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Theoretical Position and Hypotheses

This research adopts Lin's (2001) definition of social capital as "resources embedded in social networks accessed and used by actors for action" and in his observed consensus definition among social capital's scholars that social capital is an "investment in social relations with expected returns in the marketplace." The study draws on social capital theories, specifically strong-ties theory (COLEMAN), structure hole theory (BURT, 1992) and social resource theory (LIN, 2001).

The study also adopts the definition of Kish-Gephart *et al.* (2010) of unethical intention and behavior, the definition of Rabl and Kuhlmann (2008) of corruption, and Jones' (1991) ethical decision-making issue-contingent model extended by the moral approbation concept in organizations of Jones and Ryan (1997). Regarding individual differences, this study draws on self-monitoring theory (SNYDER, 1974; 1987) and temporal perspective theory (ZIMBARDO and BOYD, 1999).

This section is organized in three parts: 1) hypotheses H1 to H6 (model in Figure 7) are related to antecedents of social network and ethical intention choice; 2) hypotheses H7 to H9 are related to gender; and 3) ethical behavior is discussed and presented in hypothesis H10.

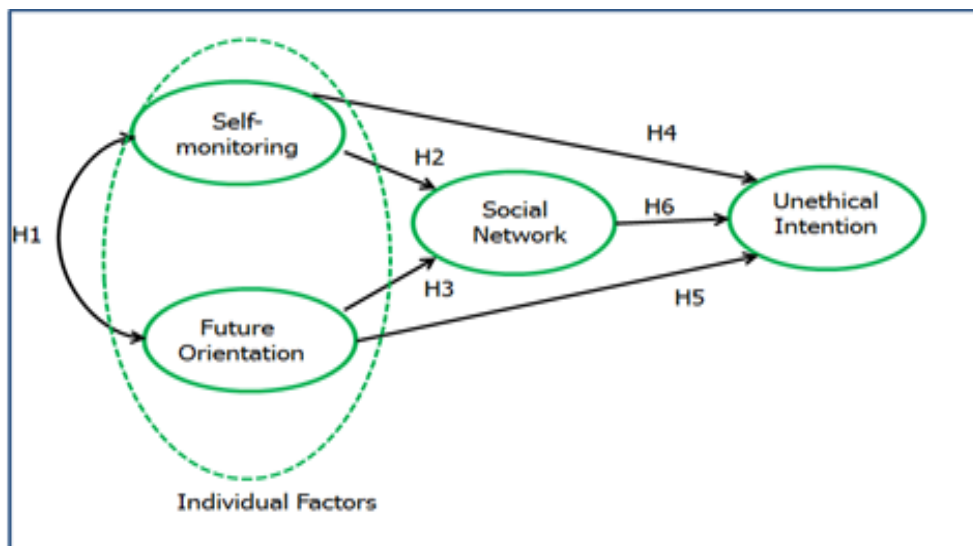


Figure 7 - Model and Hypotheses (H1 to H6)
Source: Elaborated by the author

As discussed in the literature review section, a future time orientation is related to individuals' preferences for consistency and higher considerations of future consequences. Individuals with future orientation are also less likely to take health risks or engage in sensation seeking (KEOUGH *et al.*, 1999; ZIMBARDO and BOYD, 1999).

A future orientation was also found to be associated with conscientiousness (scrupulousness and perseverance), a lower propensity for lying (ZIMBARDO and BOYD, 1999) and higher levels of ethical values (NEVINS *et al.*, 2007) and ethical behavior (HERSHFIELD *et al.*, 2012). Considering social relationships, they have a "social deficit" because their focus is on performing their work, and thus they have less time for networking activities (ZIMBARDO and BOYD, 1999).

On the other hand, the self-monitoring literature suggested that low self-monitors invest more in close relationships in which partners can be trusted (GANGESTAD and SNYDER, 2000); prefer "homogeneous world" of friendship (SNYDER, GANGESTAD and SIMPSON, 1983); tend to form more highly committed relationships (SNYDER and SIMPSON, 1984); and have a future time orientation in romantic relationships (ONER, 2002).

Furthermore, low self-monitors are careful about their reputation of sincerity (GANGESTAD and SNYDER, 2000). They are more engaged in honesty and modesty (ASHTON and LEE, 2005) and may have lower propensity to engage in corruption (PINTO *et al.*, 2008). They are more comfortable with ambiguity (DAY *et al.*, 2002), such as ethical dilemmas that are “inherently ambiguous” (DAY and SCHLEICHER, 2006), and suffer less from pressures from others (KILDUFF, 1992; KILDUFF and KRACKHARDT, 2008).

Based on the above-listed common characteristics of future-orientation and self-monitoring – such as consistency, closer and smaller networks, ethical/honesty, and risk-taking – this study proposes that there is a relationship between low self-monitoring and high future temporal perspective, and high self-monitoring and low future temporal perspective. Figure 8 presents a summary of the proposed relationship between self-monitoring and future temporal orientation personalities based on characteristics revised in the literature section.

Based on the arguments, this study proposes that:

H1: An individual’s self-monitoring personality will be negatively related to future orientation.

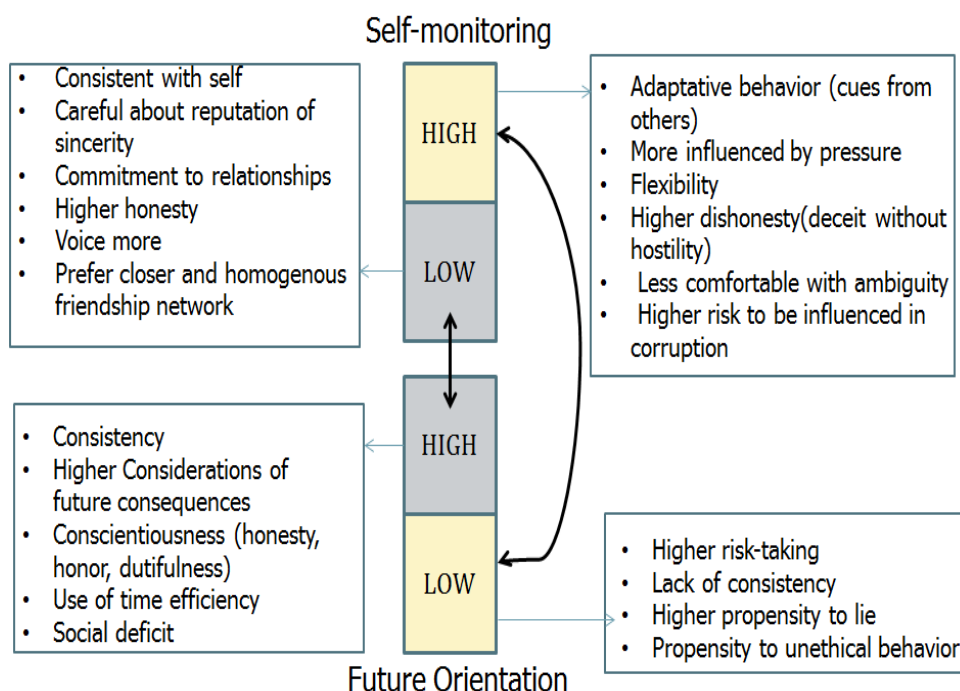


Figure 8 - Relationship self-monitoring and future orientation
Source: Elaborated by the author

Future oriented individuals have a preference for consistency, as do low self-monitors. As Poldony and Baron (1997) argued, a close and dense network is necessary for “internalizing a clear and consistent set of expectations and values.” In addition, future oriented actors have a scarcity of social relations, due to the focus on achieving high-level standards of work (ZIMBARDO and BOYD, 1999) and were found to prefer to build their networks with supportive significant others – close parents and friends (HOLMAN and ZIMBARDO, 2009). Low self-monitors were found to prefer more close and homogeneous friendship relationships (SNYDER *et al.*, 1983) and highly committed relationships (SNYDER and SIMPSON, 1984).

Based on the value homophily concept (MCPHERSON *et al.*, 2001), which proposes that it is the internal states of an individual that are presumed to share own orientation toward future behavior, it is possible that people with high future orientation build networks that present an homophily based on values. Klein *et al.* (2004) did not find any of the “Big Five” traits to predict centrality but found that sex similarity and values – hedonism and tradition – did predict centrality in advice networks.

On the other hand, high self-monitors have been, in the scarce literature on self-monitoring and social network, associated with more central/brokerage positions in their social network (MEHRA *et al.*, 2001; KILDUFF, 2008; SASOVOVA *et al.*, 2010). They build their social network to provide status enhancement (GANGESTAD and SNYDER, 2000), and they proactively seek out central positions in the network in order to advance their careers (BURT, 1992). Brokerage (or lack of closure) and self-monitoring have been associated in the literature, to, among other variables, promotion, career, and good performance (DAY *et al.* 2002; BURT, 2005).

Thus, this study advances that,

H2: An individual’s self-monitoring will be negatively related to closure of his/her network.

H3: An individual’s future orientation will be positively related to closure of his/her network.

A future orientation was associated with conscientiousness and lower propensity for lying (ZIMBARDO and BOYD, 1999), higher levels of ethical values (NEVINS *et al.*, 2007) and ethical behavior (HERSHFIELD *et al.*, 2012). And as suggested, future orientation is higher in low self-monitors.

On the other hand, high self-monitors – the “chameleons of the social world” – build their social networks to provide status enhancement (GANGESTAD and SNYDER, 2000) and can be more susceptible to unethical influences (DAY and SCHLEICHER, 2006) or to a corrupt environment (PINTO *et al.*, 2008). They can use impression management tactics to create false representations of embracing company values (HEWLIN, 2003), to use untrue personal information to get a job (HOGUE *et al.*, 2013) and to engage in “dark” OCB (BOLINO *et al.*, 2013). They can also engage in counterproductive behavior to guarantee that they will “win-at-all-costs” (OH *et al.*, 2014), are more likely to engage in information manipulation to cover up poor decisions (CALDWELL and O'REILLY III, 1982), and are likely to have lower honesty-humility (ASHTON and LEE, 2005).

Social influence, discussed before as subjective norms (AJZEN and FISHBEIN, 1980), social norms (BLAU, 1986) and social consensus (JONES, 1991), affect an individual's intention for unethical behavior. Ajzen (1991) proposed that an individual is influenced by subjective norms and “how valuable an alter is to that individual.” An individual can be valuable in the sense that he/she provides valuable social resources – power, reputation, wealth (LIN, 2001).

Self-monitoring literature presents contradictory results as to who follows more social norms. Some studies suggest that high self-monitors are the ones who follow social norms, as they are the ones who adapt to social situations (SNYDER, 1986). However, Uddin and Gillett (2002) found that low self-monitor CFOs are likely to follow more subjective norms than high self-monitor CFOs. This could be explained because low self-monitors would follow the norms of their social homogeneous and consistent group, and care about their reputation of sincerity.

This does not mean that low self-monitors will always act in an ethical manner. Low self-monitors can also behave unethically if their “guiding principle is to win at all costs” (BEDEIAN and DAY, 2004). Therefore, this study proposes that in ethical decision-making situations,

H4: An individual's self-monitoring will be negatively related to ethical intentions.

H5: A future temporal orientation will be positively related to ethical intentions.

Contributing to the discussion of who are the social referents in an organizational context – cohesive actors or structural equivalent – Shah *et al.* (1998) found that for job-related information, employees rely on other structural equivalents, but that for general information and as social comparison the employees (brokers included) used their cohesive ties. Closed networks facilitate social norms: individuals in this type of network have mutual expectation of compliance to social norms (XIAO and TSUI, 2007; BIZZI, 2013). That is, individuals in closed networks know who are the “important others” and what their values are.

Accordingly, as Roberson and Williamson (2012) discussed, the high density of a network (great interconnection among all members of the network) creates multiple channels for communication and then facilitates the common understanding of the values and norms. Consequently, individuals are more aware of the (good or bad) attitudes and behaviors of their alters in the network. Visser and Mirabile (2004) found that people in homogeneous environments (i.e., consisting of people with similar views) were more resistant to change and that this could occur due to both decreasing attitude ambivalence and strengthening attitude certainty.

Following the classification of Pinto *et al.* (2008) of corruption events, this study does not focus on the extreme case of thoroughly corrupt organization (a type of “mafia”) but on the social networks of individuals who protect an act of corruption. Corrupt individuals have a strong relationship (based on cooperation, trust, frequency) as “honor among thieves” suggests (BRASS, 1998). This relationship strength is also in line with one of Lin's (2001) propositions: “the stronger the tie, the more likely that the social capital accessed will positively affect the success of expressive action.” That is, it may be a successful strategy to maintain the group and the confidentiality of the corrupt act.

On the other hand, social brokerage has also been associated with unethical behavior, corruption, and crime (e.g. MORSELLI and ROY, 2008; SPENCER and GOMEZ, 2011; HUANG and RICE, 2012) and with individual unethical actions against the group (BIZZI, 2013). Novice actors in higher central network structures had higher unethical predispositions (LEE, 2013). Furthermore, Klein *et al.* (2004) found that conscientiousness – which means propensity to honesty, honor, dutifulness, responsibility and exactitude – did not predict centrality in any of the three types of networks analyzed. Centrality (betweenness centrality, as will be discussed in the methodology section) is highly correlated to having many structure holes, that is, to brokerage (BURT, 1992).

In addition, Nielsen (2003) argued that corruption networks are based on weak ties (in order to make it difficult for the legal system to track the activities), while strong network ties are more important for reformers. Brass *et al.* (1998) also proposed that weak ties are the base of collusion and conspiracies. Accordingly, Lin (2001) proposed that to gain a resource in any social action the weak tie is appropriate: “the closer individuals are to a bridge in a network, the better social capital they will access for instrumental action.”

In addition, as Burt (2005) proposed, a broker has access to a wider diversity of information and at the same time, controls its diffusion. One could argue that the broker can control the diffusion and the risk of an unethical act being discovered. Connecting to an external partner, a broker can reduce the risk to be discovered – by complicating auditing control (COHEN *et al.*, 2010), reducing transparency to stakeholders, as well as functioning as an external legitimacy (MCCARTHY and PFUFFER, 2008; SPENCER and GOMEZ, 2011; HUANG and RICE, 2012). Therefore, this study proposes that in ethical decision-making situations:

H6: An individual’s network closure will be positively related to ethical intentions.

Previous research found that high self-monitors are more likely to be younger and male (DAY *et al.*, 2002); that is, women in general are likely to present lower levels of self-monitoring personality than are men. On the other hand, women will tend to have higher future orientation than do men. These two

factors combined will lead women to have closer networks than will men and have higher ethical intention than will men.

H7: Women will have higher future orientation than will men.

H8: Women will have higher network closure than will men.

H9: Women will have higher ethical intentions than will men.

Low self-monitors do not adapt their behaviors relative to others in their relationship (SNYDER, 1974); their behaviors are “overt,” predicted by intentions (AJZEN *et al.*, 1982; PRISLIN and KOVRLIJA, 1992; SNYDER and KENDZIERSKI, 1982). By contrast, high self-monitor intentions do not predict behavior: behavior was found to be predicted by the interaction of intentions and perceived behavioral control (PRISLIN and KOVRLIJA, 1992), probably because these individuals feel more pressure from others (KILDUFF, 1992) and adapt to circumstances.

As Cooke and Sheeran (2004) found, temporal stability (consistency over time) is one of the strongest moderators in the intention-behavior interaction. For low self-monitors, behaviors are consistent with their attitudes, which is not the case for high self-monitors. However, Snyder and Kendzierski (1982) found that females who are high self-monitors are more willing to choose to enter social situations that support the behavioral expressions of their attitudes. As for low self-monitors, gender is not significant when choosing social situations.

In addition, Dalton and Ortegren (2011) found that in ethical research women present more social desirability options than do men. That is, women’s behavior can be different from women’s intentions.

H10: Gender and the degree of self-monitoring moderate the relationship between an individual’s intention to commit an unethical act and actual behavior.