowski, 1992; Simons, 2002). When a leader is able to uphold behavioural integrity, the newcomer will perceive the organization to be more ethical (Simons & Roberson, 2003). However, when the leader is less adept at aligning their words and deeds, other sources from the organization (i.e., socialization tactics) will be more important in conveying ethics. From this, I predict the following hypothesis:

Hypothesis 4: A leader’s behavioural integrity will moderate the effects of socialization on perceptions of organizational ethics such that this relationship is stronger under conditions of lower behavioural integrity than higher behavioural integrity.

3.4 Moral Disengagement: the role of self-censure

Socialization, organizational ethics, and the leader’s behavioural integrity all work together to convey the norms, expectations, and future path of the newcomer in the organization. Regardless of how effective this message is communicated—through formal institutionalized processes and practices, to informal learning of role modeling

and walking the talk—the extent that the message resonates with the individual’s own values will differ. Social learning theory (Bandura, 1991) suggests that even in a strong learning context, individuals will be imperfect in mimicking their environment. Indeed, Bandura states, “social learning is a continuous process in which acquired standards are elaborated and modified and new ones are adopted” (p. 57). Individuals are influenced by their experiences prior to entering the organization; therefore, the internalization of values and behaviours from the organization to the employee can never be a perfect process.

Based on social cognitive theory, Bandura (1986) conceptualized the construct of moral disengagement and posited that people have self-regulatory mechanisms that keep our internalized moral standards in line with our behaviour. This self-regulatory mechanism deters us from engaging in behaviours that are incongruent with internal standards by anticipating the guilt that will arise if we engage in wrongful conduct (Bandura, Caprara, & Zsolnai, 2000). When we engage in transgressive behaviours that conflict with these internal standards, however, these self-regulatory mechanisms break down. Moral disengagement consists of a set of tactics that we can use to keep our moral-self intact. Moral disengagement explains the cognitive mechanisms that take place to reduce our guilt when we act against our conscience. Social learning theory suggests that the anticipatory feelings of guilt deters us from committing the same acts. As a consequence of turning off our guilt, we are unable to learn from our behaviours and can continue to engage in such acts because the negative feedback (guilt) is no longer present to correct our behaviour. Moral disengagement allows one to disconnect their moral-self from their actions and thus keeping the moral-self from evaluative threat.

Organizations that are perceived as ethical can be a facet of our moral-self in that working for an ethical organization reinforces our internal moral values and allows for a holistic perception of our moral-self (R. Wood & Bandura, 1989). This alignment should therefore strengthen one's own values and strengthen the continual desire to be connected to the organization and thus results in greater positive organizational attitudes such as lower turnover intentions (Hoffman & Woehr, 2006; R. L. Sims & Kroeck, 1994). In unethical organizations, however, ethical behaviours may not be valued and encouraged by newcomers and other incumbents. Thus, working for an unethical organization can be contrary to one's moral ideals.

However, the degree to which the values conveyed by an organization are taken up by the individual largely depends on how much the individual agrees with those (ethical) values and how much they are important towards one's (moral) self-regard (Schaumberg & Wiltermuth, 2014). Individuals who have a high self-important moral identity will find contexts that are unjust, unfair, and unethical to be uncomfortable as these individuals have a tendency to care about the well-being of others and about their own principled values (Detert, et al., 2008). As such, those with a particularly high sense of moral self-regard will find that working for an unethical organization to be difficult, while those with low moral self-regard will take less issue with such employment. From an uncertainty reduction perspective, the extent that ethical perceptions are important to the newcomer in their adjustment will depend on their level of moral disengagement. When an individual is unable to ignore the ethical tone of the organization and take responsibility for their employment in such an organization, ethics becomes an important factor in reducing uncertainty and consequently their turnover intentions. However, for

individuals who can easily rationalize, distort, and reinterpret their behaviour without regard for their own internal ethical values (i.e., high moral disengagers), ethical information, and perceptions of their place of work will be less important in determining their turnover intentions.

While moral disengagement can be described as a cognitive mechanism to avoid self-sanctions (Bandura, 1986), there is evidence to demonstrate that individuals differ on the degree to which it is cognitively available and used (Kish-Gephart, Detert, Treviño, Baker, & Martin, 2014; Moore, 2008; Moore, et al., 2012). As Moore (2008) stated:

“moral disengagement is also understood to be a tendency which remains relatively stable over time, because the ongoing practice of cognitively restructuring the (unethical) actions in which one engages makes habitual the use of similar justifications in the future, and embeds those practices within an individual’s normative behavior” (p. 131).

Therefore, the habitual use of moral disengagement mechanisms allows individuals to easily rationalize away any misfit between their own ethical values and ethical conduct. Thus, as an individual difference, people who readily engage in moral disengagement will find that perceptions of organizational ethics are not as important in their socialization process because they either do not value ethical information or easily dismiss the information. As such, the uncertainty reduction and decreased stress from acquiring ethical related information during the socialization period will not be as important in determining whether the newcomer intends to stay or leave the organization. For these individuals, other information, ones that are self-serving, will be more important in this process (e.g., promotional information).

Previous research studies have shown that propensity to morally disengage is a key factor in predicting a number of unethical organizational outcomes. For example, Barsky (2011) found that when employees were unable to participate in their work outcomes, greater individual moral disengagement lead to increased unethical behaviours in the workplace. Similarly, moral disengagement propensity led to greater unethical behaviours (Moore et al., 2012) and academic cheating (Farnese, Tramontano, Fida, & Paciello, 2011). However, few studies have examined how moral disengagement is related to turnover and specifically, within the socialization period.

There is some research to suggest that moral disengagement is an important factor to consider in the turnover process. For example, research has shown that the ethical fit between the individual and the organization is also a predictor of turnover. Sims and Kroeck (1994) demonstrated that when an individual's ethical preferences and the described ethical climate of their workplace were aligned, it lead to increased intentions to stay. Furthermore, Ambrose, Arnaud, and Schminke (2008) found that higher levels of ethical person-organization fit, measured by matching moral reasoning of the individual with the ethical climate of the organization, were significantly related to lower turnover intentions. Therefore, even if the message of the organization is ethical, the tone of the message and the consequent behaviours that are rewarded and promoted need to resonate with the employee. It is clear from the studies that the environment has to fit the person (and vice versa) or negative attitudes result. Organizations that are perceived to be ethical will appeal particularly to individuals who do not readily engage in moral disengagement because these individuals are less able to cognitively rationalize their involvement in an organization that they perceive to be unethical. On the contrary, perceptions of

organizational ethics will be less important when considering turnover for individuals who continuously participate in moral disengagement because they are more adept at situating themselves in environments that are less morally sound. Thus, for these individuals the ethical environment is less important as they are able to use moral disengagement to keep their moral self-regard intact.

Hypothesis 5: Individual differences in moral disengagement will moderate the relationship between ethical perceptions and intentions to turnover, such that this relationship will be stronger under conditions of low moral disengagement rather than high moral disengagement.

3.5 The Present Study

When individuals are entering or crossing a boundary, either internal or external to the company, socialization is said to be occurring (Ashford & Nurmohamed, 2012). This study focuses on socialization that occurs when individuals enter into organizations (that is, crossing an external boundary). While many factors (e.g., role clarity) discussed are relevant to both types of boundary crossing, this study seeks to examine how socialization affects perceptions of organizational ethics and turnover. As such, external boundary crossing is more appropriate as the newcomer is in a heightened state of stress due to the new workplace environment (Wanberg, 2012). Learning in this novel situation will be stronger as the newcomer is attempting to acquire information about the job and about the norms and culture of the organization (Bauer, et al., 2007). External boundary crossing, therefore, consists of newcomers who are more naïve and are likely more engaged in learning about the ethical nature of the organization.

In summary, this study will examine the effects of socialization on turnover intentions among newcomers. Taking the perspective of socialization as a learning process through information acquisition, socialization is a critical period where newcomers are highly motivated to gain information about their organization (as it represents a period of intense learning not only about the job itself, but also about the culture of the organization). Using social learning theory as a framework for how individuals learn, it was hypothesized that this path will be mediated by perceptions of ethical leadership at the supervisor and the organizational level. Furthermore, the role of the leader in providing clarity during this complex and stressful context will be important to the employee in the formation of the ethical perception of the organization as a whole. Thus, it was hypothesized that the behavioural integrity of the leader influences the conditions of when socialization will lead to more positive ethical perceptions. Lastly, the individual needs to be considered in this model as he/she brings established patterns and stable traits to the new environment. The degree to which the individual will be influenced by the ethical organization to affect turnover attitudes and how those attitudes will effect organizational deviant behaviours will be determined by the extent that the individual participates in moral disengagement. The theoretical model of the hypothesized relationships (each hypothesis is numbered accordingly) are shown below in Figure 1 and a model of the follow-up study is shown in Figure 5.

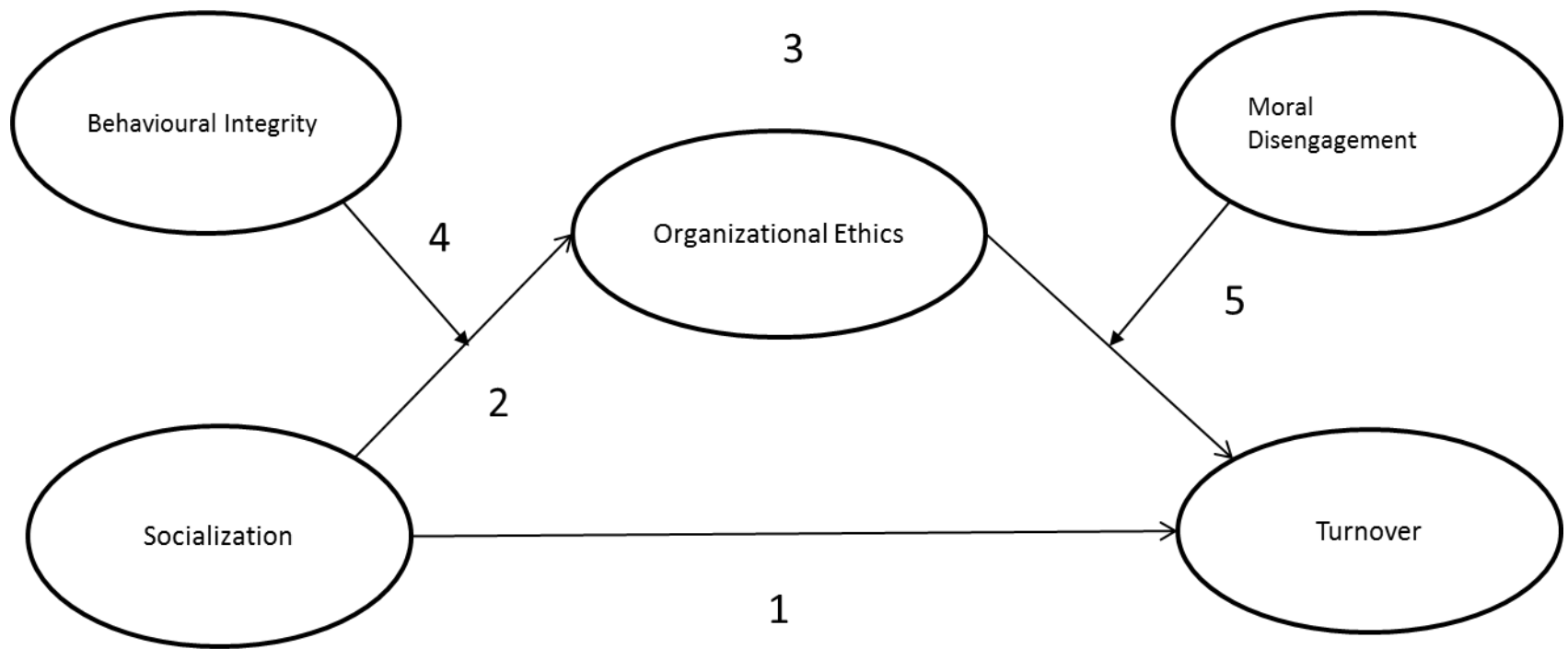


Figure 1.

Theoretical Model for Study 1

3.6 Method

3.6.1 Participants and Design

This study was completed in partnership with the Construction Owners of Alberta Association (COAA), a not-for-profit organization comprised of representatives from stakeholders in the construction industry. The COAA's main purpose is to provide leadership that supports and enables the Alberta heavy industrial construction and industrial maintenance industries to be successful. The organization provides a forum for dialogue, common understanding, and shared vision among owners, contractors, labour providers, and governments. The research survey for this study was distributed by the Alberta's Apprenticeship and Industrial Training System, which houses the information of all apprentices in Alberta. Apprentices in their first year of their program were contacted and, subsequently, only apprentices in the construction trade were asked to complete the survey.

First year apprentices were chosen based on findings from the COAA that suggested most apprentices dropped out in the first year of their program. Given such data, this was a particularly interesting context to investigate the ASA model and, specifically, the socialization context. First, there is a naturally high turnover in this industry which provides a setting to test whether ethics plays a significant role in staying rates above other factors such as organizational commitment. Second, the ASA model should be a strong framework in this context as the number of individuals who turnover is high. In total, approximately 500 apprentices attempted to complete the survey but only 298 apprentices successfully completed the entire survey. The participants were mostly White (75%) and male (91%). Approximately 50% were between the age of 25-34 years old. The distribution of age can be found in the graph below.

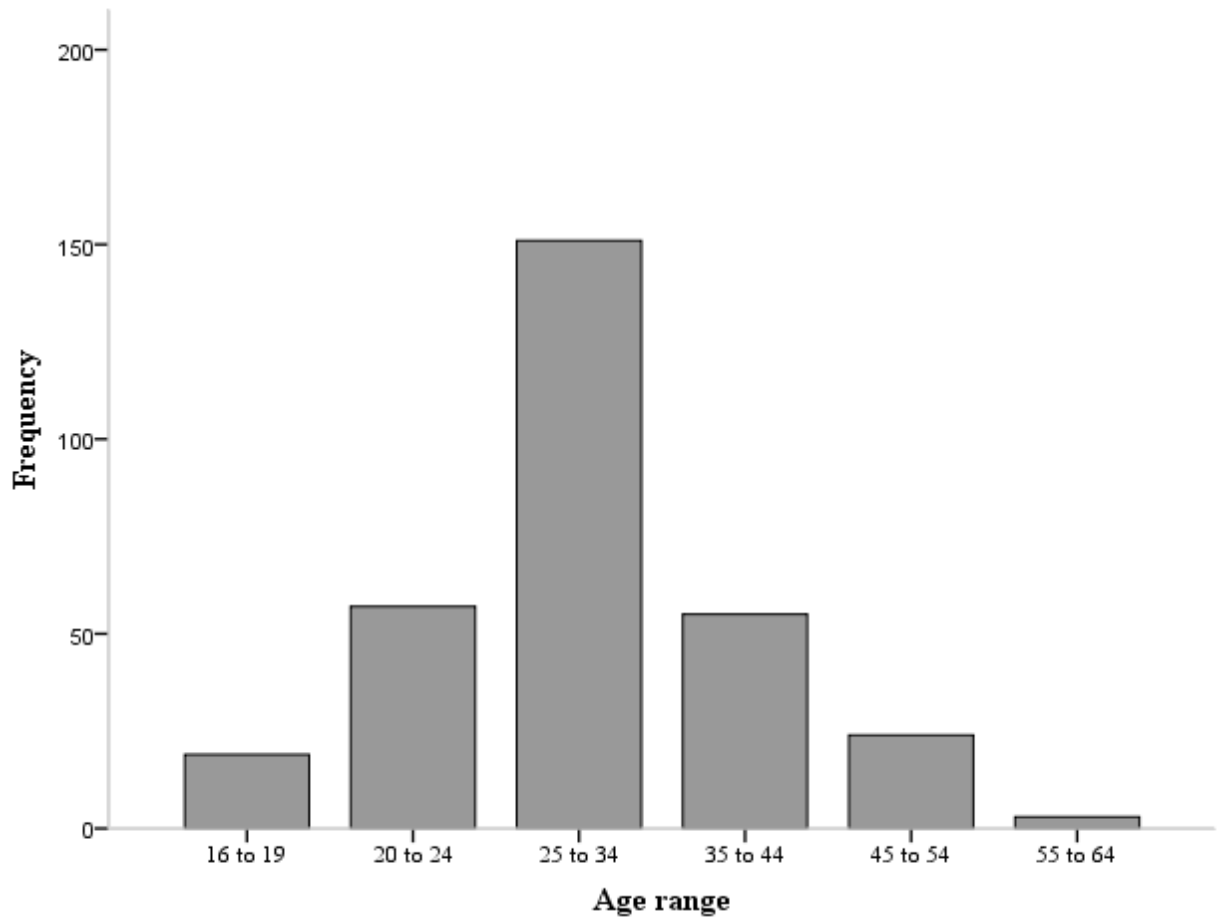


Figure 2

Distribution of age categories of the participants.

3.6.2 Materials

Organizational Ethics Scale. Organizational ethics was assessed using the Ethical Leadership Scale developed by Brown, et al. (2005). This scale consisted of a 10-item questionnaire that captured two aspects of ethical leadership—integrity and management. The questions were structured to represent ethical leadership at the organizational level

by rephrasing the items to reflect the participant's assessment of their organization instead of their leader. The internal consistency reliability is .95. Participants were asked to rate descriptive statements about their own organization using a five-point Likert scale for all survey items (with anchors of 1 = "disagree strongly," and 5 = "agree strongly"). An example statement was, "My organization disciplines employees who violate ethical standards."

Socialization Scale. Socialization was measured with four-items from Jones' (1986) measure based on the operationalization of the construct by Van Maanen and Schein (1979) description. An example question was: "I have a good knowledge of the time it will take me to go through the various stages of the training process in this organization." The Internal consistency for this measure was .74.

Turnover Intentions. Turnover intentions was measured with a three-item measure developed for this study. A sample item was: "I think about quitting my job." The reliability of this scale was .84.

Behavioural integrity was measured with a six-item scale that was reported in Simons, et al. (2007). A sample item was, "My manager practices what he/she preaches." The Cronbach's alpha for this scale was .84.

Moral Disengagement. Moral disengagement was assessed with an eight-item version of the original 24-item scale developed by Detert, et al. (2008). The scale covers the eight sub-dimensions: moral justification, euphemistic labeling, advantageous comparison, displacement of responsibility, diffusion of responsibility, distortion of consequences, attribution of blame, and dehumanization. One item—"It is alright to fight to protect your friends"—did not have high factor loadings (less than .30) and therefore

was deleted. The Cronbach's alpha for the scale prior to deletion was .84, and after deletion, it resulted in an alpha of .88.

3.7 Results

3.7.1 Measurement Model

Confirmatory Factor Analyses. First, a five-factor model that captured all of the constructs in the theoretical model was tested. This five-factor model (Model 1) was compared to a series of alternate models. A four-factor model (Model 2) that combined organizational ethics and moral disengagement because they both capture an ethics-related component. Another four-factor model (Model 3) that combined perceptions of organizational ethics and supervisor behavioural integrity to possibly capture a more comprehensive “organizational perception” factor. A two-factor model (Model 4) that combines all of the variables against moral disengagement, which is the only individual difference, level variable measured in the study. Finally a one-factor model to capture a general ‘ethics’ variable. The results showed that the hypothesized model demonstrated good fit to the data, $\chi^2(454) = 1069.54, p < .000, CFI = .90, GFI = .82, RMSEA = .07, RMR = .07$. The hypothesized model demonstrated significantly better fit relative to other alternate models tested (see Table 1).

The means, standard deviations, correlations of the constructs measured are reported in Table 2. The hypotheses were tested using the *PROCESS* macro in SPSS (Hayes, 2012). *PROCESS* provided traditional regression analysis tests (of hypothesis 1 and 2) and moderation testing (of hypotheses 4 and 5), as well as bootstrapping methodology for testing indirect effects (of hypothesis 3). The bootstrapping approach is superior to traditional significance testing because it does not make assumptions of normal distribution (Preacher, Rucker, & Hayes, 2007). In contrast to traditional significance testing, mediation is supported to the extent that the confidence interval

around the estimated mediated effect does not contain zero (Preacher, et al., 2007). In the present study, using model 21 the hypothesized model was tested in *PROCESS* and 95% bias-corrected confidence intervals were calculated based on 10000 bootstrapped samples. When confidence intervals did not cross zero, the analysis was deemed significant. All moderators were mean centered prior to testing the models.

Table 1

Results of the confirmatory factor analysis of Study 1 measures

	χ^2 (df)	RMSEA	CFI	GFI	RMR
Model 1					
Hypothesized five-factor model	1069.54(454)	.07	.90	.82	.07
Model 2					
Four-factor model: combined organizational ethics and moral disengagement	2233.82(458)	.11	.71	.59	.14
Model 3					
Four-factor model: combined organizational ethics and supervisor behavioural integrity	1780.37(458)	.10	.79	.70	.08
Model 4					
Two-factor model: all variables and moral disengagement	2222.16(463)	.11	.72	.65	.10
Model 5					
One-factor model: all variables to create a general "ethics" variable	3365.29(464)	.14	.53	.49	.15

Note: all χ^2 were significant at $p < .001$

Table 2

Means, SD, and correlations of Study 1 variables.

	MEAN	SD	(1)	(2)	(3)	(4)	(5)	(6)	(7)
(1) Age	4.04	0.98	1						
(2) Gender	1.09	0.29	-.02	1					
(3) Socialization	3.68	0.75	-.10	-.02	1				
(4) Org ethics	3.60	0.88	.00	.05	.49**	1			
(5) Turnover	2.17	1.05	-.05	.06	-.40**	-.49**	1		
(6) BI	3.61	0.74	-.09	.10	.39**	.58**	-.34**	1	
(7) MoralD	2.02	0.76	-.06	-.14*	.02	-.06	.22**	-.23**	1

Note: $N=297$. ** Correlation is significant at the 0.01 level; * Correlation is significant at the 0.05 level. Gender: 1 = Male; 2 = Female. Age: 1 = less than 16 years; 2 = 16-19 years; 3= 25-34 years; 4 = 35-44 years; 5 = 45-54 years; 6 = 55 – 64 years. Org ethics = organizational ethics; BI = behavioural integrity; MoralD = moral disengagement.

Hypothesis 1, which predicted that socialization would be negatively related to turnover intentions, was tested. The direct effect of socialization on turnover was significant, $\beta = -.33$, $t = -4.28$, $p < .001$, such that greater socialization resulted in lower turnover (see Table 3 for the results of the regression coefficients and the confidence intervals). Hypothesis 2, which predicted that socialization would be positively related to perceptions of organizational ethics was also supported, $\beta = .91$, $t = 4.04$, $p < .001$. Hypothesis 3, which predicted the mediation of organizational ethics in explaining the socialization and turnover relationship was supported by a significant indirect effect, $\beta = -.29$, $t = -3.64$, $p < .001$ (CI: $-.45$ to $-.13$).

Hypothesis 4, which predicted that leader's behavioural integrity would moderate the effects of socialization on perceptions of organizational ethics, was tested in the first pathway. Behavioural integrity was found to significantly predict organizational ethics, $\beta = 1.11$, $t = 4.61$, $p < .001$ (CI: $.42$ to 1.26), and was found to be a significant moderator of socialization and organizational ethics, $\beta = -.16$, $t = -2.50$, $p < .05$ (CI: $-.24$ to $-.02$). Thus, hypothesis 4 was supported.

Table 3

Results of the regression coefficients and bootstrap analysis via PROCESS for Study 1 measured variables

	β	t	LLCI	ULCI
Org Ethics				
Socialization	.91***	4.08	.46	1.36
BI	1.11***	4.62	.63	1.59
Socialization X BI	-.16*	-2.44	-.28	-.03
Turnover				
Org Ethics	-.98***	-5.35	-1.34	-.62
Socialization	-.33***	-4.28	-.49	-.18
MoralD	-.80*	-2.38	-1.46	-.14
Org Ethics X MoralD	.28**	3.30	.11	.44
Moderated-Mediation				
BI levels/ MoralD levels				
Low/Low	-.30	-	-.47	-.17
Low/Med	-.20	-	-.32	-.11
Low/High	-.10	-	-.24	.02
Med/Low	-.22	-	-.36	-.12
Med/Med	-.15	-	-.25	-.08
Med/High	-.08	-	-.19	.01
High/Low	-.15	-	-.31	-.03
High/Med	-.10	-	-.21	-.02
High/High	-.05	-	-.16	.00

Note: * $p < .05$; ** $p < .01$; *** $p < .001$; BI = Behavioural Integrity; MoralD = Moral Disengagement

Figure 3 depicts the interaction effects of behavioural integrity. As illustrated below, the positive simple slopes show that when behavioural integrity was high, the slope is more flat compared to when behavioural integrity was low. This indicated that for low behavioural integrity, socialization was a greater predictor of perceptions of

organizational ethics. Thus, when leaders displayed low behavioural integrity, the socialization of the newcomer was more important in determining the extent to which they perceived the organization to be ethical. When the leader's behavioural integrity was high, the slope was more flat, which indicated that socialization levels have a minimal effect on the newcomer's perceptions of organizational ethics.

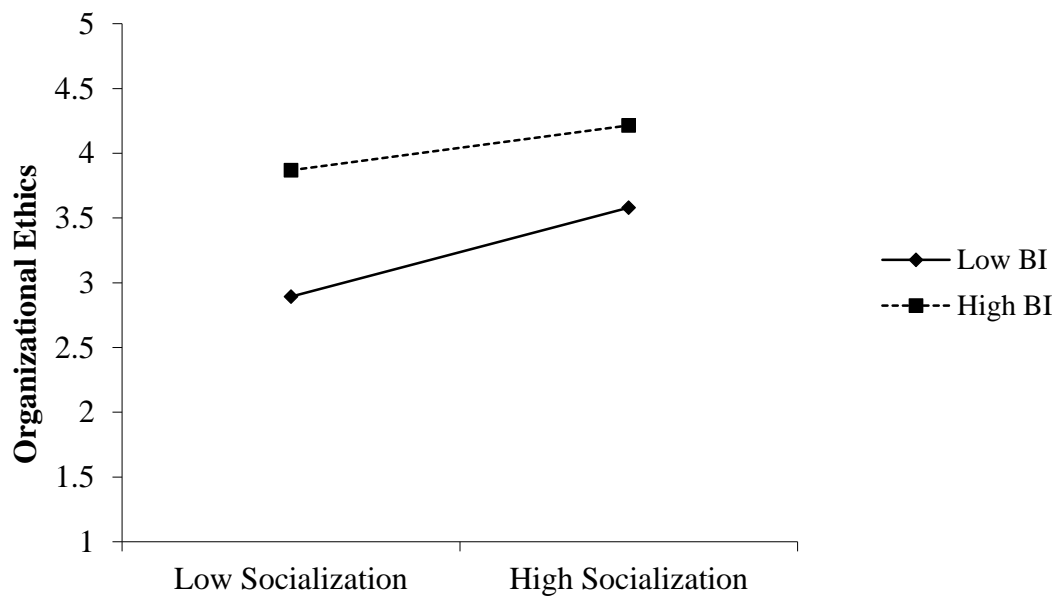


Figure 3.

Interaction between socialization and behavioural integrity in predicting perceptions of organizational ethical leadership. Note: Social = socialization; BI = behavioural integrity.

Finally, hypothesis 5, which predicted that newcomer's moral disengagement would moderate the perceptions of organizational ethics on turnover (such that when

moral disengagement is low, perceptions of organizational ethics will more strongly predict turnover intentions), was tested by entering moral disengagement as a moderator between organizational ethics and turnover. Results showed that moral disengagement was a significant predictor of turnover $\beta = -.80, t = -2.38, p < .05$ (CI: -1.46 to -.12), and it also a significant moderator of organizational ethics and turnover, $\beta = .28, t = 3.30, p < .01$ (CI: .11 to .44). Thus, hypothesis 5 was supported.

Figure 4 below depicts the interaction between organizational ethics and moral disengagement in predicting turnover intentions. Interpreting the simple slopes revealed a negative slope of moral disengagement. When moral disengagement was high, the slope was less steep compared to when moral disengagement was low. Thus, for high moral disengagement, greater organizational ethics has a small and limited effect on reducing turnover intentions. For low moral disengagement, the slope was much steeper, indicating that greater levels of organizational ethics resulted in lower turnover intentions. In addition, the slopes can be interpreted that low organizational ethics lead to high turnover intentions regardless of individual moral disengagement. However, when the organization was perceived to be ethical, individuals who did not morally disengage less tended to have lower turnover intentions.

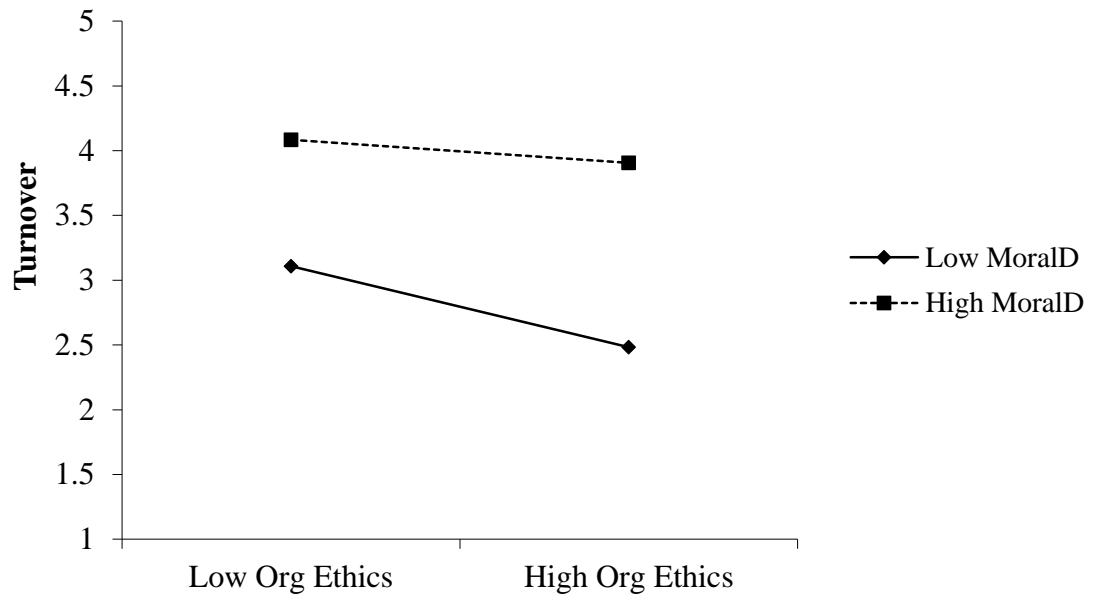


Figure 4

The interaction effects of organizational ethics and moral disengagement in predicting turnover intentions. Note: Org Ethical Leadership = organizational ethical leadership; MoralD = moral disengagement.

3.8 Discussion

The present study sought to examine the effects of socialization on turnover intentions through a mediating mechanism of organizational ethics. Additionally, two moderators of this model were also investigated: behavioural integrity and moral disengagement. The results showed that all four hypotheses were indeed supported. Employees who reported greater socialization tactics by their organization reported higher perceptions of organizational ethics, which then led to lower turnover intentions (hypothesis 1 and 2). Behavioural integrity moderated the socialization-ethical leadership path (hypothesis 3) and moral disengagement moderated the ethical leadership-turnover path (hypothesis 5).

behavioural integrity of the leader did significantly moderate the socialization and organizational ethics path, the interpretation of this moderation was as hypothesized. It appears that greater socialization and greater behavioural integrity did not lead to greater perceptions of organizational ethics. When the behavioural integrity of the leader was low, however, socialization had a more positive impact on the newcomer's perceptions of organizational ethics. When behavioural integrity was high, the degree of socialization did not affect ethical perceptions. However, when the supervisor fails to exhibit behavioural integrity, the newcomer may rely more on the structured socialization process provided by the organization. Thus, when assessing the ethicality of the organization, these processes become more important in such evaluations especially when the leader does not provide a sense of predictive stability in their word-deed alignment.

The second interesting finding in the study was the moderation of organizational ethics and turnover by moral disengagement. It was only those who were less likely to morally disengage (i.e., those that do not make justifications for their behaviours) who were most influenced to stay when they had greater perceptions of organizational ethics. High moral disengagement did not have a differential effect on turnover as a function of organizational ethics. An alternative explanation could suggest that individuals who disengage their internal self-regulatory moral alignment may be motivated to perceive

less organizational ethics in an attempt to filter out the high ethical expectations of the organization. However, the correlation between moral disengagement and organizational ethics is not significant.

Results indicate that employees high on moral disengagement have a higher tendency to turnover in organizations. The correlation between moral disengagement and turnover is significant and positive (i.e., .22). Moral disengagement has been linked to turnover intentions as a mediator to explain deviant behaviour (Christian & Ellis, 2014) but not as a direct consequence. Other studies have suggested that ethical fit (Ambrose, et al., 2008), ethical conflict (Schwepker Jr, 1999), and ethical stress (O'Donnell et al., 2008; C. Ulrich, et al., 2007) were related to turnover intentions but none measured moral disengagement. Further, in the Christian and Ellis (2014) study, a relationship between moral disengagement and turnover intentions was found to be nonsignificant. Therefore, more work is needed to understand how moral disengagement relates to turnover. In Study 2 I look further into this issue. In summary, the present study highlights the importance of socialization in predicting turnover intentions using social learning theory to explain the process of learning during this period, as well as it underscores the importance of ethical related information.

While the proposed hypotheses were supported in Study 1, there are a number of limitations that require further discussion. First, the socialization construct measured general tactics as opposed to a specific ethical socialization. Assessing ethics specific measure should result in stronger support for the hypothesized relationships, as it would be more directly linked to the other ethics related components. Second, ethics was examined at the organizational level adapting a scale designed for the individual level. Therefore, in the second study, perceptions of ethical leadership at the individual level are measured. Third, an additional outcome variable that assesses an outcome of ethical socialization, workplace deviance, is examined in addition to turnover intentions to determine if ethical socialization leads to greater ethical behaviours.

Chapter 4: Study 2

4.1 Introduction and Hypothesis

To address to limitations of Study 1 a second sample was employed to replicate and extend the current model using an ethical socialization scale as the predictor, perceptions of ethical leadership as the first mediator, and capturing organizational deviance as an additional ethical outcome variable. Hypothesis 1, 2, 3, and 5 are tested in the new sample with ethical leadership replacing organizational ethics as a mediator and the addition of two hypotheses (see Figure 5 for the new proposed model). Ethical socialization was predicted to predict greater perceptions of ethical leadership and this perception in turn would mediate the path to turnover (hypothesis 1, 2, and 3). It was also predicted that moral disengagement would moderate the ethical leadership to turnover path (hypothesis 5).

Ethical leadership was examined in this follow-up study to for two reasons. First, this construct is based on the original conceptualization of ethical leadership (Brown, et al., 2005) and the authors headed the call for future research to demonstrate a trickle-down effect. One way to illustrate a trickle-down effect is to show that ethical institutionalized practices of the organization has a direct effect on perceptions of ethical leadership, which then leads other organizational attitudes (i.e., turnover intentions). While previous research have started to explore this trickle-down effect (Mayer, et al., 2009; Ruiz, et al., 2011), the studies remain scarce in the context of socialization. Second, Study 1 demonstrated that the link between the socialization experience of the newcomer and the ethical perceptions formed of the organization had a consequence on turnover. Based on the same underlying rationale of uncertainty reduction and motivated learning and using the principles of social learning

theory, perceptions of ethical leadership should produce similar relationships. Therefore, this study aimed to determine if a similar effect would be present for perceptions of the leader¹.

Additionally, in Study 2 an extension to the previous model is proposed which includes organizational deviance as the outcome variable with turnover intentions as the mediating mechanism. Under the motivation of uncertainty reduction, newcomers' first goal in a new organization is to gain a sense of predictability. Failing to reduce uncertainty will lead to greater turnover intentions and thus result in other forms of work-related withdrawal. Turnover intentions is thought to be a more proximal result of socialization while deviant behaviours is proposed to be a more distal outcome because decisions about remaining or leaving the organization should be highly salient during this period. Previous studies have demonstrated the link between evaluations of the organization and employee workplace deviance (e.g., Weiss & Cropanzo, 1996) and turnover intentions with deviant behaviours (e.g., Liu & Eberly, 2014). Thus, it is predicted that perceptions of ethical leadership will lead to greater turnover intentions, which then leads to greater organizational deviance. Hence, an additional hypothesis was proposed:

Hypothesis 6: Turnover intentions will mediate the ethical leadership and organizational deviance relationship.

Study 1 found that moral disengagement related to turnover. Therefore, in Study 2 the moderating effect of moral disengagement is examined. When the employee no longer intends to stay, the physical and emotional connection to the organization will diminish. At the same time, if the individual has a high propensity to morally disengage, the intentions to leave will represent a disconnection between the organization and the self. Thus, committing deviant acts becomes much

¹ Behavioural integrity and ethical leadership was found to be very highly correlated ($r = .78$) in study 1. As such, behavioural integrity was not tested in Study 2 as it would unlikely explain a substantive degree of unique variance in the model.

easier as repercussions are diminished and the rationalizations and justifications become more permissible.

Hypothesis 7: Moral disengagement will moderate the turnover to organizational deviance path such that when moral disengagement is high turnover will more strongly predict organizational deviance compared to when moral disengagement is low.

Given this, in Study 2, ethical socialization was measured instead of the general socialization scale, ethical leadership replacing organizational ethics, and organizational deviance was added as an outcome variable. Figure 5 below shows the proposed model for Study 2.

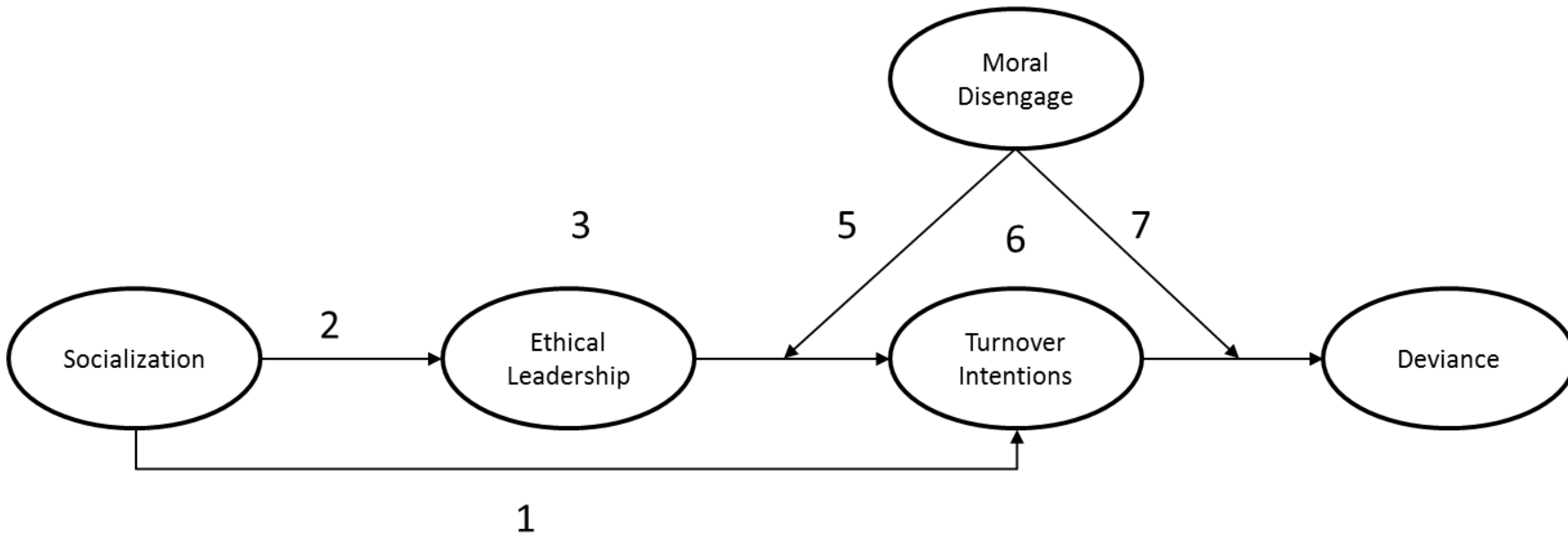


Figure 5

Study 2 proposed theoretical model with numbered hypotheses.

4.2 Method

4.2.1 Participants and Design

Data was collected from surveys administered via Qualtrics survey system from 800 full-time, white collar adults who have just entered a new job in the US. All participants recently started their job with tenure of not more than four months because of the critical 90-100 days of “onboarding” time (Bradt, Check, & Pedraza, 2011). The majority of the participants were female (68.1%); the average age was 37.85 ($SD = 12.54$); average salary was in the range of \$40-50, 000; the average size of the organization was between 250-500 people. The professions were varied with the top three in healthcare (20%), education (18.4%), and professional scientific/technical services (11.4%).

4.2.2 Materials

Socialization Scale. Socialization was measured with 25-items using Jones’ 1986 measure based on the operationalization of the construct by Van Maanen and Schein’s (1979) description. This scale was modified to specifically address the issue of ethics in socialization. An example question was “In the last six months, I have been extensively involved with other new recruits in common, [ethics] related training activities.” Because of the length of the scale, the internal consistency of the scale will be artificially inflated based on the formula’s dependency on scale length. As such, a confirmatory factor analysis was conducted on the items to ensure that all items loaded on the construct adequately. Using a .30 cutoff for the standardized loadings, 6 items were deleted resulting in a final scale consisting of 19 items. Internal consistency for this measure was .83 before the deletion and .91 after the deletion.

Ethical Leadership Scale. Supervisory ethical leadership was assessed using the Ethical

Leadership Scale developed by Brown and Trevino, (2005). This scale consists of a 10-item questionnaire measuring two dimensions, the moral person, and the moral manager. The internal consistency reliability is .94. Participants were asked to rate how much does the scale describe their own supervisors using a 5-point likert with anchors of 1 = disagree strongly, and 5 = agree strongly. An example item is “My supervisor disciplines employees who violate ethical standards.”

Turnover Intentions. Turnover intentions was measured with a 3-item measure developed for this study. A sample item is “I think about quitting my job.” The reliability of this scale is .92.

Organizational Deviance. Organizational deviance was measured using a 12-item scale developed by Bennet and Robinson (2000). An example item was “Taken property from work without permission.” The reliability for this scale is .96.

Moral Disengagement. Moral disengagement was assessed with an eight-item version of the original 15-item scale developed by Moore et al. (2012). The Cronbach’s alpha for the scale was .96.

4.3 Results

4.3.1 Measurement Model

Confirmatory Factor Analyses. First, a five-factor model that captured all of the constructs in the theoretical model was tested. This proposed model (Model 1) was compared to a series of alternate models. A four-factor model (Model 2) that combined moral disengagement and deviance because they have been linked in previous research. A three-factor model (Model 3) tested ethical socialization with ethical leadership, two organizational variables that may be perceived as similar by the newcomers, and moral disengagement with deviance. A fourth two-factor model (Model 4) tested all of the ethical-related variables against turnover intentions was also tested. Finally, another four-factor model (Model 5) that combined ethical leadership with deviance which was another empirically

supported relationship and an additional four-factor model (Model 6) tested turnover with deviance as a way to capture both outcomes variables. The results showed that the hypothesized model demonstrated decent fit to the data, $\chi^2(1264) = 5003.80$, $p < .001$, CFI = .88, GFI = .76, RMSEA = .06, RMR = .12. The hypothesized model demonstrated significantly better fit relative to other alternate models tested (see Table 4 for the model fit results of the other tested models).

Table 4

Results of the confirmatory factor analysis of Study 2 measures

	χ^2 (df)	RMSEA	CFI	GFI	RMR
Model 1					
Hypothesized five-factor model	5003.80(1264)	.06	.88	.76	.12
Model 2					
Four-factor model: combined moral disengagement and deviance	7360.90(1268)	.08	.81	.61	.13
Model 3					
Three-factor model: combined ethical socialization and ethical leadership and deviance with moral disengagement	11345.34(1271)	.10	.68	.41	.21
Model 4					
Two-factor model: all variables and turnover intentions	17320.40(1273)	.13	.49	.29	.20
Model 5					
Four-factor model: combined ethical leadership and deviance	10821.40(1268)	.10	.70	.47	.17
Model 6					
Four-factor model: combined turnover and deviance	5798.98(1268)	.07	.86	.73	.13

Note: all χ^2 were significant at $p < .001$

Table 5

Means, SD, and correlations of Study 2 measured variables

	MEAN	SD	(1)	(2)	(3)	(4)	(5)	(6)	(7)
(1) Age	36.14	12.54	1						
(2) Gender	1.68	.47	-.15**	1					
(3) Socialization	3.29	.62	-.16**	-.17**	1				
(4) Ethical leadership	3.94	.75	-.04	.01	.30**	1			
(5) Turnover	2.67	1.18	-.04	-.15**	.21**	-.29**	1		
(6) MoralD	2.11	1.08	-.16**	-.29**	.50**	-.03	.48**	1	
(7) Org Deviance	2.07	1.01	-.09**	-.24**	.36**	-.11**	.51**	.72**	1

Note: $N=800$. ** Correlation is significant at the 0.01 level; * Correlation is significant at the 0.05 level. Gender: 1 = Male; 2 = Female. MoralD = moral disengagement.

4.3.2 Hypothesis testing

The means, standard deviations, correlations of the constructs measured are reported in Table 5. The predicted model was tested using path analysis in AMOS 22.0, which included two multiplicative terms to test for the interaction of moral disengagement and ethical leadership on turnover and moral disengagement and turnover on deviance. Figure 6 presents the final path model with the standardized path estimates. The final path model had a very good fit, as indicated by the various fit indices, $\chi^2(9,1) = 5.32, p < .05$, CFI = .99, GFI = .99, RMSEA = .07, RMR = .02. All of the paths were statistically significant.

Hypothesis 1, which predicted that socialization would be negatively related to turnover intentions, was tested. The direct effect of socialization on turnover was significant, $\beta = .07, p < .05$, such that greater ethical socialization resulted in lower turnover. Hypothesis 2, which predicted that socialization would be positively related to perceptions of ethical leadership was also supported, $\beta = .30, p < .001$.

Hypothesis 3, which predicted the mediation of ethical leadership in explaining the socialization and turnover relationship was supported, $\beta = -.05, p < .001$.

Hypothesis 5, which predicted that newcomer's moral disengagement would moderate the perceptions of organizational ethics on turnover (such that when moral disengagement is low, perceptions of organizational ethics will be more strongly predict turnover intentions), was tested by entering moral disengagement as a moderator between organizational ethics and turnover. Results showed that moral disengagement was a significant predictor of turnover $\beta = .42, p < .001$, and a significant moderator of organizational ethics and turnover, $\beta = .19, p < .001$. Thus, hypothesis 5 was supported.

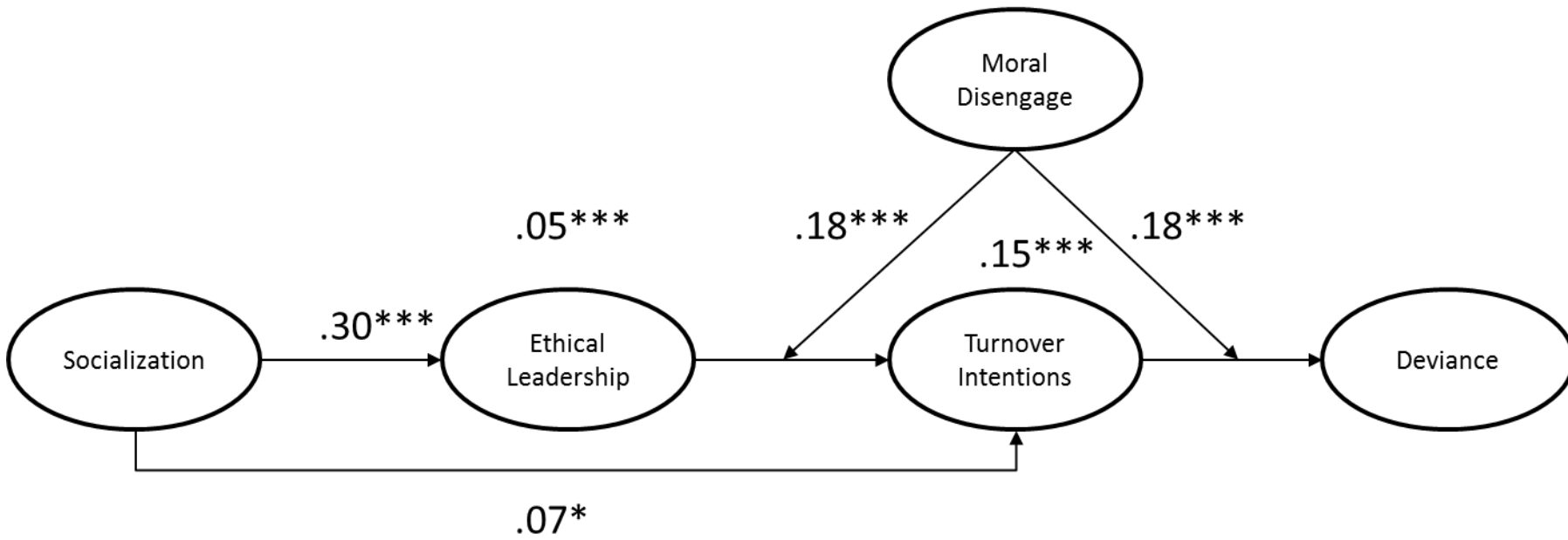


Figure 6

*Hypothesized model for Study 2 with standardized regression weights. Note: * = $p < .05$; *** = $p < .001$*

Figure 7 below depicts the interaction between ethical leadership and moral disengagement in predicting turnover intentions. Interpreting the simple slopes revealed a negative slope of moral disengagement. When moral disengagement was high, the slope was less steep compared to when moral disengagement was low. Thus, for high moral disengagement, greater ethical leadership has a small and limited effect on reducing turnover intentions. For low moral disengagement, the slope was much steeper, indicating that greater levels of ethical leadership resulted in lower turnover intentions.

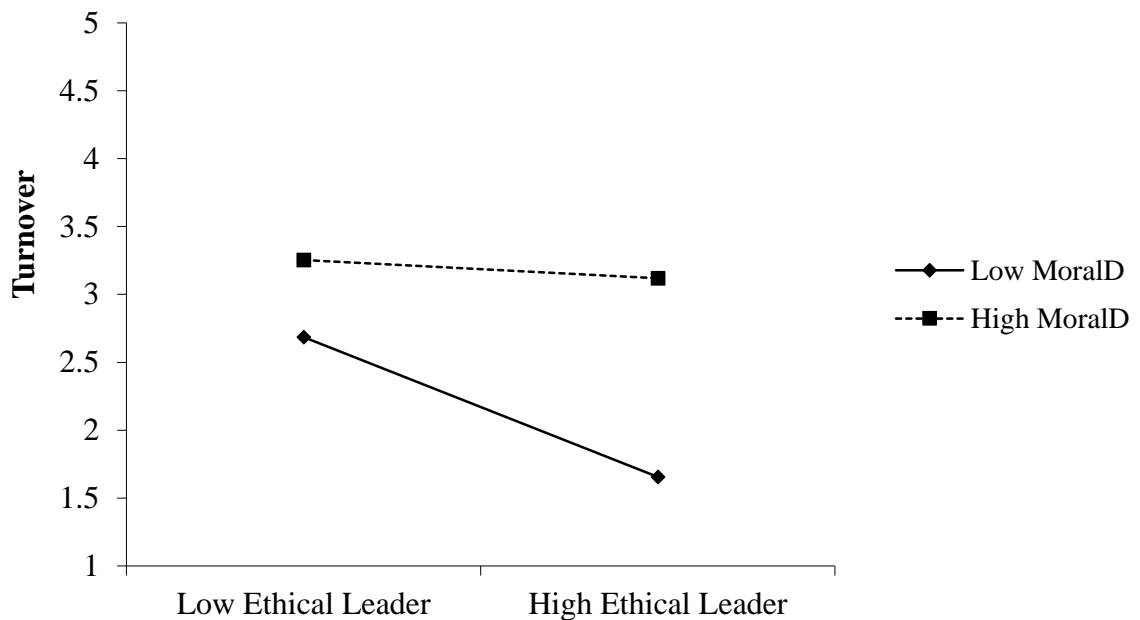


Figure 7

The interaction effects of ethical leadership and moral disengagement in predicting turnover intentions. Note: Ethical Leader = Ethical Leadership; MoralD = moral disengagement.

Hypothesis 6, which predicted that ethical leadership to deviance would be mediated by turnover was supported, $\beta = .15, p < .001$.

Finally, hypothesis 7, which predicted the moderation of turnover and organizational deviance by moral disengagement, was tested by entering moral disengagement as a moderator between

turnover and organizational deviance. Results showed that moral disengagement was a significant predictor of deviance $\beta = .57, p < .001$, and a significant moderator of turnover and deviance, $\beta = .18, p < .001$. Thus, hypothesis 7 was supported.

Figure 8 below depicts the interaction between moral disengagement and turnover in predicting organizational deviance. Interpreting the simple slopes revealed a positive slope of moral disengagement on deviance for both high and low moral disengagers. When moral disengagement was high, the slope was more steep compared to when moral disengagement was low. Thus, for high moral disengagement, turnover intentions was a stronger predictor of deviant behaviours. For low moral disengagement, the slope was less steep, indicating that turnover intentions was less predictive of deviance.

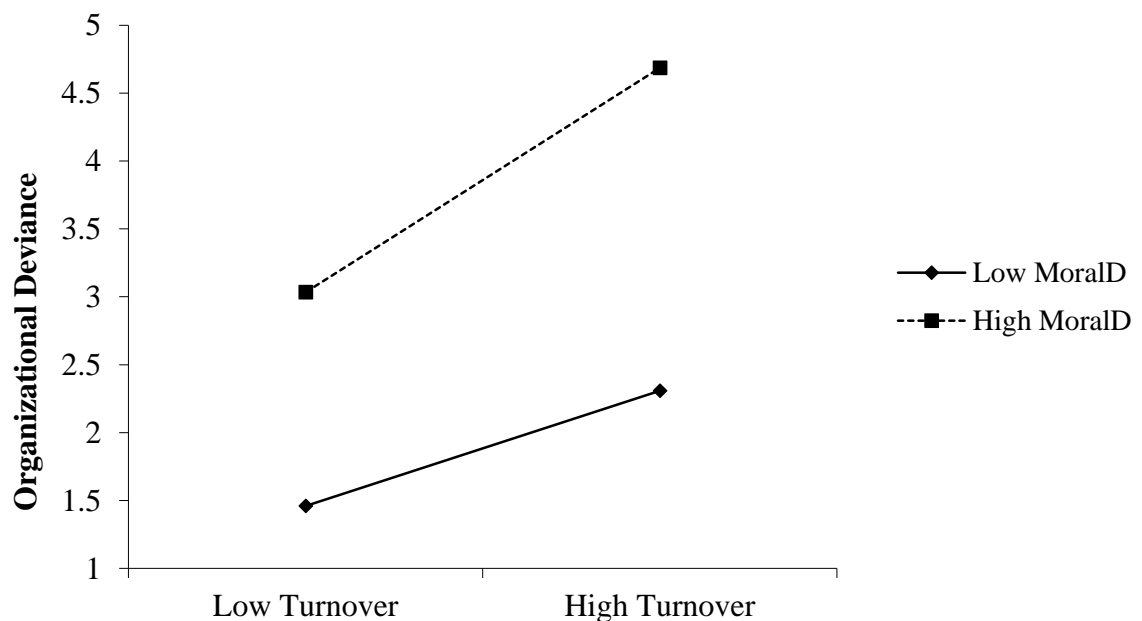


Figure 8

The interaction effects of turnover intentions and moral disengagement in predicting organizational deviance. Note: Ethical Leader = Ethical Leadership; MoralD = moral disengagement.

4.3.3. Discussion

Overall, the results of Study 2 replicated the findings of Study 1 with ethical leadership replacing organizational ethics as a mediator of the path from socialization to turnover. Study 2 design was an improvement over Study 1 with the addition of ethical socialization scale and the more diverse sample lends support to the generalizability of the results. Moreover, the addition of organizational deviance shed further light on an additional outcome of newcomer's socialization. Interestingly, perceptions of ethical leadership as a significant mediator implies that to the newcomer that how they perceive their supervisor during their socialization in terms of ethics is critical in determining whether they stay with the organization and this finding is important for all employees. However, this study replicated findings from Study 1 and found that ethics is especially important for individuals who have a lower propensity engage in moral disengagement. For these individuals the organization and the leader's ethics is an even greater factor in their turnover intentions. At the same time, this study sheds light on the importance of socializing newcomers and that ineffective socialization can result in greater turnover intentions and unethical behaviours.

The second interesting finding from Study 2 is the interaction between turnover intentions and moral disengagement. Individuals who have the intention to quit will more likely engage in organizational deviance if they have a high tendency to morally disengage. For these individuals, the cognitive decision to leave the organization is more easily translated into deviant behaviours via moral disengagement. Employees who feel that they no longer desire to work at an organization will be less likely to be concerned about the consequences of their actions. According to social learning theory (Bandura, 1976), the reward and punishment aspect of controlling behaviour is no longer a strong force for those who wish to leave. Rewards such as recognition are no longer relevant because they lose their long-term focus (i.e., promotions) and punishment such as getting fired are less undesirable and therefore cannot act as a deterrent to poor behaviours. Therefore, these individuals

gradually become detached to the organization and are unmotivated to fulfill their end of the employment-exchange relationship. When coupled with an easily accessible cognition for creating excuses to behaviour unethically, the result is greater unethical behaviours.

This is important as prior research has shown the link between moral disengagement and unethical behaviours (Barsky, 2011; Detert, et al., 2008; Farnese, et al., 2011; Moore, 2008; Moore, et al., 2012) and turnover with various withdrawal behaviours (Griffeth & Hom, 1995; Mobley, et al., 1979) but the present study linked all three variables. This finding illustrated the importance of studying turnover intentions as an outcome and it is not an inferior outcome to actual turnover. For organizations, when the individual has the intention to leave, it can create substantial detrimental effects that can be greater than losing the employee. As proponents of the ASA model have argued, turnover in an organization is not necessarily always a negative outcome (Schneider, et al., 1995) because it creates a higher quality workforce with those who fail to fit into the workplace leaving (Hollenbeck & Williams, 1986). However, the move from turnover intentions to actual turnover is not always a definite path as some individuals may stay for only undesirable reasons (e.g., paycheck). As such, the study of turnover intentions is important for understanding how to create an optimal workforce.

Chapter 5: General Discussion

The present study sought to examine the effects of socialization on turnover intentions through a mediating mechanism of perceptions of ethics in two different samples: the first was a sample of apprentices who began their technical training within the first year of their program and the second sample were full-time employees who recently started their jobs less than three-months from various industry backgrounds. In both samples, the effects of ethical socialization on turnover intentions through a mediating mechanism of perceptions of ethics at the organizational and the leader level were supported. The behavioural integrity of the leader was found to be a significant moderator of socialization and organizational ethics in the apprentice sample. The first study demonstrated that behavioural integrity of the leader was a significant moderator of ethical perceptions through clarifying intentions and increasing the predictability of the socialization process. Both samples demonstrated that moral disengagement was a significant moderator of ethical perceptions and turnover intentions. Together, the results indicated four important findings (1) socialization is an important antecedent that sets the stage for the development of ethical perceptions; (2) The ethical perceptions explained why socialization leads to either intentions to leave or to stay; (3) the leader's role in clarifying, enhancing, and un-complicating the socialization experience is important; and (4) moral disengagement is a significant contributor in the formation of turnover intentions and determined whether these intentions were related to unethical behaviours.

As demonstrated in the present studies the socialization of newcomers can represent a significant cost for organizations in the form of turnover and deviant behaviours among other resource costs. Resources in the form of financial costs in the form of recruitment and

selection, training, and opportunity cost are substantial for organizations that do not adequately socialize new recruits as these individuals are more likely to turnover than those who make it through past this stage. Previous studies have described several mechanisms by which socialization may influence withdrawal, but there is a paucity of empirical research linking organizational socialization tactics with voluntary turnover and the conceptual understanding of this relationship is underdeveloped (Allen, 2006; Kammeyer-Mueller & Wanberg, 2003). Furthermore, past studies have examined socialization models that focus on task mastery, role properties, and knowledge of the job and the environment to explain socialization with organizational outcomes (e.g., Bauer, et al., 2007). It is argued here, in the present study, that newcomers' perceptions of the relationship they experience with the organization and its members are of great importance, particularly when considering turnover intentions. While the importance of examining these more technical aspects of socialization is critical with regards to performance-related outcomes, it is the relational concerns and the perceptions that are exceptionally important in understanding turnover intentions.

The current study replicates other studies (e.g., Bauer, et al., 2007; Wanous, 1980) that have also shown that socialization is negatively related to turnover. More significant is the demonstration that ethical issues are important to new recruits as they experience a new and uncertain environment. In this intense period of learning, newcomers are looking for information that will not only help them in their job role but they are also paying attention to information that signals how they will be treated in the organization.

Previous research has emphasized that newcomers gather task and role-related information. This study suggests that such a distinction is needed and that ethical

information is also valuable (Ostroff & Kozlowski, 1992). The role of perception is one that is important to newcomers, their perceptions of whether or not the organization and its leaders are ethical directly influences their intentions to stay. This early experience therefore shapes their attitudes about the organization and its leaders. As such, the behaviours of the leaders can either clarify the employee's role or add unnecessary complexity to their existing experience. This in turn feeds into how the new employee perceives the organization, which then predicts turnover intentions. The current study has shown in two different samples that the individual's cognitive experiences is a significant contributor to their intentions to stay and whether this intention can be transformed into organizational deviance. Individuals who do not readily participate in moral disengagement and who perceive the organization and its leaders to be more ethical are not only less likely to leave the organization but also less likely to transform those intentions into deviant behaviours.

The socialization period has been labeled as a learning process, where the newcomer goes through a state of not knowing, to one that is knowing (Van Maanen & Schein, 1979). As such, social learning theory can provide insightful knowledge into this development. Many scholars have pointed to this useful theory, but few studies have actually examined this process under this lens. Using social learning as a framework to explore the role of ethical leadership perceptions at the organization level, it was found that socialization tactics — an institutionalized process that aids newcomers in learning about the new environment— resulted in lower quit intentions via ethical perceptions. Thus, social learning theory is an overarching framework to interpret socialization tactics leading to ethical perceptions. It is through the process of social learning that socialization tactics helps the newcomer to learn the ropes and adjust to the organization.

At the crux of the socialization process is the ability to reduce uncertainty in order to successfully adjust to the new role and remain in the organization (Lester, 1987). This successful assimilation is dependent on the newcomer's ability to predict which behaviors will lead to success and which to failures and be able to perform the correct behaviours in a manner that is regarded as appropriate by the organization (Mignerey, et al., 1995). In this regard, socialization tactics is a method in which organizations can employ to communicate and guide the newcomer towards the expected behaviour. It is in this process that the newcomer comes to evaluate the organization as ethical. This ethical perception then acts as a heuristic for the newcomer to interpret the future behaviour of the firm through the lens of fairness. Moreover, the mental shortcuts reduce the amount of information that needs to be interpreted and thus, reducing the uncertainty of the situation. The results of this study therefore show that greater socialization tactics is a method that leads to greater ethical perceptions and it is this perception that drives the uncertainty reduction which in turn, leads to lower turnover intentions.

The unfolding model of turnover suggests that individuals make the decision to leave the organization due to some shock event (Lee & Mitchell, 1994). One of the paths that can lead the individual to reconsider his/her attachment to the job is the experience of some negative work event that violates a core value such as an unjust event. Ethical organizations create work environments that limit the number of unjust events and consequently, reduce the incidence of shock events that the newcomer encounters. As this study suggests, greater perceptions of ethics does indeed lead to greater intentions to stay in the organization. This prevention of shock events could, therefore, be one possible explanation of why ethical perceptions mediated the socialization-turnover path.

However, it would be interesting to empirically test this by including questions about shock events and linking it to ethical perceptions.

5.1 Strengths and Implications

The interaction effects found in the study were significant but were modest in size, as depicted in the above interaction figures. However, McClelland and Judd (1993) showed through a series of simulations that while interactions effects are very common in experimental studies, they are much more difficult to detect in field studies. Field studies lack nonoptimal distributions of the predictor and the moderator which result in a relatively lower residual variance of the product, and, in turn, reduce the efficiency of the moderator parameter estimate and lower the statistical power. Moreover, when moderators are detected, this reduction in variation that results when the interaction term is added to the model tends to be small. This issue therefore highlights a strength of the current study as two moderators were successfully detected. Nevertheless, it also points out that future research should examine these findings in an experimental study to more accurately determine the strength of these moderators.

This study represents a number of contributions to the knowledge of socialization, ethics, and turnover. Many previous studies on socialization used recent university and college graduates, which has been cited as a limitation (B. E. Ashforth, Sluss, & Saks, 2007). Thus, little is known about the socialization experiences of those jobs where a post-secondary degree is not required (Ashford & Nurmohamed, 2012). The use of apprentices in the construction trade represents a strength of this study and further illustrates the importance of ethical perceptions even in jobs that are highly structured and defined. Two interpretations can be extracted from this point. First, in a highly structured job, the

institutionalization of socialization is more important to clarify the job role and to reduce the uncertainty of the newcomers. Thus, it is possible that in this type of industry, ethical perceptions of the organization may be more highly dependent on socialization. Second, because of the lower variability in job discretion and operational processes in these types of organizations, it can be argued that ethics may not play a substantial role in predicting attitudinal work outcomes. However, this study clearly has demonstrated that it not only plays a significant role but that ethics was shown to explain why greater socialization leads to less turnover. In addition to the apprentice sample, the use of a more representative sample of the population was also tested. The second study not only had a larger sample size, but also the participants were newcomers in various white-collar job. The two samples illustrate that the results of the present study are likely generalizable to other participants and context.

Additionally, the role of ethics in the socialization and turnover process represents a contribution to the literature. As such, organizational entry represents a major shock in an employee's life that creates a prime context of information gathering. Therefore, it is logical that this period is also one where ethical issues arise and ethical learning can take place. Brown et al.'s (2006) ethical leadership model is rooted in social learning theory (Bandura, 1986) and so this learning can be most effective during the period of socialization. Accordingly, the present paper brings together these important constructs with the theoretical underpinning of social learning theory.

This study chose to use behavioural integrity of leaders as a moderator of socialization and organizational ethics in predicting turnover. This particular variable assesses the word-deed alignment of the leader, which is theoretically distinct from a more

general integrity or ethical evaluation of the leader (Simons, 2002). This distinction is important because it is more closely aligned with the cognitive stressors of the newcomer during socialization (in that high behavioural integrity of the leader can help to clarify the job role and the objectives of the organization in reducing the complexity of a new environment). Furthermore, because of the close interaction between the leader and the apprentice in the construction trade, the job entails less discretionary behaviours from the apprentice. As such, the communication of the leader—through espoused values and enacted behaviours—is important for the newcomer in successfully performing their role. Moreover, this particular job can have severe safety consequences for all employees and, as such, this environment requires the leader to be especially specific about their instructions and eventual follow through. The newcomer, therefore, is highly dependent on the leader to provide such guidance, not only to perform the job task effectively, but also to ensure the consideration of safety.

Moral disengagement was chosen as a second moderating variable in the path from perceptions of ethics to turnover intentions and the path from those intentions to deviant behaviours. It shows that first the ethical perceptions can lead to lower quit intentions when the individual has low moral disengagement which demonstrates that ethical perceptions may not always lead to better attitudinal outcomes. Moreover, for individuals who have high moral disengagement, it can interact with negative attitudinal outcomes to produce unwanted organizational behaviours. It explains one way in which negative attitudes can lead to unethical behaviours by cognitively transforming distorting the actions so that it remains consistent with one's moral self-regard.

According to Mackenzie, Podsakoff, and Paine (1999), the importance of behaviours at the managerial level is directly linked to their high visibility position and thus they can affect more people by being role models. This visibility of the leader is important for social learning (Bandura, 1986) to occur, especially for newcomers when they are attempting to establish norm conditions. Related to visibility is the physical proximity of the leader, which allows the leader to influence subordinates by more than just vision and rhetorical skills (applicable to leader visibility); the leader can affect behaviour through personal example and observable behaviours (Shamir, 1995). Physical proximity also ensures visibility of the leader and can therefore promote the transfer of knowledge, skills, and values that will lead to the emulation of desired behaviour (Naumann & Ehrhart, 2005). Given this point, the current study utilized leaders that are in the same physical proximity as their followers (as the apprenticeship model in the construction trade often requires the leaders to teach and demonstrate skills). Thus, by default, the leader is also a highly visible presence that their followers interact with multiple times a day. This specific context, therefore, is one that is ideal for social learning processes to occur. It is possible that in a different setting, where the leader is at a distance (e.g., telecommuting), they may not play a significant role in modeling behaviours. In such an environment, it would be interesting for future research to examine what role models newcomers take up.

Related to the above point, the participants in this study represented an additional strength. The apprentices who participated in this study were still undergoing training in their career and thus their socialization period represented a heightened state of learning. Not only do they need to acquire the norms and meet the expectations that is required of a new employee, but they also need to learn new skills for their trade. This multiple learning goals

represents a heightened state of stress and uncertainty. As such, the role of structure in socialization as well as the role of the leader were critical in determining the newcomers intentions to persist with the organization. Perhaps in other context where the newcomer is more experienced and required less learning on the job, these variables would less impactful on perceptions of organizational ethics.

5.2 Limitations and Future Research Directions

While there are many strengths of this study, there are also some limitations that need discussion. First, scholars of socialization have not been consistent with defining the period in which socialization ends (e.g., Bradt, et al., 2011; De Cooman, et al., 2009). The present study examined employees who have entered the organization within the last year or, in the case of Study 2, within the first three-months, thus defining socialization as less than one-year tenure. As such, socialization could have ended for some but was still occurring for other participants. It is possible that the entire socialization time span was not fully captured by this study; therefore, future studies should investigate these findings using various periods. On a similar note, this study only assessed the variables of interest once and so it did not capture the changes in the newcomer's experience during socialization. It is possible that some factors are more important in the very early periods of socialization while others do not become significant until later stages. For example, perhaps in the very early stages of employment, the leader's behavioural integrity is even more critical for the newcomer than it is after they have become more familiarized with their environment. Future research could improve on this study design by measuring responses at multiple time points.

One of the basic assumptions of uncertainty reduction is the reduction in stress that accompanies greater certainty. Using this framework, it is believed that greater institutionalization lead to lower turnover because newcomers perceived the organization as more ethical. Greater ethical perception reduces the uncertainty and the associated stress because newcomers can rely on the organization to treat them fairly and justly in future events. Nonetheless, this study could be strengthened by measuring both uncertainty and stress along with perceptions of ethics over multiple time points during the socialization period. By tracking the changes in these variables, it would be possible to determine whether the variables increase and decrease accordingly. Such a design would allow for a stronger examination of the role of ethical perceptions in the socialization process and demonstrate that the reduction in uncertainty and stress was associated with greater ethical perceptions that lead to reduced turnover intentions.

This study also showed the importance of leader's behavioural integrity in predicting ethical perceptions. In fact, it appeared that when leader's word-deed alignment was high, socialization did not significantly increase the perceptions of ethics. Perhaps in organizations where socialization tactics is high it selects for, nurtures, and encourages leaders to also behave more consistently. The correlation between socialization and behavioural integrity was found to be significant and positive (i.e., $r = .39, p < .01$), thus giving support to this claim. As such, future studies should attempt to disentangle the two constructs to gain a better understanding of each factor's contribution to ethical perceptions and, consequently, its relation to turnover. Moreover, these results also highlight an important factor that was not considered in this study. In work settings where there is less interaction between the employee and the supervisor, behavioural integrity may not be as significant in the

perceptions of ethics, in these contexts, the socialization tactics of the organization may play a greater role. Thus, future studies should examine whether the frequency of interaction and the dependency of the newcomer with the supervisor could be an important consideration.

Simons (2002) proposed that behavioural integrity can be extended to an organizational level analysis (i.e., one can evaluate an organization based on whether it keeps its promises). The present study measured behavioural integrity at the supervisory-level but it is possible that organizational-level behavioural integrity can negatively affect ethical perceptions if it is incongruent with a supervisor's integrity. For example, high supervisor behavioural integrity with low organizational behavioural integrity can cause the employee to perceive both the supervisor and the organization as low in behavioural integrity. As such, the employee will likely perceive the institution as unethical.

Furthermore, the extent to which a supervisor's behavioural integrity will depend on the organization's ability to keep and deliver on promises. Thus, if the newcomer interacts mostly with the supervisor and is unable to distinguish between promises made by the supervisor or through the organization, the newcomer will likely evaluate the supervisor as low in behavioural integrity. This line of reasoning, therefore, could be disentangled in a future research study to determine the extent to which the congruency of the leader and the organization's behavioural integrity match, as well as address the ability of the newcomer to distinguish between the two organizational levels of analysis and its effect on ethics and, subsequently, on turnover intentions.

This study used the ethical leadership scale as a measure of organizational level of ethics. While this scale was important because of its root in social learning theory, which is critical to socialization, it does not fully capture what the newcomer perceives to be "the

organization.” In other words, it is unclear what the newcomer is assessing when he/she evaluates the organization. To the employee, the organization can include coworkers, organizational policies, performance appraisal, the CEO, or other various leaders of the organization. Some work has been conducted in teasing apart these different factors within socialization (e.g., Kammeyer-Mueller & Wanberg, 2003) but the influence of these variables as it predicts ethical leadership remains unclear. Therefore, future research could attempt to tease out these different factors that make up the organization in order to determine the extent to which these variables differ in terms of significance to the socialization period and its relation to ethical leadership and turnover intentions.

Under social learning theory, Bandura (1992) indicated that an individual’s vicarious experience can be accentuated if the observed is perceived to be similar to the actor. In line with this reasoning, it is therefore reasonable to assume that role models who are more similar to the target should be more successful in their ability to transfer knowledge either directly or indirectly (Manz & Sims, 1981). Studies examining value congruence with the leader and the follower have shown that positive organizational such as greater performance evaluations and satisfaction with the leader (Bartram & Casimir, 2007; Stashevsky, Koslowsky, Huang, Cheng, & Chou, 2005; Z. Zhang, Wang, & Shi, 2012). Future studies should therefore consider the similarities of the role model and target on value congruence or factors that are superficial such as similar backgrounds and gender of the dyad to determine which similarities would lead to greater role modeling effects. Additionally, researchers could experimentally induce similarities in dyads (for example, priming the participants on characteristics that they have in common with their study dyad) at the

beginning of their interaction, and determine the extent to which the dyads are likely to mimicking each others' behaviours.

Another limitation is that this study examined the impact of ethics on turnover intentions rather than on actual turnover. There is an important distinction between the two as the former is an attitude while the latter is a behaviour. Ajzen and Fishbein's (1980) theory of planned action suggests that immediate attitudes are the best predictor of behaviour when the outcome cannot be measured. In many ways, turnover intentions may be a more desirable outcome to measure than actual turnover because it predicts a number of behaviours that are undesirable to the employer (such as counterproductive and withdrawal behaviours; N. P. Podsakoff, et al., 2007). This was supported in Study 2 where it was demonstrated that turnover intentions led to greater organizational deviance when it interacted with high moral disengagement. When an individual makes a decision to cognitively withdrawal from the organization, the barriers to remain loyal to the organization becomes diminished and thus reducing the contextual influences of behaving ethically. When contextual factors become weakened, propensities and individuals differences become stronger, and can lead to greater undesirable behaviours if those traits are also undesirable. For this reason, turnover intentions may be a more important factor for organizations because these individuals can remain and do harm more harm than if they leave. Moreover, actual turnover may occur for reasons that are beyond just intentions (such as serendipitous events like spouse getting a job in another city; Hollenbeck & Williams, 1986). However, the value of measuring actual turnover is still worth examining and future studies should examine whether this model holds up with turnover behaviours.

This study measured moral disengagement as a moderator of turnover intentions to deviance. While this trait was shown to be detrimental when intentions to leave are greater, it is likely that the cognitive distortions lead to misbehaviour, and that in turn lead to greater cognitive distortions. That is, there is likely a dynamic cycle of moral disengagement and deviant behaviours such that the individual needed to justify the the act before and after. This rationalization process acts to turn-off the anticipated guilt as the reasons for engaging in the activity becomes more readily available and thus bypassing the cognitive mechanisms to inhibit future behaviours. It would be interesting in a follow-up study to track this cycle and determine if there is a slippery-slope effect where the deviant behaviours become more excessive. Additionally, studies examining self-control has shown that individuals who have a high level of impulsiveness will more likely commit unethical behaviours (Lynam & Miller, 2004; Polakowski, 1994). It is possible that for these individuals, impulsiveness could also be a significant moderator especially in the initial deviant act which results in an activation of moral disengagement mechanisms in response to the behaviour. Thus, future studies should examine the potential three-way interaction between turnover intentions, moral disengagement propensities, and impulsiveness in predicting unethical behaviours.

Last, this study was cross sectional in design and thus may have potentially suffered from common method variance (P. M. Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). To mitigate the influence of this type of bias, there are several design techniques that could be employed such as obtaining the predictor and criterion variables from different sources, and separating the measures temporally, proximally, or psychologically. These latter techniques are believed to reduce bias in the information retrieval stage by eliminating the saliency of answers provided from previous questions, and reduce the use of referring to previous

responses to answer proceeding questions. However, there are potential downsides to these methods including the opportunity for other variables, such as distractions to intervene between the predictor and the criterion or increase the rate of attrition during the data collection. One method that was recommended by the authors and used in the study was protecting the respondent's anonymity and reducing any evaluation apprehension. In Study 1, a third party organization distributed the survey to the apprentices and thus removing the researcher and the sponsoring organization from directly contacting the participants. Additionally, names and identifying information was not collected from the participants and the data collected was presented to the sponsoring organization in aggregate only. As such, any evaluation apprehension or other desirability type of responding was not an issue. For Study 2, the anonymity was further enhanced as the data was completely collected by a third party (i.e., Qualtrics).

Podsakoff et al. (2003) also suggested statistical remedies to address potential common method biases. One such method is Harman's single-factor test to examine if a single factor emerges from the data to account for the variance among the measures. However, since it is unlikely that a single factor accounts for all of the variance, a CFA has been recommended as a more sophisticated method to account for the variance. As such, in both Study 1 and Study 2, several measurement models were tested based on shared meaning (e.g., ethics-related constructs) between the various measures against the hypothesized model. In all cases, the proposed model represented the best fit.

Recently, researchers have suggested that common method variance may not be as crippling to findings as once thought. Siemsen, Roth, and Oliviera (2010) noted in their study that it is rare for common method bias to inflate results to the extent that if the

observed effect was free from this bias the results would be nullified. Moreover, in the case of an interaction effect, common method bias acts to attenuate the effect because it lowers the reliability of measures. As stated by the authors, “finding significant interaction effects despite the influence of CMV in the data set should be taken as strong evidence that an interaction effect exists” (p. 470). Therefore, for these reasons, it is unlikely that common method bias was a significant contributor to the results obtained in the two studies.

Organizations spend a large amount of resources in training the new recruits in the form of training (Ostroff & Kozlowski, 1992). Most of the efforts are directed at the official “onboarding” of the newcomers involving orientation, processing new hires, and initial task training. The broader construct of socialization goes beyond these simple formal programs, and so organizations need to consider that informal information is also important during this time period. As such, organizations need to pay attention to ethical perceptions and who they chose as their leaders to be role models. As shown in this study, newcomers are perceptive to organizational messages. At the same time newcomers care about their own cognitive interpretations of events, and it is important to remember that the organization and its leaders can have a profound influence on these interpretations. While further research is needed to clarify some of the nuances in this study, the findings do demonstrate that if organizations want to to maximize their investment and reduce unwanted behaviours, they should pay careful attention to what happens during the socialization process.

5.3 Conclusion

In conclusion, the present study represents a starting point and a new direction for socialization research. Much of the scholarly work on ethics and turnover has dealt with the attraction-selection process and with established incumbents in the organizational lifespan.

This study, however, has demonstrated the importance of these variables in another critical time period of the employee, that is, the socialization period. This period is characterized by a unique learning context that is saturated with complexity and uncertainty. Special attention should be given to understand this experience and the ethical factors that are important to turnover during this time period.

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Appendix

Study 1

Demographic variables

1. What is your age?
2. What is your gender?
- 3.

Socialization Tactics

1. The steps in the career ladder are clear in this organization
2. The movement from job to job and task to task to build up experience and a track record is very apparent in this organization
3. I can predict my future career path in this organization by observing other people's experiences
4. I have a good knowledge of the time it will take me to go through the various stages of the training process in this organization

Turnover

1. I think about quitting my job
2. I plan to search for a job in the next 12 months
3. If the economy was better I would quit my job

Organizational Ethical Leadership

My organization:

1. Conducts business in an ethical manner
2. Defines success not just by results but also the way that they are obtained
3. Listens to what employees have to say
4. Disciplines employees who violate ethical standards
5. Makes fair and balanced decisions
6. Can be trusted
7. Discusses business ethics or values with employees
8. Sets an example of how to do things the right way in terms of ethics
9. Has the best interests of employees in mind
10. When making decisions, asks "what is the right thing to do?"

Behavioural Integrity

1. My supervisor has a strong sense of ethics
2. I never have to wonder whether my supervisor will stick to his word.
3. My supervisor tries hard to be ethical and fair in dealings with others.
4. My supervisor's actions and behaviors are not very consistent.
5. I like my supervisor's ethical values.
6. Ethical principles seem to guide my supervisor's behaviour.

Moral Disengagement

1. It is alright to fight to protect your friends. [MJ]
2. Talking about people behind their backs is just part of the game. [EL]

3. Compared to other illegal things people do, taking some things from a store without paying for them is not very serious. [AC]
4. If someone is pressured into doing something, they shouldn't be blamed for it. [DISR]
5. A member of a group or team should not be blamed for the trouble the team caused. [DIFR]
6. Teasing someone does not really hurt them. [DC]
7. People are not at fault for misbehaving at work if their managers mistreat them. [AB]
8. Someone who is obnoxious does not deserve to be treated like a human being. [DEH]

Study 2

Demographic variables

1. What is your age?
2. What is your gender?

Ethical Leadership Scale

1. Conducts his/her personal life in an ethical manner
2. Defines success not just by results but also the way that they are obtained
3. Listens to what employees have to say
4. Disciplines employees who violate ethical standards
5. Makes fair and balanced decisions
6. Can be trusted
7. Discusses business ethics or values with employees
8. Sets an example of how to do things the right way in terms of ethics
9. Has the best interests of employees in mind
10. When making decisions, asks "what is the right thing to do?"

Socialization Tactics

1. In the last six months, I have been extensively involved with other new recruits in common, ethics related training activities
2. This organization puts all newcomers through the same set of ethical learning experiences
3. I have been through a set of ethical training experiences which are specifically designed to give newcomers a thorough knowledge of job related skills
4. I have been very aware that I am seen as "learning the ropes" with regards to ethical behavior in this organization
5. I have had to change my ethical attitudes and values to be accepted in this organization
6. I feel that experienced organizational members have held me at a distance until I conform to their ethical expectations.
7. Other newcomers have been instrumental in helping me to understand my ethical job requirements
8. Most of my ethical training has been carried out apart from other newcomers

9. There is a sense of “being in the same ethical boat” amongst newcomers in this organization
10. During my ethical training for this job I was normally physically apart from regular organizational members
11. Much of my ethical job knowledge has been acquired informally on a trial and error basis.
12. I have been made to feel that my ethical values are very important in this organization
13. My colleagues have gone out of their way to help me adjust to this organization’s ethical values
14. The steps in the career ladder are ethically defined and clearly specified in this organization
15. There is a clear ethical pattern in the way one role leads to another or one job assignment leads to another in this organization
16. Each stage of the training process expands and builds upon the ethical knowledge gained during the previous stages of the training.
17. Experienced organizational members see advising or training newcomers on ethics as one of their main job responsibilities in this organization
18. I am gaining a clear ethical understanding of my role in this organization from observing my senior colleagues
19. I can predict a career path based on ethical values in this organization by observing other people's experiences

Organizational Deviance

1. Taken property from work without permission
2. Spent too much time fantasizing or daydreaming instead of working
3. Falsified a receipt to get reimbursed for more money than you spent on business expenses
4. Taken an additional or longer break than is acceptable at your workplace
5. Come in late to work without permission
6. Littered your work environment
7. Neglected to follow your boss's instructions
8. Intentionally worked slower than you could have worked
9. Discussed confidential company information with an unauthorized person
10. Used an illegal drug or consumed alcohol on the job
11. Put little effort into your work
12. Dragged out work in order to get overtime

Moral Disengagement

1. It is okay to spread rumors to defend those you care about.
2. Taking something without the owner’s permission is okay as long as you’re just borrowing it.
3. Considering the ways people grossly misrepresent themselves, it’s hardly a sin to inflate your own credentials a bit.
4. People shouldn’t be held accountable for doing questionable things when they were just doing what an authority figure told them to do.

5. People can't be blamed for doing things that are technically wrong when all their friends are doing it too.
6. Taking personal credit for ideas that were not your own is no big deal.
7. Some people have to be treated roughly because they lack feelings that can be hurt.
8. People who get mistreated have usually done something to bring it on themselves.

Turnover

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