

**Diversity Management Efforts as an Ethical Responsibility:
How Employees' Perceptions of an Organizational Integration and Learning Approach to
Diversity Affect Employee Behavior**

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Abstract This paper integrates the inclusion and organizational ethics literatures to examine the relationship between employees' perceptions of an organizational integration and learning approach to diversity and two employee outcomes: organizational citizenship behavior toward the organization and interpersonal workplace deviance. Findings across two field studies from the United States and Germany show that employees' perceptions of an organizational integration and learning approach to diversity are positively related to perceived organizational ethical virtue. Perceived organizational ethical virtue further transmits the effect of employees' perceptions of an organizational integration and learning approach to diversity on both organizational citizenship behavior toward the organization and interpersonal workplace deviance. In addition, we find support for a moderated indirect effect model whereby the indirect effect of the perceived integration and learning approach to diversity on the dependent variables through perceived organizational ethical virtue is stronger when employees have high personal value for diversity rather than low personal value for diversity. These results underscore the importance of having a fit between employees' perceptions of an organization's approach to diversity and employees' personal value for diversity in order for inclusion to result in positive employee behaviors. Results emphasize the ethical responsibility of organizations in terms of how they approach diversity.

Keywords deviant behavior, ethical virtue, ethics, inclusion, integration and learning approach to diversity, organizational citizenship behavior, personal value for diversity

Introduction

“The management of diversity issues is a key responsibility of leadership and is a crucible in which exemplary companies are forging the ethical cultures and practices of tomorrow.”

Center for Ethics and Corporate Responsibility, Georgia State University

There is currently a demand in the diversity management literature to recognize that managing diversity in organizations is not only a business need but also an ethical need (Lozano and Escrich 2017). For over 20 years, researchers have asked and answered many important questions about what it means to manage diversity in organizations. For example, there are different ways of framing diversity management efforts. The “integration-and-learning perspective” (Ely and Thomas 2001, p. 229), also called the “learning and effectiveness paradigm” by Thomas and Ely (1996, p. 85) and the “learning perspective” by Dass and Parker (1999, p. 71), reflects a proactive business strategy that values diversity because it “creates a learning environment where everybody – also within the organization – can benefit from a diverse work context” (Podsiadlowski et al. 2013, p. 161). Shore et al. (2011) argue that such an approach represents inclusion because it satisfies employees’ striving for a balance between their subjective needs for belongingness and uniqueness (Brewer 1991). Many agree that an organizational integration and learning approach to diversity reflects a beneficial way of managing diversity because it moves beyond merely tolerating various groups to fostering inclusion of those groups in the organization (Dwertmann et al. 2016) in order to achieve business aims such as organizational learning and organizational success (Ely and Thomas 2001; Ortlieb and Sieben 2013).

However, a question that remains unanswered is whether an organizational integration and learning approach to diversity is beneficial with regard to organizational success specifically

because it contributes to employees perceiving their organization as being ethical. After all, one of the criticisms against some diversity management programs is that employees think they are insincere and done for profit motives (McKay and Avery 2005; Thomas and Ely 1996). Thus, in this paper, we extend and integrate the inclusion and the organizational ethics literatures by answering two central calls in the literature: first, the call to study diversity management as an ethical matter (Lozano and Escrich 2017) and from a virtue ethics perspective (van Dijk et al. 2012); second, the call for more research on the outcomes of inclusion, its underlying mechanisms, and moderating factors (Shore et al. 2011). We propose and empirically test that taking an organizational integration and learning approach to diversity (i.e., an inclusive approach) is helpful for organizations in gaining competitive advantage because employees perceive it as ethical.

We contribute to the inclusion and organizational ethics literatures in several ways. First, going beyond theoretical (Stevens et al. 2008) and empirical (Ely and Thomas 2001; Podsiadlowski et al. 2013) work that considers benefits of an integration and learning approach to diversity in general, we test how employees' perceptions of such an approach are related to two specific types of voluntary employee non-task behavior (Sackett et al. 2006; Spector and Fox 2002), namely organizational citizenship behavior and deviant workplace behavior. Shore et al. (2011) theoretically proposed that both of these variables are relevant outcomes of employee perceptions of inclusion. Both organizational citizenship behavior and deviant workplace behavior are important facets of job performance (Dalal 2005; Sackett et al. 2006) that "shape the organizational, social, and psychological context that serves as the catalyst for task activities and processes" (Borman and Motowidlo 1997, p. 100) in a diverse work environment. They both represent extra-role behaviors that are related to organizational effectiveness, with organizational

citizenship behavior being positively related and deviant workplace behavior being negatively related to organizational effectiveness (Dalal 2005; Sackett et al. 2006). Both behaviors also incorporate an ethical component because they are defined with reference to norms of what one should or should not do (Bennett and Robinson 2003) and are able to either enhance (Kacmar et al. 2011; Organ et al. 2006) or threaten (Best and Luckenbill 1982; Robinson and Bennett 1995) the social good.

Second, we extend knowledge as to why an organizational integration and learning approach to diversity relates to employee extra-role behaviors by examining perceived organizational ethical virtue, which reflects the organization's ethical culture (Kaptein 1998, 2008), as an intervening mechanism. In doing so, we open the black box of processes. An organizational integration and learning approach to diversity satisfies employees' striving for a balance between their subjective needs for belongingness and uniqueness (Shore et al. 2011) and expresses ethical values (Schwartz 2005). Therefore, building upon the inclusion and organizational ethics literatures, we propose that employees who perceive their organization as following this approach are likely to see it as having ethical virtue. We also advance research on organizational ethical virtues (Kaptein 1998, 2008) by demonstrating that being inclusive is relevant for an organization to be seen as having ethical virtue. To our knowledge, we provide the first empirical evidence on the relationship between inclusion and organizational ethics. Thus, we expand conceptual work by Pless and Maak (2004) who claimed that an organizational inclusion approach needs an ethical foundation.

Third, our study delivers insights as to when an organizational integration and learning approach to diversity more strongly relates to employee extra-role behaviors by considering employees' personal value for diversity as a moderator. People with high personal value for

diversity are likely to recognize a fit between the ethical values reflected in an organizational integration and learning approach toward diversity and their own ethical values (French et al. 1974; Kristof-Brown et al. 2005). Thus, we suggest that people with high personal value for diversity perceive inclusive workplaces as being more supportive of ethical norms and standards than people with low personal value for diversity.

Theory and Hypotheses

Employees' Perceptions of an Organizational Integration and Learning Approach to Diversity and Perceived Organizational Ethical Virtue

Based on Brewer's (1991) optimal distinctiveness theory, Shore et al. (2011) conceptualize inclusion as the extent to which diverse individuals perceive to be treated in a way that helps them balance their need for a sense of belonging and their need for feeling valued for their unique characteristics. An organizational integration and learning approach to diversity (Dass and Parker 1999; Ely and Thomas 2001; Podsiadlowski et al. 2013; Thomas and Ely 1996) satisfies individuals' striving for this balance between their subjective needs for belongingness and uniqueness by focusing on integration and learning, respectively. Organizations following this approach acknowledge that the similarities and differences among people with different backgrounds offer important long-term benefits for both the organization and its members (Dass and Parker 1999; Ely and Thomas 2001; Podsiadlowski et al. 2013; Thomas and Ely 1996), which shows the instrumental value of an organizational integration and learning approach to diversity for gaining competitive advantage.

On the one hand, organizations pursuing this approach emphasize belongingness by valuing and respecting employees with different backgrounds and their contributions (Ely and

Thomas 2001; Podsiadlowski et al. 2013; Thomas and Ely 1996) and “removing the barriers that block [them] from using the full range of their competencies” (Thomas and Ely 1996, p. 11).

They enhance equal and fair treatment of all employees (Podsiadlowski et al. 2013; Thomas and Ely 1996) and inspire trust that they are accepted members of the organization and that they can be themselves in the organization (Thomas and Ely 1996). Moreover, they foster inclusion and support an honest dialogue in debating conflicting perspectives and resolving them (Dass and Parker 1999; Thomas and Ely 1996).

On the other hand, organizations following an integration and learning approach to diversity emphasize uniqueness by valuing the expertise and contributions of individuals with different backgrounds (Podsiadlowski et al. 2013; Thomas and Ely 1996), thereby regarding diversity as a valuable “resource for learning, change, and renewal” (Ely and Thomas 2001, p. 248). This approach helps organizations achieve their goals (Podsiadlowski et al. 2013) such as “efficiency, innovation, customer satisfaction, employee development, and social responsibility” (Dass and Parker 1999, p. 72). This approach also fosters an open discussion about the implications of diversity in the workplace (Thomas and Ely 1996). It promotes the fact that the knowledge, skills, and experiences of diverse employees “are potentially valuable resources that the [organization] can use to rethink its primary tasks and redefine its markets, products, strategies, and business practices in ways that will advance its mission” (Ely and Thomas 2001, p. 240). In addition, it emphasizes that diverse employees’ approaches to work (i.e., how they handle tasks and problems) are resources that are highly critical for organizational learning and organizational success (Ortlieb and Sieben 2013). Further, this approach to diversity fosters active participation by encouraging employees to use their knowledge, skills, and experiences in making suggestions, experimenting with ideas, finding new and better solutions,

influencing decisions, and realizing organizational goals (Dass and Parker 1999; Thomas and Ely 1996).

An organization's strategic orientation reflected in its policies, procedures, and practices signals the importance of certain stakeholders (such as employees) and the degree to which the organization integrates their interests (Freeman 1984), which affects employees' perceptions of ethical culture (Grojean et al. 2004; Martin and Cullen 2006; Victor and Cullen 1988). An organization's ethical culture is defined as a subset of organizational culture that represents an interplay of formal and informal systems that stimulate ethical conduct (Treviño and Weaver 2003). It can be described by the corporate ethical virtues model (Kaptein 1998, 2008) that is based on an Aristotelean, virtue-based theory of business ethics (Solomon 1992, 1999, 2004) which reflects "what kind of behavior is seen as morally right and worth pursuing" (Kangas et al. 2014, p. 162). The corporate ethical virtues model posits that corporate ethical virtues are preconditions for organizations to act ethically (Kaptein 1998, 2008). As "normative dimensions", it comprises several virtues which "should be embedded in the culture of organizations and which represent the ethical quality of the organizational culture" (Kaptein 2008, p. 924). One of these virtues is the ethical virtue of supportability, henceforth referred to as ethical virtue in this paper. It reflects the degree to which the organization is able to create support among employees and achieve employees' commitment to meet organizational normative expectations (Kaptein 2008).

Satisfying employees' striving for a balance between their subjective needs for belongingness and uniqueness as outlined above, an organizational integration and learning approach to diversity not only helps organizations achieve business aims, but also is in accordance with so-called hypernorms (Donaldson and Dunfee 1994), i.e., principles that are

fundamental to humanity and represent shared beliefs about what people want (Donaldson and Dunfee 1994; Warren 2003). Organizations following an integration and learning approach to diversity express six universal ethical values that are similar to hypernorms (Schwartz 2005, p. 39): (1) trustworthiness expressed by “setting a tone of honest discourse” (Thomas and Ely 1996, p. 12) and “mak[ing] sure their organizations remain ‘safe’ places for employees to be themselves” (Thomas and Ely 1996, p. 12); (2) respect expressed by “acknowledg[ing] differences among people and recogniz[ing] the value in those differences” (Thomas and Ely 1996, p. 7); (3) responsibility expressed by “identifying important similarities and differences and managing them in the interests of longterm learning” (Dass and Parker 1999, p. 72) and by integrating differences “to inform and enhance core work and work processes” (Ely and Thomas 2001, p. 248); (4) fairness expressed by “equal and fair treatment of everyone” (Podsiadlowski et al. 2013, p. 160); (5) caring expressed by “actively working against forms of dominance and subordination that inhibit full contribution” (Thomas and Ely 1996, p. 11) and by “resolving [tensions] sensitively and swiftly” (Thomas and Ely 1996, p. 12); and (6) citizenship expressed by “encourag[ing] active participation in finding better, faster, or more efficient ways of compliance beyond those legally mandated” (Dass and Parker 1999, p. 72). These ethical values shape organizational normative expectations regarding employees’ behavior (Schwartz 1994).

The more employees perceive that their organization follows an integration and learning approach to diversity, thus expressing these ethical values and norms, the more they will perceive their organization as demonstrating ethical virtue (i.e., as wanting employees to experience fairness and trust and encouraging them to identify with the organization’s ethical values and norms; Kaptein 2008). Thus, we propose:

Hypothesis 1 Employees’ perceptions of an organizational integration and learning approach to

diversity will be positively related to perceived organizational ethical virtue.

The Moderating Effect of Employees' Personal Value for Diversity

We further propose that employees with high personal value for diversity will more strongly see the connection between an organizational integration and learning approach to diversity and organizational ethical virtue. This is because there is an alignment between what they value (i.e., diversity and inclusion) and their perceptions of an organization taking an integration and learning approach to diversity in which the focal organization values diversity as a source of learning and change (Ely and Thomas 2001) and actively fosters a fair and inclusive environment (Podsiadlowski et al. 2013).

People with high personal value for diversity place value on having a diverse workforce and an inclusive environment (Mor Barak et al. 1998) where the benefits of the organization are shared amongst employees of all backgrounds. As they believe in the “effective productivity of diverse workgroups” (Nakui et al. 2011, p. 2332), they are likely to feel positive about working in a diverse setting (Nakui et al. 2011; van Oudenhoven-van der Zee et al. 2009). Thus, they welcome organizational efforts that encourage and promote inclusion (Mor Barak et al. 1998). However, as they are more attentive to inclusion issues and more critical of such organizational actions, it is possible for them to find these organizational efforts as ineffective or less genuine. In fact, studies have argued that employees may react negatively to diversity management practices if they are perceived as insincere or instrumental to exploitation of people from diverse backgrounds for bottom-line reasons (Dass and Parker 1999; Thomas and Ely 1996). Especially employees with high personal value for diversity may have higher standards and expectations for the appropriateness of inclusion actions. Therefore, they may be less likely to regard their

organizations' diversity management efforts as representing an integration and learning approach to diversity.

However, as soon as they indeed perceive their organizations to be taking an integration and learning approach that acknowledges differences among people, values all employees as they are, and genuinely accepts them as important contributors (Dass and Parker 1999), they are more likely to find their organizations ethical than their counterparts with low personal value for diversity. Employees with high personal value for diversity are likely to recognize ethical values similar to their own in an organizational integration and learning approach to diversity, namely trustworthiness, respect, responsibility, fairness, caring, and citizenship (Schwartz 2005) as outlined above. Consequently, they will perceive a match between their own values and their perceptions of the organizations' values (Edwards and Cable 2009; French et al. 1974; Kristof-Brown et al. 2005). This match of values conceptualized as subjective fit (French et al. 1974; Kristof-Brown et al. 2005) represents an important dimension of person-organization fit (Chatman 1989; Kristof 1996) that influences employees' perceptions and behaviors.

Extant literature has established a positive relationship between employee-organization value fit and various employee outcomes such as job satisfaction, organizational commitment, intent to stay, and retention (see Coldwell et al. 2007 and Kristof 1996 for reviews). More specifically, employees who show fit with the organization on ethical values not only have stronger ethical intentions (Elango et al. 2010; Liedtka et al. 1989), but also are more attracted to, more committed to, and more satisfied with the focal organization (e.g., Ambrose et al. 2008; Sims and Keon 1997; Sims and Kroeck 1994; Thorne 2010). Finegan and Theriault (1997) found more positive employee responses to an organization's code of ethics when they perceived the values of the code to be similar to their own values. Therefore, we suppose that the higher the

employee's subjective fit with the organization regarding the ethical values they hold, the more favorable their evaluation of their organization would be.

Specifically, an organization following an integration and learning approach to diversity promotes ethical values which are also important values for employees with high personal value for diversity. Therefore, employees with high personal value for diversity in such organizations are more likely to sense mutual trust and view their organization as being more supportive of ethical norms and standards (i.e., as demonstrating ethical virtue; Kaptein 2008) in comparison to employees with low personal value for diversity. Thus, we propose:

Hypothesis 2 The positive relationship between employees' perceptions of an organizational integration and learning approach to diversity and perceived organizational ethical virtue will be stronger for employees with high personal value for diversity than for employees with low personal value for diversity.

The Moderated Indirect Effect on Employees' Organizational Citizenship Behavior Toward the Organization and Interpersonal Workplace Deviance

As mentioned above, organizational ethical virtue is an "organizational condition [...] for ethical conduct" (Kaptein 2008, p. 924). Being part of an ethical organizational culture (Kaptein 2008) is proposed to influence employees' behavior (Baker et al. 2006; Treviño et al. 1998). Employee behavior is considered ethical when it is "morally accepted as 'good' and 'right' as opposed to 'bad' or 'wrong' in a particular setting" (Sims 1992, p. 506). In this paper, we focus on organizational citizenship behavior and deviant workplace behavior as two important types of voluntary employee non-task behaviors (Sackett et al. 2006; Spector and Fox 2002). As they reflect behaviors "with reference to the norms of the social context" (Bennett and Robinson

2003, p. 266) and therefore also with reference to social expectations of what is “good” and “right” versus “bad” and “wrong”, they both incorporate an ethical component.

Organizational citizenship behavior is “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and in the aggregate, promotes the efficient and effective functioning of the organization” (Organ 1988, p. 4). It means “going beyond the call of duty, surpassing what one *should do*” (Bennett and Robinson 2003, p. 267). It reflects aspects of helping, sportsmanship, loyalty, compliance, initiative, and civic virtue (LePine et al. 2002; Podsakoff et al., 2000). As empirical findings show, organizational citizenship behavior can be a manifestation of individuals’ ethicality (Turnipseed 2002) and individuals’ ethical behavior (Baker et al. 2006). It may enhance the social good (Kacmar et al. 2011; Organ et al. 2006) when both the organization and its stakeholders within and outside the organization benefit from its positive effects on employees (e.g., higher performance, lower turnover, lower absenteeism) and the organization (e.g., higher productivity, higher efficiency, lower costs, higher customer satisfaction; Podsakoff et al. 2009).

Deviant workplace behavior, in contrast, is “voluntary behavior that violates significant organizational norms and in so doing threatens the well-being of an organization, its members, or both” (Robinson and Bennett 1995, p. 556). It means “doing what one *should not do*” (Bennett and Robinson 2003, p. 267). It reflects aspects of inappropriate physical and verbal actions as well as inappropriate actions with regard to property, productivity, and efficiency (Gruys and Sackett 2003; Robinson and Bennett 1995) and overlaps substantially with unethical behavior (Treviño et al., 2006). Deviant workplace behavior has negative effects on employees (e.g., higher stress, higher withdrawal) and organizations (e.g., lower productivity, higher costs; Bennett and Robinson 2003), which may harm both the organization and its stakeholders within

and outside the organization and therefore threaten the social good (Best and Luckenbill 1982; Robinson and Bennett 1995).

An organization's ethical culture exerts a strong influence on behavior (Treviño et al. 1998) by encouraging ethical behavior and discouraging unethical behavior. According to the corporate ethical virtues model (Kaptein 1998, 2008), an organization's ethicality is reflected in "the extent to which the organizational culture stimulates employees to act ethically and prevents them from acting unethically" (Kangas et al. 2014, p. 162). The model posits that organizational ethical virtues are antecedents of employees' ethical conduct (Kaptein 1998, 2008). An organization that is perceived as demonstrating the ethical virtue of supportability is seen as stimulating employees' "identification with, involvement in and commitment to the normative expectations of the organization" (Kaptein 2008, p. 926). Tyler and Blader's (2005) results imply that when employees' identification with the organization's values is encouraged, their intrinsic motivation to comply with the organization's rules and standards is higher. Individuals are then likely to act in accordance with the organization's ethical virtues (Baker et al. 2006) and demonstrate behaviors incorporating an ethical component (i.e., show organizational citizenship behavior and avoid deviant workplace behavior).

Empirical research on organizational ethics supports these predictions. Ruiz-Palomino and Martínez-Cañas (2014) reported a positive relationship between ethical culture and organizational citizenship behavior. Other studies found a positive relationship between ethical climate on the one hand and individual extra-role behavior (Leung 2008) and collective organizational citizenship behavior toward the organization (Shin 2012) on the other hand. The results reported by Treviño et al. (1998) and De Vries and van Gelder (2015) show a negative relationship between ethical culture and unethical or deviant behavior. Further, Kaptein (2011)

found that commitment to behave ethically as part of an organization's culture was negatively related to the frequency of unethical workplace behavior.

Therefore, if the organization is perceived as demonstrating ethical virtue by undertaking efforts to create support for ethical behavior among employees (Kaptein 2008), voluntary positive behavior such as organizational citizenship behavior toward the organization should be higher and voluntary negative behavior such as interpersonal workplace deviance should be lower (see Treviño et al. 1998). Building on the relationships predicted in Hypothesis 2 with regard to the moderating effect of personal value for diversity, we thus propose:

Hypothesis 3a The positive indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on employees' organizational citizenship behavior toward the organization through perceived organizational ethical virtue is stronger for employees with high personal value for diversity than for employees with low personal value for diversity.

Hypothesis 3b The negative indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on employees' interpersonal workplace deviance through perceived organizational ethical virtue is stronger for employees with high personal value for diversity than for employees with low personal value for diversity.

Our conceptual framework is summarized in Figure 1.

Insert Figure 1 about here

Research Settings and Design

In order to test our hypotheses, we collected two samples, one from the United States and one from Germany. The U.S. workforce is a good place to study diversity management because it is

very diverse. In 2014, when the U.S. study was conducted, 47% of the workforce was female, 22% were 55 years or older, and the racial/ethnic demography of the workforce was as follows: 16% Hispanic, 11% Black, 6% Asian, and 67% White (U.S. Bureau of Labor Statistics 2015b, c). In the first quarter of 2015, when the German study was conducted, the German workforce was 47% female, 18% were 55 years and older, and 9% were from a foreign nationality (Bundesagentur für Arbeit 2017). Thus, particularly with regard to racial/ethnic diversity, the German workforce is much more homogeneous than the U.S. workforce.

Both diversity and diversity management are concepts originating in the U.S. The term “melting pot” emerged in the U.S., and it represents a melding together of ethnicities, nationalities, and cultures. The term was first used around 1780 and was popularized by a 1908 play called “The Melting Pot” (McDonald 2007; Samovar et al. 2011; Zangwill 2007). The terms “managing diversity” and “diversity management” were used in the U.S. fairly regularly by the 1980s and 1990s, and several books on this topic were published in the U.S. in the 1990s (e.g., Cox 1993; Cox and Beale 1997; Kossek and Lobel 1996).

Due to demographic changes, global migration, and European integration, diversity management has also become of central interest in Germany (Lederle 2007). Since the mid-1990s, German researchers address the topic (Vedder 2006; Süß and Kleiner 2008). In contrast to the U.S., in early years, voluntary commitments more than legal regulations triggered the implementation of diversity management practices in German organizations (Lederle 2007). In August 2006, a political milestone with central importance for employers was the passing of the General Act on Equal Treatment (“Allgemeines Gleichbehandlungsgesetz”) that prohibits employees’ “discrimination on the grounds of race or ethnic origin, gender, religion or belief, disability, age or sexual orientation” (§1 General Act on Equal Treatment, 2006). In addition,

voluntary commitments continue to play an important role. In December 2006, the Diversity Charter (“Charta der Vielfalt”) was initiated by four multinationals under the patronage of the German chancellor in order to promote diversity in German organizations. As of February 2015, this voluntary commitment had been signed by more than 2,600 German organizations (Charta der Vielfalt 2017). A study conducted on the occasion of its 10th anniversary showed that although 81 percent of the signatories of the Diversity Charter have implemented diversity management practices, two thirds of the total sample of surveyed German organizations have not yet done so (Ernst & Young 2016). An earlier study conducted in 2005 (i.e., before the General Act on Equal Treatment was passed) among companies operating in Germany found that about 75% of the surveyed companies of German origin (compared to 30% of U.S. origin) had not implemented diversity management (Süß and Kleiner 2008). These findings show that despite increases in diversity management efforts in German organizations in recent years, there is still a backlog compared to the U.S, which made the two countries interesting research settings for our study.

The U.S. study is presented as Study 1 and is designed using a two-phase data collection with employees answering the independent variables in the first phase and the dependent variables in the second phase. The U.S. study also involves a paired sample, meaning that employees answered the employee survey, and a paired participant who knows the employee well answered the paired participant survey about the employee. These two features of the Study 1 design are recommended by Podsakoff et al. (2003) to avoid common method variance in survey data. The German study, presented as Study 2, allows us both to replicate our findings and to test whether they would generalize to a different cultural context. Demonstrating replication of findings is an important part to advancing science, and showing replication

demonstrates the robustness of findings (Tsang and Kwan 1999). Moreover, our intention in collecting data in two studies was for the strengths of one study to offset the weaknesses of the other (McGrath 1981).

Study 1

Method

Sample and Procedure

U.S. residents who were employed and paired participants were recruited to answer an Internet survey by StudyResponse, which is a service in the United States with a national panel of employees who agree to take surveys in exchange for gift certificates to Amazon.com. An advantage to using StudyResponse is that they maintain a panel of employees who have also registered (or expressed a willingness to register) a paired participant who knows them well and can answer questions about them. Stanton (1998) conducted a survey both on the Internet and using a traditional paper and pencil format to determine whether they were equivalent. An analysis of the covariance structure of the two data sets revealed that the data were very similar regardless of the data collection technique. In addition, missing responses were fewer in the online format. Thus, he concluded that data collection on the Internet is viable. Moreover, Piccolo and Colquitt (2006) specifically used StudyResponse to collect a paired participant sample (with one supervisor survey and one subordinate survey) as part of a study about the interactive effects of transformational leadership and leader-member exchange in predicting task performance and citizenship behavior. Podsakoff et al. (2003) explain that having another person answer some survey questions on behalf of a study participant is one of the best ways to avoid the methodological problems of common method variance and same-source bias, which results

in inflated correlations when the same person answers all survey questions. Therefore, we conducted a paired study that included employees answering the employee survey and other persons who knew those employees well answering the paired-participant survey. Paired participants may be a more objective source of information, particularly for the dependent variables (i.e., employees' organizational citizenship behavior toward the organization and employees' interpersonal workplace deviance), for which employees may provide socially desirable responses. Participants were informed that their responses would be anonymous.

StudyResponse invited 359 employees to participate in the study. They randomly sampled panelists of all races, with the goal of having a sample that roughly resembled the racial composition of the United States. A total of 339 employees answered the phase 1 survey, for an initial employee response rate of 94%. Employees were each given a \$10 gift certificate to Amazon.com in exchange for their participation in phase 1. A second survey was sent one month after the initial survey to the employees who completed phase 1. At this time the paired participants of these employees were also sent an invitation to answer a survey. A total of 324 employees completed all variables required for this study in phase 2, for an overall response rate of 90% of employees who participated in both phases and had a paired participant complete a survey. Paired participants were asked to indicate their relationship with the focal employee, and 299 did so. As the variables of interest in our study are workplace perceptions and behaviors, we only included those 279 paired participants (about 93% of the total sample) in our sample who were the focal employees' supervisors, subordinates, or coworkers. We believe members of the employees' organizations are likely to frequently observe the focal employees' behaviors and therefore are the most reliable sources of information regarding work-related responses.

Excluding paired participants who did not complete all variables required for our study resulted in a final sample size of 274 paired participants.

Demographics for all invited employees were collected from StudyResponse and checks for non-response bias were conducted. As StudyResponse maintains a database of panelists who have signed up to take surveys, they also have demographic information (e.g., race, sex, age, employment status) on all of the panelists. Therefore, they were able to provide us with demographics on all panelists who were invited to complete the survey, both those who did and did not answer the survey. We used these demographics to compute non-response bias. There were no differences between invitees who did and did not respond in terms of race [$\chi^2(6) = 3.45$, $p = .75$] or full-time/part-time employment status [$t(357) = 1.38$, $p = .17$]. However, respondents were slightly more likely to be male [$t(357) = -2.81$, $p = .01$] and younger than non-respondents (37 years versus 43 years) [$t(357) = 3.99$, $p = .01$].

The mean age of employees was 37 years, 98% were employed full-time, and 64% of the participants were male. Employees were 74% White and 26% minority (5% Hispanic, 6% African-American, 3% American Indian, 8% Asian, 4% other minority). These demographics roughly resemble the U.S. population as reported in the 2014 U.S. Census data, the year in which the data were collected (63% Caucasian, 17% Hispanic, 12% African-American, 5% Asian, 1% American Indian, and 2% bi-racial; U.S. Census Bureau, 2015). Average full-time work experience was 15 years, and average tenure at the current company was 10 years. As for education, 84% had a bachelor's degree or higher.

Participants were employed across many occupations: 51% in management, professional, and related occupations (compared to 38% for the U.S. population in the same year; U.S. Bureau of Labor Statistics, 2015a), 20% in service (compared to 18% for the U.S. population), 10% in

sales and office (compared to 23%), 5% in natural resources, construction, and maintenance (compared to 9%), 10% in production, transportation, and materials moving (compared to 12%), and 4% other. Although our sample resembles the U.S. population for several occupations, we have a higher percentage of employees in managerial, professional, and related occupations.

Regarding the paired participants included in our analyses, 70% were male and they were 39 years old on average. They knew the employees an average of eight years and reported knowing them quite well (32% extremely well, 51% very well, 12% well, and 5% somewhat well). Demographics were: 81% White, 6% Hispanic, 6% Asian, 4% African-American, 2% American Indian, and 1% other. As for the relationship between the paired participants and employees, 61% were the employees' supervisors, 19% were the employees' subordinates, and 20% were coworkers.

The data used in the current study were collected as part of a larger data collection effort. However, there is no overlap between this study and other studies from the same data excluding the demographic variables. Employees' perceptions of an organizational integration and learning approach to diversity, employees' personal value for diversity, demographics, and other variables unrelated to this study were collected in phase 1 of the survey. One month later in the phase 2 survey, employees reported their perception of organizational ethical virtue, organizational citizenship behavior toward the organization, and interpersonal workplace deviance along with other variables not included in the present study.

Measures – Phase 1

To assess employees' *perceptions of an organizational integration and learning approach to diversity*, we used a four-item measure ($\alpha = .84$) from the Diversity Perspectives Questionnaire developed by Podsiadlowski et al. (2013). Employees reported the extent to which they agreed to

each item on a five-point Likert-type scale (1 = *do not agree at all* to 5 = *fully agree*). A sample item is “My organization thinks diversity helps us to develop new skills and approaches to work.”

Mor Barak et al.’s (1998) three-item scale with one additional author-written item “I personally value diversity in the workplace” ($\alpha = .89$) were used to measure employees’ *personal value for diversity*. Employees reported how much they agreed to each item on a seven-point Likert-type scale (1 = *strongly disagree* to 7 = *strongly agree*).

We controlled for participants’ *sex* and *age* in all our analyses for the following reasons: Research findings regarding the relationships of sex and age with (un)ethical decision making and behavior (see reviews by Ford and Richardson 1994, Loe et al. 2000, and O’Fallon and Butterfield 2005) are mixed. However, Berry et al.’s (2007) meta-analysis found that being male was positively related and age was negatively related to deviant behavior. In addition, despite lacking main effects, sex and age seem to influence the relationships between organizational citizenship behavior and its antecedents (e.g., Wagner and Rush 2000 for age) and outcomes (e.g., Heilman and Chen 2005 for sex) as moderators. In our analyses, sex was coded as 0 = male and 1 = female, and age was measured in years as a continuous variable.

Measures – Phase 2

One month after phase 1, employees answered questions on their perception of organizational ethical virtue, on their organizational citizenship behavior toward the organization, and on their interpersonal workplace deviance.

We used a six-item scale ($\alpha = .91$) developed by Kaptein (2008) to measure employees’ *perceived organizational ethical virtue*. Kaptein’s scale for ethical culture includes 58 items and eight factors which are meant to be used separately. We used the six-item supportability factor

which asks questions related to treating everyone with respect and having an environment that is supportive of people and the organization because that factor is the most conceptually related to our theory about diversity and inclusion. Employees were asked to indicate how much they agreed with each item on a six-point Likert-type scale (1 = *strongly disagree* to 6 = *strongly agree*). A sample item is “In my immediate working environment, everyone takes the existing norms and standards seriously.”

Lee and Allen’s (2002) eight-item scale ($\alpha = .96$) was used to measure employees’ *organizational citizenship behavior toward the organization*. Employees reported the frequency of organizational citizenship behaviors on a seven-point Likert-type scale (1 = *never* to 7 = *always*). A sample item is “How often do you attend functions that are not required but that help the organizational image?”

We assessed employees’ *interpersonal workplace deviance* using Bennett and Robinson’s (2000) seven-item scale ($\alpha = .97$). Employees reported how often they engaged in behaviors described in each item on a seven-point Likert-type scale (1 = *never* to 7 = *daily*). A sample item is “How often have you said something hurtful to someone at work?”

Measures – Paired participant survey

As a measure for the paired participant-reported *perceived ethical virtue of the focal employee’s organization*, we used the same six-item supportability factor ($\alpha = .91$) of Kaptein’s (2008) ethical culture scale with the referent changed. The paired participants reported how much they agreed with each item on a six-point Likert-type scale (1 = *strongly disagree* to 6 = *strongly agree*) about “this person’s immediate working environment”. A sample item is “In this person’s immediate working environment, everyone takes the existing norms and standards seriously.”

To measure *the focal employee's organizational citizenship behavior toward the organization* reported by the paired participant, we used the same eight-item scale ($\alpha = .96$) as in the employee survey (Lee and Allen 2002) but with the referent modified. The paired participant reported how often "this person" showed particular behaviors described in each statement. A sample item is "How often does this person attend functions that are not required but that help the organizational image?"

To assess *the focal employee's interpersonal workplace deviance* reported by the paired participant, we used the identical Bennett and Robinson's (2000) seven-item scale ($\alpha = .97$) with the referent changed. The paired participant reported the frequency of interpersonal workplace deviant behaviors shown by "this person." A sample item is "How often has this person said something hurtful to someone at work?"

We ran a confirmatory factor analysis (CFA) in LISREL (8.80) to establish the discriminant validity of the multiple measures collected from employees and those collected from paired participants. For employee-reported variables, a five-factor solution (perception of an organizational integration and learning approach to diversity, perceived organizational ethical virtue, personal value for diversity, organizational citizenship behavior toward the organization, and interpersonal workplace deviance) was a good fit for the data ($\chi^2 = 1078.94$, $df = 367$, CFI = .97, IFI = .97, SRMR = .04; Kline 2010), and was a better fit than other factor solutions. Similarly, for paired participant-reported variables, a three-factor solution (perceived ethical virtue of the focal employee's organization, focal employee's organizational citizenship behavior toward the organization, and focal employee's interpersonal workplace deviance) was a good fit for the data ($\chi^2 = 586.16$, $df = 186$, CFI = .97, IFI = .97, SRMR = .03; Kline 2010), and showed

better fit than alternative factor solutions. Statistics for alternative model solutions were omitted for brevity but are available upon request.

Results

Means, standard deviations, and inter-correlations are presented in Table 1.

Insert Table 1 about here

We initially tested Hypotheses 1, 2, and 3 using employee-reported variables. Table 2 contains the moderated hierarchical multiple regression analysis results to test Hypotheses 1 and 2.

Following Cohen et al. (2003), all continuous predictor variables were centered. Supporting Hypothesis 1, employees' perceptions of an organizational integration and learning approach to diversity were statistically significantly and positively related to employee-reported perceived organizational ethical virtue ($\beta = .24, p = .00$).

Insert Table 2 about here

Moreover, the interaction of employees' perceptions of an organizational integration and learning approach to diversity and personal value for diversity was statistically significantly related to employee-reported perceived organizational ethical virtue ($\beta = .26, p = .00$). The interaction term accounted for an additional 5% of the variance beyond the controls and main effects, which is high for interaction terms (McClelland and Judd 1993). The interaction was plotted at values of one standard deviation above and below the mean (Aiken and West 1991) of the two predictors (see Figure 2 for the interaction plot). A test of the simple slopes shows that employees' perceptions of an organizational integration and learning approach to diversity were statistically significantly, positively, and more strongly related to employee-reported perceived

organizational ethical virtue when employees' personal value for diversity was high (simple slope = .49, $t = 6.85$, $p = .00$) rather than low (simple slope = .10, $t = 1.34$, $p = .18$). Thus, Hypothesis 2 is supported.

Insert Figure 2 about here

To test Hypotheses 3a and 3b, we followed Preacher et al. (2007). When the indirect effects of employees' perceptions of an organizational integration and learning approach to diversity on the two dependent variables through organizational ethical virtue vary across low and high levels of personal value for diversity, indirect effects are said to be moderated. Based on Preacher et al.'s (2007) recommendation, we operationalized low and high levels of the moderator as one standard deviation below and above the mean. We used 10,000 bootstrap samples to generate confidence intervals for testing the significance of conditional indirect effects.

Results show that the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on employee-reported organizational citizenship behavior toward the organization through employee-reported perceived organizational ethical virtue was statistically significant, positive, and stronger for employees who had high levels of personal value for diversity (indirect effect = .47, 95% confidence interval (CI) = [.28, .70]) but was not statistically significant for those who had low levels of personal value for diversity (indirect effect = .09, 95% CI = [-.10, .30]). Similarly, the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on employee-reported interpersonal workplace deviance through employee-reported perceived organizational ethical virtue was statistically significant, negative, and stronger for employees with high levels of personal value for diversity (indirect effect = -.27,

95% CI = [-.43, -.16]) but was not statistically significant for their counterparts (indirect effect = -.05, 95% CI = [-.19, .05]). Therefore, Hypotheses 3a and 3b are supported.

Supplemental Analyses

As our employee measures were self-reported, this raises concerns for potential common method bias (Podsakoff et al. 2003). Therefore, we estimated our models with paired participant-reported measures of the dependent variables: perceived ethical virtue of the focal employee's organization, focal employee's organizational citizenship behavior toward the organization, and focal employee's interpersonal workplace deviance. We followed the same procedures used for employee-reported dependent variables.

Table 2 presents the results to test Hypotheses 1 and 2. Results show that employees' perceptions of an organizational integration and learning approach to diversity were statistically significantly and positively related to paired participant-reported perceived organizational ethical virtue ($\beta = .25, p = .00$). In addition, the interaction of employees' perceptions of an organizational integration and learning approach to diversity and personal value for diversity was statistically significantly and positively related to paired participant-reported perceived organizational ethical virtue ($\beta = .33, p = .00$). The interaction term accounted for an additional 9% of the variance beyond the controls and main effects, which is high for interaction terms (McClelland and Judd 1993). A test of the simple slopes shows that employees' perceptions of an organizational integration and learning approach to diversity were statistically significantly, positively, and more strongly related to perceived ethical virtue of the focal employee's organization reported by the paired participant when employees' personal value for diversity was high (simple slope = .58, $t = 6.40, p = .00$) rather than low (simple slope = .07, $t = .81, p = .42$).

Regarding Hypothesis 3a, results indicate that the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on the focal employee's organizational citizenship behavior toward the organization as reported by the paired participant through paired-participant reported perceived organizational ethical virtue was statistically significant and positive for employees who had high levels of personal value for diversity (indirect effect = .55, 95% CI = [.36, .80]) but was not statistically significant for those who had low levels of personal value for diversity (indirect effect = .07, 95% CI = [-.14, .26]). Likewise, regarding Hypothesis 3b, results indicate that the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on employee's interpersonal workplace deviance as reported by the paired-participant through paired-participant reported perceived organizational ethical virtue was statistically significant and negative for employees with high levels of personal value for diversity (indirect effect = -.32, 95% CI = [-.50, -.20]) but was not statistically significant for their counterparts (indirect effect = -.04, 95% CI = [-.17, .07]). Taken together, the results were consistent with those from the employee-reported measures of dependent variables, showing the robustness of the findings (Tsang and Kwan 1999).

Study 2

Method

Sample and procedure

To examine whether our results generalize across countries, we conducted a replication study in Germany. We administered an online survey study for which we recruited participants via the circle of acquaintances, friends, and colleagues of the student researcher team helping with the

data collection. They received an e-mail with an invitation to take part in the survey and were informed that the survey was anonymous. Our final sample included a total of 333 German employees of organizations from different sectors and of different sizes, which represents a 79% response rate.

The participants' mean age was 34 years, and their mean job experience was 14 years. In the sample, 58% were male and 51% had a bachelor's degree or higher. A total of 86% worked full-time, 78% had a leadership position, and 71% worked for a for-profit organization.

Measures

In Study 2, we used the same scales as in Study 1 but in the German language. All scales for which no validated German version was available were translated into German using a bilingual committee approach combined with pretest procedures as outlined by Brislin (1970) and Douglas and Craig (2007). All variables in Study 2 were employee-reported. Unless otherwise noted, participants indicated their level of agreement on a five-point Likert-type scale¹ (1 = *does not apply at all* to 5 = *fully applies*) for all items.

Employees indicated their *perception of an organizational integration and learning approach to diversity* answering the original validated German version of the four-item scale ($\alpha = .80$) by Podsiaclowski et al. (2013). *Personal value for diversity* was measured with a four-item scale ($\alpha = .60$) including three items by Mor Barak et al. (1998) and one additional author-written item. Employees' *perceived organizational ethical virtue* was assessed with a six-item measure ($\alpha = .87$) by Kaptein (2008). Employees reported their *organizational citizenship behavior toward the organization* by indicating their level of agreement with the eight items ($\alpha = .90$) by Lee and Allen (2002). Employees' *interpersonal workplace deviance* was measured with the seven-item scale ($\alpha = 0.78$) by Bennett and Robinson (2000). Employees indicated the

frequency with which they performed the listed deviant behaviors within the past six months on a five-point Likert-type scale (1 = *never* to 5 = *always*). As in Study 1, we controlled for *age* and *sex*.

A CFA was conducted in LISREL 8.80 to show the discriminant validity of the five Study 2 measures described above. A five-factor solution (perception of an organizational integration and learning approach to diversity, perceived organizational ethical virtue, personal value for diversity, organizational citizenship behavior toward the organization, and interpersonal workplace deviance) was an adequate fit for the data ($\chi^2 = 652.43$, $df = 367$, CFI = .97, IFI = .97, SRMR = .05; Kline 2010) and better than alternative factor solutions. Statistics for these tests were omitted for brevity but are available upon request.

Results

Table 3 presents descriptive statistics and correlations for all Study 2 variables.

Insert Table 3 about here

To test our hypotheses with the German data, we used the same procedures as in Study 1. Results of the moderated hierarchical regression analysis testing Hypotheses 1 and 2 are displayed in Table 4. Neither the control variables nor the moderator were significantly related to perceived organizational ethical virtue. The results provide support for Hypothesis 1 that predicted a positive relationship between employees' perceptions of an organizational integration and learning approach to diversity and perceived organizational ethical virtue ($\beta = .33$, $p = .00$).

Insert Table 4 about here

They also show a statistically significant and positive moderating effect of employees' personal value for diversity on the relationship between employees' perceptions of an organizational integration and learning approach to diversity and perceived organizational ethical virtue ($\beta = .17, p = .00$). The interaction term accounted for an additional 3% of the variance beyond the controls and main effects, which is typical for interaction terms (McClelland and Judd 1993). We plotted the two-way interaction effects according to Aiken and West (1991). This plot (see Figure 3) and a test of the simple slopes indicate that the relationship between employees' perceptions of an organizational integration and learning approach to diversity and perceived organizational ethical virtue was stronger for employees with a high personal value for diversity (simple slope = 0.42, $t = 6.91, p = .00$) than for employees with a low personal value for diversity (simple slope = 0.17, $t = 3.02, p = .00$). This supports Hypothesis 2.

Insert Figure 3 about here

We followed Preacher et al. (2007) to test the conditional indirect effects proposed in Hypotheses 3a and 3b. Results show that the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on organizational citizenship behavior toward the organization through perceived organizational ethical virtue was statistically significant, positive, and stronger for employees with high personal value for diversity (indirect effect = .17, 95% CI = [.11; .25]) and was statistically significant, positive, and weaker for employees with low personal value for diversity (indirect effect = .07, 95% CI = [.02; .13]). Thus, Hypothesis 3a was supported. Likewise, the conditional indirect effect of employees' perceptions of an organizational integration and learning approach to diversity on interpersonal workplace deviance through perceived organizational ethical virtue

was statistically significant, negative, and stronger for employees with high personal value for diversity (indirect effect = $-.06$, 95% CI = $[-.10; -.01]$) and statistically significant, negative, and weaker for employees with low personal value for diversity (indirect effect = $-.02$, 95% CI = $[-.05; -.00]$). Thus, Hypothesis 3b was supported.

General Discussion

Theoretical Implications

Our study is among the first to empirically test the relationships between employee perceptions of an organizational integration and learning approach to diversity and employee behaviors. Thus, it makes an important contribution to the inclusion literature (see Shore et al. 2011). It not only demonstrates the beneficial impact of this approach on employees' voluntary extra-role behaviors that are closely linked to organizational effectiveness (Dalal 2005; Sackett et al. 2006) but it also identifies employees' perceptions of organizational ethical virtue as an underlying mechanism and employees' personal value for diversity as an important moderator. By doing so, the present study answers the call for more research on the consequences of inclusion and the underlying mediating and moderating mechanisms (Shore et al. 2011).

Results of both studies show that perceived organizational inclusion efforts and perceived organizational ethics are related, thereby supporting Pless and Maak's (2004) proposition that organizational inclusion efforts need an ethical base in order to add value for the organization. An organizational integration and learning approach to diversity reflects organizational ethical values (i.e., trustworthiness, respect, responsibility, fairness, caring, and citizenship; Schwartz 2005) that are consistent with the founding principles of an inclusive organizational culture (i.e.,

reciprocal understanding, standpoint plurality and mutual enabling, trust, and integrity; Pless and Maak 2004).

The finding that an organizational integration and learning approach to diversity is related to perceived organizational ethical virtue also provides support for Lozano and Escrich's (2017) theory paper. It suggests that diversity in business is an ethical concern and that doing diversity management well requires organizations to move beyond tolerance and advance to a culture of mutual respect where differences are appreciated. We also extend Lozano and Escrich's (2017) ideas by showing that ethical virtue is a mechanism that transmits the effect of an organizational integration and learning approach to diversity to two important behavioral outcomes (i.e., organizational citizenship behavior toward the organization and interpersonal workplace deviance). Therefore, our results seem to indicate that an organizational integration and learning approach to diversity is not only a beneficial approach in terms of organizational effectiveness as proposed in the literature (Ely and Thomas 2001; Podsiadlowski et al. 2013, Stevens et al. 2008) but also an ethical approach to diversity as perceived by the employees. This is important for organizations because ethics is found to be positively associated with overall firm performance (Wu 2002).

Organizational ethics research has emphasized the importance of organizational ethical context (e.g., Kaptein 2008; Treviño et al. 1998; Treviño and Weaver 2003; Treviño et al. 2006; Victor and Cullen 1988) by examining the role of ethical culture and/or ethical climate with regard to ethical and unethical behavior (see, for example, Kaptein 2011 and Treviño et al. 1998 for the role of ethical culture and Martin and Cullen 2006 for a meta-analysis on the role of ethical climate). Compared to empirical research investigating the consequences of ethical culture and ethical climate, there is far less empirical work examining their antecedents (see

Martin and Cullen 2006). The present study makes an important contribution to organizational ethics research by examining perceived organizational inclusion efforts as an antecedent, and adding an organizational integration and learning approach toward diversity to the list of “strategic and managerial orientations” (Martin and Cullen 2006, p. 180) that shape ethical culture and ethical climate.

Managerial Implications

Our findings show a connection between perceived organizational inclusion efforts and perceived ethical virtue of the organization. This suggests that how companies handle diversity may be seen as an ethical responsibility. Our results are also consistent with the conclusions of Stevens et al. (2008) and findings by Ely and Thomas (2001) as well as Podsiadlowski et al. (2013) that the integration and learning approach to diversity is beneficial for both the organization and its employees.

Employees’ perceptions of an integration and learning approach to diversity are positively correlated with perceived organizational ethical virtue. Thus, organizations have an incentive to be inclusive and show a desire to learn from all kinds of employees for their growth and innovation. Our results further show that organizations have an incentive to be inclusive because the perceived ethical virtue of the organization is positively related to organizational citizenship behavior toward the organization and negatively related to interpersonal workplace deviance. This implies that if the organization is perceived as ethical, employees will reciprocate and perform organizational citizenship behavior toward the organization. If the organization is perceived as unethical, the opposite will be true. Moreover, the organization may set an example for its employees by role-modeling ethical behavior because employees’ perceptions of ethical virtue are negatively associated with their own individual deviance toward others.

Given the benefits of a perceived integration and learning approach, organizations may anchor this strategic approach to diversity in their mission statement (Danowitz and Hanappi-Egger 2012). They may emphasize that they strive for diversity in order to learn from each other (Podsiadlowski et al. 2013) and that “members of various [...] identity groups are [...] valuable resources that [the organization] can use to rethink its primary tasks and redefine its markets, products, strategies, and business practices in ways that will advance its mission” (Ely and Thomas 2001, p. 240). This mission statement may be communicated both within and outside the organization. On the one hand, organizations may implement inclusive organizational practices, provide opportunities for learning from diversity (e.g., diverse mentor-mentee relationships, diverse work teams, diverse network groups), and foster a learning culture in order to make the mission statement a living document within the organization. On the other hand, externally communicating their mission statement would help organizations attract applicants who fit with the organization and will help them realize the mission of learning from diversity.

Limitations and Future Research

The studies have several limitations. First, our samples were mostly White, especially with that of Study 2 having only people with German nationality² as participants. Although we did not include employees' race in the analysis of Study 1 because there was no strong theoretical reason for race to influence our outcome variables (i.e., organizational citizenship behavior toward the organization and interpersonal workplace deviance), results from Study 1 do not change even controlling for race. Future studies may replicate our findings using more diverse samples.

Second, the data collected for Study 2 were cross-sectional. Acknowledging the fact that time precedence may be important in testing mediation models (Shadish et al. 2002), for Study 1, we collected the predictor variables (i.e., perception of an organizational integration and learning

approach to diversity, personal value for diversity, and demographics), and outcome variables (i.e., perceived organizational ethical virtue, organizational citizenship behavior, and interpersonal workplace deviance) at two different time points (Podsakoff et al. 2003). In collecting both samples, it was our intention that the strengths of one sample would offset the weaknesses of the other sample (McGrath 1981). The results were consistent across the two studies which allows us to show the robustness of the findings through replication (Tsang and Kwan 1999). Moreover, although Study 2 was cross-sectional, we note that Evans (1985) and Schmitt (1994) explain both conceptually and using simulations that there is no theoretical reason to obtain spurious interaction effects because of common method variance. Nevertheless, longitudinal studies with multiple observations over time may provide additional insights.

Another limitation is that personal value for diversity in Study 2 had a Cronbach's alpha reliability of .60, which is lower than the .70 threshold for strong reliability suggested by Nunnally (1978). We note that unreliability of a measure attenuates effect sizes because it reduces one's ability to detect effects and find results (Aguinis et al. 2005; Hunter and Schmidt 2004). We found statistically significant results in spite of this variable's reliability being somewhat low, which means we likely have a conservative test.

Even though our main research question pertained exclusively to the relationship between employees' perceptions of an organizational integration and learning approach to diversity and perceived organizational ethical virtue as well as employee behavioral outcomes, other types of organizational approaches to diversity and other dimensions of organizational ethical virtues may also be examined. For instance, an organization's access and legitimacy approach to diversity (Ely and Thomas 2001) uses minority employees to gain entry into minority markets, which is consistent with the business-oriented motives behind diversity efforts described by Thomas and

Ely (Ely and Thomas 2001; Thomas and Ely 1996). This may negatively affect employee outcomes if those organizational diversity efforts are seen as instrumental compared to other organizations with a more genuine approach to diversity. We acknowledge that an organizational integration and learning approach to diversity could still be seen as instrumental by employees because it is linked with business aims. Our perspective is that welcoming employees for integration and learning reasons is a more positive and inclusive message than welcoming employees for access and legitimacy reasons. The whole person is seen as a valuable resource for her accumulated knowledge and diverse perspectives on how to handle tasks and problems under the integration and learning approach as opposed to being wanted for a specific demographic characteristic and specific competence (e.g., speaking Spanish to Latino customers) under the access and legitimacy approach (see Ortlieb and Sieben 2013). Given that research on different approaches to diversity and their impact on organizational ethical virtues and employee outcomes is relatively nascent, future studies investigating their role in organizations may build upon and extend our findings.

Future research may also delve into contextual factors that may explain an unexpected difference shown in the present study between the German and the U.S. samples. In the case of low perceptions of an organizational integration and learning approach to diversity, in the German sample, employees with high personal value for diversity perceive less organizational ethical virtue than participants with low personal value for diversity; meanwhile, in the U.S. sample, it is the other way around. It might be that different frames of reference are in place. As the United States has been called a “melting pot” and is very diverse (see, e.g., McDonald 2007; Samovar et al. 2011; U.S. Bureau of Labor Statistics 2015b, c; Zangwill 2007) and also has a longer history with regard to diversity management (Lederle 2007), it is possible that people in

the United States may take diversity and diversity management for granted so that employees with low personal value of diversity hardly react to the extent to which they perceive an integration and learning approach to diversity. In Germany, on the other hand, diversity management is not yet as broadly implemented as in the U.S. (Ernst & Young 2016; Süß and Kleiner 2008). Moreover, Germany is not as diverse as the U.S. (see, e.g., Bundesagentur für Arbeit 2017) and also has had the Holocaust in its past. Thus, diversity and diversity management issues in Germany may be more salient. People with low personal value for diversity may feel that low organizational integration and learning efforts reflect organizational ethics, while people with high personal value for diversity may be more critical of such low efforts. Future research may further examine contextual country variables that can influence reactions to diversity management practices.

Conclusion

Our results show that perceived organizational ethical virtue transmits the effect of employees' perceptions of an organizational integration and learning approach to diversity on both employee organizational citizenship behavior toward the organization and interpersonal workplace deviance. We also find support for a moderated indirect effect model whereby the indirect effects are stronger for employees with high personal value of diversity than low personal value for diversity. These results indicate that perceived organizational inclusion efforts affect employees' judgments about whether the organization is ethical, which in turn, shape their behavior toward the organization and other employees.

Notes

¹ In the U.S. study (i.e., Study 1), we used scales with verbal anchors for each response option throughout. Thus, in the German study (i.e., Study 2), we also aimed to verbally anchor each response option. However, for a six- or seven-point Likert-type scale, it is difficult to find distinct verbal anchors in the German language for “partly agree”/“partly disagree” and “slightly agree”/“slightly disagree” for which participants can easily see the difference. Therefore, we decided to consistently use a five-point Likert-type scale with verbal anchors in German that participants can easily understand and differentiate. Otherwise, we would only have been able to label the end points and – if applicable – the middle point of the scale, which would have been inconsistent to the U.S. study.

² This includes people with migration background. In 2015, about 11% of the German population were people with German nationality and migration background (Statistisches Bundesamt 2017).

Compliance with Ethical Standards

Authors have complied with ethical standards.

Ethical Approval

This article does not contain any studies with animals performed by any of the authors.

All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Informed Consent

Informed consent was obtained from all individual participants included in the study.

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Table 1

Study 1 Descriptive Statistics and Correlations

Variables	Mean	SD	1	2	3	4	5	6	7	8	9
1. Sex	-	-									
2. Age	36.66	7.63	.21**								
3. Perception of an organizational integration and learning approach to diversity	3.71	0.71	-.15*	-.10							
4. Perceived organizational ethical virtue	4.63	0.81	-.01	.05	.49**						
5. Personal value for diversity	5.39	1.08	-.14*	-.12*	.67**	.58**					
6. Organizational citizenship behavior toward the organization	4.67	1.42	-.29**	.09	.37**	.56**	.42**				
7. Interpersonal workplace deviance	1.93	1.26	-.20**	-.14**	-.06	-.36**	-.27**	-.08			
8. Perceived organizational ethical virtue (paired participant-reported)	4.56	0.83	-.02	.05	.42**	.64**	.43**	.55**	-.32**		
9. Organizational citizenship behavior toward the organization (paired participant-reported)	4.48	1.42	-.14*	-.00	.43**	.57**	.49**	.66**	-.16*	.62**	
10. Interpersonal workplace deviance (paired participant-reported)	1.94	1.31	-.16**	-.18**	-.06	-.34**	-.26**	-.13*	.91**	-.33**	-.14*

Note. $N = 273$ (i.e., size of sample for which data for all employee- and paired-participant reported variables included in this table are available). Means and standard deviations are only reported for interval-scaled variables. Correlation coefficients are calculated according to the respective scale levels. Unless stated otherwise, variables are employee-reported.

* $p < .05$

** $p < .01$

Table 2

Study 1 Results of Hierarchical Regression Analysis for Perceived Organizational Ethical Virtue

Variables (employee-reported)	Perceived organizational ethical virtue (employee-reported)			Perceived organizational ethical virtue (paired participant-reported)		
	Step 1	Step 2	Step 3	Step 1	Step 2	Step 3
Control						
Sex	-.01	.06	.08	-.03	.04	.06
Age	.03	.09	.05	.05	.09	.05
Independent and moderator						
Perception of an organizational integration and learning approach to diversity		.24**	.26**		.25**	.28**
Personal value for diversity		.42**	.49**		.28**	.37**
2-way interaction						
Perception of an organizational integration and learning approach to diversity × Personal value for diversity			.26**			.33**
<i>R</i> ²	.00	.36**	.41**	.00	.23**	.32**
ΔR^2		.36**	.05**		.23**	.09**

Note. *N* = 324 for employee-reported perceived organizational ethical virtue and *N* = 274 for paired participant-reported perceived organizational ethical virtue. Standardized beta are reported. All independent and moderator variables are employee-reported.

** *p* < .01

Table 3

Study 2 Descriptive Statistics and Correlations

Variables	Mean	SD	1	2	3	4	5	6
1. Sex	-	-						
2. Age	37.47	11.40	-.11					
3. Perception of an organizational integration and learning approach to diversity	3.25	0.82	-.00	-.07				
4. Perceived organizational ethical virtue	3.36	0.70	.04	.02	.32**			
5. Personal value for diversity	3.62	0.60	.01	.07	.36**	.10		
6. Organizational citizenship behavior toward the organization	3.78	0.69	.01	.14**	.19**	.44**	.26**	
7. Interpersonal workplace deviance	1.64	0.51	-.14*	-.07	-.05	-.19**	-.11*	-.08

Note. $N = 333$. Means and standard deviations are only reported for interval-scaled variables. Correlation coefficients are calculated according to the respective scale levels. All variables are employee-reported.

* $p < .05$

** $p < .01$

Table 4

*Study 2 Results of Hierarchical Regression Analysis for Perceived Organizational Ethical**Virtue*

Variables	Perceived organizational ethical virtue		
	Step 1	Step 2	Step 3
Control			
Sex	.05	.05	.06
Age	.03	.05	.05
Independent and moderator			
Perception of an organizational integration and learning approach to diversity		.33**	.35**
Personal value for diversity		-.03	-.03
2-way interaction			
Perception of an organizational integration and learning approach to diversity × Personal value for diversity			.17**
R^2	.00	.11**	.13**
ΔR^2		.10**	.03**

^a $N = 333$. Standardized beta are reported. All variables are employee-reported.

** $p < .01$

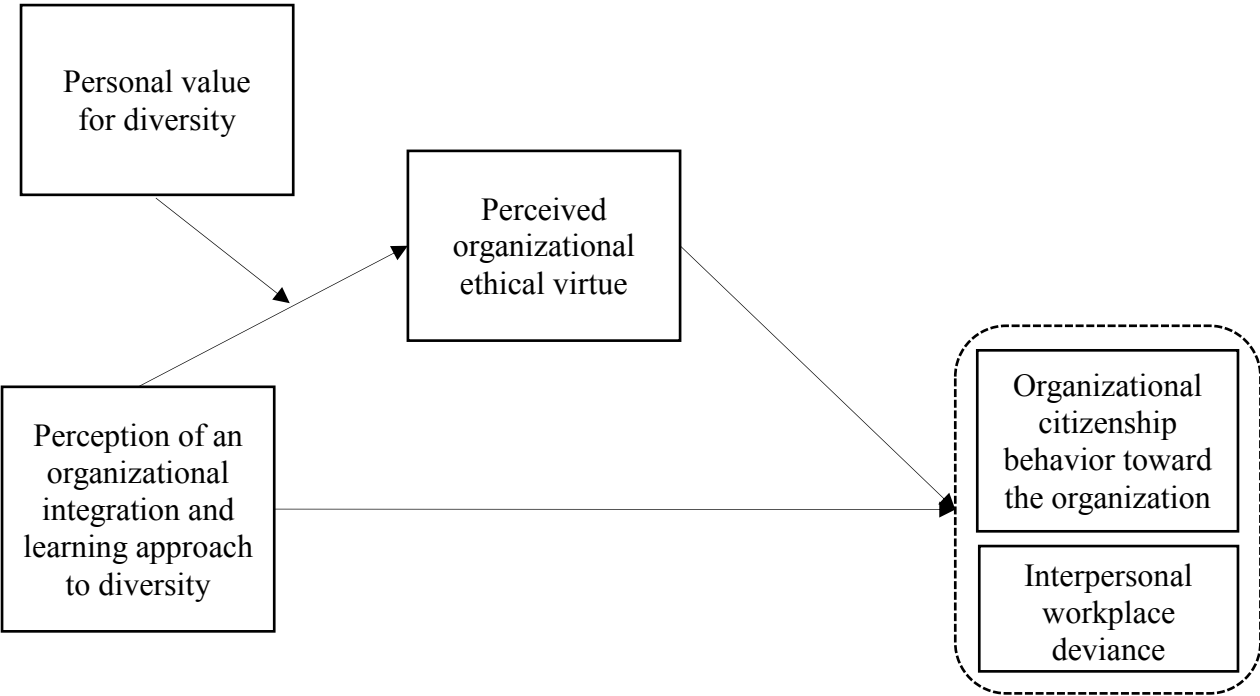


Figure 1. The moderated indirect effect model of employees’ perceptions of an organizational integration and learning approach to diversity.

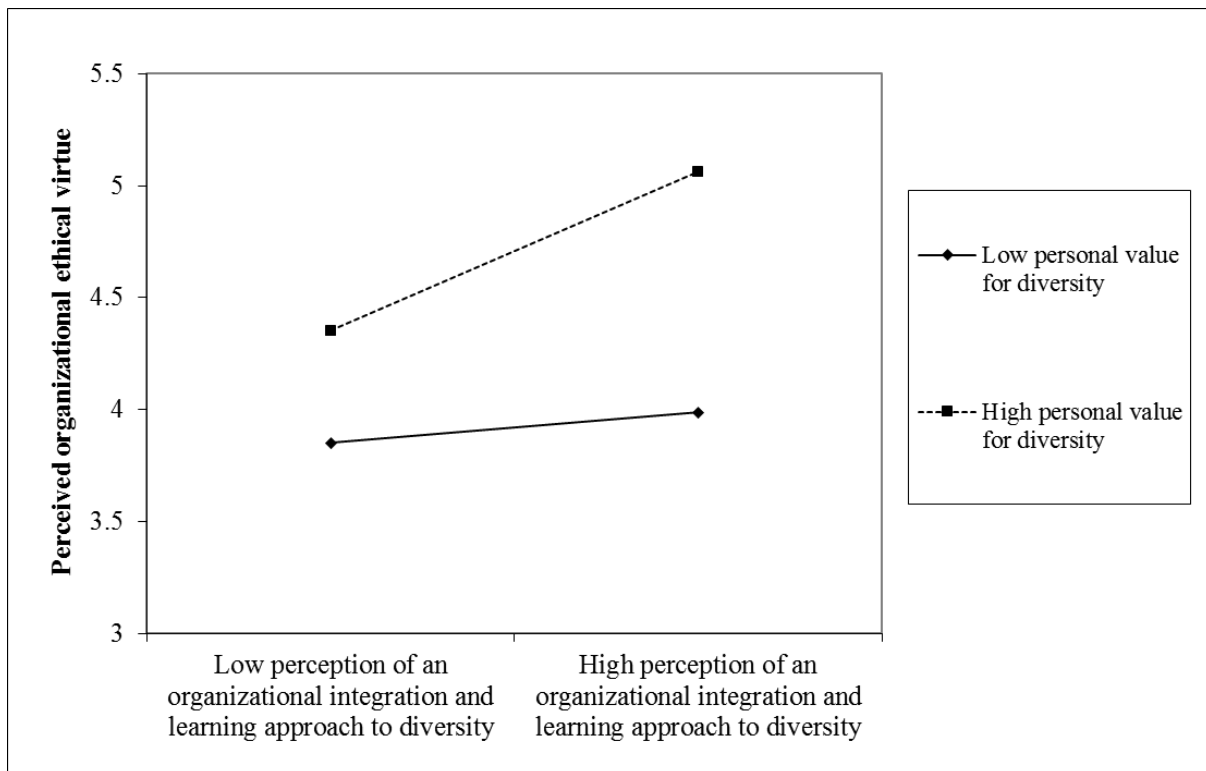


Figure 2. Study 1 two-way interaction of employees' perceptions of an organizational integration and learning approach to diversity and employees' personal value for diversity on perceived organizational ethical virtue. Plotted using unstandardized regression coefficients. Perceived organizational ethical virtue was measured on a six-point Likert-type scale (1 = *strongly disagree* to 6 = *strongly agree*). All variables are employee-reported.

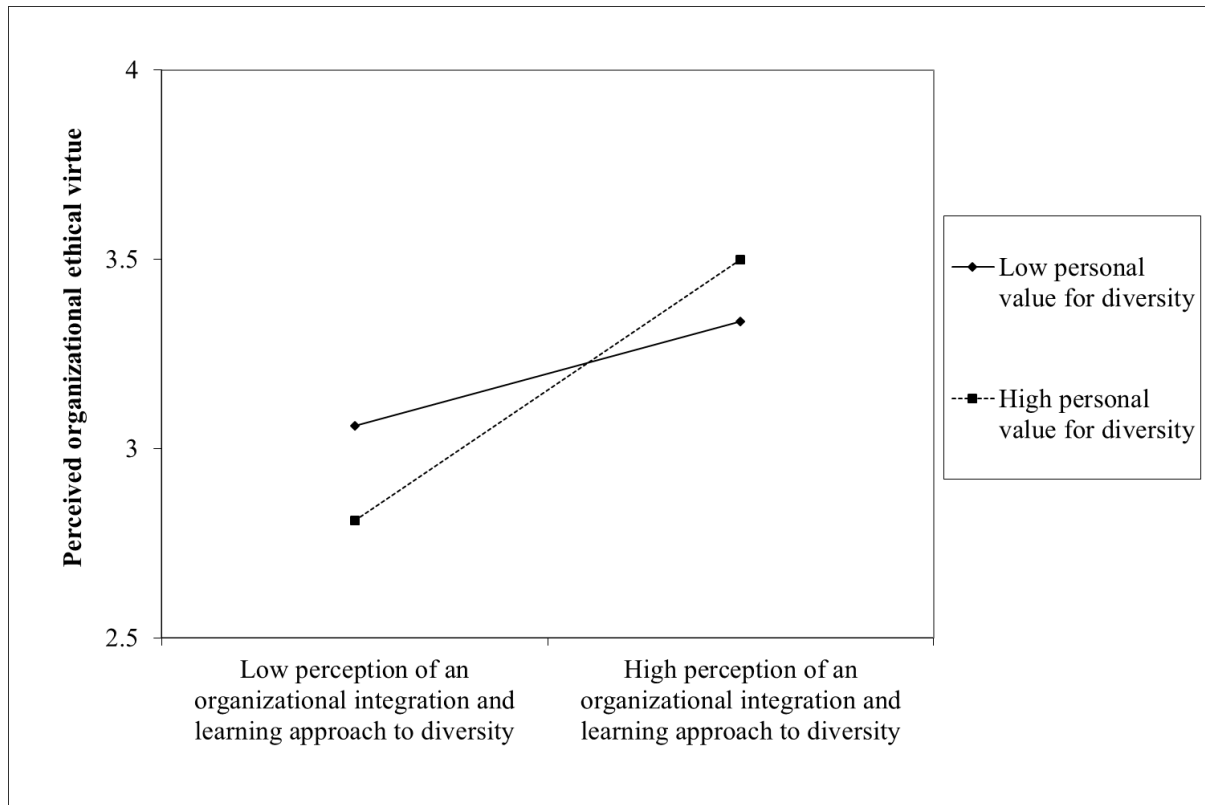


Figure 3. Study 2 two-way interaction of employees’ perceptions of an organizational integration and learning approach to diversity and employees’ personal value for diversity on perceived organizational ethical virtue. Plotted using unstandardized regression coefficients. Perceived organizational ethical virtue was measured on a five-point Likert-type scale (1 = does not apply at all to 5 = fully applies). All variables are employee-reported.