

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG



THE RELATIONSHIP BETWEEN SEX ROLE IDENTITY AND PERCEPTIONS OF ETHICAL BEHAVIOUR

Carmen Bianca Volkwyn 0705881J



DECLARATION

I declare this to be my own, unaided research project submitted in partial fulfilment of the requirements for the Degree of a Master of Arts by Coursework and Research Report in the field of Industrial/Organisational Psychology in the Faculty of Humanities, University of the Witwatersrand, Johannesburg.

I declare that this research report is my own and has not been submitted before for any other degree or examination at this or any other university.

Carmen Bianca Volkwyn

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Abstract

The relationship between sex role identity and perceptions of ethical behaviour is examined in this study. The trait theory indicates that variations in combinations of traits could result in individuals perceiving different situations in various ways. It is theorised in this study that variations in sex role identity (SRI) could lead to variations in perceptions of ethical behaviour. Traits remain an important aspect of personality and will more likely than not, play an eventual role in how an individual responds to situations. The purpose of this study was to assess the relationship between sex role identity and perceptions of ethical behaviour. There were 114 participants who participated in the study. The measuring instruments that were used to collect data was the extended personal attributes questionnaire, the business ethics scale and a demographic questionnaire. Data was analysed using *inter alia*, Chi-square tests, Cramer's V, Kruskal Wallis tests, Correlation Analyses and Linear Regression. The results showed significant correlations between ethical opinions among participants. The study is contextualised against the backdrop of a post-apartheid South Africa. History shows us that situational and cultural circumstances are fundamental when studying any behavioural condition; as situational and cultural circumstances ultimately drive behaviour.

CHAPTER ONE: INTRODUCTION

The relationship between Sex Role Identity and Perceptions of Ethical Behaviour

1.1 Introduction and Background to the Study

Sex Role Identity (SRI) is a concept that takes into account a plethora of views with the understanding that an individual's disposition is influenced by biological, genetic and environmental factors. SRI is a complex theory but it is one that is able to adequately provide insight into explaining why individuals may behave the way they do, based on the traits that they possess (Tett & Burnett, 2003).

Over the years, both psychology and society have presented strong cases for proving that psychological differences between men and women do in fact exist. Researchers have delved into the roles, responsibilities, behaviour and personality of the sexes; and have purported to attribute the differences in the sexes to communion and agency (Bakan, 1996; Feingold, 1994; Eagly & Wood, 1999; Berry, Kim, Wang, Thompson & Mobley, 2013). The term communion is paralleled to femininity and personifies warm, supportive, caring and nurturing qualities. Conversely, agency is equated to masculinity and is often regarded as arrogance, assertiveness, competitiveness and self-oriented behaviour (Bakan, 1996).

During the 1970's, gender-focused research began to move away from unidimensional and simplistic models which contested conceptualisations of femininity and masculinity as representing bipolar opposites (Miller, Ruble, Martin & Fabes, 2011). The most notable diversion in gender research was Constantinople's (1973) and Bem's (1974) argument that females and males possess both masculine and feminine traits. This idea, termed androgyny, was revolutionary in gender research because it presented the notion that being androgynous or possessing both masculine and feminine traits encouraged optimal psychological adjustment (Miller et al, 2011). Individuals who are described as being androgynous are believed to be more effective because of their distinct ability to perform both the agentic or masculine roles; and the communion or feminine roles (Powell & Butterfield, 1989; cited in Singh & Agrawal, 2007). Bem's (1974) research laid the foundation for the SRI theory and allowed for the understanding that femininity and masculinity are not bipolar dimensions on a unidimensional continuum, but rather, femininity and masculinity are mutually exclusive and agreed characteristics that can and are able to coexist in individuals regardless of sex (Tellegen & Lubinski, 1983).

1.2 Background on Association between Feminine and Masculine traits

(SRI) Researchers have, over time, assessed the association between feminine and masculine traits (SRI) on various psychological outcomes such as well-being, stress, ethical behaviour, intelligence, mental health, interpersonal adjustment, self-esteem, parenting and responding to abuse (Broverman & Broverman, 1970; Roehling, Koelbel & Rutgers, 1996; Spence, Helmreich & Stapp, 1975; Greenwald & Farnham, 2000; Molloy & Herzberger, 1998; Szymanowicz & Furnham, 2013; Kessels & Steinmayr, 2013). Prior research, however, has failed to explore the impact of *socially undesirable* (negative) traits that may be present, or even dominant in individuals; and has focused only on the *socially desirable* (positive) traits of the SRI theory which indicates that prior SRI research is flawed (Spence, Helmreich & Holohan, 1979). Kilduff and Mehra (1997) highlight that research investigating only one element of a construct is theoretically and empirically unreliable. The conclusion that may be drawn, upon review of the literature, and as emphasised by Spence, Helmreich and Holohan (1979) is that there has been a substantial gap in SRI research.

In order to address the identified shortfall in SRI research, a more comprehensive model of SRI measurement called the EPAQ (Extended Personal Attributes Questionnaire) was developed (Spence, Helmreich & Holohan, 1979). The EPAQ considers both the positive (socially desirable) and the negative (socially undesirable) dimensions of the SRI theory. It is an all-inclusive model of the SRI theory and categorises individuals into seven groups, namely positive feminine, positive masculine, negative feminine, negative masculine, positive androgynous, negative androgynous, and undifferentiated (Helmreich, Spence & Wilhelm, 1981).

The positive masculine identity describes an individual as having traits such as independence, competitiveness, decisiveness and persistence (Kulis, Marsiglia & Nagoshi, 2010). A negatively masculine individual depicts behaviour that is referred to as unmitigated agency and includes arrogance, hostility, bossiness, egotistical behaviour; further to that, this individual may neglect the needs of others in the pursuit of his/her own desires (Spence, Helreich & Holahan, 1979). Individuals who have positive feminine identities are likely to be kind, compassionate, gentle and supportive (Spence & Helmreich, 1980). If on the other hand, individuals are described to be negatively feminine, they are likely to possess extreme levels of positive traits and may ultimately end up neglecting their own needs by focusing too much on the needs of others. Negative feminine individuals may even retain passive aggressive traits such as withdrawing from conversation and becoming moody, whiny and complaining (Kulis, Marsiglia & Nagoshi, 2010). Positive androgynous individuals integrate aspects of both positive masculine traits and positive feminine traits in their personality, whilst the negative androgynous individual will possess the negative masculine and negative feminine traits in their

personality (Kulis, Marsiglia & Nagoshi, 2010). The undifferentiated identity may label an individual as having neither strong masculine nor strong feminine traits (Bem, 1977).

1.3 Background on SRI within the South African workplace

SRI provides a good rationale to be the foundation upon which the present study is built because it takes into account biological, cultural and environmental influences. It is a more forward-thinking approach to allow for the engagement of *The Relationship between (SRI) and Perceptions of Ethical Behaviour within the South African Workplace.*

The South African workplace necessitates the use of progressive approaches, such as the SRI theory, due to the complexity of South Africa as a country and more especially, the complexity of the South African workplace.

The complexity of the South African workplace stems from the historical impact of the Apartheid regime. Apartheid is derived from an Afrikaans word, meaning *apartness* (Rothberg, 2009). Apartheid was the regime that provided the political and economic framework for racial segregation (Meskell & Weiss, 2006). Rossouw (1997), states that due to this racial segregation, and the inequality engrained in South Africa's history; the result may be that the moral fibre of our country may be predisposed. This means that the way in which ethical scenarios are viewed may differ because of our long history and struggle with the apartheid regime.

Apartheid came to an end in 1994 with the first democratically held elections and since the end of apartheid; even though South Africa has made progress towards establishing a more equitable society; there have been shortcomings (OECD, 2015). The inability of our Government to reduce income inequality is prominent in South Africa's failings. South Africa's Gini coefficient was 0.62 in March 2015; which is among the highest in the world (OECD, 2015). The Gini coefficient of expenditures is described as an aggregation of the gaps between individuals' income into a single measure (OECD, 2015). For example, if everyone in a country has the same income, the coefficient will be 0; whereas if all the income in a country is attributed to one individual, the coefficient will be 1. In light of this, it is easy to understand why South Africa's score of 0.62 is amongst the highest in the world. The figure below is a graphical representation of South Africa's Gini coefficient.

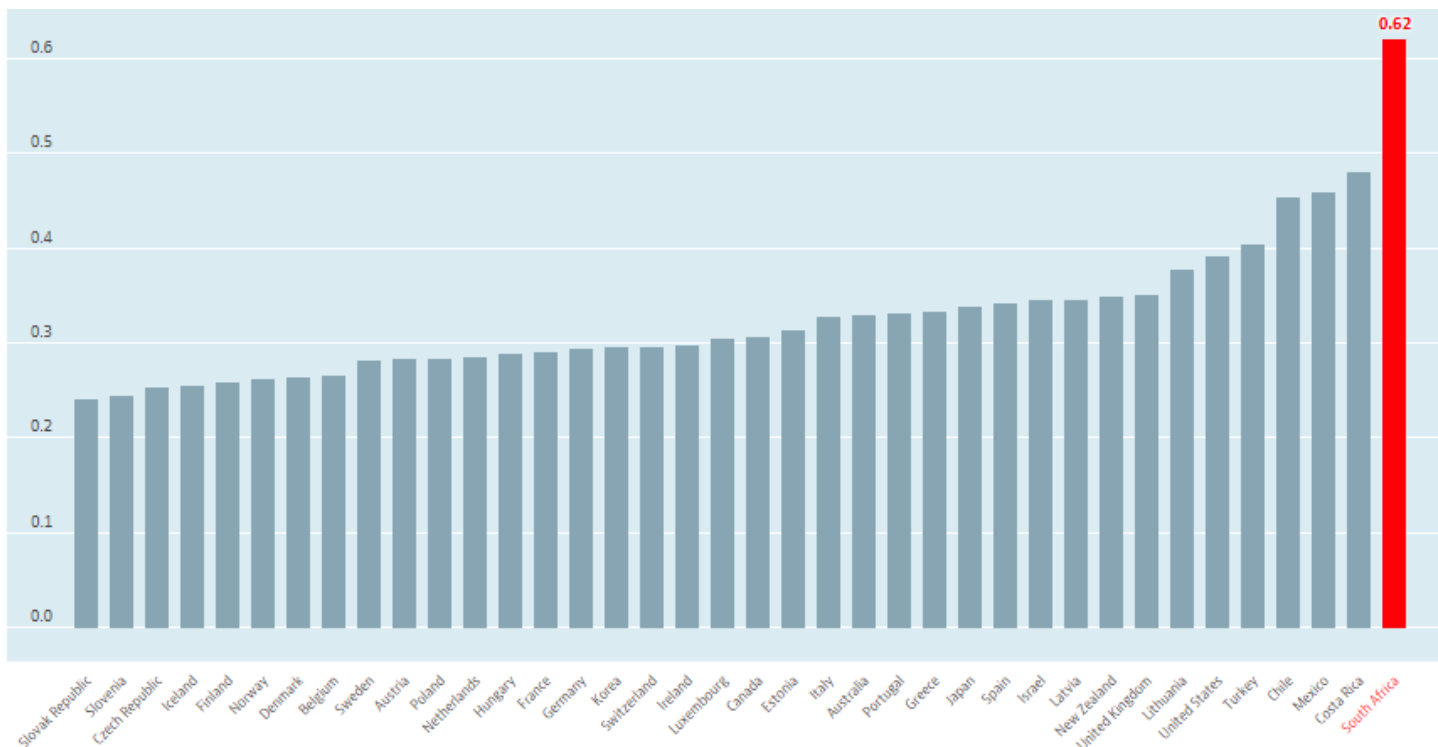


Figure 1. South Africa's Gini Coefficient

Differences in income appear to be even greater within South Africa than at the global level. The consequence of South Africa's history is that race and ethnicity accounts for a large portion of the income inequality (OECD, 2015). As a result of the apartheid regime, South Africa has also inherited inequalities in education, health and basic infrastructure (Hoogeveen & Özler, 2005). Education remains one of the biggest challenges facing South Africa because it is the result of poor education that a cycle of poverty and inequality continues. According to the OECD (2015) skill mismatches represent one aspect of the persistently high unemployment rate. The unemployment rate in South Africa rose to 27.5 in 2018 from 27.2 percent in 2017. (Statistics South Africa, 2018).



Figure 2. Unemployment Rate in South Africa

With the world of work changing, the skills required in the labour market are not being produced at the required level; thus contributing to the unemployment level.

Young South Africans born after 1994 are described as “Born Frees” but according to the Child Gauge Report (2015) apartheid policies gave rise to persistent inequalities that continue to limit young people’s choices as post-apartheid interventions have not been able to level the playing field. In South Africa, currently, almost 59% of people live in poverty and many experience multiple forms of deprivation simultaneously, including limited access to quality education, healthcare, housing and unemployment. It becomes clear that these vulnerabilities are inter-related: low incomes mean that parents cannot offer high-quality education for their children, low quality education leads to lower chances of employment and so the cycle continues.

In attempting to redress historical problems, it is important for organisations to recognise the value in the diversity of our country and be more concerted in their efforts to assist government in developing our country from the grassroots level – starting with education and skills development.

The reason for including this discussion in this report is because differences across sex, race, age, gender, socio-economic status, and education shape the experiences, attitudes and perceptions of individuals. These differences, *informed* by SRI will result in differing opinions of what constitutes ethical or unethical behaviour in the workplace. Consequently, when ethics is chosen as a research area, diversity is an important consideration, especially in a context like South Africa. For example, an individual’s previous experience and interactions with his/her organisation may impact upon what is considered to be ethical or unethical behaviour. Organisational tenure, organisational level and education are social constructs that shape experience and thus may be considerable influences of perceptions of ethical behaviour. Ethical behaviour is “the product of personal values, experiences, and the environment in which one works and lives” (Donaldson & Dunfee, 1999, p. 86). From this quote, the argument that is established is that an individual’s experience will ultimately contribute to how behaviour is perceived. Previous academic literature addresses the topic of business ethics without paying much attention to cross-cultural influences of ethical perceptions (Abratt, Nel & Higgs, 1992). Prasad and Rao (1982) demonstrate the importance of culture, history and experience with regards to ethical beliefs. History tells us that although certain ethical norms such as honesty, integrity, self- discipline, loyalty and compassion are widely proclaimed, the level of adherence to these standards varies greatly among individuals (Prasad & Rao, 1982).

1.4 Background on Perceptions of Ethicality in South African workplace

In South Africa, it is important to recognise the value that our history plays in conditioning the perception of ethicality amongst individuals. The understanding of the

ethical perceptions of a working South African sample will be deduced from the examination of various demographic variables. These variables include the history, level of education, socioeconomic status, age, gender, sex, organisational tenure, and SRI. For South African organisations operating in a context of complexity, ambiguity and uncertainty, ethics, more specifically business ethics can be utilised as a tool for benchmarking corporate behaviour. Revelations about ethical misconduct in corporate and business over the last few years have resulted in an intensified focus (Lee1, Yu2, Sirgy, Singhapakdi & Lucianetti, 2015).

Rossouw (1997) states that the study of business ethics can assist corporates in unifying employees. Other research supports, Roussouw's (1997) claim by demonstrating the effect of ethics institutionalization on ethical decision-making and employee work life experiences, such as job satisfaction, commitment, loyalty, esprit de corps and quality of work life (Lee1, Yu2, Sirgy, Singhapakdi & Lucianetti, 2015).

The understanding is that organisations that support and encourage behaviour rooted in integrity and ethicality are more successful in providing meaning and purpose in the workplace resulting in a workforce that is less likely to behave unethically. The use of ethics in the workplace may be applied as a light that guides decision-making, making it vital in business functioning.

Studies have shown disagreement on how to define business ethics (Steiner & Steiner, 2012; cited in Lewis, 1985; Hartman, 2000; Hunt & Hansen, 2007; Vogel, 1991; Hamann, Sinha, Kapfudzaruwa & Schild, 2009). The reason is that most people depend on cultural consensus or religious and philosophical beliefs about what is right or wrong; and the result is confusion and misapplication of what is ethical or not (Lewis, 1985). For example, some people may not use vulgarities in front of others in fear of offending them while others may feel it is their constitutional right to freedom of speech. In the corporate world, some employees might be afraid to take office supplies home, for fear that it might be considered theft, while other employees may feel that it is part of the perks of working in an office environment and therefore see no harm in doing so. This therefore, is why this study seeks to gauge an *understanding* of the thought process behind an individual's moral code; to assess the social construction, traits and experiences that influence and shape South African's society of behaviours they perceive to be ethical or unethical in the business environment.

The application of business ethics within South African organisations should thus be engaged as a means to facilitate the process of understanding individual, cultural and environmental differences, combined with individual SRI's; the relationship between these complex facets and our perception of ethicality is one that is worthy of the present study. The understanding of how SRI and the context of our South African working

environment culminate to influence the development of our perceptions of ethicality, will serve as the foundation upon which this research is based. The variation between individuals may be as a result of biology, culture, history and experiences – ultimately, personality traits/ experiences/SRI. In light of the summation of the variations that influence the establishment of our personality traits, the understanding is that all these factors may in turn be combined to create an individual’s perception of what constitutes ethical or unethical behaviour. The factors that contribute to the manifestation of the traits of an individual each play a distinctive role in how perceptions of ethicality are developed, as illustrated in the figure below.

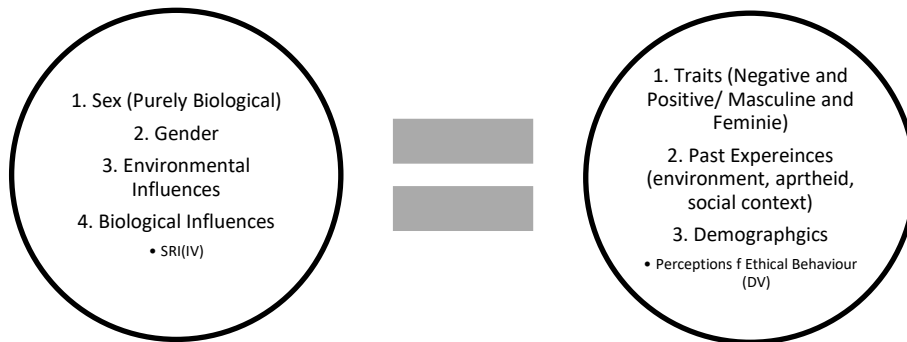


Figure 3.

Graphical representation of the study

The figure above graphically represents the study indicating the how sex, gender, the environment, one’s culture and other biological influencers have an impact of forming the framework for one’s perceptions – indicative of traits, past experiences and demographics.

1.5 Aims and Objectives of the study

The study comprises of two phases.

The **first phase** of the study seeks to discover what it is perceived to be ethical and unethical based on a working South African sample. It pursues an understanding into what it is individuals believe about what kind behaviour is perceived as good and bad; or right and wrong in terms of ethical perceptions. Ethics means different things to different people. Therefore, the study aims to examine overall perceptions of a South African sample from the behaviours depicted by the Abratt, Nel and Higgs’ (1992) ethics scale. The concern is not to judge the moral correctness or incorrectness of what is discovered, it is merely to give a descriptive account what constitutes perceptions of ethical or unethical behaviour amongst a South African sample. The **second phase of the study** aims to gauge an understanding of whether SRI influences the way in which behaviours are perceived; because SRI it is a more robust view of gender, taking into account social and environmental influences.

1.6 Research Questions

This study will attempt to answer the following research questions.

Phase 1

Question 1: What actions are considered to be ethical or unethical in the South African business environment?

The study seeks to discover what it is perceived to be ethical and unethical based on a working South African sample.

Question 2: Are there demographic differences in what South Africans deem ethical or not in the business environment?

Question two, using question one as a base, seeks to identify whether or not there are differences in the perception of ethical behaviour based on demographics such as race, sex, age, socio-economic status, organisational tenure and level of education. This research question aims to determine whether these demographic factors display differences with regards to ethical perceptions in the South African working class population.

Phase 2

Question 3: What is the relationship between sex role identity and perceptions of ethicality?

This research question aims to gauge an understanding of whether SRI is related to perceptions of ethical behaviour. It seeks to provide an examination of the relationship between SRI and perceptions of ethicality. In this way, the responses to this research question will provide an understanding of the relationship between each SRI and perceptions of ethicality.

1.7 Rationale and significance of the study

Business ethics and the study of values in the workplace are very sensitive areas and the business community continues to wrestle with problems of perceptions of ethical behaviour, not only because of the uncertain context in which businesses are currently functioning, but also because ethicality means different things to different people. The

importance of the study lies in the contribution it seeks to make toward a deeper understanding of ethical conduct in the South African business environment. Previous researchers such as Gilligan (1977), Lane (1995), Smith and Oakley (1997) have highlighted the importance of assessing the influence of gender on perceptions of ethicality. Hence, the rationale of the present study is to focus on gender, but by using SRI as the independent variable to explore an individual's perception of behaviour in a more vigorous way. Gilligan (1997) found that the distinction between perceptions of ethicality across gender was as a result of the different moral orientation experiences of individuals. Lane (1995) had found similar results showing the existence of gender differences on issues of ethicality. Smith and Oakley (1997) also found significant differences in the way male and female business students view ethical business predicaments, and came to the conclusion that females possess higher ethical standards (Weeks et. al., 1999).

A review of preceding literature provides evidence that previous research has looked mainly at biological sex and ethical perceptions; as well as the relationship between positive SRI's and perceptions of ethicality. However, only few studies based their premises on the understanding of the relationship between both positive and negative SRI's and perceptions of ethical behaviour (Molloy & Herzberger, 1998; Kessels & Steinmayr, 2013; Szymanowicz & Furnham, 2013). For many years, research looking at negative SRI's was ignored. The objective of the present study is to contribute in filling in this gap by examining the relationship of both positive and negative SRI's and perceptions of ethical behaviour. Therefore, this study is significant and will make a valuable contribution to the field of Industrial Psychology because it may enlighten South African business organisations on the importance of ethicality in driving business success.

1.8 Chapter Organisation

The succeeding chapters will provide the theoretical foundation and argument for the study. **Chapter one** has provided the premise and laid the foundation as to why studying the perceptions of ethicality in the South African workplace is an important feat. More importantly, the study uses SRI as a key influencer of perceptions of ethicality. The study will explore how important culture, environment, race, traits and society are in contributing to how individuals develop their view on ethicality.

Chapter two focuses on literature review and the theoretical and conceptual framework for the study. The chapter particularly explores SRI and Perceptions of ethicality in the South African workplace. It starts with a characterisation of the SRI theory, and then proceeds to explain the sex-typing process, gives an historical account of the SRI theory; and how an individual's SRI is developed through the

social constructionist theory. Kohlberg's theory of moral development is thereafter applied to explore how SRI personality traits serve as influences in the perceptions and experiences of ethical behaviour in the South African workplace.

Chapter three engages the methodology utilised in the study. It describes the type of study undertaken, the research design, the participants, the instruments and the procedure and analysis undertaken in the study.

Chapter four presents the results and analysis of the findings in terms of the descriptive statistics, chi-square, Man Whitney U; Kruskal Wallis and Correlations which were applied in order to answer the research questions.

Chapter five discusses the findings from chapter four (results and analysis). The purpose of this chapter is to move from the descriptive, obvious level of presenting data in the results section, to a more interpretative level, where the significance/non-significance of the results is discussed in relation to theory. The results of each research question are discussed in relation to the research findings and are interpreted with reference to available literature.

Chapter six is the last chapter of the study. It outlines both the theoretical and practical implications of the study; as well as the impact of the study within the field of SRI. It concludes the study, elaborates on the limitations of the study and makes recommendations for future studies.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL AND CONCEPTUAL FRAMEWORK

2.1 Introduction

The preceding chapter focuses on outlining the theoretical and conceptual framework for the study. It will explore SRI and Perceptions of ethicality in the South African workplace in great depths by delving into the history of SRI, the history of SA and how that foundation forms the basis for the study.

2.2 A Characterisation of Sex Role Identity

In order to understand SRI within the South African context, it is important to distinguish between constructs of sex and gender. At the most rudimentary level, the World Health Organisation (2002) defines sex as “a set of biological characteristics which distinguish human beings as either female or male”; while gender is defined as the cultural expectations, opportunities and experiences associated with being female or male. Gender is a universal categorisation and Kendall (1993) postulates an attempt to understand the progression of gender as defined below:

“Our biology assigned separate functions to the male and female ... Our evolution strengthened and refined those differences. Our civilisation reflected them. Our religion and education reinforced them.” (Kendall, 2003, p1; cited in Hook, Watts & Cockcroft, 2004).

Gender, according to Matlin (2000) is the psychological features and social classifications as constructed by human culture. The understanding is that the difference between being a female and being a male is socially and culturally defined by human beings. Theorists such as Thorne (2002) and Vidal-Ortiz (2009) imply that gender is dynamic and because of the social and cultural construction of gender, it is a concept that changes as societal norms change and evolve. Gender refers to what is social and psychological; and is consequently revealing the socialised patterns of behaviour (Archer & Lloyd, 2002). In simpler terms, Archer and Lloyd (2002) imply that societal and cultural norms exert a direct impact on the behaviour of females and males. Consequently, cultural and societal norms account for the traits, behaviours and attitudes associated with and expected of females and males respectively (DeMatteo, 1994). Gender is the traits that individuals manifest which are not always, although they could be, in alignment with their biological sex. It is a complex social-psychological construct and cannot be used incorrectly as a synonym for sex, because sex is purely a biological variable (McCabe, Ingram & Conway Dato-on, 2006). Sex is the biological or anatomical difference between a woman and a man; while gender is the conceptual understanding of the social, cultural and

psychological differences between women and men (Giddens, 1992). It is essential to understand the distinction between sex and gender because many of the differences between women and men do not arise from the biological component but rather from the socially constructed component (gender).

The next section speaks to the sex-typing process which explains how an individual's gender identity is developed.

2.3 The Sex-Typing Process

From the minute an individual is born, a gender label is assigned which determines how society understands that individual, and how that individual understands society. This label is what will determine an individual's gender identity. Gender identity is the sense of being either feminine or masculine. Interests, behaviour, psychological characteristics and socially prescribed behaviours define an individual's internalised definition of gender identity (Hook, Watts & Cockcroft, 2004).

Gender identity specifies the range of behaviours considered appropriate for women and men; which is a process induced by sex-typing. Sex-typing may be explained as the acquisition of sex-typed behaviours derived from the interplay between biological, psychological, social and cognitive influences (Hines, 2004, 2010; Bandura, 1977; Kohlberg, 1966; Martin, 1993). In further classifying the behaviour of women and men, Bem (1976) referred to the behaviour of individuals as being either *sex-typed* or *cross-typed*. Sex-typed behaviour is considered as the display of behaviours appropriate for men and women within an individual's culture; whereas cross-typed behaviour is characterised by sex-inappropriate behaviours within an individual's culture (Bem, 1976). The sex-typed behaviour described above is what Cook (1985) refers to as sex-role stereotypes. The claim made is that various combinations of *masculine* and *feminine* traits could potentially be learned by any individual, but not all combinations may be considered to be equally acceptable or appropriate for their specific biological sex. The early sex-typing of an individual prompts their socialisation process through cues from their social and cultural environment. An individual consequently acquires particular characteristics that are considered appropriate for each sex and the result is an individual's SRI (Park, 1997).

The standard for appropriate behaviour in the sex-typing process stems from the two dimensions of SRI, which are femininity and masculinity. Feminine sex-roles are defined by Best and Williams (1997), as the degree to which women and men incorporate traits considered to be *feminine* and *masculine* by their culture and self-perceptions. Feminine and masculine are labels for socially constructed identities that acknowledge differences between men and women in the extent to which they possess certain characteristics (Di Dio, Saragovi, Koestner & Aub, 1996). For males, traditional gender roles (being *masculine*) typically promote being active, aggressive and competitive; while a

traditional female gender role (being *feminine*) encourages behaviours such as kindness, caring, and being supportive (Kaufman, 2000).

The influence of the social-cultural construction of gender is what underlies the foundation of *Gender- Role/ Sex-Role Identity*. Some theorists, including Boswell (1997) suggest that no behavioural trait is inherently feminine or masculine, but rather, each culture, respectively, assigns different consortia of traits and behaviours to each sex and leaves some as gender neutral (Woodhill & Samuels, 2003). The understanding is that if an individual is female, she will behave in a feminine way and conversely, if an individual is male, he will behave in a masculine way.

The understanding of the SRI theory is that individuals will adopt a SRI based on the cultural setting in which they reside. Park (1996) agrees and posits that individuals assume a SRI through corresponding to what their culture encourages. An individual's SRI is described by Cook (1985) as the pattern and frequency of *feminine* and *masculine* traits which are adopted and displayed as such by an individual; irrespective of biological sex (Cook, 1985).

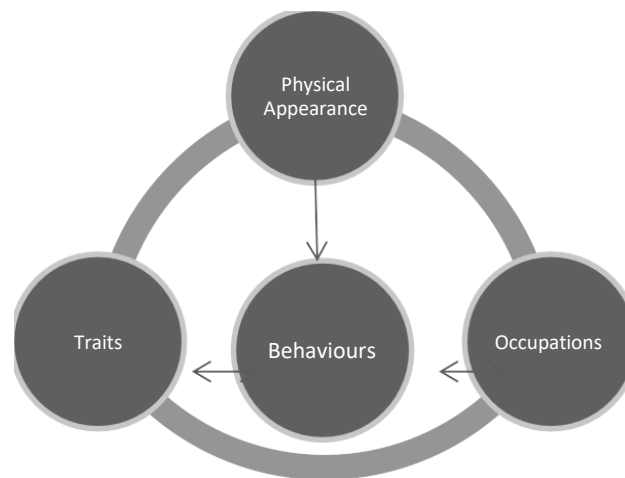


Figure 4. Components of Deaux and Lewis's Model of Gender Stereotyping

The model of gender stereotyping above portrays the inferences individuals make about traits based on behaviour; and information about occupations can affect judgements about behaviour. In Deaux and Lewis's (1984) study, it was found that, although participants saw differences in the physical characteristics, traits, behaviours and occupations of women and men, their ratings of the two categories reflected the possibility that women

may have some characteristics more typical of men, or men may have characteristics more typical of women. SRI can therefore be described as the composition of numerous gender based personality traits which in summary constitute an individual's SRI and, as such, predispose an individual to perceive their world and behave in highly specific ways. These findings support the claims made by Cook (1985) and Park (1996) that the pattern and frequency of feminine and masculine traits which are adopted and displayed as such by an individual, will be displayed irrespective of biological sex. SRI is the behaviour that an individual is most comfortably orientated towards.

The SRI theory argues that there are elements, other than biology that can influence the socialisation process of an individual; and these include aspects of culture, education, ethnicity, socio-economic status, race and resources (Park, 1996; 1997). To understand this complex, yet enlightening theory clearly, it becomes important to explore the history behind the development of the SRI theory.

2.4 The evolution and development of the SRI theory

It must be understood that although the claim that sex and gender are different is accepted, and the distinction between female and male is agreed, the underlying position is that **sex is not gender**, and **gender is not the whole sum of the individual**.

Femininity and masculinity remain traits that can be measured by comparing the behaviour of individuals (Woodhill & Samuels, 2003). An individual who adopts a feminine SRI will more likely prescribe to behaviours that show care, concern for others, warmth, affection and support; while an individual who adopts a masculine SRI will encompass masculine traits such as aggression, dominance, arrogance and competitiveness. Understanding gender construction therefore leads to the assumption that even though an individual's SRI is shaped by culture, society and societal norms; the SRI that an individual will adopt is ultimately a *choice* regarding which SRI to *conform* to.

Even though the present study is limited to the positive and negative feminine and masculine SRI's; it might be of interest to explore the historical account behind the development of the comprehensive model of SRI theory.

2.5 The History of Sex Role Identity

Historically, research in this area failed to address the presence of *between sex similarities* and *within sex differences*. It rather propelled the movement from *purely sex based* (traditional) studies towards *gender based studies* in order to account for constant societal changes (Appelbaum, Audet & Miller, 2003). This movement was the impetus for the development of SRI research.

The original theory of SRI presented the model as consisting of two bipolar traits, namely, femininity and masculinity, on a unidimensional continuum (Bakan, 1966; Gough, 1960). This model indicated that individuals were categorised as being either feminine or masculine in nature. During the 1970's however, there was a movement away from the unidimensional and relatively simplistic model of SRI. This movement challenged conceptualisations of femininity and masculinity as being representative of bi-polar opposites. Constantinople (1973) and Bem (1974) argued that females *and* males possess *both* feminine and masculine traits, and this concept was termed *androgyny*.

Androgyny refers to the mixing of masculine and feminine traits (Bem, 1977). The term is of Greek derivation of two words; one being man; and the other meaning woman (Heilbrun, 1978). The concept presents the image of being neither distinguishable as masculine or feminine. The view that *communio* (feminine) and *agency* (masculine) are more stereotypically associated with women and men respectively was no more (McCreary & Rhodes, 2001). The knowledge of androgyny revolutionised the measurement of feminine and masculine traits, because it framed research in the years that followed (Marecek, 2003). Androgyny presented the idea that femininity and masculinity could be blended. Individuals could therefore be described as androgynous, meaning that they possess a high level of both feminine and masculine traits; or undifferentiated, meaning a low level of both feminine and masculine traits. This introduction of androgyny as a component of SRI presented the idea that femininity and masculinity are two unipolar scales, independent of each other and no longer viewed as mutually exclusive; indicating therefore that individuals are not solely restricted to feminine or masculine identities. Androgyny is the revolutionary concept stating that it is possible for feminine and masculine traits to manifest concurrently in individuals.

The expansion of SRI research sparked the development of the Personal Attributes Questionnaire (PAQ) (Spence, Helmreich & Srapp, 1975) and the Bem Sex Role Inventory (BSI) (Bem, 1974). These batteries were designed as self-report measures that ultimately determine individuals as being feminine, masculine or androgynous. The PAQ is comprised of self-assertive, agentic traits that are viewed as more characteristic of men than of women but socially desirable to both sexes; and socially orientated communion traits that are said to be more characteristic of women than of men but also socially desirable to both sexes (McCabe, Ingram & Conway Dato-on, 2006). The PAQ and the BSI each contain separate femininity (F) and masculinity (M) scales that have a low degree of correlation (Spence, Helmreich & Wilhelm, 1981). These instruments assume that the F and M scales are each a unidimensional phenomenon. As purported by the concept of androgyny, Constantinople (1973) and Bem (1974) educate us on the invalidity of these instruments. A number of other factor analytic studies also posit that the unidimensionality of masculinity and femininity must be challenged (Pedhazur &

Tetenbaum, 1979; Gaudreau, 1977; Moreland, Gulanick, Montague & Harren, 1978). Appreciating that androgyny allowed for the interpretation of both males and females possessing androgynous traits; the concept of androgyny also revolutionised SRI research by reducing the psychological distinctions between females and males (Woodhill & Samuels, 2003). The concept of androgyny can therefore consistently be compared with the social-constructionist theory and cementing the idea that distinctions between the sexes are as a result of cultural and societal interactions.

Contemporary society realised that the boundary separating males and females were no longer as distinct as dictated by history; and gender/sex roles became less defined. The concept of androgyny contributed towards the recognition of theorists such as Maccoby and Jacklin (1974) who challenged the idea that there are numerous differences between males and females. Maccoby and Jacklin (1974) contribute to the argument that females, like males can adopt masculine characteristics; similarly; males, like females can adopt feminine characteristics thereby reducing the distinction of the “gender gap.” The use of measures such as the PAQ and the BSI allowed only for the exploration of the *positive* or *socially desirable* traits of the dimensions of communion (femininity) and agency (masculinity). This has left a huge discrepancy in the research findings as the negative SRI’s were completely disregarded (Prentice & Carranza, 2002). So, even though SRI had, at the time progressed considerably, there was no exploration of the impact of *negative* traits on an individual; and as SRI research began to further develop, the limitations inherent in using the PAQ and the BSI had become increasingly evident (Korabik, 1999; cited in McCreary & Rhodes, 2001). Cook (1985) claimed that research using bi-dimensional instruments lacked predictive validity because *socially undesirable* feminine and masculine traits are completely overlooked.

This fact was and continued to be a shortcoming in the previous literature. The socially undesirable or negative identities, according to Spence, Helmreich and Holohan (1979) are very important components of an individual’s SRI and may even be the dominant traits. In order to remedy this shortfall, Spence, Helmreich and Holohan (1979) using Bakan’s (1966) theory expounded on the PAQ to include the socially undesirable counterparts of communion and agency – it became known as the EPAQ (Extended Personal Attributes Questionnaire).

2.6 The Evolution of PAQ / EPAQ in SRI

The EPAQ seeks to embrace both the *positive* and the *negative* aspects of the two core dimensions of personality: *communion* (feminine) and *agency* (masculine). There are not many measures that include both the socially desirable and socially undesirable traits of agency and communion. Communion traits are related to interpersonal sensitivity and concern while conversely, agentic traits refer to overall goal-seeking and achievement

motivation (Musson, Sandal & Helmreich, 2004).

Even though considerable contributions to SRI research have been made, the use of the differentiated model of SRI is seldom addressed. McCreary and Korabik (1994); Ricciardelli and Williams (1995); Woodhill and Samuels (2003); and Vinnicombe and Singh (2002) remain some of the only researchers to distinguish between the *socially desirable* (positive) and *socially undesirable* (negative) traits of the SRI theory.

The SRI theory indicates that personality traits such as femininity and masculinity are *fundamental constituents* of personality and thus play an important role in the outward manifestation of an individual's behaviour. The section that follows explores SRI in terms of a description of the traits of each identity.

2.7 A Description of Sex Role Identity Traits

Traits are defined as the emotional, cognitive and behavioural tendencies that contribute to behaviour (Westen, 1999). Traits underlie an enduring style of thinking, feeling and acting (Hogan, 1991; McCrae and Costa, 1997; cited in Guthrie, Coate & Schwoerer, 1998). Allport (1961, p. 347) describes a trait as "a neuropsychic structure having the capacity to render many stimuli functionally equivalent and to initiate and guide equivalent (meaningfully consistent) forms of adaptive and expressive behaviour." From this definition, one can appreciate that the development of an individual's SRI is likely to include discernments about the self, others and the world. The interaction of traits and experience, according to the social-constructionist model, encourage the exhibition of certain values, attitudes and subsequently, manifesting behaviours. Gender roles are described as the degree to which an individual possesses personality traits that are associated with being female and male (Littlefield, 2003). The SRI theory proposes that gender is multifactorial consisting of biological sex, feminine and masculine traits, culture, experience, gender role attitudes and socialisation (Edward & Spence, 1987; Spence, 1983; Spence & Helmreich, 1978; Spence & Sawin, 1985; cited in McCabe, Ingram & Dato-on, 2006). Broverman (1972) indicates that SRI can be defined as socially designated behaviours that differentiate between individuals; but also that SRI is essential to personality development and function. The assumption being that an individual is likely to behave in line with the traits that their SRI dictates. Buss (1989, p. 1378) cements this idea declaring that "if there is to be a speciality called personality, its unique and therefore defining characteristic is traits." SRI may be described as the extent to which an individual embraces feminine (communion) and/or masculine (agency) traits; which Bakan (1966) maintained to be central components of personality.

Personality by definition refers to the enduring pattern of thought, feeling, motivation and behaviour that are expressed in different circumstances (Westen, 1999). Personality has been conceptualised from a variety of theoretical perspectives, and at various levels

of abstraction (John, Hampson & Goldbery, 1991; McAdams, 1995; cited in John & Srivastava). Each of these levels has made a unique contribution to the understanding of individual differences in behaviour. One frequently studied level is the impact of personality traits on behaviour. While it has been revealed over time that individual differences are consistent over time and situation (Budaev & Brown, 2006), there remains great debate over this revelation (Wilson et al., 1994; Coleman & Wilson, 1998; Bell, 2005; Wilson & Stevens, 2005; Dingemans et al., 2007; cited in Budaev & Brown, 2006). The reason for this debate is because human behaviour regardless of the consistency of traits is still unpredictable. The most reliable interpretation of behaviour still relies on the study and interpretation of physiological or psychological mechanisms such as fearfulness, aggressiveness, independence, warmth, kindness and etc.; essentially, the study of traits. Allport (1961) claimed that very few people can be described by a single characteristic, which he referred to as a cardinal (basic) disposition; he presupposed however, that most individuals can be described by a relatively small number of central dispositions (five to ten traits). These dispositions ultimately characterise personality in terms of reactions to particular situations or circumstances. Overall, personality traits have an important influence on the behaviour of individuals in life and in the workplace (Barrick & Mount, 1991). Given that an individual's personality gives rise to thoughts, emotion and action, the assumption is that certain personality traits predispose an individual to think, feel and behave in consistent ways across a variety of occurrences. SRI's are not only denoted as personality traits but are actually measured as personality traits according to Spence (1984) who states that the PAQ and the EPAQ are measures of personality traits. The purpose of using the trait theory to cement the justification of the SRI theory for the present study is because traits are the drivers of individual differences and therefore explain the psychological processes underlying those differences.

Even though the scope of the present study is limited to feminine and masculine SRI; it is important that the reader is given a more complete picture of the seven categories the EPAQ measures. The EPAQ measures the degree to which an individual possesses feminine and masculine traits and then attempts to classify individuals into one of seven groups namely; positive feminine (F+), negative feminine (F-); positive masculine (M+), negative masculine (M-); positive androgynous (A+), negative androgynous (A-) and finally undifferentiated (Fenton, 2005; Woodhill & Samuels, 2003).

2.8 The seven groups of the EPAQ

The positively feminine individual possesses traits such as helpfulness, kindness, care and consideration. Having a positively feminine disposition is aligned with Spence, Helreich and Holahan's (1979) definition of communion; which describes an individual as being

interpersonally orientated. This means that this type of individual is often described as being supportive, devoted to others, gentle, helpful, kind, understanding, warm and aware of the feelings of others (Spence, Helreich & Holahan, 1979). Conversely, the positively masculine individual is remarked upon for displaying traits such as competitiveness, decisiveness, persistence and activeness; all traits of which describe an agentic individual (Kulis, Marsiglia & Nagoshi, 2010; Spence, Helreich & Holahan, 1979). The negative masculine SRI describes an individual that is very self-involved, arrogant, egotistical and boastful. This negative masculine SRI involves behaviour that propels an individual and society towards destruction (Buss, 1990). The negatively feminine SRI on the other hand, is representative of an individual that embeds oneself in a collective group, drawing on behaviours such as participation and cooperation. At first glance, the negative feminine SRI may appear to be desirable; but the negative feminine SRI is representative of an individual who takes caring for others to the extreme (excessive worry, extreme submissiveness). In the instance that this SRI is dominant, the individual will have a tendency to focus too much on others to the point of neglect or disregard of the self. Stewart and Malley (1987); and Stewart and Salt (1981) have linked unmitigated (absolute) communion with undesirable psychological and physical health outcomes. Individuals who have a negatively feminine sex role may be prone to depression and despair. In addition to the unmitigated communion, the negative feminine individual may possess a tendency to withdraw from conversation, become moody, vindictive and manipulative. Contrary to what Spence, Helreich and Holahan (1999) purport, Korabik (1999) is of the impression that negative femininity and negative masculinity as over-socialised gender roles. The reasoning of the theorist is that individuals who possess these personality traits may likely have adopted traits of communion and agency and engaged them to the most extreme level. This extremity has, as a result, made them unable to integrate traits from *opposing* gender-roles into their SRI.

The androgynous individual expresses a combination of feminine and masculine traits. Woodhill and Samuels (2003) have demonstrated that positively androgynous individuals encompass the positive traits of the feminine and masculine dimension; while negatively androgynous individuals encompass the negative traits. The undifferentiated SRI, according to various theorists (Woodhill & Samuels, 2003; Smit, 2005; Turner 1985; Ashforth & Mael, 1985) describes an individual who is unpredictable and erratic due to the lack of both feminine and masculine traits. These individuals are described as having weak SRI's because these individuals are low on all categories of the SRI's. Undifferentiated individuals are therefore considered to be the least functional of the SRI's because there is inadequate self-identification and communication with any of the SRI's (Bem, 1981; Holt & Ellis, 1998; Waterman & Whitbourne, 1982; Littlefield, 2003).

The SRI theory is made up of the study of traits, which are the mental, emotional,

temperamental and behavioural attributes that *contribute* to the composition of an individual's personality (Papalia, Olds, Feldman, 2003). The next section describes the development of an individual's SRI in terms of the *sex typing* and the *social constructionist theory*.

2.9 Sex-typing and The Social Constructionist Theory

It has become apparent over the decades that if the study of human behaviour is to be accelerated, more rigorous requirements would have to be applied in order to evaluate the adequacy of explanatory systems (Bandura, 1971). A simple way of understanding this is that modern theories which are responsible for explaining human behaviour must be able to demonstrate predictive power, and they must accurately identify factors that essentially encourage certain behaviours (causal factors). The social constructionist theory states that new patterns of behaviour are acquired through direct experience or by observing the behaviour of others (Bandura, 1971). The social constructionist theory, according to Brannon (2005), proposes that gender is culturally and socially constructed. This can be understood to mean that SRI is developed through external stimuli – and therefore traits are not purely biological, but advance as a result of cultural and social influences. Oakley (1985, p.16) further establishes the point by indicating that “Gender is a matter of culture: it refers to the social classification into masculine and feminine”. The social constructionist theory thus illuminates the process by which individuals come to describe, explain or account for the world in which they live (Gergen, 1985). The social constructionist perspective emphasises sex differences across the social contexts that emerge from the denotation of being female and male within particular contexts (Wood & Eagly, 2002). Mead's (1935) well-known conclusion from the observations of behaviour across three different societies was that “many, if not all, of the personality traits which we have called masculine or feminine are as lightly linked to sex as are the clothing, the manners, and the form of head-dress that a society at a given period assigns to either sex” (Mead, 1935, p.280). This conclusion's perspective is that gender is not predictable in that patterns emerge cross-culturally. Instead, gender is constructed within cultures in response to what is deemed acceptable or not for each sex. Mead's (1935) conclusion is therefore **divergent to the expected** – that females will express feminine behaviours and males will express masculine behaviours.

The findings of the study of three primitive (Arapesh, Mundugumor and Tchambuli) societies which lead to Mead's (1935) conclusion are as follows:

- In the Arapesh Society, both women and men were trained to be co-operative, unaggressive and responsive to the needs of others (Mead, 1935). Sex was found to be non-determinate in the behaviour of these Arapeshian individuals.

- The Mundugumor society showed converse behaviours because women and men are socialised into being aggressive, ruthless – evidenced in present society as a violent and undisciplined male individual (Mead, 1935).
- The Tchambuli tribe display behaviour that is the complete opposite of what we as society expect, where the women are dominant, impersonal and aggressive; while the men are the emotionally dependent, warm and caring of the two counterparts.

It is evident that there is little basis for linking the attitudes that society has regarded as feminine and masculine to an individual's biological sex. Evidence from the aforementioned findings demonstrates that behaviour occurs as a result of social conditioning. Mead (1935) concluded that human nature and behaviour is overwhelmingly flexible and differences between individuals are attributed to social and cultural conditioning. Hollander (2002) shows support for the social constructionist theory stating that social interactions are the major origin for SRI development. Established on the basis of these findings, the development of an individual's SRI occurs as a response to societal and cultural expectations of the society in which that individual is socialised. Therefore, it is a safe assumption that males and females are not born with different SRI's; but according to the social constructionist theory, their individual SRI's develop in response to their cultural conditioning.

The origins of differences in human behaviour between women and men lie in evolved dispositions that differ by sex or in the differing placement of women and men in the social structure (Eagly & Wood, 1999). Gender is viewed as an achieved status that is constructed through biological, psychological, cultural and social perspectives (West & Zimmerman, 1987). The two theories (sex- typing and the social constructionist theory) presented above therefore form a good foundation for the explanation of how an individual's gender is socialised as each theory looks at gender socialisation as a holistic process.

Based on the construction of an individual's gender and SRI; the dependent variable explored in the study is the perception of ethical or unethical behaviour in a South African working sample. In order to fully engage with the topic of business ethics, it is important to describe business ethics in the South African context.

2.10 Business Ethics in the context of South Africa

As illustrated in the figure below, ethics is a branch of philosophy that is focused on the varieties of thinking by which human conduct is guided; and it revolves around three central concepts namely, the self, the other and the goodness of the act (Rossouw & van Vuuren, 2006).

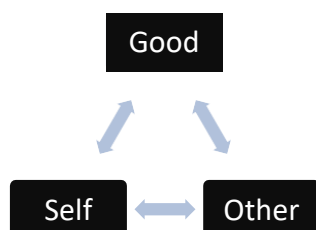


Figure 5. Graphical representation of ethics

The depiction above indicates that ethics assumes behaviour that considers not only what is good for oneself but also what is good for others. Ethics refers to a moral code or system of proper character and behaviour that enables the cognisance of the differentiation of intentions, decisions and actions between those that are good or right and those that are bad or wrong (Chryssides & Kaler, 2003). According to Baker (2000), ethics is described as values or standards which prescribe to what is good, right and fair. Moulder (1989) describes ethics as an old and rich tradition that is a reflection on what it means to be a human being.

While the study of ethics is an ancient tradition rooted firmly in religious, cultural and philosophical beliefs, business ethics has been a development of recent scholars (Lewis, 1985; Donaldson & Dunfee, 1994; Goodpaster, 1991; Moore & Radloff, 1996; Rossouw, 1997; Bowen, Pearl & Akintoye, 2007). For South Africa, ethical considerations have become increasingly important due to the fact that as a country, South Africa was previously driven by an inherently unethical regime called Apartheid. Some researchers may argue that applying ethical evaluation is problematic as ethicality is always contextually embedded and it is subject to dispute where there are opposing views (Fraser, 2018). However, this research study stands by the view that Apartheid, was inherently unethical as it was a regime focused on institutionalised racial segregation – which by its very nature goes against doing what is good, right and fair for all.

2.11 Overview on perceptions of what constitutes ethical and unethical behaviour in the South African workplace

Perceptions of what constitutes ethical and unethical behaviour are inherent in the behaviour of all individuals; and each individual's perception of ethical behaviour is different, much like their personality (Learned, Dooley & Katz, 1978). Furthermore, not only do ethical beliefs and perceptions differ from individual to individual, but also each individual's ethical beliefs and perceptions change from one situation to the next. For each individual, reality is whatever their beliefs allow them to recognise. And since each person's ethical beliefs are unique, an individual's conception of the right thing to do will differ from another individual's (Learned, Dooley & Katz, 1978). Ethical perceptions are not absolute and there can be no certainty as to whether behaviour is right, good, or fair, but the general conceptualisation of what it means to behave ethically can serve as a benchmark for behaviour and in this way has become a pertinent consideration in our everyday lives.

Business ethics as a subject has received a massive amount of attention in recent years (Peterson, Rhoads & Vaught, 2001). Issues range from what actually constitutes ethics to possible methods of altering ethical beliefs. However, the most widely examined topic, where business ethics and ethics in general is involved, are studies that focus on examining individual differences in ethical beliefs and perceptions of ethicality. Some of the factors which have been investigated include culture, education, personality, age, career status and gender (Peterson, Rhoads & Vaught, 2001). This appears to be in accordance with what Learned, Dooley and Katz (1978) point out that each individual holds differing views of the right thing to do.

Business ethics acts as a means to find a balance between the organisation and the employee in order to ensure that both function optimally (Rossouw, 1997). Rossouw (1997) also states that employees experience a crisis in their personal integrity because they subscribe to one set of values in their private lives but are forced to live by another, often contradictory, set of values in their business lives. The discord between individual values and organisational values can cause unrest within the employee. Prescription to fair ethical conduct in business may result in the realisation on the part of the employee that moral standards and values can be practiced and integrity can be upheld in the business environment by ensuring that business practices are on par with the expectations of employees.

South African society has undergone a remarkable political and legal transformation since the abolishment of apartheid in 1994. The country has moved from apartheid towards a democratic society that enshrines human rights; even though deep social divisions and inequalities continue to persist (Steyn, 2010).

Apartheid was a regime that created differential life opportunities for different race groups (Steyn, 2010). That is why Steyn (2010) is of the view that the visibility of the history of the apartheid state *continues to detract* from daily organisational functioning in the South African business environment. The hierarchical legacy of apartheid is still profoundly entrenched in the South African social fabric and existing institutions. Therefore, the application of business ethics within South African organisations should be engaged as a means to facilitate the process of redress, not only as an attempt to ensure equal opportunities for all South Africans, but also to make certain that the correct processes and procedures are followed in everyday business practices. Changes in legislation such as the introduction of the Employment Equity Act provide the basis for the changes occurring in South African business practices (Steyn, 2010). Employment equity aims to achieve equality in the workplace so that no person shall be denied employment opportunities or benefits for reasons unrelated to ability and in fulfilment of that goal. It also aims to correct the conditions of individuals who were disadvantaged by the apartheid regime (Weber, 2002). Employment equity thus means more than just equalising business practices; it requires the accommodation of differences in the workplace; differences such as age, sex, race, and SRI and all aspects that promote diversity in the workplace (Human, 1996). The rapidly changing political, social and economic environment provide the stimulus for the study with the goal of understanding the perception of ethical beliefs in a South African sample of employed individuals. Perceptions that may possibly be influenced by the contextual environment.

In light of justice and fairness being practiced in the workplace, being cognisant of ethical business practices becomes increasingly important. If justice is seen to be done and employees are aware of a fair balance in business conduct, they will be more likely to honour their part of the contract with loyalty and commitment towards the organisation. The assumption here being that an employee, employer relationship, is just like any other relationship. It is a two-way street; and if fairness, feeling valued and appreciated are central to a successful relationship, the same logic should be applied to the working environment. For example, a happy employee who views business conduct as fair and reasonable will be less likely to *“take longer than necessary to do a job.”*

If on the other hand, justice, fairness and foundationally, ethicality, is not perceived by employees; the psychological contract may become destroyed and employees may feel demotivated and frustrated, increasing the likelihood of behaving in a less ethical manner.

For example, a frustrated employee may be more likely to ‘*divulge confidential information*’ given the lack of loyalty to the organisation.

Contemporary South Africa denotes a country that is detaching itself from the legacy of apartheid and being transformed into a democracy where the rights of every single individual are protected. The responsibility of organisations towards internal and external stakeholders as well as towards society as a whole is becoming a significant issue; one which can be addressed by business ethics. Previous literature explored the topic of business ethics but without paying much attention to cross-cultural influences of ethical perceptions (Abratt, Nel & Higgs, 1992). However, Prasad and Rao (1982) cite the importance of culture, history and experience on ethical beliefs. They state that although certain ethical norms such as honesty, integrity, self-discipline, loyalty and compassion are widely proclaimed, the level of adherence to these standards varies greatly among individuals (Prasad & Rao, 1982). In light of the product of individual experiences, the understanding is that all these influences will in turn be combined to create an individual’s perception of what constitutes ethical or unethical behaviour. An individual’s perception of ethical or unethical behaviour is in part influenced by their ability to reason. In theory, this is known as moral reasoning (Kurtines, Gewirtz & Lamb, 2014). Thus, the environmental context of corporate South Africa, the development of an individual’s SRI and moral reasoning will influence an individual’s perception of ethical behaviour. The practice of business ethics is essentially about actions, outcomes and our ability to look out for the interest of not only ourselves, but for others as well (Kaldjian, 2013). Moral reasoning, as the next section will portray, is the cognitive process by which an individual reacts to an ethical dilemma (Trevino, 1986).

2.12 The Development of Moral Reasoning as Perceptions of Ethical Behaviour

The term ethical behaviour refers to a wide array of behaviours. According to Trevino (2006) ethical behaviour is behaviour that is subject to generally accepted moral norms of behaviour. Unethical behaviour such as lying, cheating and stealing refer to behaviours that are contrary to moral and ethical norms such as being honest and obeying the law (Jones, 1991). The decision to behave ethically or not is dependent not only on one’s personality and experience but is also dependent on the nature of the action. A number of studies on business ethics found that the nature of the action plays a role in an individual’s perception of the act (Beekun et al., 2003; Cohen et al., 1996; Franke et al., 1997; Jones, 1991; Reidenbach and Robin, 1988). The importance of personal and situational factors may vary depending on the issue under consideration.

With a view of substantiating moral reasoning as a basis for perceptions of ethicality, Jones (1996) developed a model that assesses the complex nature of the perception of

ethical conduct. Six factors are proposed by Jones (1996, cited in Stedham, Yaamura & Beekun, 2004), and they include:

1. *Proximity* – An intimate connection (socially, culturally, psychologically, physically) to those involved or affected by an action
2. *Consequences* – The perceived magnitude of the consequences of the action
3. *Social consensus* – The extent of agreement regarding the morality of the behaviour
4. *Harm* – The probability that the action will cause harm
5. *Temporal Immediacy* – The immediacy of the occurrence of the consequences of the action
6. *Concentration of the Effect* – Great harm to a few people is more concentrated than slight harm to many people.

This is generally the thought process people go through when considering committing an unethical act. Even though there are many theories that propose to predict the process of ethical decision-making, there is one commonality amongst all of them; that being that there is a resilient and robust cognitive component (Kratcher & Marble, 2008). This cognitive component is referred to in literature as *moral reasoning*. Moral reasoning is the process by which individuals provide reasons or justify to themselves moral judgements they make (Trevino & Youngblood, 1990).

The next section delves into how individuals develop their moral reasoning with the use of Kohlberg's theory of Moral Development and the Social Learning Theory of Moral Development.

2.13 Kohlberg's Theory of Moral Development

To date, the most common framework which is used to explore moral behaviour has been the cognitive approach (Reynolds & Ceranic, 2007). Rest (1986, cited in Reynolds & Ceranic, 2007) states that moral decision-making begins with an awareness of an ethical issue; thereafter, the individual makes an ethical judgement; and then establishes an intention to act ethically and finally engages in an ethical way. Kohlberg (1971) on the other hand, argues that although there are many elements that contribute to moral or ethical behaviour, judgement is the most critical element. Judgment in moral development is the ability to comprehend the difference between right and wrong; judgement is essentially one's moral reasoning (Kohlberg & Lawrence, 1977). According to Kohlberg

and Lawrence (1977), moral development is not representative of merely an increase in the knowledge of cultural values which then leads to ethical relativity; it is rather the transformation that transpires in an individual's thought structure. Kohlberg's (1971; 1976) cognitive moral development theory provides a good explanation of moral reasoning. Kohlberg (1971; 1976) proposed that individuals progress through fixed stages of moral reasoning, where the best moral reasoning is the most complex and involves decisions that are justified by the universal moral principle of justice. This principle of justice is stage six of Kohlberg's theory of moral development (Kohlberg & Lawrence, 1977). Philosophers such as Kant and Rawls; as well as great leaders such as, Gandhi and Martin Luther King, provided the impetus for Kohlberg's conception of justice (Kohlberg, 1971). A summation of justice, according to the aforementioned individuals, is that "the principles of justice require us to treat the claims of all parties in an impartial manner, respecting the basic dignity, of all people as individuals" (Kohlberg, 1971, p. 2). From this summation, it can be deduced that justice is universal and should therefore guide individuals to make decisions based on equal respect – just like ethics.

This theory has been extended to the business environment as well; and the assumption is that if Kohlberg's theory is correct, deciding to do the right thing in business, especially in the face of adversity or temptation, requires complex, principled and justice reasoning (Trevino, 1986).

Gilligan (1982) argued that Kohlberg's theory is gender biased for the reason that it favours individuals with agentic behavioural traits – and as discussed previously; the SRI theory states that agentic traits manifest more commonly in men. Business ethics researchers attempted to test Gilligan's critiques and found that individuals with more expressive/communion traits (more commonly women) are actually better able to model ethical thinking in business because of the non-traditional, participatory, inclusive reasoning, information-sharing, considerate, understanding and warmth in relations with others; and because of these traits, they are more ethical than men or those possessing more agentic traits (Sikula & Costa, 1994; Burgess & Tharenou, 2002; Rosener, 1990; cited in Kratcher & Marble, 2008). In addition to being likely to behave more ethically based on possessing expressive/communion traits, Lacayo & Ripley (2002) found that women are more likely to whistle-blow on wrong-doings in their organisations. Examples include, "Cynthia Cooper of WorldCom, Coleen Rowley of the FBI, and Sherron Watkins of Enron" (Lacayo & Ripley, 2002; cited in Kratcher & Marble, 2008, p 504).

Other literature suggests that individuals with expressive/communion traits are not necessarily more mature with regards to moral reasoning; and thus do not differ significantly to individuals with agentic traits (Walker, 1984). With regards to whistle-blowing, studies conducted by Lacayo and Ripley (2003); and Street (1995) have found

that men (agentic traits) tend to whistle-blow more than women (communion/expressive traits). Taking into account Kohlberg's guiding principle of justice; the realisation is that there will always be competing viewpoints when it comes to differences in moral development and in perceptions of ethical behaviour. However, what has and will always remain true is that social context, conditioning and experience should always be taken into consideration? Theorists like Derry (1989); Radtke (2000) and Weber (1990), argue that regardless of traits; when all individuals enter into the business environment, each of them embraces Kohlberg's justice-based moral reasoning thought process when making decisions on ethicality.

There has been a succinct focus of business ethics researchers on aspects like *gender* and *sex* (Gatens, 1989; Parsons, 2001, Burton, Farmer, Gee & Johnson, 1991; Almond, 1988; Ruegger & King, 1992) with regards to differences in ethical behaviour. However, as the present study demonstrates, the focus needs to change to the study of the traits of individuals (femininity and masculinity) which is *gender* in the *psychosocial sense* – and this focus has been lacking in previous studies.

Regardless of many positive aspects of Kohlberg's theory of moral development, it fails to take into account an individual's experiences (Murphy & Giligan, 1980). Experience plays a major part in an individual's development. Therefore, the individuals 'experience in their social and economic environment should be taken into consideration when looking at moral development. The following theory, namely the Social Intuitionist Theory of Moral Reasoning implies that individuals develop morality through cues from their external environment and experiences within their surrounding environments; and that individuals rely on intuition to make moral judgements (Gergen, 1985).

2.14 Social Intuitionist Theory of Moral Reasoning

For over 30 years, researchers such as O'Fallon and Butterfield (2005); Tenbrunsel and Smith-Crowe (2008); and Trevino, Weaver and Reynolds (2006) have attempted to determine why individuals behave unethically in the workplace and why this interest continues to grow. Despite this interest, much is yet to be understood about how and under what circumstances; individuals make unethical choices (Kish-Gephart, Harrison & Trevino, 2010). Kohlberg (1971) inspired most leading researchers in moral reasoning, as evidenced by Packer and Richardson (1991); and Lapsley (1996). The rationalisation that drives these researchers is that above all, rationalism in moral reasoning is the main and critical component (Blasi, 1983). Darley (1993, cited in Haidt, 2001, p. 816) enlightens us to the ideas that "morality lives within the individual mind as a trait-like cognitive attainment, a set of knowledge structures" that are created through learning right from wrong.

The social intuitionist model asserts that moral judgement is caused by quick moral intuitions and is followed (when and if required) by ex post facto moral reasoning (Haidt, 2001). The social intuitionist model does not seek to find a formal definition for defining moral judgment. Instead, the model takes a pragmatic, realistic approach to moral judgement stating that human beings in everyday society talk about; evaluate and make judgements of the actions of others – and these judgements have consequences for future actions (Boehm, 1999). According to the social intuitionist model, a moral judgement is an evaluation of the actions or character of an individual that is made with respect to a set of virtues that are mandatory by a particular culture (Boehm, 1999). There are times when individuals hear something that is out of their realm of thought and discomfort is experienced at that particular behaviour, even though the reason for the discomfort may not be known. The social intuitionist model provides an explanation. The cognitive revolution opened up new ways of thinking about morality and moral development; and moral judgment has always been thought about as a form of information processing (Haidt, 2008). Bargh and Chartrand (1999); Nisbett and Wilson (1977) have however, informed that cognition actually occurs outside of consciousness. The Social Intuitionist model where morality and ethicality are concerned stresses the fact that judgement or any other conclusion appears suddenly and effortlessly in consciousness, without any awareness of the mental process that led to the outcome (Simon, 1995; Bastick, 1982). It is an instinctual emotional response. This theory can therefore account for reasons why there are so many inconsistencies in research findings on perceptions of ethicality; and why different people will respond differently to various ethical scenarios, irrespective of personality traits.

Ethical behaviour will always continue to be a complicated phenomenon – but regardless of the complexity of the phenomenon- at the core of it rests the distinctions that allow individuals to make sense of the world in their own way, given the traits they believe themselves to identify with and experiences modelled by their contextual environment.

The next section provides insight into the demographic variables that may influence an individual's perception of ethical behaviour.

2.15 Influence of Demographic variables on perceptions of ethical behaviour

As mentioned above, it has recently become more evident that businesses must function within social, legal and ethically accepted principles in order to create a higher quality work life for employees (Sheppard et al., 1992; cited in Luthar, DiBattista & Gatschi, 1997). Central to business ethics is the question of what factors influence individual perceptions of the ethicality of acts and decisions in the workplace in the SA context, which is explored in this study. Literature shows that factors such as race, socio-economic

status, age, gender, sex and level of education all contribute to how perceptions of ethicality are developed.

2.16 Race and Socio-economic status

Research on differences in ethical perceptions among racial groups is lacking in South Africa; and this may be due to the fact that within South Africa, race is not only a sensitive topic, but a controversial one too. Lauritsen (2004) suggests that there is a need for more research on race; and goes on to state that “only after a very long period of demonstrating that race and ethnicity are irrelevant to life’s outcomes should we cease to collect such data” (Lauritsen, 2004, p. 5). Race is engraved in South Africa’s social fabric and it will never be irrelevant to life’s outcomes. Race is a difficult issue to tackle and it has to be treated with caution, given that South Africa is still recovering from historical experiences. Prasad and Rao (1982) argue that ethical values are a part of any society; even if commitment and perceptions of these values differ amongst subgroups. Tat (1981) cemented this argument when a study was conducted and it was found that ethical values differ between Black and White individuals in how ethical scenarios are evaluated. In a study conducted by Hartman, Fok and Zee (2009) which examined the effect of race on ethical behaviour, no significant differences in behavioural choices between Blacks and Whites were found. However, the rationales used to justify the behavioural choices differed amongst the races (Hartman, Fok & Zee, 2009). From the findings of this study, it is evident that race and socioeconomic status may possibly contribute to how an individual perceives ethical or unethical behaviour; and are therefore variables of interest in the present study. Poverty and inequality are perpetuated in very obvious ways by the legacy of the apartheid regime (Seekings, 2007). For example, Black people lost their land, and were faced with restricted employment opportunities; they were limited to low quality education, poor healthcare and were physically confined to impoverished parts of the country (Seekings, 2007). While this was happening to Black people, White people benefited from the policies Blacks suffered under.

The Employment Equity Act (EEA) of 1998 seeks to ensure that historically disadvantaged groups are represented in wider society in occupations where they were, and continue to be under-represented. Employment equity is a tool that seeks to create equality in the South African workplace.

The purpose of the EEA is to achieve equity in the workplace – by promoting equal opportunity and fair treatment in employment through the elimination of unfair discrimination and implementing of Affirmative Action measures to redress the disadvantages in employment experienced by designated groups, so as to ensure their equitable representation in all occupational categories and levels in the workforce (EEA, 1998).

According to the Department of Labour (2009), as a result of the apartheid legacy, of unequal educational and employment opportunities, the racial profile of corporate South Africa remains skewed. This means that there is a higher representation of Blacks in the informal sector and a very low percentage of Whites in elementary, non-skilled occupations (Leibbrandt, Woolard, McEwen & Koep, 2009; Coetzee & Schreuder, 2010; Heywood & Parent, 2012; Pattillo, 2013; and Beall & Crankshaw, 2013).

The implementation of this legislation has caused some people to seek employment in other countries, therefore contributing to the drainage of skilled workers in South Africa. With the implementation of the EEA, individuals are requested to make a commitment to valuing differences and becoming more understanding of others; they are also requested to be more cognisant of the effects apartheid may have had in terms of opportunities for advancement.

2.17 Age and Level of Education

Literature shows that age is a factor in determining an individual's ethical perceptions. In a study conducted by Peterson, Rhoads and Vaught (2001), it was found that in younger age groups, females demonstrate a higher level of ethicality; while in the older age groups, results indicate that males have slightly higher ethicality. Dawson (1997) also illustrates how age may impact upon perceptions of ethicality. Dawson's (1997) results suggest that ethical standards might increase with age and Colby's (1983) study supports Dawson's findings. Studies concerning age have generally focused on moral development starting at a period prior to adulthood. Dawson's (1997) findings suggest that ethical awareness is higher for individuals in the forty to fifty-year age group compared to individuals in their twenties. Trautmann, Kuilen & Zeckhauser (2013) found that older individuals are less likely to betray trust, therefore less likely to perceive unethical behaviour as being ethical. Ruegger and King (2013) and Chen and Tang (2013) found similar results.

Trevino (1986) proposes a person-situation inter-actionist model that can be applied to research in ethical decision-making. This model, as proposed by Trevino, purports that individuals react to ethical dilemmas with cognitions determined by the stage of their cognitive moral development. Individuals in a white collar business environment are assumed to be at a stage of moral development where changes in ethical beliefs are primarily attributed to the environmental factors surrounding the individual (Peterson, Rhoads & Vaught, 2001). Peterson, Rhoads and Vaught (2001) infer from Trevino's model that younger professionals, who are generally at a lower stage of moral development when compared to older professionals, may be more likely to look to external factors, or other individuals, to help resolve ethical dilemmas.

Tenbrunsel and Smith-Crowe (2008) have suggested that individuals with higher levels of education are less likely to make unethical choices. The interpretation of findings such as this one, are that higher education supports general cognitive and social development. Dellaportas (2006) states that individuals with higher levels of education have possibly been exposed to ethics training that targets moral judgement; this poses a problem for South Africa, because education in South Africa is still stratified in terms of race. A study conducted by Lam, Ardington and Leibbrandt (2011) in Cape Town, South Africa, found that there were large racial differences in grade progression. They found that 82% of White students progressed over three grades; compared to 34% of coloured students, and 27 % of Black students (Lam, Ardington & Leibbrandt, 2011). Van der Berg and Louw (2007) reveal that South African students are lagging behind in educational attainment when compared to students in other countries. This is a reflection of the persistent lingering of the apartheid regime, highlighting the inequality that existed (Lam, Ardington & Leibbrandt, 2011). Under apartheid, separate school systems were run for the different racial groups with huge variances in funding (Fiske & Ladd, 2004). Borat and Oosthuizen (2008); and van der Berg (2007) indicate that the implication of this variance in funding in the present time society is that it perpetuates racial differences in educational attainment and educational equality.

The role that level of education and age plays in contributing to an individual's perception of ethical behaviour is an interesting point to consider, given the level of inequality experienced in the education sector.

2.18 Sex and Gender

Traditionally, an individual's sex has been treated as an important variable to consider within the context of business ethics. Previous research, such as the research conducted by Dawson (1997) focused solely on biological sex, where the ethical differences between individuals, based on their biological sex was examined. This has been the trend of research in gender and ethics. Dawson (1997) also examined the ethicality of individuals in the sales profession. Participants were given a series of scenarios and asked to describe possible misconduct by sales people or sales managers in general. The study concluded that the female respondents were more likely to perceive and describe the scenario as unethical (Dawson, 1997). Sex refers to male and female in a biological sense and is therefore the portrayal of the biological differences between men and women (Archer & Lloyd, 2002). Kidwell, Stevens and Bethke (1987) conducted a study to identify if there were any differences between the ethical decisions of male and female managers, and if differences were identified, where these differences could be found. The results revealed that a significant difference was found in only one ethical situation, and that was, 'concealing of one's errors'. Upon the comparison of the responses, it was demonstrated

that females viewed this behaviour as more unethical than their male counterparts did (Kidwell, Stevens & Bethke, 1987). The study found that 24% of females viewed the situation as unethical, while only 15% of males agreed that ‘concealing one’s errors’ is indicative of unethical behaviour.

Gilligan’s (1982) theory makes claims that women think and speak in a different way when confronted with ethical predicaments. In Gilligan’s theory, traits such as care (women) and justice (men) are core considerations. She proposed that men and women have different moral voices, as presented in the table 1 below.

Table 1

“In a Different Voice” Gilligan (1982)

Men’s Moral Voice	Women’s Moral Voice
Justice	Care
Rights	Responsibility
Treating everyone fairly and equally	Caring about everyone’s suffering
Application of rules in an impartial way	Preserve emotional connectedness
Responsibility toward abstract codes of conduct	Responsibility toward real individuals

There are many theories to consider and many individual factors to consider; and despite increased interest in ethical research, many questions remain unanswered. When considering the current South African scene, as far as the general ethical conduct of its citizens is concerned, the image is gloomy. In a statement made by former president Thabo Mbeki: “... it would seem to me that many of our society are inspired by a system of values which begins and ends with a pursuit of what is materially beneficial to themselves, with no sense of what is morally correct.” He added, “No questions are asked about the ethical behaviour of any of us, as part of determining whether we should indeed be emulated or not. Success is defined as success in having addressed effectively the material needs of the human being . . . what I am trying to suggest is that our society evolved in a manner which gave birth to a situation in which a disastrous collapse of social values occurred, to be replaced by the notion that what is good is what serves my individual material interests and pleasures.”

In an environment, characterised by a disastrous collapse of social values, business ethics serves as the secure and most trustworthy point of reference. As a country, each individual has a patriotic obligation to not allow the past to drag our thoughts, emotions, feelings and actions into disrepute. Business ethics, if determinedly harnessed can become central to reviving the very idea that the abolishment of apartheid proposed: a better life

for all, regardless of race, sex, gender, level of education and socio- economic status. If we all take responsibility of behaving in a way that is good, right and fair for all stakeholders, our country can be transformed into a society that values and respects ethics as the guiding light for decision-making.

The following section seeks to demonstrate how SRI, the South African context and ethics can be combined to examine the relationship between gender predispositions and perceptions of ethical behaviour. The section to come ties together the independent variable, the dependent variable and the context in which the study is conducted.

2.19 Linking Sex Role Identity and Perceptions of Ethical Behaviour

Previous studies support the exploration of the influence of gender on perceptions of ethical behaviour; and have found significant differences on ethicality. In previous studies, Gilligan (1977) found that the distinction between perceptions of ethicality across SRI is a result of the different moral orientation experiences of individuals. Lane (1995) has found similar results showing the existence of psychological gender differences on issues of ethicality. According to the results of Ruegger and King's (1992) study, individuals possessing expressive traits seemed to be more ethical than others. Smith and Oakley (1997) also found significant differences in the way individuals possessing positive instrumental (masculine) traits; and positive expressive (feminine) traits differ in their view of ethical dilemmas, and came to the conclusion that individuals who are more expressive in nature, possess higher ethical standards. The TAP and ICM model are useful theories that can be used to substantiate or explore the relationship between SRI and perceptions of ethical behaviour. Based on the studies above, it is evident that traits regardless of biological sex have an influence on what one can interpret as ethical or unethical behaviour; and that link will be explored in the next section.

2.19.1 The Trait Activation Process (TAP) and the Interpersonal Cicumplex model (ICM)

Personality traits are dominant constructs in psychology and can be described as "*intraindividual consistencies and interindividual uniquenesses in propensities to behave in identifiable ways in light of situational demands*" (Hares & Chaplin, 1997; Tett & Guterman, 2000, p. 398; cited in Tett & Burnett, 2003). This definition allows us to understand how dominant traits are part of what constitutes personality and by understanding that, it allows us to make inferences about:

1. How traits can predict behaviour
2. How understanding what triggers traits to become active is critical to understanding the role of traits in perceptions of ethical behaviour

3. “How trait inferences are interpretations of overt behaviour” (Tett & Burnett, 2002, p. 502).
4. Behavioural interpretations of traits, for example, expressing one trait over another trait is dependent on a situational context

What Tett and Gaugheran (2000) are communicating, is that personality traits are expressed as responses to trait-relevant situational cues. In understanding the notion of the TAP, the introduction of the ICM becomes relevant because it is a tool that examines traits of agency and communion. Agency and Communion, according to Bakan (1966) underlie many aspects of social behaviour, motives and goals (Helgeson, 1994; Horowitz, 2004; Wiggins & Trapnell, 1996; cited in Ghaed & Gallo, 2006). The constructs of agency and communion reflect stereotypical socially desirable male and female gender role characteristics which are termed masculinity and femininity (Lippa, 1995)

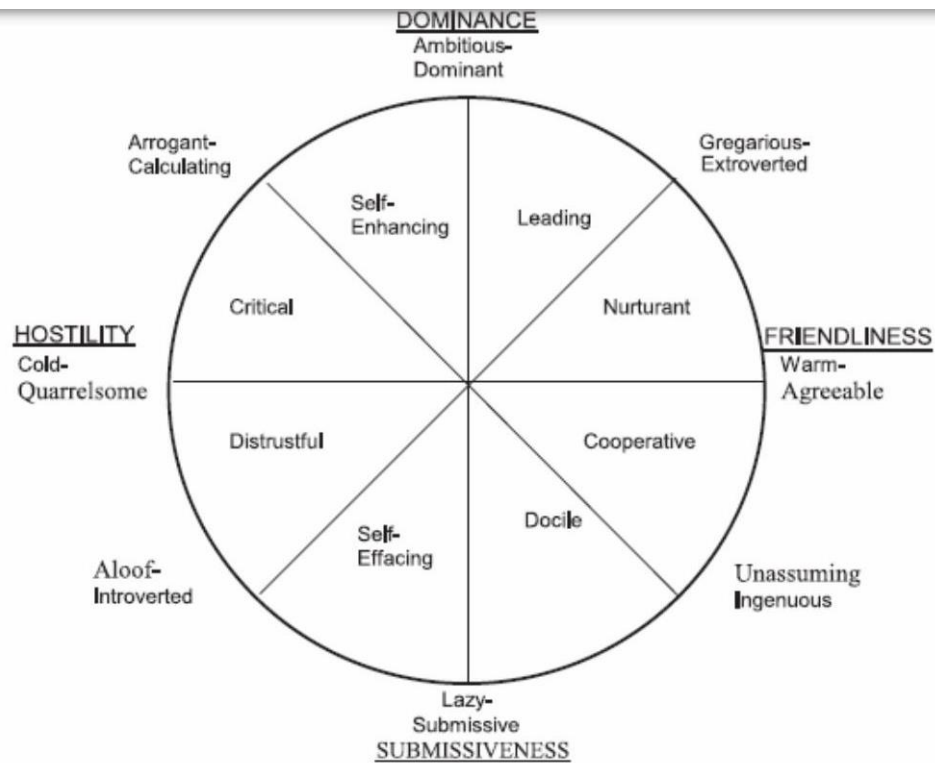


Figure 5. The Interpersonal Circumplex Model (Ghaed & Gallo, 2006)

Making reference to the above figure, the study will delve into each of the four SRI’s (Negative masculine, negative feminine, positive feminine and positive masculine) and determine how the TAP theory and ICM model can explain differences in perceptions of ethicality based on traits and the SRI theory.

2.19.2 Negative Masculine SRI and perceptions of ethical behaviour

SRI research has failed to explore the socially undesirable aspects of SRI. Ghaed and Gallo (2006) have since attempted to rectify this impediment by examining the unmitigated variants of masculinity and femininity. The negatively masculine SRI is referred to as the maladaptive or socially undesirable feature of masculinity (Helgeson & Fritz, 1999; cited in Ghaed & Gallo, 2006). According to Helesn and Fritz (1999), the negatively masculine individual has a selfish desire to do what is best for the self; other traits include cynicism, greediness, hostility, aggression, and dominance. Ghaed and Gallo (2006) based their study on an interesting model developed by Wiggins (1996) – the Interpersonal Circumplex model (ICM). This model brings an interesting perspective to the study of SRI because it evaluates two key dimensions:

- “Friendliness versus hostility;” and
- “Dominance versus submissiveness” (Ghaed & Gallo, 2006, p.77).

The dimensions examined on the ICM are profoundly interlinked to the traits examined in the SRI theory. Given that Helesn and Fritz (1999) describe negatively masculine individuals with traits such as hostility and dominance; the ICM identifies these individuals to possess traits such as arrogance, extreme ambition and self-enhancement; which is not only typical behaviour of a negatively masculine individual; but also purports that a negatively masculine individual will be most likely to perceive unethical behaviours as not being unethical. The self-serving nature of a negatively masculine individual goes against the grain of what it means to behave in an ethical way.

2.19.3 Negative Feminine SRI and perceptions of ethical behaviour

The cult of true womanhood arose between 1820 and 1860 and was the process of judgement, by which a woman judged herself; and was judged by her husband, her neighbours and society (Welter, 1978). The cult of true womanhood judges women by adherence to four basic virtues:

1. Piety
2. Purity
3. Submissiveness and
4. Domesticity

The third virtue in the cult of true womanhood is submissiveness which is the expectation of a woman to be weak, dependent and timid (Welter, 1978). This expectation of submissiveness is the same description given by Helgeson and Fritz (1999) to the negative feminine SRI, where they state that it is evident when an individual cares for others to the point of self-exclusion and neglect. Once again, the ICM is an appropriate tool to explain the relationship between the negative feminine SRI and perceptions of ethical behaviour. Within the ICM, a parallel can be drawn with the negative feminine

SRI and affiliation because of the caring nature of individuals who identify with this SRI; but also with submissiveness due to caring for others with a total disregard of individual needs and desires (Ghaed & Gallo, 2006).

When examining the relationship between the negative feminine SRI, one can conclude that individuals with this dominant SRI may be quite likely to submit themselves to viewing behaviours on the scale as less unethical due to the inability to stand up for what they may believe is right. They would also likely see unethical behaviours being played out in the workplace and not do or say anything about it due to their fear of rejection and their dominant trait of submission.

2.19.4 Positive Feminine SRI and perceptions of ethical behaviour

Individuals who have positive feminine identities are likely to be kind, compassionate, gentle and supportive (Spence & Helmreich, 1980). Positive Femininity pertains to kindness and interpersonal warmth; and these individuals have been characterised by Spence and Helmreich as expressive or communal (Ward, Thorn, Clements, Dixon & Sanford, 2006). Individuals who identify with this SRI are said to be placed on the friendliness axis, because of their characteristically warm nature; and within the cooperative quadrant of the ICM (Ghaed & Gallo, 2006). Helgeson and Fritz (1999) conclude that positively feminine individuals score higher on openness scales which indicate that they are less likely to commit unethical acts and may be more likely to view the behaviours on the scale as being unethical.

2.19.5 Positive Masculine SRI and perceptions of ethical behaviour

Items from the masculinity describe such traits as self-confidence, ambition and competitiveness; and these traits are referred to as being instrumental or agentic (Spence & Helmreich, 1978; cited in Ward et.al., 2006). Previous research shows that agency is closely related to dominance and extraversion on the ICM (Ghaed & Gallo, 2006). Findings from Ghaed and Gallo's (2006) study indicate that as agency increases, neuroticism decreases; conversely, as agency increases, openness to experiences increases. This may mean that while an individual who is positively masculine may not be inherently inclined to behave unethically, high ambition, competition, dominance and openness to experience may, depending on the situation, trigger a positively masculine individual to behave unethically at times. Given the above scenario, these individuals are more than likely aware and conscious of their behaviour - good or bad (Lippa, 1995; cited in Ghaed & Gallo, 2006).

2.20 Gaps observed in previous studies on SRI and ethics

The core variable of interest in the study is an individual's SRI and how an individual's SRI may influence their perception of ethical or unethical behaviour. SRI is a gender based personality predisposition which presupposes an individual to gender based personality traits and characteristics. An individual's SRI is an outward manifestation of personality that reflects an individual as either a feminine (expressive) or a masculine (instrumental) individual (Vinnicombe & Singh, 2002). An individual's SRI is often self-identified and develops as a result of a combination of environmental, societal and cultural factors.

McCabe, Ingram and Conway Dato-on (2006) believe that the study of SRI and business ethics may be a more forward-thinking approach, because it encompasses not only an individual's biological sex, but their psychological gender identity as well. Previous studies on the relationship between SRI and ethics have overwhelmingly focused on the *positive or socially desirable* SRI traits only. This has left a huge discrepancy in the research findings because the negative SRI's have been completely disregarded.

However, SRI and gender stereotypes have powerfully influenced individuals' standards and evaluations of behaviour due to socialisation and experience. As a result, individuals may learn to assess the world around them in different ways, based on environmental or social cues. Woodhill and Samuels (2003) emphasise the necessity of researchers to explore SRI in its entirety; which includes a focus on *both* the *positive* and *negative* components of SRI. In the previous studies, there has been no exploration of the impact that negative identities have on perceptions of ethicality; and this is the gap that the present study attempts to address

2.21 Conclusion

Business ethics and the study of ethical values in the workplace are very sensitive areas and the business community continues to wrestle with problems of ethicality, because of the uncertainty and inequality that continues to exist in South Africa.

The abolishment of the apartheid regime instilled a belief and a time of great promise and great hope for South Africa, and its people (Sheehan, 2002). However, South African society today seems unable to meet the idealism that the abolishment of apartheid promised. A failure to live up to this ideal has left a South African society that is still faced with great transitional difficulty. Today, twenty-five years after the abolishment of the apartheid regime, poverty and inequality appears to remain South Africa's defining feature; not only in society but in the corporate environment as well. After the

abolishment of apartheid, there was an assurance of a strong moral and ethical code that promised good, right and fair treatment of all South African citizens. Good, right and fair treatment for all may be a utopian, idealistic view of how South Africa should be but circumstances have shown us that it may not be the case. For countless people in South Africa, acceptance of a democratic state may simply be due to a lack of an alternative, rather than a heartfelt commitment to a more just society (Sheehan, 2002). South African people feel it unfair that the possibility of employment or also, the lack thereof, is sometimes based purely on race; and also due to the inequality of the education system and our infrastructure. The unfairness that is perceived goes against the very idea that post-apartheid South Africa promised; which is fair and equal treatment for all.

This is likely to be the reason why South Africa has experienced a surge of protests since 2004; and the underpinning reason is the injustice felt from the persistent inequality that exists in South Africa (Alexandera, 2010). Individuals are angry and frustrated at the lack of service delivery; but also, others may be described as entitled by believing that they are owed a better life because of the past. The result is that our society continues to behave in ways that are self-serving; and justified or not; has resulted in a surge of unethicity due to the very strong desire to speak out and have their voices heard. The narrative that has again emerged has become the war between Black and White; and Privilege and Poverty. The inequality of our country may seduce individuals into rationalising certain unethical behaviours.

Trait theory tells us that due to variations in combinations of traits; individuals are likely to perceive different situations in various ways. The same can be said for how individual's view behaviour. It can therefore be conceded, that variations in SRI's will lead to variations in perceptions of ethical behaviour. Treating gender as a multi-dimensional, social –psychological construct, allows us to see that differences in ethical perceptions may occur between individuals possessing instrumental traits and those possessing expressive traits. The rapidly changing political, social and economic environment provokes for the study. It must be noted however, that the purpose of the study is not to examine ethical and unethical behaviour in individuals but rather how a sample of individuals *perceive* behaviours that are inherently unethical.

This study is important and will make a valuable contribution to the study of SRI, not only because it utilises both the positive and negative components of SRI, but it also provides a meaningful tool for organisations operating in the South African context, to provide some assessment of how aware employees are of what constitutes or does not constitute ethical behaviour.

Research Questions

- 1. What actions are considered to be ethical or unethical in the South African business environment?**
- 2. Are there demographic differences in what South Africans deem ethical or not in the business environment?**
- 3. What is the relationship between sex role identity and perceptions of ethicality?**

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter provides extensive information on the methods and procedures employed in the completion of the study in an attempt to demonstrate the reliability and accuracy of the study. It provides details on the research design, the sampling procedure, a description of the measures used, the procedure and the analysis employed in order to answer the research questions.

3.2 Research Design

This study adopted a non-experimental, cross sectional quantitative and exploratory research design. The goal of the study was to determine:

- 1 What actions are considered to be ethical or unethical in the South African business environment?
- 2 Are there demographic differences in what South Africans deem ethical or not in the business environment?
- 3 What is the relationship between sex role identity and perceptions of ethicality?

In order to adequately attempt to answer these questions, the study was limited to a non-experimental research design due to the impossibility of the researcher to manipulate firstly, the demographic factors that may contribute to how individuals may view a series of unethical scenarios and secondly, the SRI's of the individuals in the sample – these two aspects being the independent variables in the study.

Non-experimental research is descriptive research with the goal of providing an accurate description of a given variable and the relationship that exists between variables (Coetzee & Schreuder, 2010). In contrast to experimental research, which has the intent of establishing cause and effect relationships, Cottrell and Mckenzie (2007), inform us that non-experimental research does not have the same intention. Hence, the present study is non-experimental because the variables in the study cannot be manipulated (Belli, 2006). Even though the widely held view that experimental methods are the gold standard for research, has led to the condemnation of non-experimental research methods, the non-experimental research purports to have its strength in establishing the relationships between variables. Also, non-experimental research is appropriate for the current study because the independent variable is an aspect of personality and thus, cannot be manipulated. The other identifying feature of non-experimental research is the absence of random assignment to control and manipulation conditions, because there is no control

group, meaning that there is no group who has received or been exposed to a manipulated condition (Belli, 2006). Given that the study prevented the implementation of random assignment to create the SRI groups of individuals, no cause and effect could be determined. Taking into account these limitations, a between-subjects, non-equivalent group design study was adopted, and comparison groups were decided based on individual SRI scores. The purpose of between-subjects, non-equivalent group design study was to highlight that comparisons were made with the SRI data that have come from independent, individual samples (Huck, 2009).

A quantitative design was also adopted and it involves the collection of numerical data and the subsequent analysis of this data using mathematically-based methods known as statistics (Muijs, 2010). Statistical analysis stems from the ontological assumption that an objective reality exists which can be discovered utilising scientific methods (Muijs, 2010). Quantitative research is thus the most reliable way of examining this, as the goal of quantitative research is to determine the relationship between two variables. Quantitative research aims to describe or explain a particular situation as it exists in that moment in time by utilising the collection of numerical data and uses statistical analysis to answer research questions (Coetzee & Schreuder, 2010). This design is indicative of research where the objective is to provide an accurate description of a particular situation by identifying variables that exist in a given situation, as well as to describe the relationship that exists between the identified variables. Quantitative research has its strength in allowing for a broad study incorporating a greater number of respondents therefore allowing for greater generalisability (Huck, 2009). Quantitative research allows the researcher to be more objective which enhances the accuracy of results. It also allows studies to be replicated because quantitative research applies well-established analyses and standards; which increases the validity of the research. Despite the strength of employing a quantitative study, it is not without its limitations. Limitations include disregarding the humane side of conducting research, which is why aspects such as socially desirable answers need to be considered. Quantitative research lacks contextual detail and employs an inflexible process of discovery due to it being highly rigid and regulated. The results of quantitative research provide minimal detail on behaviour, on attitudes and on motivation. The biggest problem with quantitative research is that it does not necessarily reflect how people actually feel about a subject and in some cases; the present answers are simply the closest match (McMillan, 2012).

3.3 Two phases adopted in the study

3.3.1 Phase 1

The first phase of the research is a descriptive study that examines the association between variables that are said to impact or influence perceptions of ethicality.

3.3.2 Phase 2

The second phase of the study demonstrates the relationship between various sex-based personality traits (SRI's), and the extent to which individuals possessing these various identities differ in their perception of unethical behaviour. The research draws comparisons between each of the SRI groups using statistical techniques. The design of the research allows for both association and comparison.

3.4 Sampling Procedure

Emails containing the participant information sheet and the link to survey monkey were sent to employees in Human Resources Departments at various organisations (Appendix A). There were instances of either no response or they could not/were not willing to assist with distributing the survey link. Often, as researchers, we are trapped in our own perspectives, and we don't recognise that while our research is important to us, it is not always as important to our potential respondents. We may therefore think that it is easy for people to take 30 minutes out of their day to complete our questionnaires, but it is not always the case. That was an important lesson learnt in completing this research report. To overcome this challenge, I opted for non-probability sampling known as snowball sampling and requested help from family and friends to distribute the questionnaire. Murphy and Davidghofer (2001) encourage the use of non-probability sampling because it is economical and makes the research more accessible to large numbers of individuals through networking. Emails were sent to friends and family who were requested to distribute the survey to their networks in their respective organisations. There is an unpredictable component in this kind of distribution and since participation in the study is purely voluntary, through the progression of the research, as anticipated, it was found that few people were willing to take the time to fill out the questionnaire.

3.5 Data Collection Tools

A set of self-report questionnaires was used in the study and it was distributed through the use of the internet (survey monkey link sent via email).

A questionnaire is described as a set of questions that require an individual to express an opinion or answer; or provide a rating regarding a specific topic (Coetzee & Schreuder, 2010). As for data collection through survey monkey, there are many positive aspects to using the internet as a means of data collection. These include reduced research costs, and less negative environmental impact, due to not having to print the required number of questionnaires; it also allows for enlarged sample sizes and an increased access to populations that might have otherwise been difficult to reach (Coetzee & Schreuder, 2010). A limitation of using the internet as a means of data collection is that emailed questionnaires have a return rate of less than fifty percent (Coetzee & Schreuder, 2010). Regardless of the aforementioned limitation, this medium of data collection was deemed best for the present research to be carried out, because this medium of data collection allowed the question to be distributed to a larger representative group of people and also allowed for access to more responses to be collected.

3.6 Measures used in the study

The three measures that were used to carry out the study, is a self-developed demographic questionnaire, the Abratt, Nel and Higgs (1992) Business ethics scale and the Extended Personal Attributes Questionnaire (EPAQ- R).

3.6.1 Demographic Questionnaire

A demographic questionnaire was required to determine the effects of sex, race, age and socio- economic status on perceptions of ethicality. These demographics were assessed in the examination of determining perceptions of ethicality because each of these factors are reported in previous literature to play a significant role in shaping the way ethical situations are perceived. The overall ethicality of the sample was established, based on the demographics obtained. These demographics are important considerations to assess as they may serve as factors that influence perceptions of ethicality. Therefore, there is some degree of causation being implied in the proposed study. However, it needs to be clear that the proposed study can in no way determine causation. The study is at all phases, a correlational study. This means that the proposed study is interested in the relationship between two variables, that being, various demographics and perceptions of ethicality; and SRI's and perceptions of ethicality. Causation implies that there is a cause and effect relationship between the variables and this is not the case. Demographic variables were used to ascertain whether demographics in fact influenced an individual's perception of unethical behaviour.

3.6. 2 The Abratt, Nel and Higgs (1992) Business ethics scale

In order to establish the perceptions of ethical behaviour, a twenty-eight item ethical situations scale was used to evaluate ethical perceptions of the sample. The scenarios on the scale are obtained from studies conducted by Bellizi and Hite, 1989; Chonko and Hunt, 1985; Dubinsky et al., 1980; and Newstrom and Ruch, 1976. It was adapted for South African conditions by Abratt, Nel and Higgs in 1992.

The scale consists of 28 items measured on a five point likert-type scale ranging from *not wrong at all* to *highly wrong*. Likert type scales allow for easy administration and require minimal instruction and minimal effort to complete. With the likert-type scale, the respondent was able to indicate a level of agreement or disagreement with each of the twenty-eight items listed on the scale (Huck, 2009). Appendix C

The *reliability* of the Abratt, Nel and Higgs (1992) Business Ethics Scale was determined and results are presented in the table below.

Table 2

Scale reliability of items

<i>Cronbach's Alpha</i>	<i>Cronbach's Alpha Based on Standardised Items</i>	<i>N of Items</i>
.900	.909	28

The scale reliability results of the survey items is 0.9 indicating that the internal consistency of the survey instrument's items are reliable, thus indicating that the items establish what the instrument purports to measure.

It is important to bear in mind that the goal of the research was to determine the perceptions of ethical behaviour; but in doing so the respondents' perceptions were not individually determined but were evaluated at group level. This evaluation allowed me to summarise the data in a manner that allowed for the description and interpretation of data in a meaningful way (Coetzee & Schreuder, 2010).

3.6.3 The Extended Personal Attributes Questionnaire (EPAQ- R)

The EPAQ (Appendix D) was originally developed in an attempt to extend the PAQ. The purpose of the development of the EPAQ was to include a measure of both the positive and negative aspects of femininity and masculinity (Spence & Helmreich, 1978; Spence, Helmreich & Stapp, 1974). The EPAQ is scored on a lickert scale from 1 to 5; and

requested respondents to describe themselves by the degree to which they identify with each of the items (for example, not at all aggressive to very aggressive). Higher scores indicate greater agreement, while lower scores indicate lower agreement with the items (Helmreich, Spence & Wilhelm, 1981). Due to the poor reliabilities of a few of the subscales, Bernstein (2013) developed a 57- item Revised Extended Personality Attributes Questionnaire (EPAQ-R). Bernstein's (2013) questionnaire yielded much higher Cronbach alpha coefficients demonstrating better internal consistencies between the items. The EPAQ -R is the instrument used to assess the capacity of masculine and feminine traits an individual (Spence et. al., 1979; cited in Woodhill & Samuels, 2003, revised by Bernstein, 2013).

As a first step in the analysis – the reliability/internal consistency of the EPAQ - R was established; and the results thereof is presented below.

Table 3

Internal Consistencies (scale reliability) of subscales

Sub-Scale	Cronbach's Alpha	Cronbach's Alpha Based Standardised Items
Negative masculine	0.926	0.943
Positive masculine	0.873	0.874
Negative feminine	0.944	0.943
Positive feminine	0.905	0.912

To examine the internal consistencies of the specified above sub-scales of sex role identities and the degree to which they measure a single uni-dimensional latent construct, the Cronbach's alpha values were computed.

The Cronbach's alpha values measuring the internal consistencies for the above individual components of SRI reflect that data used for all the sub-scales (negative masculine $\alpha = 0.926$; positive masculine $\alpha = 0.873$; negative feminine $\alpha = 0.944$; and positive feminine $\alpha = 0.905$) are reliable.

The EPAQ-R enabled me to draw comparisons and investigate the relationship between each of the SRI's and individual perceptions of ethicality. It is important that throughout the process, no inferences about causation are made.

3.7 Data Analysis

The first part of the proposed study was to determine, from a South African working population sample, how each of the behaviours are rated in terms of the behaviour being perceived as highly wrong to not wrong at all. According to Akkah (1995) the behaviour on the ethics scale is deemed to be inherently unethical in terms of what it means to be ethical. To behave ethically is to behave in accordance with the accepted principles of right and wrong. However, as the literature above has depicted, not everyone agrees on what is morally right or wrong; good or bad and; ethical or unethical (Lewis, 1985).

The raw data was extracted from Survey Monkey, and thereafter imported into SPSS. The data link was then used to transform data to count values within cases in order to account for the respective SRI's. The categorical data was also arranged into classes for SPSS analysis. Once data had been correctly entered, the descriptive statistics for categorical SRI's were computed to determine Z-scores. Thereafter, the relationships were computed.

Phase 1:

The first phase of the study sought to discover what it is perceived to be ethical and unethical based on a working South African sample. It pursued an understanding into what it is that individuals believe about what kind behaviour is perceived as good and bad, or right and wrong in terms of ethical perceptions. Ethics means different things to different people therefore; the study aimed to examine overall perceptions of a South African sample.

Question 1 asked:

- **What actions are considered to be ethical or unethical in the South African business environment?**

Question 2 asked:

- **Are there demographic differences in what South Africans deem ethical or not in the business environment?**

In order to determine overall perceptions and also if there was a relationship between the various demographics perceptions of ethical behaviour the following tests were used:

1. Mann-Whitney U tests

Analysis of variance between individual behaviours, and dichotomous demographic variable (gender)

Assumptions

- IV is dichotomous, from independent samples, DV is ordinal data
- It does not require a normal distribution of the dependent variable in the analysis

2. Kruskal Wallis tests

Analysis of variance and means between individual behaviours, and multi-level categorical demographic variables, or SRI

Assumptions

- Data distributions (skew, kurtosis etc.) are similar for each group of the IV. i.e., the distribution of scores for each group of the IV are the same
- The DVs are measured at the ordinal or continuous level
- The DV should consist of two or more categorical and independent groups

3. Chi-square tests, and Cramer's V

Variation between means of individual behaviours, and the SRI, or the categorically grouped demographics

Assumptions

- Variables are categorical.
- For Chi-square, the expected value for each cell is five or higher. If the expected value for each cell is lower than five, Cramer's V are observed to factor out sample size

4. Correlation analyses

Correlation between individual behaviours and summed ethics score, or ordinal/numerical demographics or; correlation between summed ethics score and ordinal/numerical demographics.

Assumptions

- A Spearman correlation (ρ) is used when one or both of the variables are not assumed to be normally distributed and ordinal data is used as one of the variables
- Data must be either ordinal or numerical

Phase 2:

Question 3 asked:

- **Are there differences between various SRI's and perceptions of ethical behaviour?**

The second phase of the study aimed to gauge an understanding of whether SRI influences the way in which behaviours are perceived; because SRI it is a more robust view of gender, taking into account social and environmental influences.

The tests utilised to establish/determine this outcome were:

1. **Linear Regression** to predict summed ethics score, from the ordinal demographics.

Assumptions:

- DVs must be numerical; IVs need to be at least ordinal.
- Needs to be a linear relationship between the two variables
- There should be no significant outliers.
- You should have independence of observations
- Data needs to show homoscedasticity (homogeneity of variance).
- Need to check that the residuals (errors) of the regression line are approximately normally distributed

2. **Multiple Linear Regression** to predict summed ethics score, from SRI or the nominal categorical demographics.

Assumptions:

- DVs must be numerical; IVs can be categorical (using dummy variables)
- Individual categories of IV (the dummy variables), should not contain less than 15% of the overall values in the variable

Once the statistical analyses were performed, data was compressed into a comprehensive summary. The results are presented in the next chapter.

3.8 Ethical Consideration

The School of Human and Community Development awarded ethical clearance to conduct the research for the present study. Participation in the study was on a purely voluntary basis and no participant was advantaged or disadvantaged in any way for choosing to complete or not complete the questionnaire. A participation information sheet (Appendix B) ensured that each and every participant was informed about the purpose and the procedure of the study and what their participation would entail. No names, identification numbers, staff numbers or any contact information was requested. Confidentiality was ensured because nobody else – except for the researcher and her supervisor - had access to the data. No data was shared or distributed and nor were IP addresses able to be tracked.

Responses were not and will not in future be used for any purposes, other than academic

purposes and raw data will be kept indefinitely in a secure, password protected file, to which only the researcher will have access. Confidentiality and anonymity was assured. Confidentiality, according to Smith- Tyler (2007), is defined as a privacy policy between parties. This means that any information obtained through the collection of the data in the study will remain private. Anonymity is used to describe the intent to keep an individual's identity from being exposed – their name and identity remains unknown throughout the entire research process (Grow, 2008). Assuring anonymity means that there will be no identifying characteristics that will lead to the exposure of an individual participant's identity and confidentiality ensures that no other party, besides the researcher and her supervisor will have access to the raw data received from survey monkey.

Informed consent is a process used to inform respondents of the risks, their rights, and potential benefits of participating in research studies (Smith-Tyler, 2007). While not always necessary it is an important consideration when conducting research involving people. It was essential that permission was received from the participant to collect the required information. Receiving informed consent acts as a safe-guard for both the researcher and the participant. Informed consent was assumed by the completion of the questionnaire on survey monkey. However, participants were given the option to withdraw from the study any time until the questionnaire was submitted. Some respondents did not complete the questionnaire which can then be seen as them choosing to withdraw from the study.

CHAPTER FOUR: RESULTS

4.1 Introduction

This chapter presents the results of this study. The first phase of the study sought to discover what is perceived to be ethical and unethical based on a working South African sample. Ethics means different things to different people; therefore, the study aimed to examine the overall perceptions of a South African sample, determined by analysing perceptions based on behaviours depicted by the Abratt, Nel and Higgs' (1992) ethics scale.

The second phase of the study aimed to gauge an understanding of whether sex role identity (SRI) influences the way in which behaviours are perceived, because SRI is a more robust view of gender, taking into account social and environmental influences. The tests performed to achieve the objectives of the study were: Mann-Whitney U tests (MW), Kruskal Wallis tests (KW), Chi-Square tests with post-hoc Cramer's V, Correlation analyses with Spearman's coefficient of correlation (Rho), Linear Regression (LR), and Multiple Linear Regression (MLR).

The chapter begins, first, with the descriptive statistics derived from the questionnaires, followed by the results of each phase of the study.

4.2 Descriptive statistics

The majority, or 63.2% of the participants in the study were female, and 36.8% were male ($n^F = 72$, $n^M = 42$), respectively by number; although in general, 37 respondents (approximately 25% of total) declined to answer the demographic questions. The participants were also sporadically distributed across the racial groups with 37.1% White ($n = 43$), 32.8% Black ($n = 38$), 15.5% Coloured ($n = 18$), and 11.9% Indian ($n = 17$), calculated out of the total respondents who provided answers for the racial demographics. The majority of respondents (56.9%, $n = 66$) held post graduate degrees, while 19.8% ($n = 23$), 12.9% ($n = 15$) and 10.3% ($n = 12$) held, basic university degrees, diplomas, or Grade 12/Matric respectively. The majority, or 60% of the respondents were also single ($n=70$), 26.7% ($n = 31$) were married, 6.0% ($n = 7$) divorced, and 6.9% ($n = 8$) cohabiting. Frequency graphs of these results are shown in Appendix E.

As shown in Figure **4.2.1**, the sample was a young group of respondents, with a significant skew towards the higher age groups (mode = 20-25 year category; skewness = 1.563; kurtosis = 1.436; S.D = 1.944). The sample had also generally been in a short overall organisation tenure, with a significant

skew towards the longer organisation tenures (mode = less than 1 year category; skewness = 1.172; kurtosis = 0.744; S.D = 1.182), as shown in Figure 4.2.1.

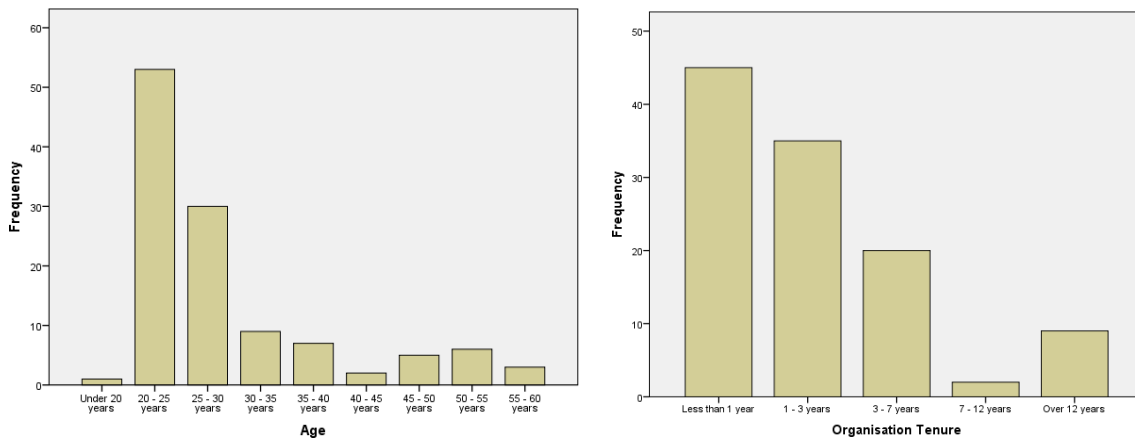


Figure 4.2.1 Distribution of respondents by age (left), and by years of tenure (right)

The sex role identity (SRI) of the group was largely *positive feminine*, with nearly two thirds (65.6%, $n = 84$) being classified in this category. This was followed by 26.6% ($n = 34$) *positive masculine*, and 5.5% ($n = 7$) *positive androgynous* respectively. Only one respondent was classified in each of the *negative feminine* and *negative masculine* categories respectively, as shown in Figure 4.2.2. In addition, the summed ethics score (SES) of the respondents followed an approximately normal distribution, with a mean score of 49.79 being observed, a mode of 52, standard deviation of 12.6, and skewness and kurtosis of 0.477 and 0.386 respectively.

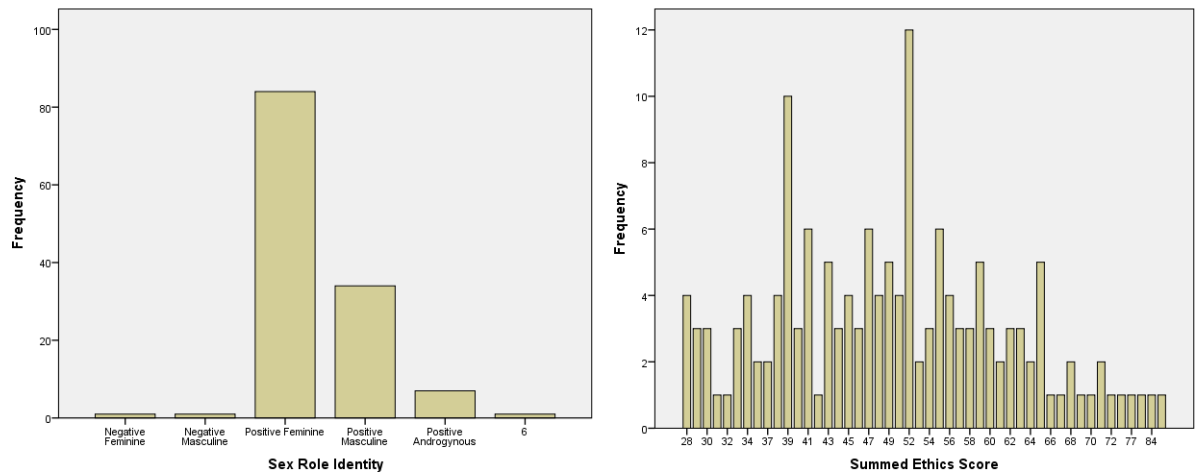


Figure 4.2.2 Distribution of respondents by SRI (left), and by Summed Ethics Score (right)

4.3 Results of the Phase One of the study

The tests performed to achieve the objectives for the first phase of the study were the Mann-Whitney U test, Kruskal Wallis tests, Chi-Square tests with Cramer's V, correlation analyses, and linear regression. Results of each of these tests will be discussed in turn.

Mann-Whitney U test

The Mann-Whitney U (M-W U) test was performed to analyse the difference between the ethical considerations of males compared to females on each of the proposed ethical scenarios in the questionnaire, where the assumptions were that the independent variable (IV) analysed was dichotomous (male versus female) and from independent samples, and that the dependent variables (DVs), which in this case were the ethical scenarios, were ordinal data. The tests did not require a normal distribution of the dependent variable for the assumptions of M-W U to be met. The tests were performed to test the null hypothesis (H0) that the mean rank (MR) of each group in the dependent variable was equal, when analysed in relation to the gender.

Very few of the ethical scenarios showed any significant difference between the scores of males compared to females, except in the scenarios of 'giving gifts or favours in exchange for preferential treatment', 'hiring competitors' employees in order to learn competitor's trade secrets', or 'taking potential clients to football matches'. In each of these scenarios, the mean rank score of males was higher than females (66.42 compared to 52.30; 64.02 compared to 53.69; and 64.55 compared to 53.39, respectively). Each of these three mean differences was statistically significant with more than 95% confidence (U = 1137.5, p = 0.03; U = 1238.0, p = 0.046; and U = 1216, p = 0.035), respectively,

as shown in Table 4.3.1. In terms of the M-W U null hypothesis (H0), this indicates that in each of these ethical scenarios, one can reject the null hypothesis (H0) that there is no difference between the means of each group, and conclude that statistically significant differences do exist.

In terms of the tangible applications of these results, this suggests that males, in general, felt that it was more acceptable, to perform these particular deeds than females, who in turn felt it was less acceptable (on the ordinally ranked ethical spectrum between highly wrong, and not-wrong-at-all) to perform these deeds. The results also suggest that for each of these three scenarios, the benchmark of what was ethically acceptable appeared to be higher for men, compared to women. While the sport-related scenario may not be so surprising, the difference in the attitudes towards giving gifts for preferential treatment, and hiring competitors' employees to learn trade secrets, is curious.

Although not significant at an alpha of less than 5%, other scenarios that were close to statistically significant were 'claiming credit for a peer's work' (U = 1310.5, p = 0.063), 'claiming credit for a subordinate's work' (U = 1317, p = 0.056), 'calling in sick in order to take a day off' (U = 1284.5, p = 0.075), and 'using company services for personal use' (U = 1250.5, p = 0.056), as shown in Table 4.3.1. The full list of results for all scenarios tested in the M-W U is shown in Appendix E.

Table 4.3.1

Differences in perceptions for ethical scenarios between males and females

	Mann-Whitney U	Exact Sig. (1-tailed)	Mean Rank (MR)	
			Male	Female
Use co. services personally	1250.5	0.056	63.73	53.87
Gifts/favours for pref. treatment	1137.5	0.003	66.42	52.30
Call in sick to take a day off	1284.5	0.075	52.08	60.66
Claim credit - subordinate's work	1317.0	0.056	62.14	54.79
Claim credit - peer's work	1310.5	0.063	62.30	54.70
Hire competit. staff to learn secrets	1238.0	0.046	64.02	53.69
Take clients to football matches	1216.0	0.035	64.55	53.39
Personal relat. with competit. staff for secrets	1290.0	0.062	62.79	54.42
Take long to do a job	1328.0	0.128	53.12	60.06

The results showed that males had higher or equal ethical acceptance for most scenarios

than females; however, scenarios where females had higher ethical acceptance than males were 'taking longer than necessary to do a job', and 'calling in sick to take a day off'; although neither of these were statistically significant at an alpha of less than 5%. Therefore, in the case of these latter scenarios, it could be concluded that while the overall, or average mean ranks of females were higher than males, too much individual variability existed between the scores of male and female respondents to reject the null hypothesis (H0) in these two scenarios, with any statistical significance.

Kruskal Wallis test

Kruskal Wallis (KW) was performed to test if the responses to the ethical scenarios were statistically different, depending on the individuals' multi-level categorical demographics. KW is the non-parametric version of ANOVA and a generalised form of the Mann-Whitney test, which allows more than two groups (dichotomous variables) to be analysed. The assumptions for KW were that the data distributions, such as skew and kurtosis, were similar for each group of the IVs (this was tested), that the groups were independent, and that the DV data, which again included the ethical scenarios, were ordinal data. The tests were performed to test the null hypothesis (H0) that the mean rank of each group in the DV was equal, when analysed in relation to the IV.

Age

Regarding the ethical considerations of the various demographic groups, one ethical scenario that related to age, which was found to be statistically significant with KW, and in which the assumptions of skewness were met, was 'Failing to report a co-worker's violation of company policy'. This was perceived by those who were between 25 and 30 years old to be the least ethically wrong (MR = 70.92), compared to the other age groups, while those in the 55-60-year-old age group thought it was the most ethically wrong (MR = 28.83). As in the case of the MW-U, lower mean rank scores indicate a category average that was close to the highly wrong end of the ordinal scale between highly wrong (1), and not-wrong-at-all (5). The Chi-Squared value ($\chi^2 = 20.346$, $p = 0.009$) of the KW test was highly statistically significant, at more than 99% confidence, and the Chi-Squared value allowed an effect size of the association to be calculated. The effect size drawn from the Chi-Squared value, as calculated in the following equation, indicated that 17.7% of the variability in this particular scenario could be attributed to the age of the respondent:

$$Effect\ Size = \frac{\chi^2\ value}{(n - 1)}$$

Where: n is the number of respondents

$$= \frac{20.346}{(116 - 1)}$$

$$= 0.177$$

Race

Race was found to be a demographic characteristic with considerable differences in opinions for the different ethical scenarios. Six ethical scenarios were found to be differently perceived with statistical significance, five of which with all KW assumptions met, as shown in Table 4.3.2. The ethical scenarios were observed with similar Chi-Squared effect sizes of approximately 9.5%, and most related to blowing the whistle on co-workers and supervisors. In all of the ethical scenarios, black and white respondents similarly perceived the scenarios to be ethically more acceptable than the other groups, while in the scenarios relating to ‘failing to report a co-worker or supervisor’s violation, internally (to the company)’, coloured respondents saw the scenarios to be the most ethically wrong. In the case of ‘failing to report a supervisor for an illegal, or more serious violation’, though, Indian respondents now saw the scenario to be the most ethically wrong, while, the stance of coloured respondents became less absolute.

Table 4.3.2

Differences in perceptions for ethical scenarios between race categorisations

	X ²	Sig.	Mean Rank (MR)				Assump. met
			Black	Coloured	White	Indian	
Overstate expenses by > 10%	7.894	.048	67.70	57.00	55.38	47.41	Yes
Take long to do a job	11.927	.008	67.92	39.31	61.95	49.03	No
Use co. time personally	12.222	.007	65.21	35.97	63.85	53.82	Yes
Fail to report co-worker's co. violation	10.024	.018	68.88	39.89	57.69	57.06	Yes
Fail to report supervisor's co. violation	14.468	.002	69.01	39.31	62.42	45.41	Yes
Fail to report supervisor's law violation	9.300	.026	63.34	51.67	64.14	40.65	Yes

Marital status

In the case of marital status, the ethical scenarios that were observed to show statistical differences were in fact repeats from other demographic variables, and other statistical tests. ‘Using company services for personal use’, ‘giving gifts for preferential treatment’ and ‘calling in sick for a day off’, for example, had been observed to be statistically different between males and females (as discussed previously in the M-W U), while ‘using company time for personal use’ and ‘failing to report a co- worker for a company violation’ had also been observed to be statistically different by KW, between the race categories, as shown in Table 4.3.3. This suggests that these ethical scenarios could perhaps be ‘hot-spot’ situations, which are perceived differently depending on numerous characteristics and/or demographic categorisations. The full sheet of tests, with overlapping statistically significant observations between the variables, is shown in Appendix E.

Table 4.3.3

Differences in perceptions for ethical scenarios between marital status categorisations

	X ²	Sig.	Mean Rank (MR)				Assump. met
			Married	Divorced	Single	Cohabiting	
Use co. services personally	24.432	.000	36.56	43.14	67.21	80.69	No
Use co. time personally	11.424	.010	42.35	69.07	63.16	71.00	Yes
Gifts/favours for pref. treatment	8.721	.033	54.47	43.00	63.61	43.00	Yes
Call in sick to take a day off	12.061	.007	44.90	57.93	66.30	43.44	Yes
Fail to report co-worker's co. violation	8.918	.030	47.32	42.21	65.49	54.94	Yes

Tenure and salary

Tenure and salary were only statistically significantly observed to have differences in ethical perceptions for two ethical scenarios: ‘using company time for non-company activities’ ($\chi^2 = 13.789$, $p = 0.008$), and ‘divulging confidential information to parties external to the firm’ ($\chi^2 = 8.177$, $p = 0.042$), respectively. In the case of ‘using company time for non-company activities’, it appeared that those with shorter tenures saw this as less ethically wrong, while as the length of tenure increased, so the more ethically wrong this was perceived to

be, as shown in Figure 4.3.1. A similar, statistically significant trend was not observed for ‘using company services for non-company activities’, suggesting that either the perceptions of the individuals for “the use of company time” was different to “the use of company services”, or alternative parameters were considered by the individuals for assessing the one relative to the other.

In the case of ‘divulging confidential information to parties external to the firm’ no specific trend was observed based on the salaries of individuals, although the respondents who noted the lowest ethical perception of this scenario (MR = 45.5) were those with salaries over R45,000 per month, as shown in Figure 4.3.1. This was perhaps to be expected, since individuals with the highest salaries would typically be the directors of the companies, and would view such acts as the most ethically wrong, while those of lower salaries would perhaps have perceived such loyalty with less ethical importance.

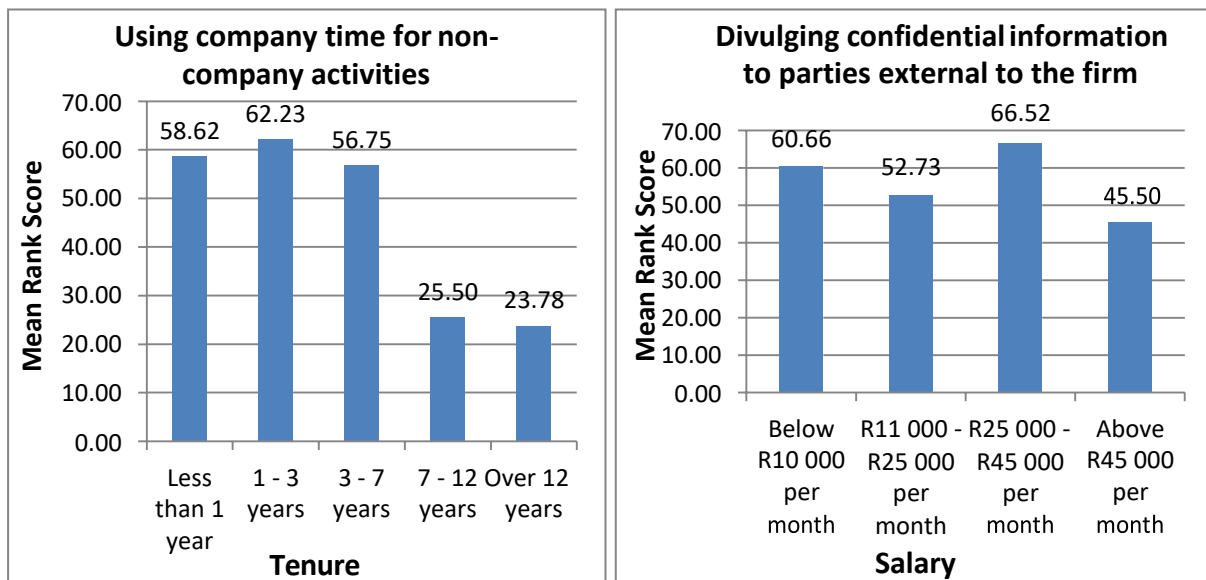


Figure 4.3.1. Mean ranks of the perceptions of respondents towards ‘using company time for non-company activities’ relative to tenure (left) and ‘divulging confidential information to parties external to the firm’ relative to salary (right)

Chi-Square tests with Cramer’s V

The null hypothesis (H0) of Chi-Square states that variables are independent, and upon statistically rejecting the null hypothesis, it can be concluded that variables are related. Chi-Squared tests offered a secondary form of analysis to support the results of the KW tests. Note: In the event that Chi-Squared expected frequencies were less than five (which in fact occurred in all data sets), an important assumption of the test was violated, and

post-hoc Cramer's V tests were performed instead, since sample size in Cramer's V can be disregarded.

As in the KW tests, 'using company services for personal use' was once again observed to be statistically significantly related to marital status ($\chi^2 = 30.082$, $p = 0.003$). To overcome issues where cell counts of less than five were encountered, a post-hoc Cramer's V of 0.294 ($p=0.003$) was calculated, which indicated a weak — though very statistically significant association — between the marital statuses and ethical perception of 'using company services personally'. This perhaps provided validation to the result of the KW, whose assumption of skewness had failed; while, the Chi-Squared test result from the KW showed that an effect size of 21.42% (of the perception of using company services personally being attributed to marital status), may in fact have been true.

The Chi-Squared tests also observed that the variable 'overstating expense accounts by more than 10% of the correct value', which had only been seen by the KW to be different based on Race, was indeed very statistically significantly related to age as well ($\chi^2 = 49.260$, $p = 0.002$). Cramer's V ($V = 0.376$, $p = 0.003$) validated the Chi-Square test, by outlining the weak-to-moderate association between the age categories and their ethical perception of 'overstating expense accounts by more than 10% of the correct value'.

This poses an interesting question as to why racial categories may have perceived such a scenario so differently, as compared to the other ethical scenarios. Deliberations for this are presented in the discussion chapter of the dissertation.

Spearman's Correlations

Correlation analyses were performed using Spearman's correlation co-efficient, Rho (ρ), to observe whether there were any correlations between the ethical scenarios, ordinaly rated demographics, and the summed ethics scores (SES) of the respondents. In line with the assumptions of Spearman's correlation (ρ), only data that was either ordinal or numerical was used.

Very few of the ethical scenarios appeared to show any statistically significant correlations to the ordinal demographic variables of education, tenure, or salary, except for 'failing to report a co-worker's violation of company policy', which weakly-positively correlated ($\rho = 0.184$, $p < 0.05$) to the education of the respondents. Thus, as the education of the respondents increased up the ranks from Grade 12 or Matric, to diploma, basic university degrees, and postgraduate degree respectively, so their ethical choices for this scenario also increased up the ordinal scale (from 'highly wrong' (1) to

‘not wrong at all’ (5)). Described differently, as their education level increased, so they became more ethically accepting of the practice. A scatter plot of this weak positive association is shown in Figure 4.3.2.

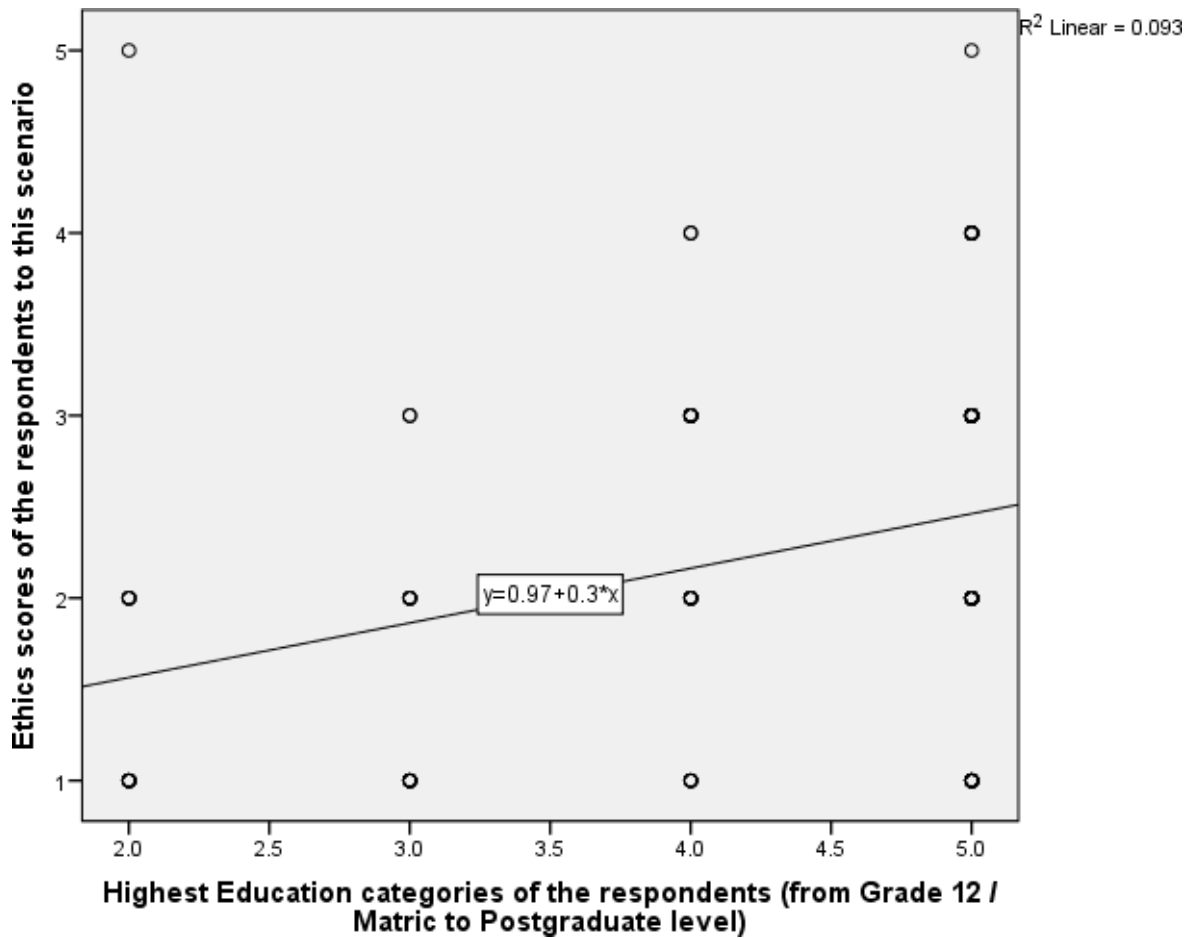


Figure 4.3.2 Scatter plot of the correlation of the ethical acceptance of the respondents to ‘failing to report a co-worker’s violation of company policy’, and the relative educations of the respondents.

The only other ethical scenarios that correlated to the ordinal demographics were ‘taking longer than necessary to do a job’, and ‘using company time for non-company activities’, which correlated to education ($\rho = 0.184, p < 0.05$; $\rho = 0.186, p < 0.05$), and tenure ($\rho = -0.189, p < 0.05$; $\rho = -0.190, p < 0.05$) with very slight positive and negative slopes, respectively. In the case of the negative slope, this effectively meant that as the tenure of the respondents increased to longer tenure times, so their ethical acceptance of these scenarios decreased. This was a very weak association though (on a scale of -1.0 – to +1.0), so although statistically significant at an alpha of less than 5%, the margin of variability between the categories was very low. A full list of the correlations is shown in Appendix E.

Linear Regression

In order to provide supporting results following the correlation analyses of the SES with Spearman's correlation coefficient (ρ), linear regression (LR) was also performed using the SES as the dependent variable (DV) and the ordinal demographic variables as the IVs, to observe what effect the demographic profiles of the respondents would have had on their SES results, and whether any predictions could be made, based on which demographic a person was from, to indicate what SES score they would generate. In the event that the demographic variables were nominal categorical variables, the variables were converted to (n-1) dummy variables, and tested using multiple linear regression (MLR).

The assumptions for linear regression were each tested, and these included: that the DV was numerical, and the IVs were at least ordinal; a linear relationship between the two variables was observed, with independence of observations confirmed by the Durbin-Watson statistic being close to 2.000, as shown in Table 4.3.4; and no significant outliers were observed. The data showed homogeneity of variance (homoscedasticity); and approximately normal distribution of the residual; and the variances of the residuals in each linear regression test were not constant across the IV, since in each test, the mean residual was calculated to be approximately 0.00. The required assumptions for linear regression were therefore tested and met.

One additional assumption that was tested for the multiple linear regression (MLR) set of tests was that each individual category of the IV, or the dummy variables needed to contain at least 15% of the overall values in the IV dummy variable. Categories were grouped, where necessary, to meet this requirement.

Effect size calculations

The R-squared values were calculated to conclude what correlation each of the demographic variables had had on the SES score. For example, in the first case where 'age' was modelled as a predictor against the SES, an R-squared value of 0.028 was observed, indicating that only a very slight 2.8% of the variability in the SES scores of the respondents could be accounted for by their age categories. This was corrected to 2.0% due to the overall usable size of the sample being less than 200 respondents. This was also only significant at an alpha of less than 10%, but not at an alpha of 5% significance, as confirmed by the ANOVA result $F(1,114) = 3.311; p = 0.071$.

The respondents' tenures and marital statuses were, however, observed with statistically

significant correlations to the SES, as shown in Table 4.3.4.

Table 4.3.4

Results of the LR and MLR tests with summed ethics score (SES) as the DV, and each demographic variable as the IV

Model	R	R Square	Adjusted R Square	Durbin-Watson	Anova
Age	0.168	0.028	0.020	2.071	F(1,114) = 3.311; p = 0.071.
Education	0.117	0.014	0.005	2.022	F(1,114) = 1.572; p = 0.213.
Tenure	0.211	0.044	0.036	2.084	F(1,109) = 5.056; p = 0.027
Salary	0.120	0.014	0.006	2.085	F(1,111) = 1.624; p = 0.205.
Race	0.224	0.050	0.031	1.894	F(3,147) = 2.577; p = 0.056.
Marital Status	0.208	0.043	0.030	1.928	F(2,148) = 3.344; p = 0.038.
Gender	0.054	0.003	-0.004	1.848	F(1,149) = 0.436; p = 0.510.

Based on the R square value for tenure, 4.4% of the variability in the summed ethics score could be accounted for by the respondents' organisation tenure, corrected to 3.6% due to the sample size being less than 200 participants. This was significant at an alpha of less than 5%, as shown in the ANOVA result [F(1,109) = 5.056; p=0.027]. Furthermore, based on the R square value for marital status, 4.3% of the variability in the summed ethics score could be accounted for by the respondents' marital status, corrected to 3.0% due to any error that may have resulted from the sample size being less than 200 participants. This was also significant at an alpha of less than 5%, as shown in the ANOVA result [F(1,148) = 3.344; p = 0.038]. The remaining demographic variables were each found to show no statistically significant effect on the SES at below the standard alpha of 5%, although 'race' — as in the case of 'age' — was observed with a significance below an alpha of 10% [F(3,147) = 2.577; p = 0.056]).

Linear regression equation

Upon consideration of the tenure, the first demographic variable that was statistically significant in Table 4.3.4, a linear regression equation was calculated based on the equation:

$$DV = (slope * IV) + intercept$$

As shown in Table 4.3.5, each one-category increase in tenure would result in a change in

summed ethics score of -2.014, with a y-intercept of 53.399; and based on the correlation coefficient -0.211, a slight negative correlation existed between these two variables. Thus, the linear regression equation for tenure, relative to SES was as follows:

$$DV = (-2.014 * IV) + 53.399$$

For example, based on the respondents who participated in this study, a person who had been at the company for between four and seven years (category code 4), would have been expected to present a summed ethics score of 45.345, calculated as follows:

$$\begin{aligned} DV &= (-2.014 * 4) + 53.399 \\ &= 45.345 \end{aligned}$$

Table 4.3.5

Linear regression equation coefficients

Model	Unstandardised coefficients		Standardised coefficients	t	Sig.	95.0% confidence interval for B	
	B	Std. error	Beta			Lower bound	Upper bound
(Constant)	53.399	2.121		25.180	0.000	49.196	57.602
Tenure	-2.014	0.896	-0.211	-2.249	0.027	-3.790	-0.239
(Constant)	51.557	1.483		34.765	0.000	48.626	54.488
Marital status dummy (married)	-6.815	2.677	-0.219	-2.546	0.012	-12.105	-1.525
Marital status dummy (Div / Cohabiting)	-1.117	2.297	-0.042	-.486	0.628	-5.657	3.423

Thus, each one category that a person noted an increase in organisation tenure would be expected to result in them presenting a change, or decrease in their summed ethics scores of -2.014. Note the correlation coefficient was negative (-0.211) between these two variables, indicating that as the person's organisation tenure increased, so their summed ethics score would have decreased. The Y- Axis intercept was 53.399, suggesting that at an organisation tenure category of zero, a person should still have generated an SES of 53.399. However, it should be noted that category 1 was the lowest possible category choice for this variable, which referred to the characteristic of 'less than 1 year', so any category zero choice (lower than 1) was not applicable; and this was not directly transferrable, but merely a constant value for input into the LR equation. Note, also, that

the 95% confidence intervals associated with the B-values suggested that the intercept was quite large. Thus, with 95% confidence it could be stated that the intercept was between 49.196 and 57.602, indicating that there was some error in the precise value of the B constant of 53.39; and it could (with 95% confidence) have been between 49.196 and 57.602. Furthermore, based on these confidence levels, the change in summed ethics score, following a 1-point category change in organisation tenure, could in fact have been between -3.790 and -0.239 (and not the precise value of -2.014); however, the linear regression equation, including confidence intervals, would still have had a negative slope.

In the case of marital status, dummy variables were used in order to predict the effect of the categorical variable on SES, with the marital status 'single' as the reference category, as shown in Table 4.3.4. The first result indicated that respondents who were in a marital status of 'married' (the dummy variable generated versus 'single' as the reference category), generated averages of -6.815 (lower) in their summed ethics scores than those in the 'single' category. Conversely, respondents who were in the combined marital status dummy variable of 'divorced or co-habiting' (versus the 'single' reference category), scored -1.117 (lower) in their summed ethics scores compared to the 'single' reference category. Thus, single people were quite similar to the divorced and co-habiting respondents, but on average, slightly more ethically accepting (by around 1.117 summed ethics score points) than the divorced and cohabiting respondents. Relative to the married respondents, single respondents were on average, more ethically accepting by around 6.815 SES points. It should be noted, however, that only the 'married' dummy variable was statistically significant ($p = 0.012$), and the 'divorced or cohabiting' (combined) dummy variable was not statistically significant at an alpha of less than 5% ($P = 0.628$).

Any predictions of the SES could, however, be predicted based on the equation:

$$\begin{aligned}
 DV &= (Slope^{Married} * IV^{Married}) + (Slope^{Div/Cohab} * IV^{Div/Cohab}) + intercept \\
 &= (-6.815 * IV^{Married}) + (-1.117 * IV^{Div/Cohab}) + 51.557
 \end{aligned}$$

For example, based on the respondents who participated in this study, a married person would have been expected generate an average SES of 44.742, calculated as follows:

$$\begin{aligned}
 DV &= (-6.815 * 1) + (-1.117 * 0) + 51.557 \\
 &= 44.742
 \end{aligned}$$

Combined ethical profiles of respondents, based on the Phase One data

A more complete ethical profile of the respondents could be determined, when considering the combined pattern of the results of all the statistical tests performed for Phase One of the study, as shown in Appendix A. The pattern showed that, in most cases, ethical scenarios showed no specific difference depending on the age, race, educational status, marital status, tenure, or salary of the individuals; such that the individual perception of the respondents was, in most cases, not highly influenced by their specific demographics. Instead, in many types of scenarios, ethical acceptance or disapproval appeared to be a personal choice, not predetermined by such demographic profiling. For example, ethical scenarios where such personal choice seemed apparent (and no statistically significant patterns existed between any of the MW, KW, Cramer's, Spearman's, LR, or MLR tests), were the following: 'passing blame for errors to an innocent co-worker', 'Offering potential clients fully paid holidays', 'overstating expense accounts by less than 10% of the correct values', 'failing to report a co-worker's violation of a law', and 'indulging in a personal relationship with a competitor's employee in the hope of gaining privileged information'.

Ethical scenarios where statistically significant relationships did exist between the respondents' demographic and the scenarios, though; whereby the associations of the demographic variables were corroborated by at least two tests, were the following:

Using company time for non-company activities

Both race and tenure were observed to determine ethical attitude, following KW and Cramer's V tests, or KW and Spearman's tests respectively

Give gifts/favours in exchange for preferential treatment

Gender was seen to determine ethical attitude in both the MW, and Cramer's V tests;

Calling in sick in order to take a day off

Marital status was able to determine ethical attitude in both the KW and Cramer's V tests; and

Failing to report a co-worker's violation of company policy

The level of education determined ethical attitudes in each of the KW, Cramer's V, and Spearman's tests.

In the remaining ethical scenarios, although statistically significant associations between the demographics existed (as discussed throughout the chapter), they did not present a consistent pattern between the MW, KW, Cramer's V, and Spearman's and regression analyses to suggest that their demographic associations — for example, the relation

between marital status and ‘using company services for personal use’ — were statistically reliable.

4.4 Results of the Phase Two of the study

The second phase of the study aimed to gauge an understanding of whether sex role identity (SRI) influenced the way in which the respondents’ behaviours were perceived. The tests performed to achieve the objectives for the second phase of the study were Kruskal Wallis test, and Chi-Square tests with Cramer’s V. Results of each of these tests are discussed next.

Kruskal Wallis Test

Kruskal Wallis (KW) was performed to test if the response to the ethical scenarios was statistically different, depending on the individuals’ SRIs.

As shown in Table 4.4.1, four ethical scenarios were observed with significant differences in the ethical scores, relative to their SRI categorisations. In each of the cases of ‘divulging confidential information to parties external to the firm’, ‘taking a spouse on a business trip and charging the company for all the expenses’, and ‘claiming credit for a peer’s work’, the negative masculine SRI category had statistically significantly higher mean ranks in their ethical opinions of these scenarios than the other SRI categories ($\chi^2 = 10.324$, $p = 0.035$; $\chi^2 = 11.555$, $p = 0.021$; and $\chi^2 = 14.864$, $p = 0.005$ respectively). Thus, the *negative masculine* individuals thought that these scenarios were less ethically wrong than the other SRI groups. Conversely, the *negative feminine* individuals thought that ‘falsifying time, quality or quantity reports that are meant for publication’ was not as ethically wrong, as the other SRI groups ($\chi^2 = 9.878$, $p = 0.043$). It should be noted, though, that a crucial assumption relating to similarly shaped distributions (skew) was not met in the case of taking a spouse on a company paid trip, or claiming credit for a peer’s work, suggesting that although it was statistically significant, the results of these two ethical scenarios may not be reliable.

As described in the first phase of the study, an advantage of the KW test is that a Chi-Squared value can be generated. Thus, an effect size estimate can be calculated by dividing the Chi-Square value by $n-1$, where in the case of these SRI evaluations, the number of applicable data sets (n) was 127). Thus, in the scenario of ‘divulging confidential information about the company’, this produced the following effect size:

$$\text{Effect size} = \frac{10.324}{127}$$

$$(127 - 1)$$

$$= 0.0819$$

Therefore, 8.19% of the variability in the ethical opinions of the respondents towards ‘divulging confidential information about the company’ could be attributed to their SRI, while the remaining 91.81% of the variability in the ethical opinions of the respondents to ‘divulging confidential information’ could be attributed to other factors.

Table 4.4.1

Differences in perceptions of ethical scenarios between SRI categorisations

	X ²	Sig.	Mean Rank (MR)					Assumptions met (skew)
			Neg. Fem.	Neg. Masc.	Pos. Fem.	Pos. Masc.	Pos. Androg.	
Divulge confidential info	10.324	0.035	127.00	111.50	62.07	64.56	68.64	Yes
Take spouse on trip paid by co.	11.555	0.021	47.50	104.00	62.96	59.56	94.71	No
Claim credit - peer's work	14.864	0.005	50.00	113.00	60.50	65.24	95.00	No
Falsify reports	9.878	0.043	126.00	108.50	60.76	66.82	73.93	Yes

Chi-Squared with Cramer’s V

The two ethical scenarios with the highest Cramer’s Vs were ‘taking longer than necessary to do a job’, and ‘divulging confidential information to external parties’, which were both moderately-to- strongly related to SRI with over 99.9% statistical confidence (V = 0.518, p = 0.00; and V = 0.596, p = 0.000) respectively.

Combined ethical profiles of respondents, based on the Phase Two data

The ethical profile of the respondents was determined by considering the combined patterns of results of all the statistical tests performed for Phase Two, as shown in Appendix B. It was apparent that, in most cases, ethical scenarios showed no specific difference depending on the SRIs or indeed even to the standard gender profiles of the individuals; such that the individual perception of the respondents was not highly influenced by their specific SRI or gender profiles.

Ethical scenarios where statistically significant relationships did exist between the respondents' SRIs, though, included the following associations, which were corroborated by at least one other test:

Giving gifts/favours in exchange for preferential treatment

Gender was seen to determine ethical attitude in both the MW, and Cramer's V tests;

Falsifying time/quality/quantity reports meant for publication

SRI determined ethical attitude in both the KW, and Cramer's V tests.

4.5 Conclusion

The results of the first phase of the study showed that, based on the ethics scale (SES) of Abratt, Nel and Higgs (1992), some correlation could be seen between the overall ethical opinions of the respondents — in terms of an overall ethics score (SES) — and their ordinal demographics. Two methods allowed a profile of the respondents' SES to be calculated, based on their demographic characteristics, whereby one was based on Linear and Multiple Linear Regression, whereby 'tenure', and 'marital status', provided statistically significant results for quantifying, and thereby predicting the SES of the respondents. The other method for quantifying the summed ethics score was through the individual profiles of each of the demographics, relative to the various *individual* ethical scenarios used to calculate the SES; whereby, different types of scenarios appeared to present specific ethical profiles for the different demographic groups.

In a combined profile of all the tests, ethical scenarios where statistically significant relationships did exist between the respondents' demographics and the scenarios; whereby the associations of the demographic variables were corroborated by at least two tests, were: 'using company time for non- company activities', where both race and tenure were associated; 'giving gifts/favours in exchange for preferential treatment, where gender was associated, 'calling in sick in order to take a day off', where marital status was associated; 'failing to report a co-worker's violation of company policy', where the level of education was associated; and 'falsifying time/quality/quantity reports meant for publication', where SRI was significantly associated.

The dissertation continues, in Chapter 5, with deliberations relating to why these associations existed, and indeed why other associations that may have been expected, did not exist.

CHAPTER FIVE: DISCUSSION AND INTERPRETATION OF THE RESEARCH FINDINGS

5.1 Introduction

In this chapter, the focus is on discussing the findings from the previous chapter. The purpose of this chapter is to move from the descriptive level of the findings to the interpretative level, where the significance of the results is discussed in a more comprehensive manner by relating the results to the theories. In this regard, the findings to each research question are discussed and interpreted with reference to available literature and personal thoughts. This chapter includes discussion and interpretation around demographics and SRI and the relationship to perceptions of ethical behaviour.

Are there demographic differences in what South Africans deem ethical or not in the business environment?

Question two, in the first phase of the study sought to determine if there were identified demographic differences in how individuals perceive ethical behaviour. The findings of the study revealed that in some instances, demographics do in fact inform how ethics is perceived, and these findings are discussed below.

A number of studies have focused on ethics in the workplace through the exploration of many different relationships, sex, age, race and socio-economic status being just a few of those assumed predictors. The premise of the present study was to investigate the relationship that these demographic variables, as well as the influence of SRI, have with perceptions of ethicality; and in doing so, determine whether these variables inform how individuals think and feel and ultimately attribute their behaviour with regards to making ethical choices. Bommer (1987); Gibbs (1991); Benedixen et al., (1998); Roxas and Stoneback (2004) are just some of the researchers that indicate that situational, personal and social variables must be considered when examining perceptions of ethicality. As individuals, we are influenced by many cultural and societal expectations; and these expectations may in turn affect perceptions and behaviour.

5.2 Perceptions of ethicality and:

5.2.1 Sample Effect of the study /Biological Sex

63.2% of the participants in the study identified as female; while 36.8% identified as male. This means that the majority of the sample is female and this result has major implications on the findings of the study. Very few of the ethical scenarios showed significant difference between the scores of males compared to females, except in the scenarios of 'giving gifts or favours in exchange for preferential treatment', 'hiring competitors' employees in order to learn competitor's trade secrets', or 'taking potential

clients to football matches'. In terms of the tangible applications of these results, this suggests that males, in general, perceived these behaviours are more acceptable than females, who felt it was less acceptable to carry out these behaviours. The results also suggest that for each of these three scenarios, the benchmark of what was ethically acceptable appeared to be higher for men, compared to women. As established, the conclusion is that males had higher or equal ethical acceptance for most scenarios than females; however, scenarios where females had higher ethical acceptance than males were 'taking longer than necessary to do a job', and 'calling in sick to take a day off'; although neither of these were statistically significant. Gilligan's (1982) theory makes claims that women think, speak and feel in a different way when confronted with ethical predicaments based on the traits that they possess. Traits described earlier such as being caring and considerate for women; and ambition and competitiveness for men. She proposed that men and women have different moral voices, thus women and men are wired to make different ethical choices. The results in the present study appear to align with Gilligan's (1982) theory based on the significant findings of men appearing to be more accepting than women of certain behaviours.

The finding in the current study prove that even though, as a society, we strive for gender equality, especially in our politically correct, post-feminist world; when it comes down to making a choice between right and wrong, moral in/correctness is not immune to biology. Sex is in fact, an excellent starting point for understanding how as humans, our physical differences help to predict how we may perceive ethics.

Based on the fact that majority of the sample are in fact biologically female, who emphasise relationships and biologically male, who tend to focus more on autonomy and independence, it stands to reason that the results would be more aligned to the sample perceiving the ethical scenarios as actually being unethical, with some disparities in between. From an early age, boys and girls are said to differ in moral temperament, where even at that age, girls are more focused on maintaining relationships, sometimes even at a cost to themselves; while boys are more interested and more motivated by winning and being the best. Impersonal right and wrong are not top priority for females; instead, compromises that leave social and interpersonal connections in tact are – once again making inference to traits associated with being male and female respectively.

The next sections will discuss findings as related to racial groups in South Africa – based on the premise that race is a matter of circumstance (context), which is why it is an important element to look at in terms of establishing an individual's perceptions with regards to ethics.

5.2.2. Race

The participants were sporadically distributed across the racial groups with 37.1% White (n = 43), 32.8% Black (n = 38), 15.5% Coloured (n = 18), and 11.9% Indian (n = 17), calculated out of the total respondents who provided answers for the racial demographics. In the study, race was found to be a demographic characteristic with considerable differences in opinions for the different ethical scenarios.

Six of the behaviours were found to be differently perceived with statistical significance, and most related to blowing the whistle on co-workers and supervisors. In examining the findings, it was established that Black and White respondents similarly perceived behaviours to be more acceptable than the other race groups. With regards to individual behaviours, 'failing to report a co-worker or supervisor's violation, internally (to the company)', Coloured respondents perceived the behaviour to be highly unacceptable; while in the case of 'failing to report a supervisor for a legal, or more serious violation', Indian respondents' perceived this behaviour to be the most unacceptable, whereas, the stance of Coloured respondents became less absolute.

With regards to 'overstating expense accounts by more than 10% of the correct value' race, was found to be statistically significantly, by outlining a weak-to-moderate association between race groups and their perception of this particular behaviour. It is a very interesting finding as to why the different race groups may have perceived such a scenario so differently, as compared to the other behaviours. The deliberation may be that with this particular behaviour, the individual will be directly influenced by choosing to overstate an expense account or not. In all the others, there is some kind of greater good element attached to the behaviour so regardless of what an individual chooses to do or not to do; they will more than likely move on from it a lot easier.

With overstating expenses, there is a direct gain if an individual chooses to do it. That could lead to more disposable income which places an individual in a much better financial position than previously. Differences in perception across race groups are therefore much more evident.

The conscious and unconscious mind will be influenced regardless of choosing to do it or not, and based on social environment, personal situation, context and personality, the choice between individuals could differ. The choice an individual will ultimately make is based on their individual circumstances and that is ultimately the deciding factor.

The utopian view of race and ethicality is that *individuals* have rights, not groups of people – where as a country, we succeed or fail based on merit, not the colour of our skins. The narrative that emerges is this: we had Apartheid, yes, but we also had individuals that fought for change and equality. Why now, more than 20 years after the

abolishment of apartheid is race still a factor? What does race have to do with justice; and one's perception of what determines good, right and fair action? The reason is that circumstances are an inescapable logical consequence of the situation, whatever that situation may be, so to find that in some instances, Black respondents differed in their perception to White respondents, as well as to Coloured and Indian respondents is an expected result. Race informs perceptions and to merely say it should no longer be a consideration and stop seeing the world and our country in racial terms is inconsequential because it is unfortunately not a choice citizens of South Africa have. It is an abstraction put against the concrete history that generated the racial division in our country and in our society, in the first place. The reality is that discussion around justice, fairness and equality (ethics), cannot be formulated without entering into the ambiguous and morally complicated morass of race.

As aspiring future leaders, and what this study hopes to engage readers in, is the narrative that as a nation, we must be prepared to define and in part, map the social landscape in racial terms. History and contemporary social reality compel that. Considerations as to why people from different race groups will perceive behaviours as they pertain to ethics differently is because perception is a result of circumstance; and race is a matter of circumstance. The purpose of the study however, was not to evaluate or judge responses as impacted by demographics – but rather to make discernments about perceptions of ethicality. Race is engraved in South Africa's social fabric and it will never be irrelevant to life's outcomes. It is however a contentious issue and therefore has to be treated with caution.

Findings based on the racial demographic in this particular study, formulate the foundation for understanding how race affects education level and thus, socio-economic status and in turn, all those factors combined, have some degree of influence over how individuals perceive ethical and unethical behaviour.

5.2.3 Level of Education

The majority of respondents (56.9%, n = 66) held post graduate degrees, while 19.8% (n = 23), 12.9% (n = 15) and 10.3% (n = 12) held, basic university degrees, diplomas, or Grade 12/Matric respectively. Very few of the ethical scenarios appeared to show any statistically significant correlations to the ordinal demographic variables of education except for 'failing to report a co-worker's violation of company policy', which weakly-positively correlated to the education of the respondents. Thus, as the education of the respondents increased up the ranks from Grade 12 or Matric, to diploma, basic university degrees, and postgraduate degree respectively, so their perception of ethicality as related to this behaviour also increased which means that as education level increases, an

individual will become more accepting of the behaviour.

Confirmation of previous research reveals that level of education is an important factor in influencing perceptions of what constitutes ethicality. History and previous literature almost dictates, given the inequality of South Africa's education system, that education will most certainly influence how individuals view ethical or unethical scenarios. Tenbrunsel and Smith-Crowe (2008) have suggested that individuals with higher levels of education are less likely to make unethical choices. Dellaportas (2006) also states that individuals with higher levels of education have possibly been exposed to ethics training that targets moral judgement; and will therefore be more likely to make ethical choices. The views of these two theorists contradict the findings of the current study.

An analysis of the level of education of the sample in this study indicated that majority of respondents claimed to have post-graduate degrees - meaning the sample is not entirely representative of South Africa. The present sample had means to be able to study further, therefore assuming some kind of advantage over the average South African, because it is not a reality for most South Africans. The interpretation of findings with regards to level of education is that higher education supports general cognitive and social development and could mean that being highly educated has exposed individuals to various perspectives. This change in perspective through education increases an individual's ability to see grey areas and therefore perceive certain behaviours as not being unethical - due to the highly subjective nature of ethicality. As individuals expand their world view through education, situations stop being as simple as black and white and the inference could be that due to this exposure, educated individuals can read more into situations than what is simply before them.

The next section will highlight the importance of socio-economic status in influencing perceptions of ethicality.

5.2.4 Socio-economic status (Tenure and salary)

Social class, or socioeconomic status (SES), refers to an individual's rank as compared to others in society in terms of wealth, occupational prestige, and education. The results of the study revealed that tenure and salary (socio-economic status) were only statistically significantly observed to have differences in ethical perceptions for two behaviours: 'using company time for non-company activities', and 'divulging confidential information to parties' external to the firm'.

In the case of 'using company time for non-company activities', it appeared that those with shorter tenure saw this as less unethical, while alternatively, as the length of tenure increased, so the more unacceptable this behaviour was perceived to be. In the case of 'divulging confidential information to parties' external to the firm' no specific trend was observed based on the salaries of individuals, although the respondents who noted this behaviour as highly unethical were those with salaries over R45, 000 per month. This was perhaps to be expected, since individuals with the highest salaries would typically be the directors of the companies, and would view such behaviours as unethical, while those earning lower salaries would perhaps have perceived such loyalty with less importance. Society is structured where those with a lower socio-economic status are defined by environments that have fewer resources, greater threat and more uncertainty – therefore, individuals with a lower socio- economic status may be more motivated to behave unethically or perceive unethical behaviour as not being unethical – in the hopes of decreasing their disadvantage. The other side of the coin is that individuals with a higher socio-economic status have greater resources, freedom and independence which may give rise to selfish tendencies and higher cognitive tendencies – which may facilitate unethical behaviour.

This report, based on previous research hypothesised that individuals with a higher SES are more likely to value their own welfare over the welfare of others and thus are less likely to view unethical behaviour as being unethical, but as the evidence of the sample suggests, this was not necessarily the case, because based on a number of significant findings, the opposite was found to be true. Prior literature is of the assumption that poverty and inequality are likely to diminish individuals' abilities to discern between the right and wrong thing to do. In South Africa, there is a higher representation of Blacks in the informal sector and a very low percentage of Whites in elementary, non-skilled occupations (Leibbrandt, Woolard, McEwen & Koep, 2009; Coetzee & Schreuder, 2010; Heywood & Parent, 2012; Pattillo, 2013; and Beall & Crankshaw, 2013). The South African climate is one that therefore may breed a sense of hostility due to the inequalities that exist as a result of socio-economic status across race groups – hostility that may contribute to how individuals perceive ethicality.

When company hierarchy is examined, it becomes clearer as to why this had occurred, employees at lower levels, are more often those employees who are not at management level, and those with a shorter tenure are either new to the workplace or new to the company, therefore when both of these issues are evaluated, it can be assumed that they have less of a vested interest in the company and will therefore be more likely to perceive unethical acts as not actually being that unethical. They are more likely more attuned to their own needs and desires, and not necessarily what is good, right and fair for all parties concerned.

Of course, with all research, it is important that findings are interpreted within the confines of certain caveats as there are likely to be exceptions to any case examined. As the present research suggests, there does appear to be some correlation between socio-economic status and organisational tenure and perceptions of ethical behaviour, but it must be understood that that association is neither categorical nor essential and point to important conditions that should be examined in future.

5.2.5 Age

Regarding the ethical considerations of the various demographic groups, one ethical scenario that related to age, which was found to be statistically significant was 'Failing to report a co-worker's violation of company policy'. This was perceived by those who were between 25 and 30 years old to be the most acceptable, compared to the other age groups; while those in the 55-60-year-old age group thought it was the most unacceptable. These results prove consistent to previous investigations linking age to ethics – where it has been identified that ethicality increases with age. Dawson's (1997) findings are similar, indicating that ethical awareness is higher for individuals in the forty to fifty-year age group compared to individuals in their twenties. The fact that older participants view 'failing to report a co-worker's violation of company policy' as highly unacceptable suggests that Kohlberg's (1984) theory of moral development, where adults continue to develop upwards and positively through the stages of moral developments as they age is correct. Further studies, including a study conducted by Barnett and Karson (1989) also found similar results to the present study. They found that younger respondents acted less ethically in ethics scenarios as compared to older respondents. Many studies cement the conclusion that attitudes, behaviours and perceptions as related to ethicality increase as people age (Borkowski and Ugras, 1998; Peterson, 2001; Wimalasiri, 2001; Chan, 2002).

The trend indicating that moral development increases with age can also be attributed to the fact that society as a whole has become focused on driving one's own personal agenda. Younger people, compared to older ones express a greater importance for the use of relationships and people to their own advantage. Our society has become a selfish

society where the focus is on ‘me’ instead of ‘us’. There is no allegiance with doing what is good, right and fair for all; instead the focus is on doing what is good for oneself – which goes against the grain of what it means to behave in an ethical way.

As a nation, South African people are judgemental of corruption and unethical behaviour; they are therefore more likely to scrutinise in order to ensure they come across as behaving in the most ethical way possible, so as not to be judged in the same light as they do corruption and unethicality. So despite advice on anonymity and confidentiality, individuals are always eager to pain themselves in this best possible light. This was likely to be a determinant across all variables.

5.3 Concluding comments on demographics

Even though race, tenure (socio-economic status), sex and education were found to be statistically significant when correlated to ‘using company time for non-company activities’, ‘giving gifts/favours in exchange for preferential treatment’ and ‘failing to report a co-worker's violation of company policy’. The pattern showed that, in most cases, ethical perceptions showed no specific difference depending on the age, race, educational status, marital status, tenure, or salary of the individuals; such that the individual perception of the respondents was, in most cases, not highly influenced by their specific demographics. Instead, in many types of behaviours, acceptance or disapproval appeared to be a personal choice, not necessarily predetermined by demographics. These findings are similar to previous studies in that opinions of what constitutes ethical and unethical behaviour are said to be inherent in the behaviour of all individuals; and each individual's perception of ethical behaviour is different, much like their personality (Learned, Dooley & Katz, 1978). Not only do ethical beliefs and perceptions differ from individual to individual, but also each individual's ethical beliefs and perception changes from one situation to the next. For each individual, reality is whatever their beliefs allow them to recognise. And since each person's ethical beliefs are unique, an individual's conception of the right thing to do will differ from another individual's (Learned, Dooley & Katz, 1978). Ethical perceptions are not absolute and there can be no certainty as to whether behaviour is right, good, or fair (Jersky, 1991), but the general conceptualisation of what it means to behave ethically can however serve as a benchmark for behaviour and in this way has become a pertinent consideration in our everyday lives. Ethicality is therefore deemed to be intertwined with the social and cultural environment of a nation – like South Africa.

5.4 Sex Role Identity and perceptions of ethical behaviour

The second phase of the study aimed to gauge an understanding of whether sex role

identity (SRI) influenced the way in which the respondents' behaviours were perceived. The tests performed to achieve the objectives for the second phase of the study were Kruskal Wallis test, and Chi-Square tests with Cramer's V. The sex role identity (SRI) of the group was largely positive feminine, with nearly two thirds (65.6%, n = 84) being classified in this category. This was followed by 26.6% (n = 34) positive masculine, and 5.5% (n = 7) positive androgynous respectively. Only one respondent was classified in each of the negative feminine and negative masculine categories respectively.

The study has attempted to make the point numerous times that gender as sex cannot be used interchangeably; and in order to understand SRI as a theory, however, understanding the difference between sex and gender is important. Sex, according to The World Health Organisation (2002), is "a set of biological characteristics which distinguish human beings as either female or male;" while gender is defined as the cultural expectations, opportunities and experiences associated with being female or male. Gender, according to Matlin (2000) is the psychological features and social classifications as constructed by human culture. The understanding is that the difference between being a female and being a male is socially and culturally defined by human beings. Gender is the traits that individuals manifest which are not always, although they could be, in alignment with their biological sex.

Four scenarios were found to be statistically significant relative to SRI. In each of the cases of 'divulging confidential information to parties external to the firm', 'taking a spouse on a business trip and charging the company for all the expenses', and 'claiming credit for a peer's work', the negative masculine individuals thought that these scenarios were less unethical than the other SRI groups. These findings are in line with SRI theory as well as Ghaed and Gallo's (2006) study of the ICM model which states that, the negatively masculine individual has a selfish desire to do what is best for the self. All of these behaviours where significant findings were attributed to the negative masculine SRI prove that SRI has some profound evidence in predicting how an individual will perceive ethicality. Extreme ambition and self-enhancement as highlighted by the behaviours on the scale prove to be typical behaviour of a negatively masculine individual.

Conversely, the negative feminine individuals thought that 'falsifying time, quality or quantity reports that are meant for publication' was not as unethical, as the other SRI's. The third virtue in the cult of true womanhood is submissiveness which is the expectation of a woman to be weak, dependent and timid (Welter, 1978). This expectation of submissiveness is the same description given by Helgeson and Fritz (1999) to the negative feminine SRI. In terms of the ICM, when examining the relationship between the negative feminine SRI, one can argue that individuals with this dominant SRI may be quite likely to submit themselves to viewing behaviours on the scale as less unethical due to the inability to stand up for what they may believe is right. They would also likely see

unethical behaviours being played out in the workplace and not do or say anything about it due to their fear of rejection and their dominant trait of submission – and research findings prove to be in line with that prediction.

With regards to ‘divulging confidential information about the company’, findings in the study show that 8.19% of the variability in the ethical perceptions of the respondents could be attributed to their SRI. ‘Taking longer than necessary to do a job’, and ‘divulging confidential information to external parties’, were both found to be moderately-to-strongly related to SRI with over 99.9% statistical confidence respectively.

It was apparent that, in most cases, ethical scenarios showed no specific difference depending on the SRIs or indeed even to the standard gender profiles of the individuals; such that the individual perception of the respondents was not highly influenced by their specific SRI or sex/gender profiles. However, an evaluation of overall results revealed that perceptions of ethicality was found to be statistically significant as related to ‘giving gifts/favours in exchange for preferential treatment and falsifying time/quality/quantity reports meant for publication. This may very well be because an individual’s SRI influences how they perceive ethicality.

5.5. Concluding comments on SRI and ethicality

The discussion above lends to the conclusion that individuals who can let go of their own desires are able to suspend their needs for long enough to behave in line with what is good, right and fair for all stakeholders, are more likely to view the behaviours on the scale objectively – and will realise that the behaviours are indeed unethical. Being able to do that means being able to look within oneself and rely on instinct to do the right thing. Veenhoven (2000) induces that individuals are able to evaluate ethical behaviour based on an instinctual feeling; whether they feel bad or good about a situation will determine how an individual will perceive an ethical dilemma.

CHAPTER SIX: CONCLUSION, RECOMMENDATIONS AND THEORETICAL IMPLICATIONS

6.1 Conclusion

This study has shown that traits remain an important aspect of personality – and will more likely than not, play the eventual role in how an individual responds to situations. The study has also established confirmation that traits are rudimentary in attempting to help us understand the influence of individual traits on an individual's SRI and in turn, how they respond ethically, more especially with regards to the negative SRI's.

History has shown us that it remains of vital significance that when considering any behavioural condition – one must look at situational and cultural circumstances – as these are the conditions that ultimately drive behaviour. (Bandura, 1986, 1999) stated that human functioning and development are exceedingly socially interdependent, richly contextualised, and conditionally manifested. The conclusion is that in everyday life, and as individuals evaluate ethicality, all these components are sources of influence and function interdependently to influence how an individual evaluates an ethical scenario.

The contribution that this research study has made was to suggest that there are some differences in perceptions of ethical behaviour based on aspects such as sex, age, level of education, race, socio- economic status and SRI; and that these differences do play a part in influencing an individual's perceptions; but they are not the most important consideration. The SRI theory is a strongly founded theory and can be used as a basis for determining organisational behaviour across a whole range of variables; however, ethics remains a sensitive topic; and as theory dictates, there is sometimes a fine line between what constitutes good, right and fair behaviour for all – it's a relative concept meaning that what feels right for one, may not for another – and that is the struggle.

“Building [ethicality] requires a commitment to integrity and ethical values such as fairness and honesty.” (McCabe, Ingram & Dato-on, 2006, p.109). As the findings in the present study have demonstrated, ethicality has less to do with these individual components, but more about how together these individual components interweave to contribute to how an individual perceives an ethical scenario.

A clear, powerful and integrated approach is needed to coordinate efforts across government and corporate South Africa to address the ways in which we can transform our country and our workplaces to the vision promised by a post-apartheid society. Taking this approach will assist in breaking the intergenerational cycle of poverty to ensure a positive outcome for all stakeholders regardless of race, age, sex, gender, religion or SRI socio-economic status.

A letter from Professor Adam Habib, who is the Vice-Chancellor and Principal of Wits University indicated in a letter to Wits Students and Alumni, the importance of education in South Africa (Habib, 2015).

It is clear that our [country] feel[s] let down by post-apartheid South Africa, which still struggles to deliver quality education, ... has provided insufficient employment opportunities ... , and has not been able to ensure access to further and higher education opportunities to all those who can't afford it ... Complacency is no longer an option.

As South Africa progresses, the confidence is that as a society, we can build a non-racial, non-sexist, non-prejudiced and more diverse South African workforce where the issues discussed in this report will no longer be relevant in how individuals perceive situations/behave.

The aim is for researchers to find solutions that to issues that hinder the transformation of not only corporate South Africa, but our country as a whole.

6.2 Limitations of the study

While this present study makes a valuable contribution to the field of ethics and SRI research, it contains several limitations that must be kept front of mind when exploring, discussing and attempting to generalise the results. The proposed sample size for the study was 300 and one of the limitations is that only 151 responses were evaluated. Even though the number of respondents is appropriate for statistical results and analysis, a larger sample size might have increased the validity of the findings and that is something that researchers have to consider.

Another limitation of the study is that snowball sampling was used to receive the 151 responses. This means that the respondents were not randomly selected – highlighting and increasing possibility of selection bias (Heckman, 2013) –such as is the case with the highly educated sample.

The use of self-report questionnaires also probably acted as a limitation to the study. The self-report nature of questionnaires, lend themselves to socially desirable responses which can negatively impact on the validity of the research findings. According to Sudman, Bradburn and Schwartz (1996) (cited in Holtgrave, 2004), there are a sequence of stages involved in responding to self-report surveys which include:

1. Interpreting the question
2. Retrieving the information
3. Generating an opinion or a representation of the behaviour depicted
4. Formatting a response, and
5. Editing that response

The aforementioned stages make sense when considering what it means to answer questions in a socially desirable way. Social desirability as described by Zerbe and Paulhus (1987) is the tendency of individuals to deny socially undesirable traits in favour of admitting to socially desirable traits and behaviours. To answer questions in a socially desirable way indicates the tendency of an individual to “respond to self-report items in a manner that makes the respondent look good rather than to respond in an accurate and truthful manner” (Holtgrave, 2004, p.1). Socially desirable responses are the act of individuals to paint themselves in the best possible light having formed an opinion on what a given questionnaire seeks to measure (Zerbe & Paulhus, 1987).

Trevino (1996) cautions against business ethics research stating that researchers in business ethics need to be particularly sensitive to the potential effects of a social desirable response bias. Due to the delicate nature of research in ethics, and more especially business ethics; the presence of a socially desirability response bias may pose a great threat to the validity of research findings in ethics research (Brown & King, 1982; Victor & Cullen, 1988; Edwards, 1953; Holtgrave, 2004). Given that there should – according to what literature dictates – be some relationship between the identified demographics, there is of course an element of social desirability in the responses. Social desirability in ethics research has been a problem for researchers for many years. The sensitive nature of business ethics research denotes the tendency of a presence of a social desirability response bias (Randall & Fernandes, 1991). The same social desirability that tarnishes business ethics research tarnishes SRI research as well – for the same reasons. With both the scales utilised in the present study – respondents were asked to rate their agreement or disagreement with particular statements and particular traits/behaviours therefore leaving the research open to respondents, feeling the need to answer in the most socially desirable way. I did however attempt to account for the possibility of socially desirable responses by explaining to participants that their responses would remain anonymous and strictly confidential; they were also strongly advised that their identity would in no way be ascertainable because no identifying information was requested.

Further limitations of the study include a lack of attention to the humane side of conducting research, which is why aspects such as socially desirable answers need to be considered. Quantitative research lacks contextual detail and employs an inflexible process of discovery due to it being highly rigid and regulated. The results of quantitative

research provide minimal detail on behaviour, on attitudes and on motivation. The biggest problem with quantitative research is that it does not necessarily reflect how people actually feel about a subject and in some cases; the answers present in the self-report questionnaire are simply the closest match (McMillan, 2012).

6.3 Conclusion remarks on limitations

Despite the limitations outlined above, the study used the differentiated model of SRI and combined that with business ethics research, which is an area that has never been explored before. It is therefore a unique contribution to the study of SRI and business ethics and strongly advocates for the use of the EPAQ-R as a research tool.

6.4 Suggestions for further research

As discussed earlier, it appears that there was an element of social desirability in the study. As a deterrence, future researchers may consider – especially when doing ethics research – experimental research; because experimental research will likely produce more valid results. When future researchers focus on ethics, I think that a paradigm shift is required in the sense that the focus should not be on differences between males and females, psychological gender, individuals possessing expressive versus instrumental traits, age, socio-economic status, organisational level and level of education. The focus should instead be on the concept of perceived justice and equality because that is fundamentally more important than differences between individuals based on the aforementioned factors.

Ultimately, education is the cornerstone of our societal issues and despite the resolve of the government to address this issue; it remains a huge concern to all citizens of this country. Research should no longer be about what makes us different – it should be about what unites us, what we have in common, in order to build a better society for all our people. Eliminating poverty, decreasing differential life opportunities, increasing the gap between the haves and the have not's and most importantly, rectifying the state of education up to and including tertiary level in order to truly provide equal opportunities for all is the way forward to building a better South Africa. Psychological research – and researchers, especially in the field of Industrial Psychology can do so much more to derive meaningful and impactful, actionable insights from research, that move our country forward in a more positive way.

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APPENDICES



Appendix A: Organisational Access Information Sheet *School of Human & Community Development*



University of the Witwatersrand

Private Bag 3, WITS, 2050

Contact Number: (011) 717 4500

Fax: (011) 717 4559

To Whom It May Concern

My name is Carmen Bianca Volkwyn and I am a student at the University of the Witwatersrand. I am conducting research in order to attain my Master of Arts Degree in Industrial Psychology. My research will focus on the relationship between gender-based personality predispositions and perceptions of ethical behaviour.

Perceptions of what constitutes ethical and unethical behaviour within the business community have become a serious concern and focus for the media, universities, government, and individual organisations. In response to this concern, the study seeks to discover what is perceived to be ethical and unethical based on a working South African sample. The study hopes to explore what behaviour is perceived as good and bad; or right and wrong, in terms of individual ethical perceptions. Ethics means different things to different people therefore; the study aims to examine overall perceptions of a South African sample. Building an ethical organisational culture requires a commitment to integrity and ethical values such as fairness and honesty amongst all employees. Ethical perceptions are determined in part by an individual's gender role identity and this is what will be evaluated in the study.

Gender role identity is a gender based personality predisposition which presupposes an individual to gender based personality traits and characteristics (such as being independent, caring, concerned for others, being dominant, or aggressive etc.). Therefore, an individual's gender role is an outward manifestation of personality reflecting either a masculine individual or a feminine individual. An individual's gender role is often self-identified and develops as a result of environmental, societal and cultural factors.

For the purpose of this study, I need to collect data from employees employed at a South African organisation and I would like to invite your organisation to participate in this study.

The proposed study hopes to explore ethics in the South African context by establishing

whether there is a relationship between gender role identity and perceptions of ethicality. The proposed study is important and will make a valuable contribution to the field of Industrial Psychology because it provides a meaningful tool for organisations to provide some assessment of how cognisant employees are of what constitutes or does not constitute ethical behaviour.

Data Collection

In order to examine this relationship, data collection is necessary. The employees of your organisation would be of great benefit to me in the compilation of this data. I would be grateful if you would grant permission for access to employees in order to invite them to participate in the study by completing a series of questionnaires. The questionnaires will take approximately 30 minutes to complete, however, employees may complete the questionnaires at their own pace, during their own time. Employees will be provided with a Participant Information sheet which will outline information regarding the study, the requirements for completion as well as the risks and benefits of participation. Employees who choose to participate in the study will be provided with a secure and encrypted web site through which they can access the survey.

Anonymity and Confidentiality

Participation in this study is voluntary and participants may withdraw before the completion of the questionnaire (as completion of the questionnaire is considered consent). The organisation will not be named in the study. Anonymity will be assured as no identifying information will be requested, as such, there will be no identifying characteristics which may lead to the exposure of an individual participant's identity. No individual will be advantaged or disadvantaged for choosing to participate or for choosing not to participate in the study. The data will be analysed at group level so as to ensure that no particular individual will be identifiable.

Presentation of Data and Results

The data collected from the study will not be used for any other purposes, but academic proposes. I am therefore willing to sign a non-disclosure agreement if your organisation feels this is necessary. The results will be presented to the organisation in a written report on completion of the study.

The participation your organisation will be warmly appreciated and the research will contribute to a larger body of ethics research and the relationship between gender and ethics; as well as contribute and provide insight into the ethical perceptions of employees. Once the study is complete, the raw data will be kept indefinitely in a secure, password

protected file to which only I will have access. The questionnaire responses will only be viewed by me and my supervisor, Colleen Bernstein.

If you have any further questions and should you wish to meet with me or wish to see a copy of the questionnaires, please feel free to contact me.

Please be so kind as to acknowledge
your permission. Yours Sincerely,
Carmen Bianca Volkwyn

I, fully understand the conditions attached to the research and provide consent for my organisation to participate in the research project to be carried out by Carmen Bianca Volkwyn.

Date: _____ Signature: _____

**Name: Carmen Bianca
Volkwyn** Email:
Carmen.Volkwyn@gami
l.com Cell: 082-443-
1885

Appendix B: Participant Information Sheet

PARTICIPANT INFORMATION SHEET

Dear Sir/Madam

My name is Carmen Bianca Volkwyn and I am a student at the University of the Witwatersrand. I am conducting research in order to attain my Master of Arts Degree in Industrial Psychology. My research will focus on the relationship between gender-based personality predispositions and perceptions of ethical behaviour.

Perceptions of what constitutes ethical and unethical behaviour within the business community have become a serious concern and focus for the media, universities, government, and individual organisations. In response to this concern, the study seeks to discover what is perceived to be ethical and unethical based on a working South African sample. The study hopes to explore what behaviour is perceived as good and bad; or right and wrong, in terms of individual ethical perceptions. Ethics means different things to different people therefore; the study aims to examine overall perceptions of a South African sample. Building an ethical organisational culture requires a commitment to integrity and ethical values such as fairness and honesty amongst all employees. Ethical perceptions are determined in part by an individual's gender role identity and this is what will be evaluated in the study.

Gender role identity is a gender based personality predisposition which presupposes an individual to gender based personality traits and characteristics (such as being independent, caring, concerned for others, being dominant, or aggressive etc.). Therefore, an individual's gender role is an outward manifestation of personality reflecting either a masculine individual or a feminine individual. An individual's gender role is often self-identified and develops as a result of environmental, societal and cultural factors.

For the purpose of this study, I need to collect data from employees employed at a South African organisation and I would like to invite you to participate in this study.

The proposed study hopes to explore ethics in the South African context by establishing whether there is a relationship between gender role identity and perceptions of ethicality. The proposed study is important and will make a valuable contribution to the field of Industrial Psychology because it provides a meaningful tool for organisations to provide some assessment of how cognisant employees are of what constitutes or does not constitute ethical behaviour.

Data Collection

You are invited to participate in the study by completing a series of questionnaires. The questionnaires will take approximately 30 minutes to complete, however, you may complete the questionnaires at your own pace, during your own time.

Anonymity and Confidentiality

Participation in this study is voluntary and you may withdraw before the completion of the questionnaire (as completion of the questionnaire is considered consent). Anonymity and confidentiality will be assured as no identifying information will be requested, as such, there will be no identifying characteristics which may lead to the exposure your identity. No individual will be advantaged or disadvantaged for choosing to participate or for choosing not to participate in the study. The data will be analysed at group level so as to ensure that no particular individual will be identifiable.

Presentation of Data and Results

The data collected from the study will not be used for any other purposes, but academic proposes. Your participation in the study will be warmly appreciated and the research will contribute to a larger body of ethics research and the relationship between gender (SRI) and ethics. Once the study is complete, the raw data will be kept indefinitely in a secure, password protected file to which only I will have access. The questionnaire responses will only be viewed by me and my supervisor, Colleen Bernstein.

Thank you for your participation. Name:

Carmen Bianca Volkwyn

Email:

Carmen.Volkwyn@gmail.com

Date: _____ Signature: _____

Supervisor: Colleen

Bernstein Email:

Colleen.Bernstein@wits.ac.za

Date: _____ Signature: _____

Appendix C: Business Ethics Scale

	Ethical Scenarios	Highly Wrong	Wrong	Maybe Wrong	Not Wrong	Not Wrong at all
		1	2	3	4	5
1	Use company services for personal use					
2	Overstate expense accounts by more than 10% of the correct value					
3	Take longer than necessary to do a job					
4	Use company time for non-company Activities					
5	Divulge confidential information to parties external to the firm					
6	Give gifts/favours in exchange for preferential treatment					
7	Pass blame for errors to an innocent co-worker					
8	Authorise subordinates to violate company policy					
9	Call in sick in order to take a day Off					
10	Remove company supplies for personal use					
11	Claim credit for a subordinate's Work					
12	Offer potential clients fully paid holidays					
13	Overstate expense accounts by less than 10% of the correct					

	Value					
14	Accept gifts/favours in exchange for preferential treatment					
15	Fail to report a co-worker's violation of company policy					
16	Falsify internal time/quality/quantity reports					
17	Purchase shares upon hearing/seeing privileged company information (insider trading)					

18	Take a spouse on a business trip and charge the company for all expenses					
19	Fail to blow the whistle on a superior who is violating company policy					
20	Claim credit for a peer's work					
21	Give a client a bottle of whisky at Christmas time					
22	Avoid charging a customer VAT by accepting cash					
23	Hire competitor's employees in order to learn competitor's trade Secrets					
24	Falsify time/quality/quantity reports meant for publication					
25	Take potential clients to football Matches					
26	Fail to report a co-worker's violation of a law					
27	Indulge in a personal relationship with a competitor's employee in the hope of gaining privileged information					
28	Fail to blow the whistle on a superior who is breaking the law					

Appendix D: Extended Personal Attributes Questionnaire

The items below inquire about what kind of person you think you are. Each item consists of a pair of characteristics, with the letters A-E in between. For example:

Not at all artistic	A	B	C	D	E	Very Artistic
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Each pair describes a contradictory characteristic. That is you cannot be both at the same times such as very artistic and not artistic at all. The letters form a scale between the two extremes. You are to choose a letter which describes where you fall on the scale. For example if you have no artistic ability you would choose A. If you think you are quite good you may choose D and if you are only medium you may choose C, and so forth.

Note: Please answer each statement as honestly as possible. This questionnaire is totally anonymous and confidential. In no way will you be judged by your answers and in no way will anyone have access to your answers or be aware which answers belong to you specifically.

		A	B	C	D	E	
1.	Not at all aggressive						Very aggressive
2.	Not at all whiny						Very whiny
3.	Not at all independent						Very independent
4.	Not at all arrogant						Very arrogant
5.	Not at all emotional						Very emotional
6.	Very submissive						Very submissive
7.	Not at all dominant						Very dominant
8.	Not at all boastful						Very boastful
9.	Not at all panicked in a crisis						Very panicked in major crisis
10.	Not at all passive						Very passive
11.	Not at all egotistical						Very egotistical
12.	Not at all able to devote oneself completely to others						Very able to devote oneself completely to others
13.	Not at all spineless						Very spineless
14.	Not at all tough						Very tough

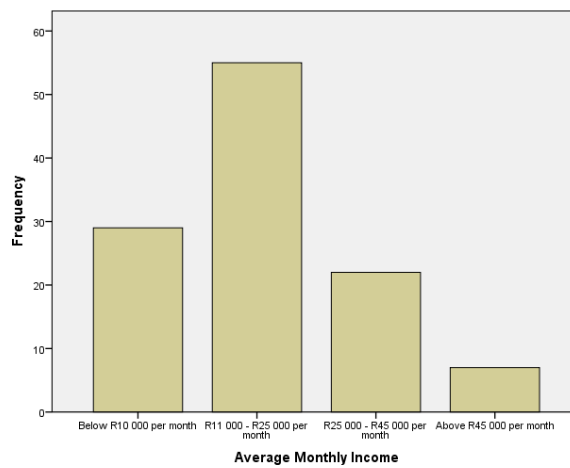
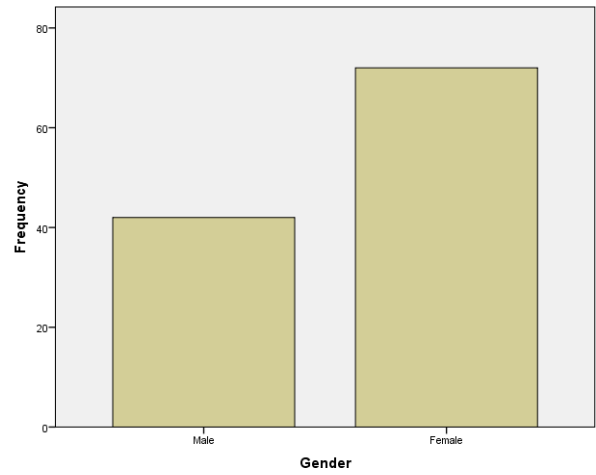
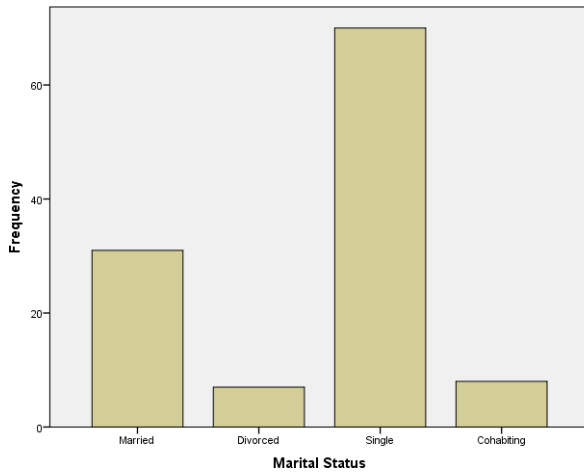
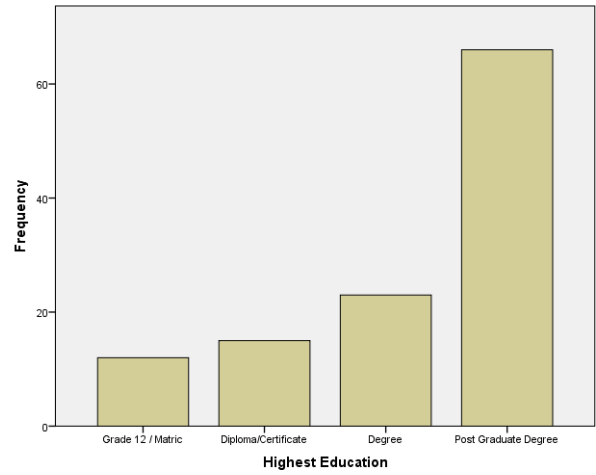
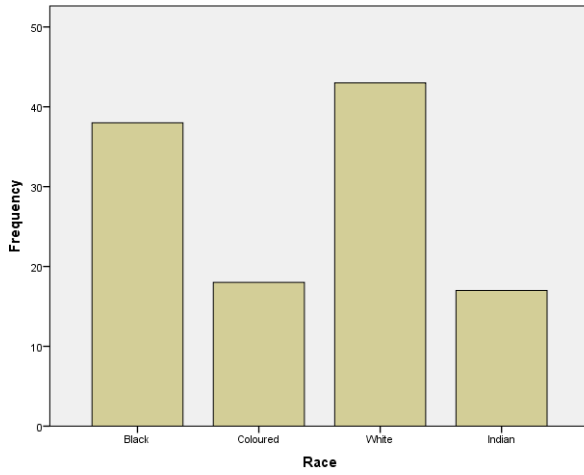
15.	Not at all complaining						Very complaining
16.	Not at all helpful to others						Very helpful to others
17.	Not at all considerate						Very considerate

18.	Not at all competitive						Very competitive
19.	Not shy at all						Very shy
20.	Subordinate oneself to others						Never subordinate oneself to others
21.	Not at all greedy						Very greedy
22.	Not at all kind						Very kind
23.	Not at all anxious						Very anxious
24.	Not at all forgiving						Very forgiving
25.	Indifferent to the approval of others						Very needful of the approval of others
26.	Not at all dictatorial						Very dictatorial
27.	Not at all eager to soothe hurt feelings of others						Very eager to soothe hurt feelings of others
28.	Not at all nervous						Very nervous
29.	Feelings are not easily hurt						Feelings are very easily hurt
30.	Does not nag at all						Tends to nag a lot
31.	Not at all aware of the feelings of others						Very aware of the feelings of others
32.	Not at all hard headed						Very hard headed
33.	Does not worry at all						Tends to worry a lot
34.	Not at all adventurous						Very adventurous
35.	Has difficulty making decisions						Can make decisions easily
36.	Not at all soft hearted						Very soft hearted
37.	Not at all willing to take risks						Very willing to take risks
38.	Not at all fussy						Very fussy
39.	Gives up very easily						Never gives up easily
40.	Not at all cynical						Very cynical
41.	Never cries						Cries very easily
42.	Not at all selfish						Very selfish
43.	Not at all daring						Very daring
44.	Not all self confident						Very self confident

45.	Looks out for oneself only - Unprincipled						Does not only look out for oneself- Principled
46.	Not at all outspoken						Very outspoken
47.	Tends to feel very inferior						Never tends to feel inferior
48.	Not at all hostile						Very hostile
49.	Not at all understanding of others						Very understanding of others
50.	Never feels superior						Feels very superior
51.	Not at all bossy						Very bossy
52.	Very cold in relations with others						Very warm in relations with others
53.	Not at all subservient						Very subservient
54.	Very little need for security						Very high need for security
55.	Not at all gullible						Very gullible
56.	Goes to pieces under pressure						Stands up well under pressure
57.	Very worldly						Very home oriented
58.	Not at all active						Very active
59.	Not at all gentle						Very gentle
60.	Not at all abrupt						Very abrupt

Appendix E: Results not in the text

Frequencies of demographics of the respondents



Full overview of tests

	M W U	Kruskal Wallis (χ^2 values; $p < 0.05$ in yellow; correct skew*)						Cramer's (from Chi-Squared) (V values, with $p < 0.05$ highlighted yellow)						Spearman's Correlation (rho, at 5%* or 1%** sig.)						
		M /F	S R I	A g e	R a c e	E d u	M a r	T e n	S a l	S R I	A g e	R a c e	E d u	M a r	G e n d	T e n	S a l	E d u	T e n	S a l
Use company services for personal use	1250.5	3.941	10.709	5.502	6.149	24.432*	8.872	1.022	0.194	0.302	0.232	0.165	0.294	0.218	0.216	0.113	0.055	-0.179	-0.021	0.484***
Overstate expense accounts by more than 10% of the correct value	1491.5	5.325	7.265	7.894*	4.253	4.765	3.260	3.718	0.209	0.376	0.177	0.166	0.166	0.172	0.112	0.137	-0.165	-0.109	-0.110	0.469**
Take longer than necessary to do a job	1328.0	5.462	15.151	11.927*	5.027	5.182	6.987	4.500	0.518	0.226	0.245	0.130	0.147	0.123	0.159	0.138	0.184*	-0.189*	-0.169	0.632***
Use company time for non-company activities	1456.0	5.809	11.306	12.222*	5.168	11.424*	13.789*	2.891	0.231	0.266	0.276	0.175	0.235	0.190	0.231	0.174	0.186*	-0.190*	-0.020	0.526**
Divulge confidential information to parties external to the firm	1486.0	10.324*	4.885	2.294	2.172	4.787	4.505	8.177*	0.596	0.334	0.143	0.177	0.201	0.040	0.184	0.212	0.039	-0.173	-0.008	0.379***
Give gifts/favours in exchange for preferential treatment	1137.5	5.568	9.157	.513	7.816*	8.721*	3.854	2.949	0.216	0.205	0.162	0.175	0.173	0.270	0.149	0.123	-0.041	0.005	0.084	0.571***

	0.298**	0.438***
	-0.013	0.000
	-0.073	-0.096
	-0.024	0.157
	0.144	0.054
	0.205	0.163
	0.012	0.166
	0.137	0.165
	0.082	0.172
	0.166	0.153
	0.282	0.142
	0.236	0.309
	2.317	.166
	4.607	5.525
	2.156	1.035
	.765	3.687
	3.179	3.643
	3.152	14.380
	6.912	8.762
	1500.0	1424.5
Pass blame for errors to an innocent co-worker		
Authorise subordinates to violate company policy		

0.574**	0.626**	0.477**	0.489**	0.556**	0.631**	0.628**	0.546**
-0.158	-0.008	-0.039	-0.105	-0.063	0.031	-0.132	-0.140
-0.167	-0.102	-0.091	-0.177	-0.117	-0.051	-0.173	0.043
0.062	0.059	0.164	-0.062	-0.054	0.034	0.310**	-0.115
0.195	0.190	0.088	0.146	0.188	0.198	0.200	0.185
0.216	0.172	0.266	0.185	0.148	0.155	0.189	0.196
0.284	0.181	0.217	0.192	0.083	0.179	0.170	0.068
0.234	0.175	0.150	0.163	0.153	0.133	0.195	0.125
0.226	0.139	0.145	0.162	0.119	0.174	0.252	0.198
0.165	0.274	0.188	0.151	0.157	0.204	0.222	0.121
0.242	0.166	0.244	0.199	0.234	0.173	0.257	0.295
0.379	0.328	0.359	0.204	0.209	0.212	0.206	0.305
6.099	3.997	.411	1.763	4.364	6.327	5.959	4.329
6.466	3.952	4.977	5.027	2.118	2.301	10.328*	5.194
12.061*	4.090	1.832	1.748	3.519	5.071	8.918*	.645
4.813	2.155	4.733	3.281	.843	5.391	14.909*	4.333
.570	1.715	2.655	3.691	2.435	3.491	10.024*	2.209
6.134	6.461	8.255	7.767	7.060	20.346*	10.356	10.554
3.616	5.555	1.547	2.102	5.899	9.144	1.441	7.594
1284.5	1421.5	1317.0	1373.0	1491.0	1347.5	1468.5	1423.5
Call in sick in order to take a day off	Remove company supplies for personal use	Claim credit for a subordinate's work	Offer potential clients fully paid holidays	Overstate expense accounts by less than 10% of the correct value	Accept gifts/favors in exchange for preferential treatment	Fail to report a co-worker's violation of company policy	Falsify internal time/quality/quantity reports

Purchase shares on hearing/seeing privileged company information (insider trading)	0.511**
	-0.098
	-0.022
	-0.027
	0.140
	0.211
	0.136
	0.229
	0.303
	0.163
	0.375
	0.236
	1.433
	4.810
3.340	
3.935	
.708	
6.005	
1.239	
1506.0	

0.501***	0.668***	0.471***	0.527***	0.543***	0.454***	0.507***	0.468***
0.012	-0.074	0.077	-0.154	-0.251**	0.143	0.014	-0.045
-0.055	-0.083	0.014	-0.054	-0.089	0.049	0.020	-0.047
0.103	0.147	0.000	0.005	0.045	-0.059	-0.095	0.046
0.201	0.166	0.114	0.200	0.218	0.181	0.138	0.199
0.166	0.189	0.214	0.120	0.210	0.166	0.180	0.146
0.082	0.139	0.178	0.104	0.138	0.252	0.221	0.268
0.138	0.148	0.267	0.214	0.114	0.147	0.150	0.172
0.112	0.209	0.096	0.206	0.215	0.177	0.121	0.228
0.162	0.241	0.134	0.176	0.180	0.159	0.172	0.222
0.196	0.257	0.164	0.301	0.237	0.306	0.419	0.294
0.264	0.176	0.291	0.249	0.238	0.210	0.377	0.235
3.108	2.425	1.788	7.787	7.480	2.763	3.270	.930
1.847	4.900	8.170	1.933	8.589	1.721	1.987	1.152
2.058	3.682	1.278	3.065	3.388	1.162	3.503	3.083
2.068	8.084*	1.122	2.011	2.405	1.563	1.217	2.276
5.703	14.468*	2.359	3.762	2.924	1.658	4.729	1.595
11.911	3.956	15.912*	12.328	9.715	15.384	11.066	6.930
11.555*	2.172	14.864*	2.622	8.081	4.524	9.878*	2.202
1404.0	1437.0	1310.5	1505.5	1491.5	1238.0	1464.0	1216.0
Take a spouse on a business trip and charge the company for all expenses	Fail to report a superior who is violating company policy	Claim credit for a peer's work	Give a client a bottle of whiskey at Christmas time	Avoid charging a customer VAT by accepting cash	Hire competitors' employees in order to learn secrets	Falsify time/quality/quantity reports meant for publication	Take potential clients to football matches

	0.654**
	-0.074
	-0.078
	0.126
	0.143
	0.193
	0.154
	0.135
	0.205
	0.177
	0.269
	0.153
	2.607
	5.766
	1.072
	3.993
	7.267
	3.916
	4.532
	1331.5
Fail to report a co-worker's violation of a law	

	0.531**	0.663**
	0.002	-0.088
	0.003	-0.045
	-0.080	0.027
	0.180	0.133
	0.133	0.177
	0.234	0.156
	0.165	0.158
	0.154	0.174
	0.172	0.209
	0.237	0.215
	0.195	0.171
	1.382	3.199
	.954	7.263
	3.251	2.947
	2.748	5.955
	.984	9.300*
	5.624	0.689
	6.953	3.124
	1290.0	1416.0
Personal relat. with competit. staff for secrets		
Fail to report a superior who is breaking the law		