Article

Attitude- Intention Linkage: Impact of *Gunas* on Attitude & Intention of Piracy & Privacy Intrusion

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The present paper looks at the ethical issues related to intrusion of privacy and software piracy, and tries to explore the relationship between attitude (perceived ethicality) and intention (likelihood) of indulging in these activities. The paper explores the impact of the personality factors that influence individual attitude, which, in turn, influences individual intention. The paper looks at a personality construct called Gunas*, which has been identified, in traditional Indian literature as descriptive of ethical behaviour.*

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Introduction

We cannot ignore the freedom and flexibility given to us by Information Technology (IT), but we also cannot ignore the ethical issues that IT has given to our society. Issues of privacy and software piracy in organizations are two such issues. According to Mason (1986) privacy is what information about one's self or one's associations must a person reveal to others, under what conditions and with what safeguards? What things can people keep to them and not be forced to reveal to others?

Privacy has been defined as the right of individuals to control the collection and use of personal information about themselves

Privacy is the condition of not having undocumented personal knowledge about one possessed by the other. A person's privacy is diminished exactly to the degree that others possess this kind of knowledge about him/her. Documented information is information that is found in the public record or is publicly available (Parent 1983). Privacy

has been defined as the 'right of individuals to control the collection and use of personal information about themselves' (Henderson & Snyder 1999).

Two forces threaten our privacy. One is the growth of information technology, with its enhanced capacity for surveillance, communication, computation, storage and retrieval. The second and more insidious threat is the increased value of information in decision-making. Information is increasingly valuable to policy makers; they convert it even if acquiring it invades another's privacy (Mason 1986).

Another ethical issue that we have taken in the present study is software piracy. Software piracy is defined as an illegal act of copying software for many reasons, other than back up, without explicit permission from and compensation to the copyright holder (Gopal & Sanders 1998). Software piracy, which includes both the duplication of commercially available software to avoid fees and unauthorized copying of an organization's own internally, developed programs (Straub & Collins 1990). Piracy is claimed to be a major problem for the microcomputer software industry. It has been estimated that for every legitimate copy sold there are between two and ten illegal copies "bootlegged" from friends or colleagues (Conner & Rumelt 1991).

Unfortunately, this is not a widely recognized form of property, as shown by two studies. Vitell and Davis (1990) found software copying to be one of the most acceptable of 27 questionable consumer practices, while Soloman and Brien, (1997) reported that over half of the students surveyed admitted making unauthorized copies. They consider this to be a very conservative estimate of the proportion who copy. Such an attitude may lead to the feeling that other forms of "victimless" stealing also are acceptable. Pirating software is an "economic short-cut" in that a good is acquired without cost to the user or apparent harm to the original owner (Taylor & Shim 1993). Computer software is so readily copied and personal computer processing cycles are usually treated as a free resource (Green & Gilbert 1987).

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The cognitive moral philosophies that individuals use for piracy and privacy invasion assume significance specially because the situations are relatively new and the societal norms are not crystallized. In this context the theory of planned behaviour (TPB) provides a volitional (intentional) self-regulating mechanism for cognitive processes.

Theory of Planned Behaviour (TPB)

Theory of Planned Behaviour (TPB) to predict and understand the causes of behaviour, believing that behaviour must be preceded by behavioural intentions,

which in turn are affected by either the attitudes toward the behaviour, the subjective norms toward the behaviour, the perceived behavioural control, or all of them.

TPB is an improved version of TRA (theory of reasoned action) with the addition of perceived behavioural control as a new variable. According to TRA, the influence of attitude on behaviour is mediated through behavioural intentions that are a cornerstone of TRA (Fishbein & Ajzen 1975). TRA goes further than the inclusion of intention as a mediator of the attitude-behaviour relationship, it holds that attitude is only one determinant of intention and that social pressure is also likely to determine people's intentions. TPB believes that intention to act is determined by the individual's attitude and the perceived social pressure from significant others, subjective norms. Fishbein's (1967) work holds that individuals may possess a large number of beliefs about a particular behaviour that are likely to be salient at any one time. This model believes that both attitude and subjective norms are determined by salient underlying beliefs. But according to theory of planned behaviour human beings are quite rational and they make logical and systematic use of the information available to them. Glass and Wood (1996), in their study showed that variations in resources gained through the software exchange influence an individual's intentions to provide his or her legal copy of software to another for purpose of illegal copying.

Attitude

Attitude toward the behaviour refers to the degree to which the person has a favourable or unfavourable evaluation of the behaviour in question (Ajzen 1989). Early theorists tended to use the term affect to denote an attitude's valence, i.e., overall degree to favourability (Thurstone 1931). They defined attitude as affect for against psychological object. With this perspective, many social psychologists have used the terms affect (Zajonc 1993, Rosenberg 1956). To avoid confusion Ajzen and Fishbein proposed to use the term "attitude" to refer to the evaluation an object, concept, or behaviour along a dimension of favour or disfavour, good or bad, like or dislike. Examples of responses reflecting attitude are approval or disapproval of a policy or disliking of a person or group of people. Attitude in turn is likely to influence the intention of individual to act towards a particular act. The ability of attitudes to predict behavioural intentions is a major focus of theory and research. Many researches (Schultz & Oskamp 1996) in their studies have found that attitude leads to behavioural intentions. Prislin and Ouellette (1996) found that highly embedded attitudes towards preservation of the environment were more strongly related to an aggregate measure of behaviour intentions than were low embedded attitudes. In an IT ethical context, if individuals view stealing software as wrong, they are unlikely to intend to steal it. Ethical computing research has shown attitudes to be important predictors of individuals'

ethical computing behaviours (Loch & Conger 1996). In another study Culnan and Milne (2001) found that if an individual believes that the advantage gained from the provision of false information over the Intent will help protect personal privacy, then individual's attitude towards fabricating information is likely to be positive.

Intention

Intention refers to the subjective probability of one's engagement in any behaviour (Fishbein & Ajzen 1975). The stronger behavioural intention, the more likely the execution. According to Fishbein and Ajzen, intention to act is determined by the individual's attitude and perceived social pressure from significant others. Glass and Wood (1996), in their study showed that variations in resource gained through the software exchange influence an individual's intentions to provide his or her legal copy of software to another for purpose of illegal copying.

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What position people take on these issues is governed by many factors like social norms, personal norms, and the situation. Thus, the individual who is making a decision is an important element in this process. For this purpose, we look at the Indian personality construct of *Gunas* in relation to the attitude and intention of indulging in the issues of piracy and privacy. Next we look at the *Gunas*, that is an Indian personality construct, which literally translated, would mean inherent attributes.

The concept of *Gunas*

Personality is one such psychological term in English literature that comes closer to the concept of *Gunas* (character). The Sankhya school of Indian philosophy says that the entire physical Universe, including the human mind, is a manifestation of mula – prakriti (basic nature) or primordial prakriti (nature) (Hiriyanna, cited in Charaborty 1987). This prakriti (basic nature) has three constituents, namely *Sattwa*, *Rajas* and *Tamas*. All matters and empirical phenomena, including the mind, are matter – manifest in endless combinations of these three *Gunas* (Chokraborty 1987). There is no single word in English to translate these three *Gunas*, but certain suggestive words could be illumination for *Sattwa*, movement for *Rajas*, and obstruction for *Tamas* (Chokraborty 1985: 187-8). These *Gunas* are not mechanically placed. They constitute a unity in trinity, they coexist and cohere. Like a lamp flame sustained by fire, oil, and wick, empirical phenomena and the human mind are also a synthesis of *Sattwa*, *Rajas* and *Tamas* (Hiriyanna 1956:108).

The *Gunas* are the three tendencies that reflect human character.

The ancient Indian philosophy, embodied in a scripture, *The Gita,* is rich in prescriptions for daily life and ethical principles. In chapter XIV, verse 5, it is stated that the three modes (*Gunas*) *Sattwa*, *Rajas* and *Tamas* are born of nature and tie down a man to the material world. *Gunas* in *The Gita* are mainly used for ethical analysis, hence the terms goodness (*for Sattwa*), passion (*for Rajas*) and dullness (*for Tamas*) are used (Radhakrishnan 1948). It is for this reason that we explore the concept of *Gunas* while exploring the ethical issues involved in software piracy and privacy. The *Gunas* are the three tendencies that reflect human character. Further in verses 6, 7 & 8 of Chapter XIV it is explained that goodness (*Sattwa*) being pure causes illumination and health; passion (*Rajas*) causes desire, craving and attachments whereas dullness (*Tamas*) causes indolence, ignorance negligence and sleep. The manifestations of these concepts are dealt with in details in chapter XVII and XVIII of *The Gita*. The manifestations are in terms of lifestyle, nature of charity, austerity, and sacrifice, use of intellect and sources of happiness. In some broad sense the *Gunas* may have some parallel with Kohlberg's (1976) stages of moral development. *Sattwa* is enlightenment, which is beyond the sixth stage of moral development where the focus is on universal ethical principles orientation. *Rajas* is related to passion where the cognitive frameworks may be present but the ego is predominant and it may force one to indulge in unethical acts for the achievement of some immediate goals. Finally, *Tamas* is described as one that not only acts unethically but also perceives the unethical as ethical (*dharma as adharma*).

Methodology

Since the focus of the study was using Information Technology, it was assumed that the level of familiarity with IT was likely to influence the responses. To address this issue an attempt was made to choose a sample that was homogeneous in terms of familiarity with IT, the study was conducted on the software professionals. These organizations varied in terms of ownership and respondents from Indian multinational and government organizations were included in the study.

Participants

This study was conducted on professionals working in software organizations. Altogether 379 executives from 16 organizations constituted the sample for this study. The data was collected via questionnaires that were administered in the organizations. The employees were assured of confidentiality and were informed that the information would be used for academic and research purpose solely. The sample had mainly young professionals in the age group of 25 –30 years. It needs to be mentioned here that the age of the respondents is reflective

of the actual age profile of the software professionals. However, the actual population probably has a larger share of female professionals as compared to this sample.

Further, an attempt was made to collect data from, the different parts of the country to make the finding more universally representative, 131, 142 and 106 respondents were from Western, Southern and Northern parts of India respectively. Respondents belonged to different types of organizations, 160 were from Indian private organizations, 189 were from multinationals and 30 were from government organizations.

Instruments Used

Based on Shore, Solarzone, Burn and Hussan (2001) three situations of software piracy were adopted. Two situations were related to softlifting (piracy for self) and one was related to corporate piracy (piracy for organization). The attitude and behavioural intention for each situation was measured by using 3 items each. Attitude was assessed in terms of perceived ethicality and intention through likelihood of indulging in the activity. Reliability (Cronobach's alpha) of attitude and intention for all the situations are reported in Table 1.

The situation for privacy intrusion has been adopted from Loch, Conger & Oz (1998) and has been changed according to our study. The situations were concerned with employee monitoring in the workplace by using IT. These situations too are followed by 3 items each of attitude and intention. Attitude was assessed in terms of perceived ethicality and intention through likelihood of indulging in the activity. Reliability (Cronbach's alpha) of perceived ethicality and likelihood for both situations are reported in Table 1.

Gunas

The scale for studying *Gunas* was adopted from (Bhal & Debnath 2006).

Attitude- Intention Linkage

To predict and understand the causes of behaviour, Ajzen (1985, 1989) proposes the TPB, believing that behaviour must be preceded by behavioural intentions, which in turn are affected by attitudes, subjective norms, perceived behavioural control or all of them. Thus it is important to test the attitude- intention linkage. Attitude is not towards an object, person or a situation; it's towards performing a particular act in a given situation. In our research, attitude is towards performing or not performing piracy and privacy intrusion. Intention refers to the subjective probability of one's engagement in any behaviour (Fishbein & Ajzen 1975). The stronger behavioural intention, the more likely the execution. We have measured attitude as the perceived ethicality of piracy and privacy intrusion situations and intention in terms of likelihood of indulging in piracy and privacy intrusion.

Testing attitude-intention linkage was one of our study objectives. Correlation test was conducted to study the relationship of attitude with intention for all the situations of piracy and privacy intrusion. Table 1 shows the result of correlation, means, standard deviations and reliability of study variables, for all the situations of piracy and privacy intrusion.

Thus, there is a very strong correlation between perceived ethicality of an act and the likelihood to indulge in it. The results provide a strong support for attitude- intention linkage.

Personality (Gunas) -Attitude-Intention Linkage

The individual personality traits related to ethical behaviour hold promise for understanding and predicting ethical behaviour at work. Though the individual personality is seen as an important predictor of ethical conduct,

Table 1: Means, SDs, Correlations & Reliabilities of the Study Variables.

Mean (sd)	PES(1)	LS(1)	PES(2)	LS(2)	PEO(3)	LO(3)	PE(1)	L(1)	PE(2)	L(2)	Sattwa	Tamas	Rajas
PES (1)	3.29												
(1.16)	*.93*												
LS (1)	3.39												
(1.08)	.693**	*.88*											
PES (2)	3.50												
(1.09)	.650**	.641**	*.92*										
LS (2)	3.47												
(1.05)	.604**	.649**	.746**	*.88*									
PEO (3)	3.08												
(1.07)	.301**	.386**	.367**	.346**	*.89*								
LO (3)	3.02												
(1.06)	.260**	.332**	.279**	.363**	.636**	*.87*							
PE (1)	3.74												
(.978)	.307**	.333**	.303**	.355**	.194**	.240**	*.92*						
L(1)	3.72												
(.902)	.336**	.365**	.293**	.344**	.221**	.267**	.678**	*.85*					
PE (2)	3.68												
(1.00)	.291**	.323**	.341**	.343**	.140**	.196**	.439**	.460**	*.89*				
L(2)	3.72												
(.894)	.305**	.336**	.283**	.350**	.138**	.156**	.404**	.521**	.684**	*.78*			
Sattwa	3.68												
(.655)	.004	.068	-.072	.085	.069	**-.144****	-.009	-.001	**-.104***	-.092	*.55*		
Tamas	2.65												
(.743)	**.127***	**.165****	.099	.046	**.115***	**.185****	.023	.018	.025	.028	-.005	*.81*	
Rajas	3.31												
(.704)	-.019	.061	.061	.096	.070	.078	**.131***	.067	.066	.074	.063	.062	*.74*

Note: N=379. Figure along the diagonal are reliability coefficients (alpha). Abbreviation: PES (1), (2) and LS (1), (2) = Perceived Ethicality and Likelihood of Piracy for Self (Situation 1 and 2); PEO (3) and LO (3) = Perceived Ethicality and Likelihood of Piracy for Organization (Situation 3); PE (1), (2) and L (1), (2) = Perceived Ethicality and Likelihood of Situation 1and 2 of Privacy Intrusion.

* Significant at .05% level
** Significant at .01% level
***Significant at .001% level

There is a very strong correlation between perceived ethicality of an act and the likelihood to indulge in it. The results provide a strong support for attitude- intention linkage.

the ethicality has been related to existing personality constructs and the research is inconclusive about a set of personality constructs that can be used as good predictors of ethical conduct in general and in the workplace in particular. The role of cultural and social factors in ethics has been found relevant in the Indian context too (Beverly, Chatterjee & Lunquist 2002, Christie, Kwon, Stoeberl & Baumhart 2003, Worden 2003). The ethical and religious philosophy, developed in ancient India, provides a rich discussion on *Gunas*, which have been identified in Indian philosophy as personality constructs relevant for the study of virtue and ethical decision-making.

We tried to look at the influence of *Gunas* on attitude –intention linkage regarding piracy and privacy intrusion. To test this linkage we have tested structural equations. Essentially, 15 models were tested. The significant models are reported in Table 2.

Table 2:Assessing Model of Fitness (Piracy & Privacy Intrusion)

Gunas ↓	Fit Indices → / Situations ↓	Goodness of Fit Index (GIF)	AGFI	CFI
Sattwa	Situation 1 piracy (self)	.834	.503	.628
	Situation 2 Privacy Intrusion	.849	.763	.789
Tamas	Situation 1 piracy (self)	.906	.719	.776
	Situation 1 piracy (self)	.901	.732	.822
	Situation 2 piracy (org)	.901	.704	.696
Rajas	Situation 2 piracy (org)	.885	.655	.623
	Situation 2 privacy intrusion	.885	.656	.700

Structural Equation Model (SEM)

A structural equation model is a regression-based technique, which has its root in path analysis and also termed as a causal modelling technique (Igbaria, Guimarares & Davis, 1995). The test of structural model consists of two evaluations: (1) model fitness and (2) casual evaluations of model variables. The evaluation of model fitness aims at evaluating the explanatory power of the model. The evaluation of causal relationship attempts to confirm the theoretical relationship among the model variables; that is it evaluates the significance of path in structural model (Lin et al 1999).

Several statistics were used to assess the relative fit between the obtained data and the proposed components of the model. Although the ÷2 for the models was significant, signalling a difference between the hypothesized and observed structures, this is often the case with large sample (Bentler & Bonett 1980). Thus, we used other recommended measures to determine the fit (Medsker, Williams & Holahan 1994). The fit indices that we have used in our study are GFI, AGFI and CFI.

- GFI, the Goodness of Fit Index varies from 0 to 1, but theoretically can yield meaningless negative values. By convention, GFI should be equal to or greater than .90 to accept the model.
- AGFI, the Adjusted Goodness of Fit Index is a variant of GFI which uses mean squares instead of total sums of squares in the numerator and denominator of 1 - GFI. It, too, varies from 0 to 1, but theoretically can yield meaningless negative values. AGFI should also be at least .90.
- CFI is the comparative fit index, which varies from 0 to 1. CFI close to 1 indicates a very good fit, and values above .90 an acceptable fit.

Causal Relationship of Significant Models

The evaluation of causal relationship attempts to confirm the theoretical relationships among the model variables. The causal effect analysis of model variables aims at verifying if the causal effect among all model variables satisfies the anticipations of the research model. If the path coefficient does not reach the significant level ($p < 0.05$ and $p<0.01$), the proposed model does not satisfy our hypothesis. Table 2 shows the fit index of significant models. Now, we look at the causal relationship path diagram of all the significant models, given in Figure 1.

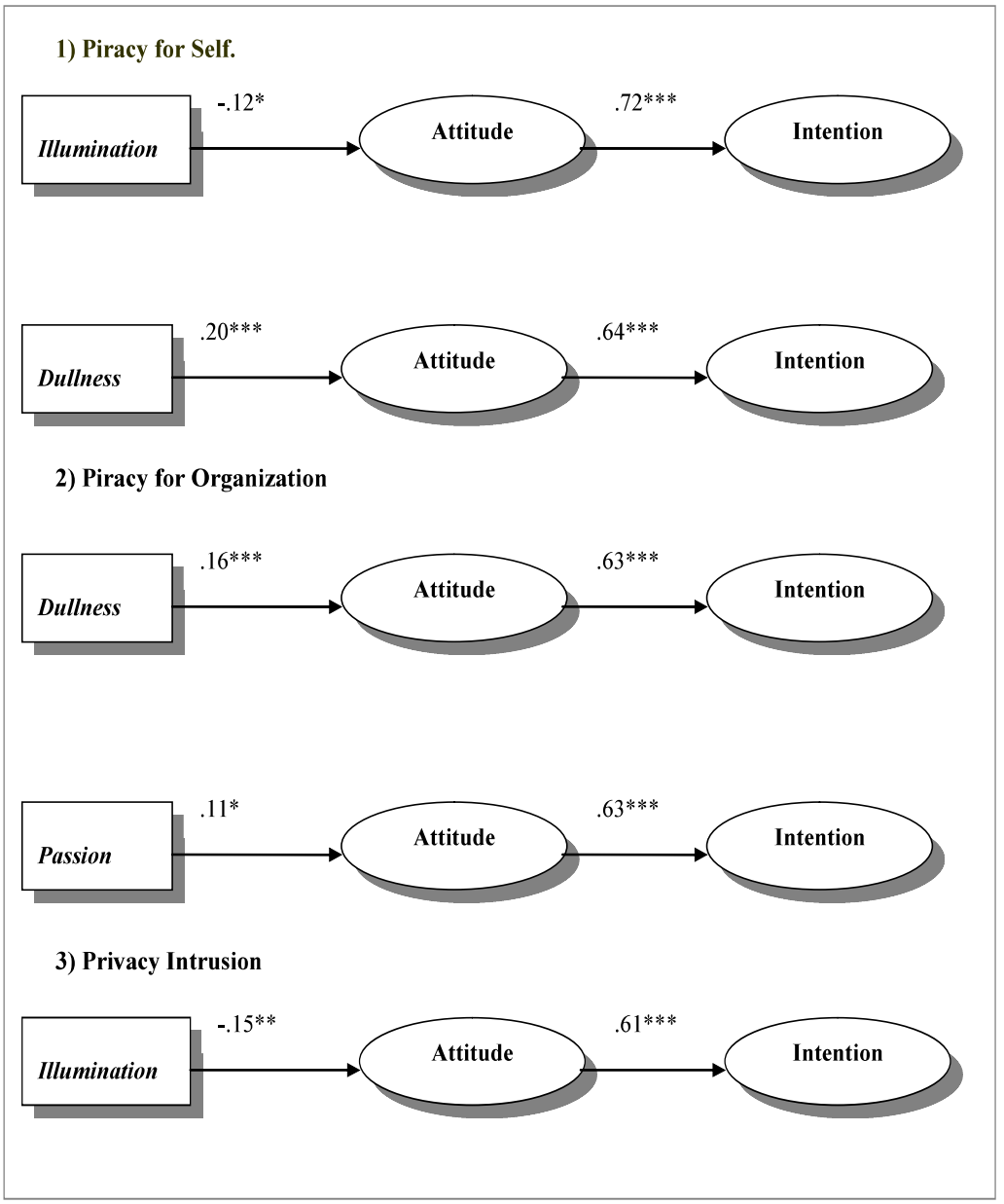
***Sattwa Guna* had negative influence on attitude towards both piracy and privacy, even though piracy is done purely for self interest, indicating that people high on this *Guna* are likely to have self regulatory mechanism to prevent both piracy and privacy intrusion.**

There are a few major trends that emerge from these results. To begin with, *Sattwa Guna* had negative influence on attitude towards both piracy and privacy, even though piracy is done purely for self interest, indicating that people high on this *Guna* are likely to have self regulatory mechanism to prevent both piracy and privacy intrusion. Dullness, on the other extreme predisposes individuals towards piracy for self, piracy for the organization and privacy intrusion for others. It shows maximum possible significant relationship.

Conclusion

In this paper our main objective was to find the linkage between attitude and

Figure 1: Casual Relationship of Gunas- Attitude- Intention



* Significant at .05% level
** Significant at .01% level
***Significant at .001% level

intention to act for piracy and privacy intrusion as suggested by Fisbein and Ajzen (1975). Our results find full support with Fisbein and Ajzen's model, correlation analysis shows that there is a highly significant relationship between attitude and intention to act. This shows that if individuals perceive piracy and privacy intrusion as ethical they are likely to do it. Our next aim was to find out whether *Gunas* influence the attitude- intention linkage; for this we have conducted 15 structural equation modelling out of which 5 models find the full support alien with our hypothesis.

Sattwa is showing a negative significant relationship with attitude-intention linkage for both piracy and privacy intrusion situations. This shows that people high on *Sattwa* will perceive piracy and intrusion of privacy as unethical and they are not likely to indulge in this kind of activity. *Sattwa* is characterized by purity, security poise, calmness, altruism and contentment (Chakraborty 1985). The result is in line with our hypothesis.

Tamas is characterized by anger, greed, ignorance and brutality. In our study, *Tamas* is showing a positive significant path relationship with attitude and intention.

People high on *Tamas* are body and self-centric, they want to get the things easily and without effort. They always are likely to indulge in activities where they can satisfy their self interest.

Rajas is showing a positive significant relationship with attitude-intention linkage for piracy for organization and intrusion of privacy situation, where the individual is acting as an actor for the organization. *Rajas* thus predicts organizational need fulfilment. The characteristics of *Rajas* include love of fame, pride and display of power, which can be seen in modern day's managers (Chakraborty 1985). *Rajas* can be seen in individuals when they are doing something for organization. They are driven by need to succeed and hence are likely to do that to gain acceptance and credibility in the organization.

It is important to note that though the concept of *Gunas* is rooted in Indian ethical ideology, the description of the constructs is fairly universal. This assertion can be tested by conducting studies on different samples of respondents from different cultural/national backgrounds. Whatever small literature is available on the construct of *Gunas*, some probable relationships between the *Gunas* and other organizationally relevant variables are likely. Chakraborty (1985) suggested a relationship between *Gunas* and leadership. It has been argued that to be effective, it is necessary for a leader to develop an integrated personality which is possible by acquiring more and more Sattwa with a progressive diminution of Tamas, and an increasing discipline of Rajas.

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