

Decisions to Commit Digital Piracy: The Role of Emotions and Virtues

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Table of Contents

	Page
Table of Contents	i
List of Figure	xi
List of Tables	xii
Attestation of Authorship	xx
Acknowledgement	xxi
Ethical Approval	xxiii
Abstract	xxiv
Chapter 1: Introduction	
1.1 Digital Piracy and Its Costs	2
1.2 Digital Piracy in New Zealand.....	4
1.3 Past Studies on Digital Piracy.....	5
1.4 Digital Piracy and Emotions	7
1.5 Emotions and Virtues	8
1.6 Motivation for Research	10
1.7 Expected Research Contribution	11
1.8 Organisation of the Thesis	11
Chapter 2: Literature Review	
2.1 Customer Misbehaviour	14
2.2 Online Customer Misbehaviour	16
2.2.1 Consequences of Digital Piracy Behaviour	16
2.2.2 Antecedents of Digital Piracy Behaviour	19
2.3 Emotions	21
2.3.1 General Approaches of Emotion Study	23
2.3.1.1 Traditional Approaches	24

2.3.1.1.1	Evolutionary Theory of Emotions	24
2.3.1.1.2	Physiological Theory of Emotions	24
2.3.1.2	Contemporary Approaches	25
2.3.1.2.1	Social Constructive Theory of Emotions	25
2.3.1.2.2	Attributional Theory of Emotions	26
2.3.1.2.3	Self-Discrepancy Theory of Emotions	26
2.3.1.2.4	Cognitive Theory of Emotions	27
2.3.2	Three Major Functions of Emotions	27
2.3.3.	Antecedents of Emotions	29
2.3.3.1	Expectations	29
2.3.3.2	Sanctions	30
2.3.3.3	Needs	31
2.3.3.4	Goals	31
2.3.3.5	Standards	32
2.3.4	Consequences of Emotions	32
2.3.4.1	Social Consequences	33
2.3.4.2	Cognitive Consequences	33
2.3.4.3	Motivation Consequences	34
2.3.4.4	Behavioural Consequences	35
2.3.5	Type of Emotions	35
2.3.5.1	Basic Emotions	36
2.3.5.2	Non-Basic Emotions or Self-Conscious Emotions	38
2.3.6	Shame and Guilt as Negative Self-Conscious Emotions	41
2.3.6.1	Shame in Nutshell	42
2.3.6.1.1	Factors that Influence Shame: Bodily Exposure or Psychological Exposure?	42
2.3.6.1.2	Shame and Self	44
2.3.6.2	Shame and Digital Piracy	45
2.3.6.2.1	Shame Experience	45
2.3.6.2.2	Two Types of Shame	47
2.3.6.2.3	Shame Functions	49
2.3.6.2.4	Consequences of Shame	52
2.3.6.3	What is Guilt?	55
2.3.6.3.1	Guilt and Self	56

	2.3.6.4 Guilt and Digital Piracy	57
	2.3.6.4.1 Reactive Guilt	57
	2.3.6.4.2 Factors that Create Guilt Experience	59
	2.3.6.4.3 Guilt Functions	60
	2.3.6.4.4 Guilt Consequences	62
	2.3.6.5 Research Gap in Emotion Literature	65
2.4	Pro-Social Behaviour	66
	2.4.1 Repair Behaviour	67
	2.4.2 Advice Behaviour	69
	2.4.3 Compensation Behaviour	71
	2.4.4 Report Behaviour	73
	2.4.5 Discontinuance Behaviour	76
2.5	Virtue as a Moderator	78
	2.5.1 Virtues	80
	2.5.2 Virtues Functions	82
	2.5.3 Determinants of Virtues	83
	2.5.3.1 Morals as the Primary Elements of Virtues	84
	2.5.3.2 Life Circumstances	84
	2.5.3.3 Demographic Factors	85
	2.5.4 Virtues and Emotions	86
	2.5.5 Two Types of Virtues	86
	2.5.5.1 Self-Regarding Virtues	87
	2.5.5.1.1 Ambitions	87
	2.5.5.1.1.1 Functions of Ambitions	89
	2.5.5.1.1.2 Things that Influence Ambitions	90
	2.5.5.1.1.3 The Consequences of Ambitions	93
	2.5.5.2 Other-Regarding Virtues	96
	2.5.5.2.1 Equality	96
	2.5.5.2.1.1 Functions of Equality	99
	2.5.5.2.1.2 Predecessors of Equality	101
	2.5.5.2.1.3 The Impacts of Equality	103
2.6	Chapter Summary	106
Chapter 3: Conceptual Framework and Hypotheses		
3.1	Conceptual Framework and Theoretical Model	108
3.2	Outcome Behaviour	110

3.2.1	Repair Behaviour	111
3.2.2	Advice Behaviour	111
3.2.3	Compensation Behaviour	112
3.2.4	Report Behaviour	112
3.2.5	Discontinuance Behaviour	113
3.3.	Study 1	
3.3.1	The Moderating Role of Individuals' Virtue on the Effects of Manipulated Shame on Felt Emotions	114
3.3.2	The Moderating Role of Individuals' Virtues on the Effects of Felt Emotion on Digital Piracy Outcome Behaviour	117
3.3.2.1	The Moderating Role of the Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviour	117
3.3.2.2	The Moderating Role of the Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviour	123
3.4	Study 2	
3.4.1	The Moderating Role of Individuals' Virtue on Manipulated Guilt Emotions Effects on Felt Emotions	128
3.4.2	The Moderating Role of the Virtues on the Effects of Felt Emotion On Digital Piracy Outcome Behaviour	131
3.4.2.1	The Moderating Role of the Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviour	131
3.4.2.2	The Moderating Role of the Virtue of Equality on the Relationship between Guilt and Digital Piracy Outcome Behaviour	136
3.5	Chapter Summary	140
Chapter 4: Methodology		
4.1	Measurement of the Variables	141
4.1.1	Shame	143
4.1.2	Guilt	144
4.1.3	Individuals Virtue	145
4.1.4	Reparation Behaviour	146
4.1.5	Advice Behaviour	146

4.1.6	Compensation Behaviour	147
4.1.7	Reporting Behaviour	148
4.1.8	Discontinuance Behaviour	148
4.2	Development of the Research Instrument	148
4.3	Face Validity of the Instrument	148
4.4	Sample and Data Collection Method	149
4.5	Statistical Analyses	152
4.5.1	Reliability	153
4.5.2	Validity	153
4.6	Moderated Mediation and Mediated Moderation Procedures	154
4.7	Chapter Summary	158

Chapter 5: Data Analyses and Results of Study 1

5.1	Results of study 1a – Indirect Shame	160
5.1.1	Sample Characteristic	160
5.1.2	Measurement Properties (Validity and Reliability Assessment).	160
5.1.2.1	Reliability and Validity Assessment	160
5.1.2.2	Descriptive Analysis of the Data	163
5.1.2.3	Results	165
5.1.2.3.1	The Moderating Role of Individuals’ Virtue Ambition on the Effects of Manipulated Shame on Felt Emotion	165
	- Repair Behaviour	165
	- Advice Behaviour	167
	- Compensation Behaviour	169
	- Report Behaviour	171
	- Discontinuance Behaviour	173
5.1.2.3.2	The Moderating Role of Individuals’ Virtue Equality on Effects of Manipulated Shame on on Felt Emotion	175
	- Repair Behaviour.....	176
	- Advice Behaviour	178
	- Compensation Behaviour.....	180
	- Report Behaviour	182
	- Discontinuance Behaviour.....	184
5.1.2.3.3	The Moderating Role of Individuals’ Virtue of Ambition on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour	186
	- Repair Behaviour	186

	- Advice Behaviour	188
	- Compensation Behaviour.....	190
	- Report Behaviour	192
	- Discontinue Behaviour.....	194
5.1.2.3.4	The Moderating Role of Individuals' Virtue of Equality on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour	196
	- Repair Behaviour	197
	- Advice Behaviour	198
	- Compensation Behaviour	200
	- Report Behaviour	202
	- Discontinue Behaviour	204
5.2	Results of study 1b –Direct Shame	208
5.2.1	Sample Characteristic	208
5.2.2	Measurement Properties (Validity and Reliability Assessment).	208
5.2.2.1	Reliability and Validity Assessment	208
5.2.2.2	Descriptive Analysis of the Data	211
5.2.2.3	Results	213
5.2.2.3.1	The Moderating Role of Individuals' Virtue Ambition on the Effects of Manipulated Shame on Felt Emotion	213
	- Repair Behaviour	213
	- Advice Behaviour	215
	- Compensation Behaviour	217
	- Report Behaviour	219
	- Discontinuance Behaviour	221
5.2.2.3.2	The Moderating Role of Individuals' Virtue Equality on the Effects of Manipulated Shame on Felt Emotion	223
	- Repair Behaviour.....	224
	- Advice Behaviour	226
	- Compensation Behaviour.....	227
	- Report Behaviour	229
	- Discontinuance Behaviour.....	231
5.2.2.3.3	The Moderating Role of Individuals' Virtue of Ambition on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour	233
	- Repair Behaviour	234
	- Advice Behaviour	235
	- Compensation Behaviour.....	237

	- Report Behaviour	239
	- Discontinue Behaviour.....	241
5.2.2.3.4	The Moderating Role of Individuals' Virtue of Equality on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour	243
	- Repair Behaviour	244
	- Advice Behaviour	245
	- Compensation Behaviour	247
	- Report Behaviour	249
	- Discontinue Behaviour	251
5.3	Chapter Summary	255

Chapter 6: Data Analyses and Results of Study 2

6.1	Results of study 2a – Direct Guilt	257
6.1.1	Sample Characteristic	257
6.1.2	Measurement Properties (Validity and Reliability Assessment).	257
6.1.2.1	Reliability and Validity Assessment	257
6.1.2.2	Descriptive Analysis of the Data	260
6.1.2.3	Results	262
6.1.2.3.1	The Moderating Role of Individuals' Virtue Ambition on the Effects of Manipulated Guilt on Felt Emotion	262
	- Repair Behaviour	262
	- Advice Behaviour	264
	- Compensation Behaviour	266
	- Report Behaviour	268
	- Discontinuance Behaviour	270
6.1.2.3.2	The Moderating Role of Individuals' Virtue Equality on the Effects of Manipulated Guilt on Felt Emotion	272
	- Repair Behaviour.....	273
	- Advice Behaviour	275
	- Compensation Behaviour.....	276
	- Report Behaviour	278
	- Discontinuance Behaviour.....	280
6.1.2.3.3	The Moderating Role of Individuals' Virtue of Ambition on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour	282
	- Repair Behaviour	283

	- Advice Behaviour	285
	- Compensation Behaviour.....	286
	- Report Behaviour	288
	- Discontinue Behaviour.....	290
6.1.2.3.4	The Moderating Role of Individuals' Virtue of Equality on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour	292
	- Repair Behaviour	293
	- Advice Behaviour	295
	- Compensation Behaviour	296
	- Report Behaviour	298
	- Discontinue Behaviour	300
6.2	Results of study 2b –Indirect Guilt.....	304
6.2.1	Sample Characteristic	304
6.2.2	Measurement Properties (Validity and Reliability Assessment).	304
6.2.2.1	Reliability and Validity Assessment	304
6.2.2.2	Descriptive Analysis of the Data	307
6.2.2.3	Results	309
6.2.2.3.1	The Moderating Role of Individuals' Virtue Ambition on the Effects of Manipulated Guilt on Felt Emotion	309
	- Repair Behaviour	309
	- Advice Behaviour	311
	- Compensation Behaviour	313
	- Report Behaviour	315
	- Discontinuance Behaviour	317
6.2.2.3.2	The Moderating Role of Individuals' Virtue Equality on the Effects of Manipulated Guilt on Felt Emotion	319
	- Repair Behaviour.....	320
	- Advice Behaviour	322
	- Compensation Behaviour.....	324
	- Report Behaviour	326
	- Discontinuance Behaviour.....	328
6.2.2.3.3	The Moderating Role of Individuals' Virtue of Ambition on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour	330
	- Repair Behaviour	330
	- Advice Behaviour	332
	- Compensation Behaviour.....	334

	- Report Behaviour	336
	- Discontinue Behaviour.....	338
6.2.2.3.4	The Moderating Role of Individuals' Virtue of Equality on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour	340
	- Repair Behaviour	341
	- Advice Behaviour	343
	- Compensation Behaviour	344
	- Report Behaviour	346
	- Discontinue Behaviour	348
6.3	Chapter Summary	352

Chapter 7: Summary and Conclusion

7.1	Major Research Findings and Discussion	354
7.1.1	Study 1- Shame	355
7.1.1.1	Study 1a – Indirect Shame	355
7.1.1.1.1	The Moderating Role of the Individual Virtue on the Effects of Manipulated Shame on Felt Emotion	355
7.1.1.1.2	The Moderating Role of Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviours	357
7.1.1.1.3	The Moderating Role of Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviour	360
7.1.1.2	Study 1b – Direct Shame	362
7.1.1.2.1	The Moderating Role of the Individual Virtue on the Effects of Manipulated Shame on Felt Emotion	362
7.1.1.2.2	The Moderating Role of Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviours	364
7.1.1.2.3	The Moderating Role of Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviour	365
7.1.2	Study 2-Guilt	369
7.1.2.1	Study 2a – Direct Guilt	369
7.1.2.1.1	The Moderating Role of the Individual Virtue on the Effects of Manipulated Guilt on Felt Emotion	369

7.1.2.1.2	The Moderating Role of Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviours	371
7.1.2.1.3	The Moderating Role of Virtue of Equality on the Relationship between Guilt and Digital Piracy Outcome Behaviour	372
7.1.2.2	Study 2b – Indirect Guilt	374
7.1.2.2.1	The Moderating Role of the Individual Virtue on the Effects of Manipulated Guilt on Felt Emotion	374
7.1.2.2.2	The Moderating Role of Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviours	376
7.1.2.2.3	The Moderating Role of Virtue of Equality on the Relationship between Guilt and Digital Piracy Outcome Behaviour	377
7.2	Implications	382
7.2.1.	Implications for academia	383
7.2.2.	Implications for business practitioners	382
7.3	Limitations	383
7.4	Directions for Future Research	385
7.5	Conclusion	385
References	389
Appendix	440

List of Figure

	Page
Figure 3.1 Hypothesised model of the effect of individual virtues on the relationship between manipulated emotions and felt emotions as well as on the path between felt emotions and digital piracy outcome behaviours are explained	109
Figure 4.1 A general model for representing the conditional indirect effect from X to Y through mediator (ME) and contingent upon moderator (MO).....	156

List of Tables

		Page
Table 4.1	Operationalisation and measurement of the variables	142
Table 4.2	Sample Characteristics	151
Table 5.1	Reliability Analysis Results for Measurement Scales in the Indirect Shame Study	161
Table 5.2	Means, Standard Deviations and Correlations of Study 1a.....	164
 Study 1a - Virtue Ambition		
Table 5.3	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	167
Table 5.4	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	169
Table 5.5	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	171
Table 5.6	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	173
Table 5.7	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	175
 Study 1a - Virtue Equality		
Table 5.8	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	177
Table 5.9	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	179
Table 5.10	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	181
Table 5.11	Report Behaviour: Results of Path Analysis-Based	

	Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	183
Table 5.12	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	185
Study 1a - Virtue Ambition		
Table 5.13	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	188
Table 5.14	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	190
Table 5.15	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	192
Table 5.16	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	194
Table 5.17	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	196
Study 1a - Virtue Equality		
Table 5.18	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	198
Table 5.19	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	200
Table 5.20	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	202
Table 5.21	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	204
Table 5.22	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	206
Table 5.23	Summary Findings of Indirect Shame	207

Table 5.24	Reliability Analysis Results for Measurement Scales in the Direct Shame Study	208
Table 5.25	Means, Standard Deviations and Correlations of Study 1b.....	212
Study 1b - Virtue Ambition		
Table 5.26	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	215
Table 5.27	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	217
Table 5.28	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	219
Table 5.29	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	221
Table 5.30	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	223
Study 1b - Virtue Equality		
Table 5.31	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	225
Table 5.32	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	227
Table 5.33	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	229
Table 5.34	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	231
Table 5.35	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	233
Study 1b - Virtue Ambition		
Table 5.36	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	235

Table 5.37	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	237
Table 5.38	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	239
Table 5.39	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	241
Table 5.40	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	243

Study 1b - Virtue Equality

Table 5.41	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	245
Table 5.42	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	247
Table 5.43	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	249
Table 5.44	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	251
Table 5.45	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	253
Table 5.46	Summary Findings of direct Shame	254
Table 5.47	Comparison Findings between Indirect Shame vs Direct Shame..	255

Table 6.1	Reliability Analysis Results for Measurement Scales in the Direct Guilt Study	257
Table 6.2	Means, Standard Deviations and Correlations of Study 2a.....	261

Study 2a - Virtue Ambition

Table 6.3	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their	
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	Combination as a “Conditional Process Model”	264
Table 6.4	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	266
Table 6.5	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	268
Table 6.6	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	270
Table 6.7	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	272
Study 2a - Virtue Equality		
Table 6.8	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	274
Table 6.9	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	276
Table 6.10	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	278
Table 6.11	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	280
Table 6.12	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	282
Study 2a - Virtue Ambition		
Table 6.13	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	284
Table 6.14	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	286
Table 6.15	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	288
Table 6.16	Report Behaviour: Results of Path Analysis-Based	

	Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	290
Table 6.17	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	292
Study 2a - Virtue Equality		
Table 6.18	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	294
Table 6.19	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	296
Table 6.20	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	298
Table 6.21	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	300
Table 6.22	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	302
Table 6.23	Summary Findings of Indirect Shame	303
Table 6.24	Reliability Analysis Results for Measurement Scales in the Indirect Guilt Study	304
Table 6.25	Means, Standard Deviations and Correlations of Study 2b.....	308
Study 2b - Virtue Ambition		
Table 6.26	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	311
Table 6.27	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	313
Table 6.28	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	315
Table 6.29	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	317

Table 6.30	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	319
Study 2b - Virtue Equality		
Table 6.31	Repair Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	321
Table 6.32	Advice Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	323
Table 6.33	Compensation Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	325
Table 6.34	Report Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	327
Table 6.35	Discontinuance Behaviour: Results of Path Analysis-Based Moderated and Mediation Analysis as well as their Combination as a “Conditional Process Model”	329
Study 2b - Virtue Ambition		
Table 6.36	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	332
Table 6.37	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	334
Table 6.38	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	336
Table 6.39	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	338
Table 6.40	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	340
Study 2b - Virtue Equality		
Table 6.41	Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	342

Table 6.42	Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	344
Table 6.43	Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	346
Table 6.44	Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	348
Table 6.45	Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”	350
Table 6.46	Summary Findings of indirect Guilt	351
Table 6.47	Comparison Findings between Indirect Guilt vs Direct Guilt...	352

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the qualification of any other degree or diploma of a university or other institution of higher learning, except where due acknowledgment is made in the acknowledgements.

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Abstract

Due to the increasingly negative impact of global digital piracy worldwide, there is strong enthusiasm among scholars and business practitioners to find a solution to this phenomenon. Most research on digital piracy behaviour primarily concentrates on the economic, personal and situational factors that influence the intention to pirate; however, I take a different approach by focusing on the psychological variables of emotions and virtues and using these new sets of psychological variables for theoretical and empirical modelling.

Built on the existing research, this study creates a new conceptual framework and a set of hypotheses to investigate the role of virtues (ambition and equality) in the relationship between manipulated emotions and felt emotions (shame and guilt). The study aims to develop an understanding of the relationship between felt emotions and pro-social post digital piracy behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour). The study also investigates the role of virtues (ambition and equality) in the relationship between felt emotions (shame and guilt) and pro-social post digital piracy behaviours.

The study tests the hypotheses using data from 500 respondents. These respondents were New Zealand residents currently residing in the Auckland region. To test the theoretical model, the study uses path analysis – based moderation and mediation analysis as well as their combination as a “conditional process model” using the process tool for SPSS.

Results of the study indicate that the hypothesized model of the effect of virtues on the relationship between manipulated emotions and felt emotions, as well as on the relationship between felt emotions and digital piracy outcome behaviours fits the data. Findings from the study indicate that the virtue of ambition and the virtue of equality moderate the relationship between manipulated emotions and felt emotions and the relationship between felt emotions and digital piracy outcome behaviours differently.

This study provides an important contribution to the understanding of the digital piracy phenomenon by establishing the linkage between emotions and pro-social digital piracy outcomes and by integrating the role of individuals' virtues in these relationships.

The theoretical framework and the findings of the thesis will potentially stimulate scholars to conduct further academic research.

Chapter 1

Introduction

Communication is regarded as one of the “must have” ingredient to success. Smooth and fluid communication increases societal support and adaptive capability to develop and maintain healthy personal and business relationships (Duncan & Moriarty, 1998). With the advancement of communication technology, the Internet has dramatically changed the communication landscape. Through the Internet, its users can communicate and keep in touch with anyone, anywhere in the world without worrying about their physical locations and political boundaries. In addition, the Internet also helps its users by supplying invaluable information to make instant executive decisions (Bader & Braude, 1998) in a cheaper, faster and easier manner (Vazire, 2006). For these reasons, Smallridge (2012) concludes that the Internet has advanced the quality of life of its users.

Despite all of these clear advantages, the Internet also is accused of being responsible for creating new types of misbehaviours (Harris & Dumas, 2009) which include online

fraud, hacking, human organ Internet trading on Internet and digital piracy (Freestone & Mitchell, 2004). Scholars believe that such misbehaviours have significant societal and individuals costs (Smallridge, 2012). Within these types of misbehaviours, Harris and Dumas (2009) argue that digital piracy is both contagious and the most widespread global behaviour amongst Internet users. Scholars argue that such infectiousness may be due to the fact that digital piracy is anonymous and difficult to detect (Chatzidakis & Mitussis, 2007) and more importantly, it is not necessarily perceived as being wrong behaviour (Hufstead, 2000). These arguments show that digital piracy is an extremely complex phenomenon and for that reason it is important to develop an understanding of the factors that contribute to individuals' participation in digital piracy. Thus, digital piracy is the focus of the current study.

1.1 Digital Piracy and Its Costs

Digital piracy behaviour refers to the unauthorised or illegal use, consumption, copying or sharing of electronic information, files, properties or digital goods (Zhang, Smith, & McDowell, 2009). Such behaviour is believed to harm others and consequently it is claimed to be unethical behaviour (Tan, 2002). Ramayah, Ahmad, Chin and Lo (2009) suggest that the World Wide Web (WWW), File Transfer Protocol (FTP), E-mails and Peer to Peer (P2P) are the most popular communication vehicles through which digital piracy is conducted. Because of the availability of these various channels, Turan (2011); Benerjee, Khalid and Sturn (2005) and Depken and Simmons (2004) note that digital piracy has become unmanageable and a serious economic, social and political threat.

The Business Software Alliance (BSA) report (2012) discusses the economic impact of digital piracy. They estimate that global software industries' revenue losses jumped from USD\$59 billion in 2010 to USD\$64 billion in 2011, largely as a consequence of nearly 60% of global computer users being involved in some sort of digital piracy activity. Similarly, the International Federation of Phonographic Industries (IFPI) Digital Music Report (2012) shows that 28% of global Internet users conduct unauthorised music downloading on a monthly basis. As a result, it is estimated that between 2008 and 2015, European music industries will have experienced € 240 billion revenue lost (IFPI, 2011). In a similar manner, global movie piracy is estimated to cause USD\$19 billion and USD\$4 billion yearly revenue losses in Hollywood and Bollywood respectively (MPA, 2008; Nendick & Balsara, 2011). This revenue loss is believed to be a result of the fact that nearly 24% of the world's movies are illegally downloaded through various P2P websites (e.g., BitTorrent, eDonkey and Gnutella) (Envisional, 2011).

Socially, it is estimated that these revenue losses cause 120,000 yearly job losses in the USA's entertainment industry alone (Panethiere, 2005) and 1.2 million jobs will disappear in the European creative industry by the year 2015 (IFPI, 2011). The IFPI report (2009) also argues that digital music piracy discourages artists' creativity and motivation to develop new ideas. As well as these negative financial and social impacts, Traverton et al.'s report for RAND Corporation (2009) discusses the political ramifications of digital piracy and suggests that world terrorist organisations (e.g., Al-Qaeda) have utilised such piracy to fund their terror acts.

1.2 Digital Piracy in New Zealand

New Zealand, a small country in the Pacific region with a population of slightly more than 4.4 million (Statistic NZ, 2013), is regarded as one of the most transparent countries in the world (Wildman, 2012). As part of its transparency policy, New Zealand actively participates with other countries in fulfilling international obligations and regulations (e.g., international copyright). In September 2011, John Key, the prime minister of New Zealand, endorsed the implementation of the Copyright Amendment Act. This new act gives a greater power to law and enforcement personnel to lay charges against repeat digital infringers (IFPI, 2012). According to a 2012 report by the US District Court for the Eastern District of Virginia, the Megaupload website, which is run by a New Zealand resident, had inflicted a financial loss of USD \$500 million on copyright owners by offering pirated movies, TV programmes and other content. Because of this negative impact, in the middle of January 2012, the New Zealand authorities closed down this website. According to the US District Court's (2012) report, the closure of the Megaupload website will deter approximately 50 million potential file sharing users a day. Despite this closure resulting in legal, political and social arguments and debate in New Zealand during 2012 and 2013, New Zealand's stance on file sharing and digital piracy has resulted in it having the third lowest piracy rate in the world at 22% over the past five years (the US sits at 19% and Japan at 21%) (BSA, 2012). However, this rate still means that 1 out of 5 New Zealanders commits digital piracy, and as a result New Zealand manufacturers of "digital goods" experience USD\$100 million revenue loss each year. The aim of this study is to gain insight into the digital piracy phenomenon from a behavioural perspective; insight that is likely to

help business practitioners as well as academicians in their attempt to reduce the threat of digital piracy.

1.3 Past Studies on Digital Piracy

An intensive review of the extant literature reveals that many of the studies on digital piracy have focused on the causes (independent variables) and the impacts (dependent variables). The extant literature shows that the independent variables for digital piracy can be classified into three major categories: general economic factors, personal factors, and situational factors (Kwan, 2007). According to Kwan (2007), economic factors, relate to the general economic environment, the market size and the situation. For example, Marron and Steel (2000) and Ki, Chang and Khang (2006) claim that economic development determines individuals' intention to conduct digital piracy. Similarly, Hufstead (2000) argues that countries' wealth influences individuals' tendency to conduct piracy. Personal factors, on the other hand, relate to demographic, moral and ethical, cultural and psychological elements (Kwan, 2007). To illustrate, in their study, Al-Rafee and Cronan (2006) show that the degree of individuals' religiosity affects their digital piracy tendency. In addition, Sims, Cheng and Teegen (1996) reveal that males are more tolerant towards digital piracy. In a further study, Tan (2002) notes that a high moral and ethical belief negatively contributes to the digital piracy rate. Finally, Hufstead's (2000) study shows that a collectivist culture tends to be more lenient and accepting of digital piracy products.

Situational factors include external factors (monetary or non-monetary) that influence digital piracy intentions (Kwan, 2007). Monetary factors refer to the direct financial

benefit of the digital piracy products, that is, price. By contrast, non-monetary factors refer to other situational factors of the environment that support digital piracy activities. Technological advancement, product availability, peer association, and rules and regulations are a few examples of such situational factors. For instance, Miyazaki, Rodriguez and Langerdefer's (2009) study shows that the high price of genuine software ignites digital piracy intentions. In terms of non-monetary factors, Lau's (2003) study on software piracy in Hong Kong reveals that the unavailability of genuine software leads to pirated software consumption; whereas Chiao, Huang and Lee (2005) note that the severity of the punishment for digital piracy directly influences digital piracy practice. Caelli, Longley and Shain (1989) note that ego factors are also responsible for digital piracy. For example, Caelli et al.'s (1989) study shows that a "sense of accomplishment" motivates digital piracy activities. Their study on hackers reveals that disabling or defeating cyber security generates a high level of satisfaction which in turn motivates future digital piracy activity. Similarly, Kao, Huang and Wang's (2009) study shows that conducting digital piracy "for fun" is the motivation of Taiwanese' young hackers. In addition, Walner (2008) posits that notoriety also triggers digital piracy activity.

Most of the contemporary studies examine the various predictors that drive individuals' intentions to conduct digital piracy, as well as the resulting impact on digital businesses and general communities. However, these studies are not conclusive in nature. Thus it is my aim to investigate more closely the antecedents of digital piracy behaviour. Interestingly, while there are several studies that indicate that emotions contribute to digital piracy, none have looked specifically at the impact of digital piracy on individuals' emotions and potentially positive post-piracy behaviours or pro-social

behaviours that result in outcomes such as repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. I believe that these behaviours shape and determine individuals' future intentions and attitudes in terms of digital piracy behaviour. Thus, the focus of this current study is the emotions caused by piracy behaviour and resulting positive post-piracy behaviours.

1.4 Digital Piracy and Emotions

Both practitioners and scholars recognize that digital piracy behaviour engages with moral and ethical issues. In general, moral and ethical theories focus on the good or bad influences that direct our actions or decisions (Hunt & Vitell, 1986). These theories are concerned with individuals' understanding of the consequences of moral or ethical infringement at the public level. Rozin, Lowery, Imada and Haidt (1999) suggest that breaching ethical domains generates emotional consequences. Carlson, Heth, Miller, Donahue, Buskist and Martin (2007) describe emotions as temporary mental states that develop when important events occur to people. Carlson et al. (2007) argue that emotions play a very important role in controlling and determining people's thoughts, actions and behaviours, as well as those of the people who witness the emotions.

According to Tangney, Stuewig and Mashek (2007b), different emotions may produce different behavioural outcomes. Frederickson (2004) maintains that positive self-conscious emotions are capable of superseding lingering negative emotions. That is, positive emotions assist individuals in overcoming negative emotions. In contrast, negative emotions are considered to be unpleasant mental states that signify life instability and insecurity (Kiefer, 2005). Izard (1977) argues that negative emotions

tend to occur when individuals perceive that their wellbeing is threatened. According to Leventhal and Trembly (1968), such a threatening condition generates painful experiences such as a high degree of anxiety, depression, and impotence, and the affected individuals tend to have less activation, coping ability, invulnerability and deactivation. As a result, there is an increase in potential physiological and psychological damage, which in turn increases discomfort and consequently generates life dissatisfaction (Kiefer, 2005). Lewis (1991) suggests that the experience of such emotions is unpleasant and painful. Because these emotions are so harsh and controlling, individuals tend to avoid experiencing them by either understanding the source of their negative self-conscious emotions or restoring their negative experience via exercising pro-social behaviours (Hynie, MacDonald, & Marques, 2006). Thus, this research investigates the associations between negative self-conscious emotions and pro-social behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour).

1.5 Emotions and Virtues

Tangney et al. (2007a) argue that individuals' differences regulate the consequence of emotions on their behaviours. These differences include various characteristics such as demographic, personality, values, and so on. It is generally accepted that individuals' values are the most important influencer on behaviour. Rokeach (1973) asserts that the concept of values involves "an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence" (p.5). Values function as standards or criteria for

judgments and preferences in many different ways, providing guidance about what is desirable and what is undesirable. In a discussion on values, Lambek (2008) notes that it is completely senseless to talk about values without virtues, especially if researchers understand values as reflecting a function of actions rather than simply of objects. Schwartz and Bilsky (1987) argue that given that Schwartz's (1992) values definition is a guiding principle that determines people's evaluations and behaviours, there should be a very close relationship between values and virtues. This is because virtues are regarded as representing values when the behaviour they organise and direct becomes habitual. Thus, Gert (2005) concludes that it is reasonable to say that values are those virtues that result in people acting in morally good and morally right ways.

The integration of the concept of human virtues in the investigation of the association between digital piracy and individuals' post-piracy behaviour is essential, because as explained previously, values or virtues influence individuals' evaluation of things they experience and consider, and hence have the potential to affect their emotions, assessments and behaviours (Amit, Roccas, & Meidan, 2010). It is quite possible that individuals who adopt different virtues will feel differently about digital piracy, and thus will respond differently to digital piracy behaviour. In order to improve our understanding of the effect of emotions on post digital piracy outcome behaviour, this study makes an attempt to extend the current literature in this direction.

1.6 Motivation for Research

As discussed above, a significant portion of the extant digital piracy literature so far has focused on various predictors and consequences of conducting digital piracy. Although there is large body of literature that investigates digital piracy behaviours, the role of emotions has not been fully investigated (Taylor, Ishida, & Wallace, 2009). In fact, studies on the interplay of emotions and virtues in relation to digital piracy appear to be non-existent in the digital piracy literature, as of date. Scope for the development of this new concept therefore exists in the digital piracy domain. To meet this important gap in the literature, the present study attempts to investigate and develop a better understanding of the digital piracy behaviour phenomenon.

An understanding of the effect of emotions and the moderating role of virtues would provide better insight into individuals' decisions to conduct different types of pro-social behaviours. This study focuses on two particular virtues; the virtue of ambition and the virtue of equality. Both of these virtues can promote pro-social behaviour and it is quite likely that both are evident in digital piracy behaviour. Recognising that the emotional consequences of digital piracy behaviour (for example, feelings of guilt) can be regulated by these virtues is a key to understanding the motivations for this behaviour. This understanding of piracy motivations and the link with virtues and response emotions would enable digital goods manufacturers to develop anti-piracy strategies targeting the "psychology" of the user. It is the aim of this thesis then, to provide producers of digital goods and all those involved in counteracting digital piracy with a potential tool that can be used in the 'war against piracy'.

1.7 Expected Research Contribution

As this kind of a study has not been undertaken before, it is expected to be an important addition to the literature and of significance to both academicians and practitioners in the area of digital piracy.

For academicians, the study contributes by providing a framework and empirical results focused on the role of self-conscious emotions and the moderating effect of virtues in creating pro-social digital piracy outcome behaviour. As this kind of study has not been reported in the literature so far, it will add to the body of literature on emotions and digital piracy behaviour.

For business practitioners in general and digital goods manufacturers in particular, the study highlights the importance of understanding the role of digital pirates' emotions and their virtues. By recognising this importance, business practitioners may be able to create more appropriate anti-digital piracy campaigns in the future.

The hypothesized model in this study examines the linkages between self-conscious emotions, virtues and pro-social outcome behaviours in the digital piracy context. The expected linkages among different emotions and virtues should generate different types of pro-social outcome behaviours.

1.8 Organisation of the Thesis

This thesis consists of seven chapters. The first chapter provides an introduction to the research study, a discussion of its importance and the objectives of this research work.

This chapter also states the need for this research and provides an overview of the

research conducted so far in the relevant field and discusses the expected contributions of the study. Chapter 2 deals with the relevant literature and presents an in-depth analysis of studies from different areas such as consumer misbehaviour, emotions (guilt and shame), virtues (ambition and equality) and pro-social behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour). Chapter 3 builds on the gaps identified in the literature reviewed in Chapter 2, and proposes a conceptual model to explain the effect of different emotions and the moderating role of virtues on different outcome behaviours. Related research hypotheses are also developed in this chapter, along with relevant explanations. Chapter 4 details the methodology adopted for this research, along with the research design. It elaborates on conceptualisation, operationalization, and the measurement of the variables in the proposed framework. Chapter 4 also details the sampling and data collection procedure and identifies the techniques used for the data analyses. Finally this chapter discusses the research instrument along with the justifications for the selected measures. Chapters 5 and 6 give details of the data analyses and results. Chapter 7 presents the summary and conclusions of the findings of this research. This chapter concludes the thesis by providing the limitations of this study and offering some pointers for future research that could extend this line of enquiry and make further contributions to the literature.

Chapter 2

Literature Review

This chapter contains various sections that provide a review of the literature relevant to this study. First, an overview of digital piracy behaviour as a type of customer misbehaviour is presented. Second, the literature on emotions, especially the negative self-conscious emotions of shame and guilt are reviewed. Third, the literature on outcome variables, that include repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour, are detailed. Fourth, the role of individuals' virtues, especially the virtue of ambition and the virtue of equality are discussed.

2.1 Customer Misbehaviour

Human behaviour refers to the assortment of activities that are carried out by living persons (Skinner, 1953) and affected by numerous factors such as attitudes, feelings, principles, ability, culture, human connections, persuasion and environmental pressure (Hofstede, 2001; Shuter & Worsam, 1985). According to Hoyer and MacInnis (2008), behaviour that specifically relates to the consumption and disposition of goods and services is called customer behaviour. This type of behaviour can be further classified into rational and irrational behaviour (Reynolds & Harris, 2009). Rational customer behaviour refers to the customers' obedience in following accepted consumption norms, whereas irrational customer behaviour represents that behaviour that breaches general accepted norms in consumption exchange settings (Fullerton & Punj, 1993).

Irrational customer behaviour or customer misbehaviour (Reynolds & Harris, 2009) is considered to have various significant negative contributions to the consumption exchange process (Fullerton & Punj, 1993) and is regarded as undesirable, unacceptable and dysfunctional by the community (Sarason, 1972). This behaviour is claimed to potentially cause financial disaster, psychological distress and social harm to businesses, including staff and other customers (Harris & Reynold, 2004; O'Guinn & Faber, 1989; Olsen & Granzin, 1992; Tonglet, 2001) and is believed to be a serious threat to businesses' image, profit and business sustainability.

Fullerton and Punj (1993) suggest that customer misbehaviour can be primarily generated by personal factors, such as demographic characteristics, psychological elements, and the customer's state of mind. It can also be generated by situational factors such as types of product, staff treatment of customers, and public images of the

goods. These authors believe that the combination of these two factors tends to increase individuals' tendency to undertake customer misbehaviour.

Traditionally, customer misbehaviour studies have been associated with classic forms of misbehaviour such as vandalism (e.g., ruining merchandise), theft (e.g., shoplifting), retaliation (e.g., boycotting) (Harris & Reynold, 2004) and fraud (e.g., cheque fraud) (Strutton, Vitell, & Pelton, 1994). However, concurrent with the rapid development of the Internet, Harris and Dumas (2009) note the emergence of a new type of customer misbehaviour: online customer misbehaviour. According to Freestone and Mitchell (2004) and Chatzidakis and Mitusssi (2007) the Internet provides a new platform or perfect environment to conduct unethical behaviour easily and anonymously.

Recent research on customer misbehaviour has demonstrated that online customer misbehaviour can be categorized into five major activities (Simpson, 2006). The first category involves illegal activities, such as using stolen or discovered credit card numbers on the Internet, the downloading of child pornography, the spreading and releasing of cyber viruses, and the sending of malicious or inappropriate e-mails. The second category involves questionable activities. These activities are not necessarily illegal and are usually victimless; for example, purchasing potentially offensive products over the Internet, accessing online gambling sites, or visiting inappropriate websites. The third category involves hacking activities, such as illegally changing software products. The fourth category involves human Internet trading activities such as purchasing human organs. The fifth category involves downloading unauthorised materials, such as movies, music, games, or software from the Internet for free. It is this category of online customer misbehaviour that is the focus of the current study.

2.2 Online Customer Misbehaviour

Online customer misbehaviour, henceforth called digital piracy behaviour, refers to unauthorised or illegal use, consumption, copying or sharing of electronic information, files, properties or digital goods (Zhang, Smith, & McDowell, 2009). Such behaviour is believed to harm others and consequently it is claimed as unethical behaviour (Tan, 2002). According to Ramayah, Ahmad, Chin and Lo (2009), digital piracy behaviour generally occurs through four different communication channels: the World Wide Web (WWW), File Transfer Protocol (FTP), E-mails and Peer to Peer (P2P).

2.2.1 Consequences of Digital Piracy Behaviour

The extant digital piracy literature suggests that the consequences of digital piracy behaviour can be classified based on general and individual analysis. In general analysis, the focus is on the consequences of digital piracy behaviour, including its economic, social and political impact (Benerjee, Khalid, & Sturn, 2005; Depken II & Simmons, 2004; IFPI, 2009). The Business Software Alliance (BSA) report (2011) shows that worldwide the software piracy rate increased from 41% in 2008 to 42% in 2010. Software piracy has led to a total financial loss of nearly \$59 billion by global digital software industries. Likewise, in the digital movie or film context, the Motion Picture Association report (2008) states that the global motion picture industry had lost nearly \$19 billion due to digital piracy. Similarly, the International Federation of Phonographic Industries (IFPI) Digital Music Report (2011) estimates that the European creativity industry will have lost € 240 billion revenue due to digital piracy between 2008 and 2015. These reports show that digital piracy threatens the prosperity and

sustainability of businesses and those associated with them (e.g., software, music, movies, and games).

In terms of social impact, IFPI reports (2009; 2010; 2011) show that digital piracy has negatively impacted the lives of many. The 2011 IFPI report estimates that nearly 1.2 million jobs in the European digital music industry will disappear by the year 2015 if the digital piracy issue is not properly and urgently addressed. The 2009 IFPI report also argues that digital music piracy discourages artists' creativity and motivation to develop or create new ideas.

Finally, in terms of the impact on political stability, Traverton, Matthies, Cunningham, Goulka, Ridgeway and Wong's report for RAND (2009) reveals that digital piracy behaviour has funded world crime organisations and terrorism (i.e., Al-Qaeda) activities.

In contrast to the above mentioned industry based reports, several scholars (Altinkemer & Guan, 2003; Conner & Rumelt, 1991; Givon, Mahajan, & Muller, 1995; Gu & Mahajan, 2004; Rayna, 2004) have argued that digital piracy offers some benefits to businesses. For example, Givon et al. (1995) point out that digital piracy indirectly promotes legitimate software. The authors explain that although software pirates may convince some digital users to adopt their illegal software, these users may become legitimate software buyers in the future once they recognise the quality of the software and the benefits of legitimate ownership. Gu and Mahajan (2004) also argue that piracy could help prevent firms from investing in unnecessary campaigns. They propose that firms might be better off by focusing only on valuable customers, that is, those who buy legitimate copies. Since pirated copies of software are expected to attract customers who are sensitive to price, it might not be worth a firm investing in intensive price wars

with competitors or in anti-piracy campaigns to win this group of customers. In addition, Rayna (2004) suggests that digital piracy helps businesses enhance their innovativeness in improving the quality and differentiation of their goods. Despite these benefits of digital piracy, however, the BSA (2011) and IFPI (2009) argue that the negative consequences of digital piracy are far greater than the positive ones.

At an individual level of analysis, numerous scholars (Ang, Cheng, Lim, & Tambyah, 2001; Limayem, Khalifa, & Chin, 2004; Ratnasingam & Ponnu, 2008; Tan, 2002; Taylor, Fritsch, Liederbach, & Holt, 2010) have focused their research on the financial, social and emotional impact of digital piracy.

Financially, Limayem et al. (2004) point out that digital piracy allows individuals' to learn and try new things or skills while spending little or no money. However, Tan (2002) and Ratnasinam and Ponnu (2008) point out that the ability to save money through digital piracy is short term. They explain that in fact, an engagement with digital piracy increases individuals' risk of financial loss. This loss may include the need to buy replacement products (i.e., pirated goods are normally of questionable quality and have performance issues), monetary penalties (i.e., paying fines if caught in conducting digital piracy) and court battle fees (i.e., lawyers' fees). Additionally, individuals will lose time dealing with such unnecessary stress. Thus, Tang and Farn (2005) conclude that digital piracy behaviour is the perfect recipe for greater negative financial consequences.

Socially, Ang et al.'s (2001) study reveals that involvement in digital piracy represents individuals' social opposition as well a violation of norms, standards and values. Such violation is considered unethical and a threat not only to individuals' reputation but also

a groups' image and overall status. Accordingly, such behaviour faces group rejection or deletion (i.e., being blacklisted from schools, university or employment), thereby making it difficult for individuals who seek future group memberships (Tang & Farn, 2005). Consequently, digital piracy behaviour generates a sense of low self-esteem and negative self-image amongst practitioners.

Taylor et al., (2009) regard emotional consequences as inevitable when practising digital piracy. Shen, Cheung, Lee and Wang (2008) believe that emotional consequences are one of the most important outcomes of digital piracy behaviour. On the one hand they may produce even further acts of digital piracy; for example, Caelli, Longley and Shain (1989) and Smith and Rupp (2002) reveal that the excitement of immobilising others' computer protection enhances the hackers' delight and pride and such positive emotions may reinforce the desire to continue such behaviour. On the other hand, an involvement in digital piracy may just as easily generate shame (Willison & Siponen, 2008) and guilt (Cronnan & Al-Rafee, 2007), which may discourage any future intentions of conducting digital piracy.

2.2.2. Antecedents of Digital Piracy Behaviour

Generally, the extant literature shows that the independent variables for digital piracy can be classified into three major categories: general economic factors, personal factors, and situational factors (Kwan, 2007). Economic factors relate to the general economic environment, the market size and the situation. For example, Marron and Steel (2000) and Ki, Chang and Khang (2006) point out that economic development determines

individuals' intention to conduct digital piracy. Similarly, Hufstead (2000) argue that countries' wealth influences individuals' tendency to conduct digital piracy.

Personal factors, on the other hand, relate to demographic, moral and ethical, cultural and psychological elements (Kwan, 2007). For example, having lower religious beliefs (Al-Rafee & Cronnan, 2006), being male (Sims, Cheng, & Teegen, 1996), having low moral and ethical beliefs (Tan, 2002) and belonging to a collectivist culture (Hufstead, 2000) are found to be factors more conducive to digital piracy.

Situational factors are described as external factors (monetary or non-monetary) that influence digital piracy intentions (Kwan, 2007). Monetary factors refer to the direct financial benefit of procuring digitally pirated products, that is, price. For instance, Miyazaki, Rodriguez and Langerdefer (2009) show that the high price of genuine software ignites digital piracy intentions. By contrast, non-monetary factors refer to other situational factors of the environment that support digital piracy activities. For example, technological advancement (Higgins et al., 2001), product availability (Lau, 2003), ego and peer association (Caelli et al., 1989), rules and regulations (Chiao, Huang, & Lee, 2005), perceived fairness (Turan, 2011) and emotion (Kao, Huang, & Wang, 2009).

The contemporary literature references above show that many studies have examined the various predictors that drive individuals' intentions to conduct digital piracy, as well as the resulting impact on digital businesses and general communities. However, to the best of my knowledge, no research has looked at digital piracy's impact on individuals' emotions and resulting post piracy behaviours, such as repair behaviour, advice behaviour, compensating behaviour, report behaviour and discontinuance behaviour.

Scholars (Caprara, Barbaranelli, Pastorelli, Cermak, & Rosza, 2001; Curtis & Blanc, 1997; Desmet, DeCremer, & Van Dijk, 2011) believed that these behaviours potentially shape and determine individuals' future intentions and attitudes, i.e. intentions and attitude toward digital piracy behaviour. Thus, emotions caused by piracy behaviour and resulting post piracy behaviours, such as the behaviours referred to above are the focus of the current study.

2.3 Emotions

Emotions are regarded as a brief experience of temporary mental states that develop when individuals experience important events (Carlson et al., 2007). Historically, the word "emotion" originates from the Latin word "emovere", which means "to move away from" or "to stir up" (Pettijohn, 1991). According to Juma (2008), this definition has continued to evolve, and in today's emotion literature, the existing definitions do not offer a clear and conclusive definition of emotion. According to Kleinginna and Kleinginna (1981), the extant definitions of emotion are scattered and the vast majority of these definitions generally concentrate on limited angles such as the adaptive or disruptive effects of emotions, the multi-aspect nature of the emotion phenomena, the correspondence between emotions and motivations, and the advantageousness of the concept of emotion. This varied focus is believed to create colossal emotion terminology confusion.

Turner (2007) proposes that such terminology confusion may also come from the undifferentiated and loose employment of similar terms such as affects, feelings, moods and emotions. For example, Gates (1923) and Hoshchild (1983) use the terms emotions

and feelings correspondently. Similarly, Brady (1970) and Arnow (1991) conceptualise feelings as affects. In the same way, Barrett (2006) and Peters, Vastfjall, Garling and Slovic (2006) equate emotions with affects. Finally, in the same fashion, Kihlstrom (1999) and George (2000) represent feelings as moods. To Freeman-Roth (1991) and Ruiz (2008) the loose interchangeable usage of these terms has created massive confusion and seriously misinterpreted emotions.

Although the four different terms – affects, feelings, moods and emotions – are quite similar, TenHouten (2007) asserts that these constructs are not the same. He argues that an affect involves an intrinsic appraisal which reveals the thought goals of the affect along with non-cognitive consciousness, whereas a feeling represents individuals' state of mind. That is, feelings are the assessment of what is acceptable and unacceptable, enjoyable or not enjoyable, good or bad. According to Arieti (1970), such assessment includes the experience of bodily motivations such as thirst, pain, physical discomfort, exhaustion and emotional states. TenHouten (2007) sees emotions as representing action readiness in response to urgent situations or disturbances. In his view, this definition allows emotions to be seen as the way in which individuals deal with the environment (i.e., people, events and objects) they experience in the social world as well as their response to any social situations (i.e., difficult or easy). Finally, TenHouten describes moods as representing individuals' response to situations which are of less importance, intensity and urgency and in general, moods are longer lasting than emotions. Similarly, Vallerand and Blanchard (2000) suggest that the experience time frame of these constructs varies. For example, an emotion experience lasts from minutes to hours, whereas feelings remain from minutes to days and finally, moods can be

experienced from hours to months. In line with these scholars, my study distinguishes emotions from affects, feelings and moods.

2.3.1 General Approaches of Emotion Study

Emotions consistently occur from moment to moment (Strongman, 2003) and are believed to play an important role in individuals' personal and social life (Manstead, 1991). According to Kagan (2007) and Solomon (2008), the concept of emotions has always been a key topic and has attracted scholars for over two thousand years. Strongman (2003) states that during his 30-year investigation on emotions, he has identified more than 150 different emotion theories. According to Juma (2008), these theories can be grouped into traditional and contemporary approaches. Traditional approaches, such as evolutionary theory and physiological theory, tend to see emotions as arising without any cognitive influences. Contemporary approaches on the other hand, such as social constructive theory, attributional theory, self-discrepancy theory and cognitive theory, include a cognitive component in emotion discussion. In other words, these approaches are distinguished by whether or not cognitive processes are involved in the emotion. To Clore, Schwarz and Conway (1994), Calhoun and Solomon (1984) and Parrott (2004a), these two different approaches not only represent different emotional emphases but more importantly, they confirm that emotions are multifaceted.

2.3.1.1 Traditional Approaches

As indicated by Juma (2008), traditional approaches view the emotion experience solely from individuals' physical or bodily changes. This approach believes that any bodily changes in response to stimuli are significant enough to trigger emotions.

2.3.1.1.1 Evolutionary Theory of Emotions

Evolutionary theory, or Darwinian Theory, suggests that emotions are part of human beings' evolutionary inheritance (Darwin, 1872). As an important part of evolution, emotions give individuals an adaptive advantage in survival by helping them to deal with environment challenges. For example, a big smile on someone's face not only represents happiness but also that the person is ready to engage in social interaction with others. By contrast, in addition to showing sadness, tears in the eyes symbolise distress and the need for help (Gleitman, Reisberg, & Gross, 2007). These facial expressions help observers to understand expressers' current emotional experience and ultimately tailor their behaviour accordingly. In this way, emotions help expressers' survival by ensuring observers understand their immediate needs and goals.

2.3.1.1.2 Physiological Theory of Emotions

The physiological approach of the James-Lange theory is concerned with the physiological basis of emotional experience. In his writings, James (1884) describes the different stimuli or external events that form individuals' different bodily reactions, and suggests that the observation and analysis of one's own bodily changes (i.e., sweating or racing heart) will consequently generate emotions. For example, individuals do not conduct digital piracy because of feelings of shame, but individuals feel shame because

they conduct digital piracy and analyse their own physical reactions to this behaviour. In this fashion, feeling shame does not play as the predictor of digital piracy but instead as the experience or outcome of digital piracy. James's controversial idea has been both debated and rejected by Cannon (1927).

2.3.1.2 Contemporary Approaches

Contemporary approaches emphasise the role of the mind or thoughts in emotions and suggest that emotions are the outcome of individuals' cognitive appraisal of received stimuli or events (Frijda, 1986). Since many scholars regard emotions in the digital piracy context as the result of cognitive appraisal (Smith & Rupp, 2002; Willison & Siponen, 2008), many scholars utilise contemporary approaches to explain the digital piracy phenomena. The relevant contemporary approaches are:

2.3.1.2.1 Social Constructive Theory of Emotions

According to Parrott (2004a) the social constructive theory of emotions suggests that to some extent our emotion experiences and expressions are appraised, learned, adjusted and reliant on culturally accepted rules, goals, standards, beliefs, values and norms. That is, the experiences and expressions of emotions are cultural specific and may be comparable in similar cultures and not the same in different cultures (Demoulin et al., 2004). For example, Wan et al. (2009) point out that those in collective cultures see digital piracy behaviour as acceptable rather than shameful, while Shore et al. (2001) point out that digital piracy behaviour is viewed as an immoral activity that generates

guilt in individualistic cultures. These studies are confirmed by Simmons (2004) and Marron and Steel (2000).

2.3.1.2.2 Attributional Theory of Emotions

Attributional theory of emotions suggests that emotions are aroused as a consequence of individuals' appraisal reactions to pleasant or unpleasant results of events (Weiner, 1985). During the attribution process, individuals appraise the stimuli through components such as sources (internal vs. external), stability (stable vs. unstable) and controllability (controllable vs. uncontrollable) to determine the type of emotion aroused. For example, an individual may feel pride on his achievement in breaking others' computer security, because he considers that his ability is his internal source (Caelli et al., 1989). On the other hand, an individual may not feel sad when he believes that his failure to break others' computer security is due to something such as a power cut, which is considered as external factor.

2.3.1.2.3 Self-Discrepancy Theory of Emotions

According to Higgins, Klein and Strauman (1987) a self-discrepancy theory of emotions suggests that emotions are created as the result of individuals' self-appraisal. The authors argue that individuals compare their "actual self" to their "ideal self" (the way individuals want to be) and their "ought self" (the way individuals think individuals should be). Any discrepancies will generate emotions, that is, positive discrepancies generate positive emotions whereas any negative discrepancies tend to create negative emotions. For example, individuals may experience shame when their involvement in

digital piracy behaviour (actual-self) is not in line with their view of the ideal self (moralist).

2.3.1.2.4 Cognitive Theory of Emotions

The cognitive theory of emotions suggests that emotions occur as a result of individuals' cognitive appraisal of stimuli or events (Cornelius, 1996; Parrott, 2004a). In this fashion, cognition or thoughts may serve as individuals' belief about or understanding of events or stimuli (Calhoun & Solomon, 1984). Niedenthal, Krauth-Gruber and Ric (2006) believe that different observations or interpretations of events or stimuli can raise different type of emotions. For instance, the successful experience of downloading music for free may generate pride in people who think this is a challenge, but it may also generate a feeling of shame in people who have a high level of ethical beliefs. One of the most well-known cognitive theories of emotions is appraisal theory which was introduced by Lazarus (1991).

2.3.2 Three Major Functions of Emotions

The long tradition of emotion study suggests that some aspects of emotions help individuals' life (Gleitman et al., 2007). According to emotion scholars (Ben-Ze'ev, 2000; Izard, 1991; Kagan, 2007; Rolls, 1990), emotions generally serve adaptive, communicative, social and learning functions. Such functions help ensure individuals survive in dealing with external events and stimuli (Damasio, 2004).

The adaptive function of emotions serves as a barometer to assist individuals in identifying the positive or negative nature of stimuli and to help individuals select

appropriate actions or behaviours within a reasonable time frame (Ben-Ze'ev, 2000). In other words, the adaptive function of emotions helps individuals in their fight or flight response (Frijda, 1986) when dealing with fearful stimuli. In this respect, the adaptive function of emotions facilitates individuals' survival (Darwin, 1872). To Ben-Ze'ev (2000), the adaptive function is influenced by individuals' personal characteristics, such as values, beliefs and attitudes.

The communicative function of emotions serves as a vehicle to display individuals' position and maintain individuals' social status (Ben-Ze'ev, 2000). For example, the facial expression of a smile communicates approval while a frown symbolises disapproval (Darwin, 1872). To Fischer and Manstead (2008), these expressions of emotion signify individuals intention to maintain relationships or to distant themselves from others. In other words, as Keltner and Haidt (1999) suggest, the communicative function of emotions is developed to express individuals' social readiness. For example, guilt communicates individuals' desire to increase a sense of solidarity and gain respect from in-group or out-group members (Doosje, Branscombe, Spears, & Manstead, 1998). In the digital piracy context, Cronan and Al-Rafee (2008) illustrate that guilt represents individuals' awareness that their digital piracy behaviour has violated their moral obligation. Showing remorse and the intention to repair their wrongdoing by discontinuing such behaviour also proves individuals' social readiness.

Taylor (2001) argues that emotions are an essential ingredient in individuals' learning process. The learning function of emotions provides a significant tool that can help individuals identify and understand good or bad stimuli (Scherer, 1984). For example, when individuals are caught performing digital piracy, they may incur financial and social punishment such as a fine and rejection by the group. This negative consequence

is a painful experience that may produce shame. In contrast, avoiding digital piracy may increase positive social recognition that results in pride. By identifying and experiencing these emotions, individuals consequently learn to differentiate good and bad behaviours and refer to these experiences in terms of future behaviours. In this respect, the learning function of emotions serves as a feedback loop for individuals' behaviour, which may facilitate individuals' personal growth (Izard, 1977).

2.3.3 Antecedents of Emotions

According to Juma (2008), emotions are shaped by crucial information from strong and significant stimuli. Numerous emotional scholars (Bagozzi, Gopinanth, & Nyer, 1999; Izard, 1977; Namkung & Jang, 2010; Plutchik, 1980) believe that any stimuli, whether tangible or intangible objects, direct or indirect experiences, or generated from internal or external sources, can generate emotions. The extant literature shows that the predictors of emotions generally can be grouped into expectations, sanctions and needs (Turner, 2007), as well as, goals and standards categories (Clore et al., 1994).

2.3.3.1 Expectations

The Oxford online dictionary (2012) describes an expectation as a well-founded belief that something will occur. To Turner (2007), the degree of expectation, hope and transactional need produces different emotions. When the expectation is clear and certain, individuals tend to have a sensible anticipation of what is likely to happen. The clarity and certainty of expectations allow individuals to realize their hopes and as a result experience positive emotions. In contrast, if individuals' expectations are vague,

there is a higher degree of uncertainty, which may further increase negative emotions, such as fear, worry, distress or anger. Turner (2007) believes that individuals' culture, personal characteristics and demographic profiles affect the clarity and certainty of their expectations. In addition, Turner (2007) suggests that the intensity of transactional needs also plays a significant role in affecting emotions. The expectation or hope of fulfilling aims will form different types of emotions. For example, when individuals expect that their digital piracy behaviour will be acceptable, they may experience pride and delight; whereas, when they expect that their digital piracy behaviour will not be acceptable, they may experience shame and guilt.

2.3.3.2 Sanctions

According to the Oxford online dictionary (2012), sanctions are promised punishments for going against acceptable rules or laws. Positive sanctions refer to rewards or constructive acknowledgements, whereas negative sanctions refer to penalties, fines or punishments. To Turner (2007), sanctions occur within individuals' interactions. That is, during interactions, individuals either offer or refuse approval for others' behaviours. When others offer approval (positive sanctions) of individuals' actions, these individuals tend to form positive emotions. On the other hand, when individuals receive disapproval (negative sanctions) from others, they are more likely to experience negative emotions. To illustrate, when others praise (positive sanction) individuals' achievement in breaking others' computer security systems, these individuals may feel pride; whereas, if others condemn (negative sanction) individuals' digital piracy behaviour, these individuals may experience shame. Thus, Turner (2007) concludes that sanctions are in the eye of observers.

2.3.3.3 Needs

The Oxford online dictionary (2012) suggests that a need is a specific condition in which something is essential and badly required. Turner (2007) categorises needs into five groups. They are (1) the need for self-verification – individuals' need for others' endorsement, (2) the need for profitable exchange payoffs – individuals' satisfaction that their returns exceed their costs, (3) the need for group belongingness – individuals' solidarity and group membership acknowledgment, (4) the need for trust – individuals' confidence or faith in their own or others' actions and (5) the need for facts – individuals' need for a common world or ground. Such needs are representative of all individuals in the sense that all individuals interact in a common world, see reality as it is and this reality does not change during the interaction (Turner, 2002). Turner (2007) argues that the ability to fulfil these needs generates positive emotions and avoids negative emotions.

2.3.3.4 Goals

Goals represent individuals' ambitions, targets or desired results and are regarded as important elicitors of emotions (Clore et al., 1994). To these authors, individuals try to reach goals in accordance with their importance and intensity. For example, goals for survival are likely to be more powerful and critical than learning goals. It is generally accepted that the ability or failure to prioritise and fulfil goals generates different emotions (Carver & Scheier, 1990). According to Clore et al. (1994) positive emotions are aroused when goals are achieved and negative emotions are created when goals are not attained. Thus, emotions serve as the outcome of individuals' attempt to determine their goals and manage the process of attaining them. In relation to digital piracy, it can

be illustrated that when the goal of an individual to avoid digital piracy is achieved, he/she may experience pride; however, when an individual fails to achieve such a goal, then he/she may feel shame and guilt.

2.3.3.5 Standards

According to the Oxford online dictionary (2012), standards represent the most common or approved model as set out by an authority or by general consent. Emotion scholars (Clore et al., 1994; Lewis, 1997) argue that standards are one of the essential ingredients in individuals' appraisal process. They believe that during appraisal, individuals compare stimuli with acceptable standards and norms. When the outcome of the appraisal meets acceptable standards individuals experience positive emotions. In contrast, when the results of appraisal do not meet standards, individuals feel negative emotions. To illustrate, most people believe that digital piracy behaviour does not meet ethical standards (Tan, 2002), and therefore, conducting such behaviour may produce negative emotions such as shame.

2.3.4 Consequences of Emotions

According to emotion literature, there is growing evidence that emotions affect many aspects of individuals' social life (Parkinson, 1996), cognitive processes (Sutton & Wheatley, 2003), strength of motivation, and behaviour (Zeelenberg & Pieters, 2004). In other words, Izard (1991) points out that emotions influence an individual's body, mind and apparently every corner of his/her existence.

2.3.4.1 Social Consequences

Individuals' ultimate goal in life is a survival (Darwin, 1872). Fischer and Manstead (2008) believe that emotions help individuals achieve this goal by creating relationships based on cooperation and competition. In terms of cooperation, individuals ensure their survival by developing strong social bonds (Izard, 1991) through collaboration with others by way of regulating their emotions to produce accepted behaviours and attitudes. For example, Willison and Sipponen (2008) show that social pressure on individuals' digital piracy behaviour produces shame, which in turn alters individuals' intention to re-pirate. To Rime, Philippot, Boca and Mesquita (1992), this sense of shame reflects individuals' desire to gain coherence, support and control while maintaining group harmony. On the other hand, competition entails individuals maintaining their survival by regulating their emotions and differentiating their positions by successfully competing against others, and controlling others' behaviours (Fischer & Manstead, 2008). For example, Hinduja's (2007) study shows that through neutralisation strategy, individuals attempt to neutralise their digital piracy behaviour with the hope that they can differentiate their digital piracy behaviour from other worse types of wrongdoings. To Moore and McMullan (2009), this strategy helps individuals to feel better (winning), and as a result individuals may expect forgiveness and less severe social consequences.

2.3.4.2 Cognitive Consequences

Izard (1991) maintains that emotions arrange our thoughts to determine what and how much we need to see, feel, smell, touch, hear and do. That means emotions influence perception, interpretation and judgment of something at any given time (Vallerand &

Blanchard, 2000). For example, when an individual regards his/her own illegal online downloading with shame rather than pride, this shame may drive him/her to focus only on information relating to moments of shame rather than moments of pride. According to Parrott and Spackman (2000), emotions also affect individuals' memory in three different ways. Firstly, shameful emotional stimuli are more easily recalled. Secondly, intense emotions improve the memory of experience details. Finally, an individual's current emotional state tends to recall similar past emotional experiences. For example, a digital pirate who feels shame may recall his/her failure to break through computer security. In conclusion, Clore et al. (1994) suggest that emotions clearly affect individuals' decision making by influencing the information digestion process, and by selecting and emphasising particular emotions to retrieve emotional memory. Depending on that memory, the cognitive consequences of emotions may produce satisfaction or dissatisfaction (Vallerand & Blanchard, 2000).

2.3.4.3 Motivation Consequences

Motivation is described as individuals' reasons or choices for taking part in activities and the intensity of effort or persistence they apply (Wolters, 1998). Individuals who are highly motivated tend to have a stronger dedication, commitment and willingness to spend more time and effort in engaging in particular actions or behaviours. Frijda (1986) suggests that emotions motivate individuals to engage or disengage with particular events or stimuli that they experience. In other words, as motivational tools, emotions compel individuals to deal with their immediate concerns and needs by manipulating their mental and physical resources (Izard, 1991) to suit the needs of particular situations (Vallerand & Blanchard, 2000). For example, Kao et al.'s (2009)

study on Taiwanese hackers shows that pride motivates digital piracy behaviour. They argue that the prospect of breaking into a complex computer security platform generates a sense of challenge and excitement in hackers. Their ability to immobilise a security platform generates pride and accordingly drives hackers to look for other challenges. In other words, pride motivates hackers' digital piracy behaviours (Spector & Fox, 2002).

2.3.4.4 Behavioural Consequences

Among different components such as skills, beliefs, motivations, goals, memory, situational factors, emotions and regulation, Michie et al. (2005) suggest that emotions play an important role in affecting behaviour. In preserving wellbeing, the adaptive function of emotions compels individuals to select their best behaviours to deal with a given stimuli. For example, by understanding the risk of getting caught, fined and humiliated or shamed, individuals may conduct their digital piracy behaviour or consume digital piracy goods secretly (Sinha & Mandel, 2008). Thus, Zeelenberg and Pieters (2004) conclude that behavioural consequences of emotions are formed to meet specific needs at the given time in order to maintain an individual's wellbeing.

2.3.5 Type of Emotions

The study of emotions has been generally investigated through either the dimensional approach or the basic emotion approach (Plamer & Koenig-Lewis, 2010). Initiated by Mehrabian and Russell (1974), the dimensional approach to the study of emotion sees emotion as a continuum along three independent bipolar dimensions: pleasure, arousal and dominance (PAD). This approach suggests that an individual's emotional state at

any given time can be formed as an integration of pleasure, arousal and dominance dimensions. In other words, the presence of these three dimensions is necessary for a clear description of emotions (Russell & Mehrabian, 1977). On the other hand, the basic emotion approach, also known as the primary emotion approach (Plutchik, 1980), the first order emotion approach (Williamson, 2002) or the type 1 emotion approach (Rossiter & Bellman, 2005), differentiates emotions into basic and non-basic emotions that are formed to deal with specific situations (Ekman, 1992a)

2.3.5.1 Basic Emotions

The definition of basic emotions is hotly debated. Scholars such as Ortony and Turner (1990) believe that the separation of basic and non-basic emotions is not necessary. According to these authors, all emotions are basic. On the other hand, Ekman (1992a), Izard (1991) and Plutchik (1980) argue that basic emotions are an important category distinct from non-basic emotions, and serve as a foundation for non-basic emotions or secondary emotions. According to these authors, basic emotions are innate, hard wired, exist in other animals and are bodily expressive. In other words, basic emotions are universally experienced by all human beings as a function of their survival and are easily identified by bodily changes. For example, anger is universally experienced and expressed by people around the world. Other examples of basic emotions are fear, joy and sadness.

Plutchik (1980) views basic emotions as being like a colour wheel. He argues that the combination of two or three different basic emotions generates non-basic emotions. Numerous scholars (Ekman, 1992b; Izard, 1991; Plutchik, 1980) propose several characteristics to differentiate basic and non-basic emotions. Ben-Ze'ev (2000)

maintains that these characteristics can be classified according to development, function, universality, uniqueness, prevalence and intentionality. According to Ekman (1992a), these characteristics help to distinguish basic and non-basic emotions and to identify the biological contributions of these basic emotions.

In terms of development, Ekman (1994) argues that basic emotions emerge in the very early days of an individual's life. For example, the emotions of pleasure and distress develop immediately after an individual's birth. The emotion of sadness is formed in the first three months of life, followed by the development of anger and fear. Functionally, Ben-Ze'ev (2000) suggests that this development of basic emotions is an individual's response to important and repetitive situational demands. For example, the emotion of happiness is a response to improvements in a situation, and by contrast, sadness is a reaction to a deteriorating situation.

In terms of universality and uniqueness, Ekman (1992a) notes in his study on cross-cultural emotional facial expressions that basic emotions are universally present in all human beings across the globe. His study shows that people around the world display similar if not identical facial expressions when they experience basic emotions. For example, both Westerners and Easterners smile when they experience happiness.

Finally, in term of prevalence, Ben- Ze'ev (2000) argues that basic emotions occur more frequently than non-basic emotions. According to Ekman (1992a), these frequent occurrences are due to two major reasons. Firstly, basic emotions may happen so quickly that individuals may not be aware that their basic emotions have been aroused. Secondly, basic emotions only last in seconds. To Ben-Ze'ev (2000), these instantaneous occurrences of basic emotions are closely related to intentionality.

Intentionality refers to cognitive involvement in the development of emotions. Due to immediate stimuli, individuals reflectively utilise their basic emotions as their automatic coping mechanism (without cognitive involvement) to create a meaningful outcome at any given time. Thus, Izard, Ackerman and Schultz (1999) conclude that basic emotions are cognitively independent.

2.3.5.2 Non-Basic Emotions or Self-Conscious Emotions

Non-basic emotions or self-conscious emotions refer to complex emotions that are exclusively associated with human beings (Leary, 2004). Tangney and Dearing (2002) explain that this complexity is due to the need for a high level of cognitive ability. This includes individuals' ability to draw on their own thoughts, feelings, intentions, memories and other internal states to regulate and modify their behaviour in order to meet community standard and regulations (Leary & Buttermore, 2003) and to maintain positive self-representation (Tracy & Robins, 2007a).

According to Tracy and Robins (2004c), self-conscious emotions have five distinctive features. Firstly, these emotions centre on a high level of self-awareness. As a form of consciousness, self-awareness allows individuals to focus on evaluating their self-representation. During the evaluation process, Higgins et al. (1987) suggest that individuals tend to compare their current position (actual self) with their desired position (ideal self) and recommended position (ought self) based on accepted standards, rules and goals (Lewis, 1991). Any discrepancy of this evaluation generates self-conscious emotions (Niedenthal, 2006). In addition, Leary (2004) suggests that self-conscious emotions also arise when individuals believe that they are being evaluated by others rather than evaluating others themselves.

Secondly, self-conscious emotions are believed to form after basic emotions (Philippe-Layerns et al., 2000). Lewis (2011) suggests that self-conscious emotions take form between the ages of 15 and 24 months or older. He believes that the late development of these types of emotions is due to children firstly needing a solid sense of self and the ability to distinguish and understand appropriate rules, standards and goals.

Thirdly, Bagozzi (2006) suggests that self-conscious emotions serve social functions. Such emotions guide individuals to organise their reactions to match their in-group standards. In other words, such emotions promote behaviours that affirm individuals' status roles, increase the stability of social interactions and more importantly, motivate individuals to follow the rules and avoid disconfirmed behaviour (Tracy & Robins, 2004c). For example, guilt displays may attract forgiveness and sympathy from observers. Thus, Parrott (2004b) concludes that self-conscious emotions promote pro-social behaviour which may be beneficial in the long term.

Fourthly, unlike basic emotions, the bodily expressions of self-conscious emotions are more difficult to identify (Lewis, 2000). According to Tracy and Robins (2004c), self-conscious emotions are more often verbally expressed and require more complex bodily expression, for example, pride can be identified through a full upper torso bodily change.

Lastly, Izard et al. (1999) suggest that self-conscious emotions are cognitive-dependent emotions. That is, such emotions are more cognitively complex than basic emotions. As pointed out by Leary and Buttermore (2003), these emotions require individuals to have the ability to evaluate their own thoughts, feelings, intentions, memories and other internal states. As a result, self-conscious emotions are believed to be exclusively

experienced by adult individuals (Tracy & Robins, 2004b). Thus, based on these characteristics, Lagatuta and Thomson (2007) conclude that in order to experience such emotions, individuals need to have self-awareness and the ability to appraise and understand the existing standards.

Based on the work of Tracy and Robins (2004c), Bagozzi (2006) classifies self-conscious emotions as being either positive or negative emotions, both of which occur differently. Tracy and Robins (2004c) explain that when individuals appraise themselves and find that they are in line with acceptable standards and/or exceed others' expectation, they are inclined to experience positive self-conscious emotions, such as pride. By contrast, when individuals find that they are not in line with others' expectations and generally accepted standards, they tend to experience negative self-conscious emotions, such as shame or guilt.

According to Tangney, Stuewig and Mashek (2007a), positive and negative self-conscious emotions may produce different behavioural outcomes. Frederickson (2004) maintains that positive self-conscious emotions are capable of superseding lingering negative emotions. That is, positive emotions assist individuals in overcoming negative emotions. Thus, positive emotions reduce the physiological damage that negative emotions cause in individuals, which in turn increases individuals' life satisfaction and confidence in continuing their behaviours (Ronis, Yates, & Kirscht, 1989).

In contrast, negative emotions are considered to be unpleasant mental states that signify life instability and insecurity (Kiefer, 2005). Izard (1977) argues that negative emotions tend to occur when individuals perceive that their well-being is threatened. According to Leventhal and Trembly (1968) such a threatening condition generates painful

experiences such as a high degree of anxiety, depression, and impotence, and affected individuals tend to have less activation, coping ability, invulnerability and deactivation. As a result, there is an increase in potential physiological and psychological damage, which in turn increases discomfort and consequently generates life dissatisfaction (Kiefer, 2005) and encourages discontinuous behaviours (de Hooge, Zeelenberg, & Breugelmans, 2010a). It is this category of self-conscious emotions that is the focus of the current study.

2.3.6 Shame and Guilt as Negative Self-Conscious Emotions

Tracy and Robins (2004c) classify shame, embarrassment and guilt as negative self-conscious emotions. According to Sabini and Silver (1997), the definition of shame and embarrassment is hotly debated due to their close similarities. To Tangney, Miller, Flicker and Barlow (1996) these two constructs have a different intensity, whereas Keltner and Buswell (1996) argue that facial expression is the only thing that differentiates them. Lewis (1971) equates shame and embarrassment, stating that their characteristics are not clear enough and they have identical functions. In order to stay away from this debate and to eliminate conceptual confusion, I follow Lewis (1971) in maintaining that shame and embarrassment are the same, and therefore I exclude embarrassment in this study.

According to Lewis (1991), the experiences of shame and guilt are both unpleasant and painful. Because these emotions are so harsh and controlling, individuals avoid them by either understanding their source or restoring their negative experience through conducting pro-social behaviours (Hynie, MacDonald, & Marques, 2006). This includes

promoting positive goal accomplishment, encouraging closer relationships, promoting coping techniques and helping individuals to adjust to unstable and harsh environments (Bagozzi, 2006). For these reasons, Tangney et al. (2007a) term such emotions as moral emotions. Eisenberg (2000) notes that by using the strategies of understanding the source of shame or guilt or restoring negative experience individuals are motivated in the direction of community standards, and control their behaviours to be in line with such standards. Hynie et al. (2006) also proposes that negative self-conscious emotions facilitate and support social interactions by individuals following accepted standards and decreasing social refusals by avoiding unacceptable standards.

2.3.6.1 Shame in a Nutshell

Shame refers to the unpleasant emotion that is derived from individuals' consciousness of being self-inadequate, dishonourable, improper and wrong (de Hooge, Breugelmans, & Zeelenberg, 2008). It is an emotion that endangers individuals' integrity, position and safety within social connections (Lansky, 1995). As a result, shame is claimed to be one of the most important, powerful, and potentially damaging life experiences of an individual (Gilbert, 1997).

2.3.6.1.1 Factors that Influence Shame: Bodily Exposure or Psychological exposure?

Shame can be described as an emotion that takes place when individuals are aware that they have not behaved in a manner that reflects their individual status (Kemper, 1987). Individuals receive credits or discredits from their actions in relation to manners, integrity, aptitude, good judgment, wisdom, skills and abilities (Izard, 1977).

Early emotion scholars such as Darwin (1872) and Freud (1909) associated shame with the naked body. According to Freud (1909), nakedness symbolises the internal discrepancy between self and morality, which consequently threatens individuals' basic being, such as self-ego. Individuals who experience a damaged self-ego may make negative judgements about themselves and as a result, cause self-aversion and ultimately shame. In this way, Darwin (1872) argued that in the narrow term, the experience of shame reflects the strong need to cover-up the naked body. However, in the broader term, the experience of shame is a reflection of individuals' immediate needs to defend themselves as well as a wake-up call which directs individuals away from socially unacceptable behaviours (Freud, 2004).

In a different line of study, Kaufman (1992) argues that during the self-evaluation process, blame and humiliation are also responsible for generating shame. Blame directly pinpoints and accuses individuals of wrong doing and as a result individuals attempt to externalise their responsibility. Ultimately, externalisation of responsibility is viewed as an irresponsible and powerless act which generates shame.

In contrast to the above concept of shame, some scholars (Lewis, 1971; Rawls, 1971; Taylor, 1985) suggest that in fact, shame is aroused by a more complex factor of *self* rather than nudity. According to the Oxford online dictionary (2012), self refers to an individual's essential being that differentiates him/her from others, and is considered as the object of self-examination or reflective action. In other words, self is an essential identity that individuals experience both consciously and un-consciously (Lewis, 1971). During the shame arousal process, individuals focus on and direct their evaluation of self (Lewis, 1991) based on accepted and current standards, regulations and goals

(Lewis, 1997). It is the failure to meet required characteristics that forces individuals to experience sadness and fear which in turn generates shame (Plutchik, 1980).

2.3.6.1.2 Shame and Self

As pointed out in the previous section, both bodily exposure and psychological exposure potentially create shame. The difference between these exposures is the intensity and the length of the shame experience. For example, in the context of digital piracy, the shame of being caught and standing before court is only temporary. As soon as an individual's court trial has finished the bodily 'self' exposure and experience of shame is also terminated. However, shame from psychological exposure, such as being labelled an unethical person, means that 'self' exposure continues and it creates an experience of shame that may stay for the rest of that individual's life. According to Lewis (1991), the severity of psychological shame is due to individuals' dual cognitive activities. Firstly, in a lesser sense, individuals assess their specific behaviour or thoughts as failure (*I did digital piracy*) and secondly and more importantly, individuals focus and direct the evaluation on 'self' as global self-evaluation (*I did digital piracy*).

Self-evaluation maintenance theory (Tesser, 1988) suggests that when individuals make such an evaluation or comparison, they need to have a high degree of self-awareness and self-monitoring. That is, individuals need to have self-knowledge of their current position and stands. According to this theory, when performing self-evaluation, individuals are involved in different types of psychological comparisons in order to maintain their positive self-regard or self-respect. These comparisons include a comparison between their actual self against their ideal self (how individuals would like to be) and their ought self (how individuals consider they should be) (Higgins, 1987). In

this way, self is fully exposed and any negative discrepancies from these comparisons are considered as self-inconsistency (Tangney & Dearing, 2002), self-devaluation (Lewis, 1994) and inappropriate (Izard, 1991). This will directly threaten self-image (de Hooge et al., 2008) which in turn will create shame (Higgins, 1987). In this fashion, shame is considered as an emotion that we feel when we have fallen short of our standards or failed to live up to roles, goals (Lewis, 2000) and morals (de Hooge et al., 2010a). It is a negative self-perception of being defeated or having failed to attain objectives (Izard, 1991). These objectives include pro-social objectives such as contributing to others' welfare (Greenwald & Harder, 1998) or avoiding illicit behaviour, such as digital piracy (LaRose, Lai, Lange, Love, & Wu, 2006).

2.3.6.2 Shame and Digital Piracy

Maintaining a positive self-image is considered as one of the most important targets in human socialisation (Florack, Scarabis, & Gosejohann, 2005). Engaging in negative behaviours, such as digital piracy is considered to be an ethical violation and against social norms, thereby defusing self-image (Cohn & Vaccaro, 2006) and generating shame (Taylor, 1985).

2.3.6.2.1 Shame Experience

Bagozzi, Verbeke and Gavino (2003) argue that the shame experience is cultural specific. That is, different cultures have different shame experiences. For example, these authors illustrate that in an individualistic culture, such as that of The Netherlands, shame is viewed as a risk to one's cores self; whereas in a collectivist culture, such as

that of the Philippines, shame is seen as a danger to relationships. Despite cultural differences, Bagozzi and Verbeke (2002) suggest that the shame experience generally occurs when:

1. Individuals become the centre of self-attention. That means individuals feel they are the object of others' attention. According to Taylor (1985), to become the centre of self-attention, individuals need real and/or imaginary observers. That is, individuals view themselves as a target and visualise how real or imaginary observers evaluate them. In this situation, individuals are aware that someone (real or imaginary), somewhere and somehow are judging their actions unfavourably.
2. Individuals fail to attain group standards, rules and goals. In this respect, individuals believe that their failure is a reflection of self-devaluation (Lewis, 1994).
3. Consciousness of associated physiological reactions (e.g., blushing, voice becoming lower, heart beating slower).
4. Immediate need to conceal and escape.

In relation to digital piracy, the points above can be illustrated as follow – individuals experience shame (Willison & Siponen, 2008) when they are aware that others are aware of their involvement in digital piracy and consider it unethical (Tan, 2002) and a violation of group standards, rules and goals (Ramayah et al., 2009). As a result of such violation, individuals experience shame which drives them to conceal their involvement in digital piracy behaviour by conducting or consuming their pirated good secretly (Sinha & Mandel, 2008).

2.3.6.2.2 Two Types of Shame

Gilbert (1998) suggests that shame is a complicated self-conscious emotion that comprises different components that include social, affective, cognitive, physiological and behavioural factors. According to Gilbert (1998), shame can be differentiated into internal and external shame.

Internal shame refers to the shame that comes from comparison or evaluation of oneself. During comparison and evaluation processes, individuals evaluate themselves from their own perspective. In other words, individuals evaluate themselves for what they are. This type of shame normally relates to inward experiences, self-appraisal and a sense of self as inadequate, weak, useless and laughable (Goss & Allan, 2009). As a result, Gilbert (1998) concludes that this type of shame is normally related to severe self-criticism and self-dislike. According to Rawls (1971), internal shame can be classified as a natural shame. This is because this type of shame occurs naturally without involving others' judgements. In other words, internal shame is produced as a result of one's own failure to exercise a certain virtue. For example, individuals who conduct digital piracy experience natural shame when they feel that their digital piracy behaviour fails to exercise virtues. In this way, natural shame can be considered as a production of self-awareness and self-monitoring.

On the other hand, external shame or moral shame refers to the shame that is produced from individuals' belief and speculation that other people are assessing them negatively. That means, this type of shame is concerned with others' opinion about individuals' behaviour (Gilbert, 1998). According to Goss and Allan (2009), the attention focus of external shame is outwardly oriented and evaluation is processed based on others' thoughts or ideas about individuals. Rawls (1971) argues that individuals who

experience external shame believe that they have failed to achieve moral virtues, such as fairness, which are essential to being honourable. As a result, individuals believe that other people see them as unfair, immoral and wrong, and consequently, their self-image is threatened (Allpress, Barlow, Brown, & Louis, 2010). Beside this tangible evaluation, Baldwin and Holmes (1987) note that the arousal of external shame also can occur when individuals visualise that someone (imaginary observers) is evaluating their behaviour or actions (Yamamoto, Tomotake, & Ohmori, 2008). During the evaluation process, individuals believe that imaginary observers are aware of their behaviour and regard it as deviant (Gilbert et al., 2001). In order to maintain and protect their self-image, external shame motivates individuals to avoid or withdraw from the shameful situations or to hide completely (Tangney & Dearing, 2002). For example, in the context of digital piracy, external shame occurs when individuals' self-image deteriorates due to other people seeing their involvement in digital piracy as directly or indirectly responsible for the increase of digital goods prices and job losses.

Fessler (2007) maintains that individuals' motivation to deal with external shame or image shame is dependent on the intensity of such experience. He explains that such intensity depends on five important factors. The first factor is the degree or type of violation. The higher and more severe the violation, the more shame the individual will experience. The second factor is the number of people who are aware of the individual's wrongdoing. That is, the more people who know about this wrongdoing, the more the individual will experience shame. The third factor is the degree of the observers' status. The more important the relationship and closer the individuals, the more shame will be felt. The fourth factor is the degree of condemnation. The more severe the condemnation, the more shame is felt. The final factor is the degree of the observers'

influence. The more influence the observers have, the quicker the information will spread and the more shame will be felt. For example, when an influential group member (i.e., a religious leader) accuses an individual of unethical involvement in digital piracy, thereby negatively impacting the group's integrity in the front of other group members, the individual may experience more shame than he/she would when accused by an un-influential group member privately.

2.3.6.2.3 Shame Functions

A function refers to an assertive kind of outcome of goal directed behaviour (Keltner & Gross, 1999). According to emotion scholars, shame has many functions, which include motivation (Turner & Schallert, 2001), a wake-up call (Lewis, Allesandri, & Sullivan, 1992), protection (de Hooge et al., 2010a,b), cooperation (Tracy & Robins, 2007b) and survival (Izard, 1991). In the digital piracy context, these various functions can be classified into four key functions: adaptive, psychological, social and motivational functions.

The adaptive function of shame refers to biological function. This function is concerned with individuals' survival values (Izard, 1991). It is a function that drives individuals to be more responsive to public unity or acceptance by caring about and paying attention to others' judgments and feelings. During this process, the adaptive function guides individuals to analyse others' criticism and behave accordingly. Thus, individuals who adapt their behaviour to such criticisms could avoid further criticisms and shame, and ultimately maintain their group acceptance. In addition, Izard (1991) also suggests that the adaptive function of shame shapes individuals learning skills. In this respect, the adaptive function motivates individuals to recognise their positive and negative

behaviour by learning from their past behaviour with the hope of improving their chance of being accepted and surviving. For example, when individuals discover that their digital piracy is disapproved of by the society, they learn that such behaviour needs to be avoided in order to maintain group acceptance.

In addition to its adaptive function, Izard (1991) notes that shame also has a psychological function. This function is concerned with individuals' psychological or mental state of wellbeing. According to Izard, the several aspects of the psychological function of shame are:

- Self-focus. That is, shame guides individuals to concentrate their evaluation on the concept of “self” or some aspect of “self”. This sole concentration of shame creates high self-understanding and self-knowledge.
- Self-comparison. Izard (1991) documents that sharpened self-understanding or self-awareness enhances the vulnerability of shame. That is, by fully knowing “self”, individuals easily compare their digital piracy behaviours with others and as a result, individuals are aware that such behaviour is unacceptable and is perceived as self-weakness which in turn generates shame.
- A degree of sensitivity. Besides identifying self-weaknesses, shame also enhances individuals' degree of sensitivity – especially sensitivity to the others' opinions, feelings, behaviours and body language. For example, another person's smile can be interpreted as an awareness of an individual's digital piracy behaviour.

- Self-criticism. By understanding self-weaknesses, shame forces individuals to alter their thinking process to think negatively about self. This includes thoughts of self-inadequacy, self-impotence and self-disrespect.
- Facilitates self-autonomy development and personal identity. As pointed out earlier, an increase in self-weaknesses may also guide individuals to be more aware that these weaknesses need to be dealt with and therefore shame may indirectly enhance individuals' self-development and personal identity.

Based on these aspects of the psychological function of shame as described above, it is safe to say that shame as a response to digital piracy behaviour may serve as a wake-up call to individuals to abandon such behaviour and more importantly to understand their own weaknesses, using this understanding as an opportunity to develop a positive sense of identity.

Gruenewald, Dickerson and Kemeny (2007) advise that the social function of shame has strong roots in the psychological function of self-image. In this respect, shame that is produced from a negative self-image threatens individuals' social attractiveness and social status. In addition, shame also creates low self-esteem and low self-confidence (Izard, 1991). On the other hand, the positive social function of shame increases individuals' need to maintain social relationships by providing and maintaining positive behaviour which improves individuals' self-image and self-respect. The positivity of the social self is believed to influence others' willingness to interact with individuals and more importantly to produce closer relationships. Thus, the social function of shame in the context of digital piracy can increase social cohesiveness (Gruenewald et al., 2007).

Emotion scholars (de Hooge et al., 2010a; Gershen, 1992; Turner & Schallert, 2001) maintain that shame is linked to motivation. That is, shame activates thoughts, memories and motor actions in response to the events or source of shame (Gershen, 1992). Traditionally, shame is claimed to motivate avoidance behaviours. This includes withdrawal, escape and hiding (Tangney et al., 2007b). According to Travelbee's (1971) human to human relationship theory, avoidance behaviour tends to stop a relationship. Such behaviour tends to disestablish an existing social bond and more importantly discourage potential solutions and hold back forward movement in relationships. de Hooge et al. (2010a,b) argue that shame does not always necessarily endorse avoidance behaviour. Their study reveals that shame also promotes pro-social behaviour, such as repair behaviour. Human to human relationship theory suggests that pro-social behaviour contrasts with avoidance behaviour. Pro-social behaviour seeks to maintain and repair damaged relationships. In this fashion, the motivational function of shame serves as a dual-edged sword, able to continue or discontinue relationships.

2.3.6.2.4 Consequences of Shame

Nathanson (1992) argues that shame is an emotion that symbolises individuals' hurt feelings or rejection. Depending on the intensity of hurt feeling, shame directs individuals to choose the appropriate coping mechanisms, such as anti-social (Wilson, 2000) or pro-social behaviour (de Hooge et al., 2010a), which in turn, determine individuals' intention to continue or discontinue their relationship with the source of hurt feelings.

Anti-social behaviour refers to the assortment of behaviours that lack interest in others' wellbeing and may cause a negative impact on social relationships (Berger, 2006). Such

behaviours intercept personal boundaries (Wilson, 2000) and accordingly, such behaviours can be prosecuted by society and a court of law (Hickey, Vizard, McCrory, & French, 2004). Gausel, Leach, Vignoles and Brown (2012) argue that anti-social behaviour is highly self-defensive and tends to conceal individuals' wrongdoings. Dishion, Andrew and Crosby (1995) suggest that anti-social behaviour represents unpleasant and unlikeable behaviour that compromises relationship harmony. In other words, anti-social behaviour endorses relationship disconnection. Gausel et al. (2012) believe that anti-social behaviours occur due to, (1) concern about criticism – that is, individuals see failure as the object of others' criticism, (2) felt rejection – criticism is typically viewed as a rejection indicator. Individuals who feel rejection experience isolation. It is this isolation that further develops individuals' intention to protect their self-image by preventing criticism through anti-social behaviours, such as concealing wrongdoings and avoiding interactions and finally, (3) felt inferiority. A series of shame studies also show that felt rejection symbolises inferiority (Lewis, 1991; 1992). In order to protect their inferiority, individuals defend themselves by withdrawing their interaction with superior people.

Hetherington (1988) suggests that anti-social behaviour reflects individuals' dissatisfaction with a relationship. Such dissatisfaction motivates individuals to disconnect their relationship by avoiding or withdrawing their interactions with the source of dissatisfaction. Based on this argument, emotions scholars (Ben-Ze'ev, 2000; Nathanson, 1992; Reid, Gunter, & Smith, 2005) identify avoidance behaviour or escape behaviour and withdraw behaviour as anti-social behaviour.

Avoidance behaviour refers to denial mechanisms that imply that individuals do not accept or deny the shame event and consequently try to disconnect the self and others

from the shame (Reid et al., 2005). Nathanson (1992) suggests that the aim of such behaviour is to minimise the shame experience and more importantly to diminish the shame. On the other hand, withdraw behaviour refers to isolating oneself from a group or from the shameful events (Rubin, Burgess, & Coplan, 2002). Withdraw behaviour propels individuals to consider everything that has just come into their awareness, and to anticipate events by withdrawing into the seclusion of their own inner world. Such behaviour helps individuals to heal their damaged self-image and to protect self from further shameful experience (Nathanson, 1992).

Pro-social behaviour refers to behaviour that is conducted with a consideration of others' wellbeing (Bryant & Crockenberg, 1980). Such behaviour promotes others' acceptance and it encourages relationship continuity (Hay, 2006). According to Gausel et al. (2012), pro-social behaviour facilitates individuals' intention to make up for their shameful behaviour. Such behaviour allows individuals to maintain and restore their positive self-evaluation after wrongdoings and more importantly, it allows individuals to develop self and social improvement. In other words, pro-social behaviour improves individuals' self-image by protecting it from more potential damaging shame experiences. To protect their self-image, individuals attempt to redeem their wrongdoings by compensating people who are negatively affected. For example, individuals may offer compensation by apologising (Gilbert, 1998) and offering financial aid (Allpress et al., 2010). Based on this explanation, Gausel et al. (2012) propose that pro-social behaviours serve as an indicator of individuals' willingness to extend and maintain relationships through re-establishing the self as a better individual or moral person in social relations.

In terms of digital piracy behaviour, traditionally, restoration behaviour is associated with monetary restoration, which is usually represented by involuntary financial compensation, such as a fine. However, in this study, monetary compensation refers to voluntary financial compensation. That is, individuals voluntarily offer financial aid in order to redeem themselves for their wrongdoing to the affected party. In addition to this behaviour, non-monetary restoration, such as advice behaviour, report behaviour, repair behaviour and discontinuance behaviour, are included. Within this study, advice behaviour refers to individuals' willingness to assist other people in avoiding shameful experiences resulting from digital piracy by offering information about the negative side of such behaviour. Report behaviour, on the other hand, refers to individuals' willingness to report other people who are involved in such behaviour with the hope they can reduce their shameful experience. Repair behaviour refers to behaviour that attempts to make some restoration for wrongdoings. Finally, discontinuance behaviour is individuals' voluntarily willingness to stop their digital piracy behaviour. Although these behaviours do not offer tangible restorations (i.e., money), they offer psychological and emotional restoration. It is these pro-social consequences that are the focus of the current study and more details of each of these behaviours are discussed in separate sections later in the study.

2.3.6.3 What is Guilt?

Like shame, guilt is considered to be a negative self-conscious emotion (Tracy & Robins, 2004a). It refers to an unpleasant emotional state that is associate with a strong feeling or awareness of wrongdoing (Brinkmann, 2010), such as violating social

standards (Kugler & Jones, 1992), values (Bolting & Forman, 1989) and moral principles (Basil, Ridgway, & Basil, 2008). In other words, as Baumeister, Stillwell and Heatherton (1994) argue, guilt is an undesired emotion that arises from self-objection of one's own deviant actions or behaviours. Based on these descriptions, Parkinson and Illingworth (2009) conclude that guilt is a reflection of individuals' accountability for undesired results.

2.3.6.3.1 Guilt and Self

Historically, Freud (1909) saw guilt as a part of basic personality development characteristics (i.e., the id, the ego and the superego). Freud argued that guilt is related to individuals' superego which functions as an evaluation mechanism. During the evaluation, superego serves as a benchmark to assess and compare one's own conduct (acceptable or unacceptable) to members of the in-group (Izard, 1991). Piers and Singer (1953) argue that any discrepancies in the superego will produce guilt.

Extending Freud's classical thoughts on guilt, numerous emotion scholars (Higgins, 1987; Lewis, 2007; Tangney & Dearing, 2002) tie guilt to "self-consciousness". According to these scholars, self-consciousness is responsible for guilt production. For example, Higgins' (1987) self-discrepancy theory suggests that individuals' awareness of the discrepancy between actual-self and ought-self potentially creates guilt. That is, a failure to achieve a "should be" figure is viewed as blame-worthy, criticisable and ultimately generates guilt. Similarly, Lewis (1991) suggests that a high level of self-consciousness helps individuals to distinguish between specific features of self and the self's action which led to the failure. He argues that guilt is an end result of individuals' consciousness of failure. In this respect, individuals concentrate their evaluation

specifically on their behaviours (I *did* digital piracy). Lewis (2008) argues that this narrow scope of evaluation (a specific action only) generates less severe negative feelings. This is because this behaviour-focused evaluation does not affect individuals' core identity or self-concept (Tangney & Dearing, 2002). In other words, Paynem and Cooper (2001) suggest that guilt is heavily reliant on negative self-judgments, which provides strong reason to internalise the failures.

2.3.6.4 Guilt and Digital Piracy

Tan (2002) labels digital piracy behaviour as immoral and unethical behaviour. This is because such behaviour allows the illegal utilisation or consumption of others' intellectual property for free without owners' authorisation. Involvement in such deviant behaviour is regarded as morally wrong and forbidden, which in turn produces guilt (Niedenthal, 2006).

2.3.6.4.1 Reactive Guilt

The extant literature shows that guilt is classified and understood differently (Rawlings, 1970). Paynem and Cooper (2001), for example, discuss survivor, separation, omnipotent and self-hate guilt. Similarly, Bolfing and Forman (1989) discuss internal and external guilt. Additionally, Knight (1969) documents real and neurotic or pathological guilt. Rawlings (1970) suggests that these differences are due to the fact that guilt has been previously been investigated through different lenses, that is, sociological approaches, psychoanalytical approaches and others. Despite these differences, Rawlings (1970) believes that in general, guilt can be classified into three major categories: anticipatory, existential and reactive guilt. Anticipatory guilt refers to

individuals' anticipation of a potential infringement of internalised and accepted moral values. Existential guilt arises as a comparison result of the discrepancies of individuals and others' wellbeing. Finally, reactive guilt refers to guilt that is produced from actual transgression (Huhmann & Brotherton, 1997).

In the context of this study, digital piracy behaviour may cause reactive guilt. Such guilt relates to individuals who have infringed moral values (Coulter & Pinto, 1995) and have hurt someone (de Hooge, Zeelenberg, & Breugelmans, 2007). Paynem and Cooper (2001) argue that such guilt warns individuals that their behaviour has gone too far and for that reason, individuals who experience guilt perceive that they have damaged their own self-image and hence they feel unworthy and dirty, which in turn creates a high level of distress and hinders future success. Baumeister et al. (1994) argue that in order to reduce the severity of the guilt experience, individuals may choose to end their relationships with the victims by denying their wrongdoing, or to continue their relationships by reducing their victims' damages.

This explanation shows that understanding the reactive guilt phenomenon is very important for marketers as it may help them to understand and change individuals' digital piracy behaviour which is the cause of their guilt. In this present study, anticipatory guilt and existential guilt are excluded. As pointed out in the definitions, anticipatory guilt arises prior to the occurrence of misconduct whereas existential guilt arises as a response to individuals' discomfort at being more privileged than others. These explanations show that these two types of guilt irrelevant with the digital piracy phenomenon and accordingly I concentrate my investigation on the reactive guilt effects of digital piracy.

2.3.6.4.2 Factors that Create Guilt Experience

Guilt, according to Plutchik (1980), is a product of individuals' combined experience of joy and fear of forbidden behaviours. Experiencing guilt means experiencing a strong and uncomfortable mixture of feelings that cause serious thoughts, especially thoughts about the actions individuals believe to be wrong and the cause of harm to others (Izard, 1991). Ranganathan and Todorov (2010) suggest that such thoughts are produced by a combination of high pressure, remorse, unease and regret. Accordingly, such painful experience hinders self-forgiveness (Strelan, 2007) and promotes self-isolation, especially isolation from those who have been harmed (Izard, 1991). In other words, guilt fills individuals' mind with negative pictures of prior deficiencies and more importantly it allows individuals to rationalise and internalise these deficiencies (Paynem & Cooper, 2001). According to Izard (1991), the degree of severity of guilt experience depends on the degree of closeness in the relationships with people who are harmed. That is, the closer the relationships, the greater the experience of guilt. Izard believes that this degree of guilt is closely associated with the fear of loss of positive self-image and ultimately the loss of existing relationships

To experience guilt, Ausubel (1955) argues that individuals need to move through three important psychological conditions. Firstly, individuals need to understand approved moral values, believe that these values are a good guidance for life, and accept these values as their virtues. Secondly, individuals need to internalise these moral values and feel compelled to abide by these values. That is, individuals must regulate and conform their behaviours based on these accepted moral values. Thirdly and more importantly, individuals must have an adequate self-evaluation ability to identify and judge their own

behaviours. That is, individuals must be aware that any behaviour that does not match these moral values will produce guilt.

As well as these three psychological conditions, Iyer, Leach and Crosby (2003) add that guilt experience is also characterised by three interconnected elements. First, in order to experience guilt, individuals must feel responsible for their behaviour. That is, individuals need to accept that their behaviours are blameworthy and criticisable. Second, during the process of accepting responsibility, individuals must concentrate on the self, especially on what they have done incorrectly and for the damage caused for which they are now accountable. Finally, due to their heightened sense of responsibility from their perception of their wrong doing behaviour, individuals who experience guilt tend to feel unease and liable for others' injury and therefore, they must make efforts to restore their victims' wellbeing.

2.3.6.4.3 Guilt functions

The experience of guilt improves individuals' awareness of their personal and social responsibility (Izard, 1991). In the context of digital piracy, guilt helps individuals to survive by offering adaptive (Tangney et al., 2007a), learning process (Amodio, Devine, & Harmon-Jones, 2007) and motivational functions (Baumeister et al., 1994).

As the primary function of guilt, an adaptive function is regarded as serving a dual function of alarm. On one hand, an adaptive function alerts individuals when they have violated society's ethical and moral codes (Coulter & Pinto, 1995). Such a function notifies individuals that they have failed their own ethics and moral standards. On the other hand, Paynem and Cooper (2001) suggest that such a function also serves as a warning signal that protects individuals from a potential guilt experience by means of

anticipatory coping procedures, such as refraining behaviours. In this respect, Walton (2004) argues that these signals assist individuals to stay on the moral path and do the right thing. This includes avoiding and inhibiting transgression (Walton, 2004) and aggressiveness (Tangney et al., 2007a). Baumeister et al. (1994) believe that such positive behaviours improve individuals' relationship harmony which is very important for their reproduction and survival.

As a product of negative perceptions of wrongdoings, guilt is believed to serve as a tool to help individuals to learn and understand the emotional consequences of unaccepted behaviours (Mowrer, 1960). Mowrer's (1960) learning theory suggests that through their conscience, individuals learn how to deal with temptations and to express remorse. To illustrate, as a member of society, individuals learn how to behave by observing the outcome of their behaviours. For example good behaviour, such as avoiding digital piracy, results in rewards, such as group acceptance; however, becoming involved in bad behaviour, such as conducting digital piracy, may result in punishment, that is, group rejection or fines. These observations gradually develop individuals' confidence and understanding of appropriate approaches in dealing with bad behaviour. This includes expressing guilt and remorse as a representation of their appropriate response for their bad behaviour. Thus, Mowrer (1960) believes that guilt serves as individuals' learning vehicle to understanding the emotional consequences of negative behaviour.

Izard (1991) asserts that motivation is the most obvious function of guilt. A heightened sense of responsibility motivates individuals to do something about their negative behaviours. This includes admitting their wrongdoings and more importantly discouraging wrongdoing behaviour in others and at the same time, encouraging positive behaviours (Amodio et al., 2007). In other words, guilt de-motivates anti-social

behaviour (Lewis, 2008) and motivates pro-social behaviour (Tangney et al., 2007b). Beside these function, Baumeister et al. (1994) argue that the experience of guilt is functionally and fundamentally related to the strong intention to maintain a sense of community. In this respect, guilt serves the interpersonal functions that facilitate and strengthen social bonds. These functions include, firstly, a great promoter of relationship harmony. This function suggests that guilt increases individuals' attachment to ethical norms and moral standards, and respects and obeys these norms and standards. This includes, praise, mutual respect, concerns and positive treatment of others. Failure by individuals to maintain these ethical norms and moral standards may disappoint and hurt others and result in individuals experiencing guilt. Thus, guilt may punish and motivate individuals to decrease their future interaction violations. Secondly, guilt serves as a behavioural change tool. That is, guilt provides opportunities to any individuals, regardless of their powerless positions, to express their feelings and redeem themselves. Thus, guilt may re-establish justice within a social relationship through giving powerless individuals' chances to redeem themselves. Finally, guilt may equalise the unpleasant feelings felt by transgressors and victims. That is, transgressors equalise victims' painful experience by apologising.

2.3.6.4.4 Guilt Consequences

Lazarus' (1991) appraisal theory suggests that guilt is a product of negative self-evaluation – especially negative self-evaluation that occurs in the context of close relationships (Baumeister et al., 1994). According to Bolting and Forman, (1989) the severity of guilt experience forces individuals to select either avoidance or repair coping mechanisms.

An avoidance effect refers to individuals' inclination to keep away from their victims or their own undesired behaviour (Baumeister et al., 1994). In this fashion, individuals feel uncomfortable and experience high emotional distress when they have face to face interaction with their victims. According to Bolting and Forman (1989), this avoidance effect relates to individuals when their self-perception of their level of guilt is too high and unforgiveable. As a result, individuals may choose to ignore their guilty feeling by claiming no responsibility of their wrongdoings or by claiming there is no possible way to make repairs (Izard, 1977). Thus, the avoidance effect may not address the situation but at the same time, it may promote a relationship breakdown (Walton, 2004). In the context of digital piracy, discontinuance behaviour can be classified into this category because such behaviour promotes the discontinuation of relationships.

Numerous scholars (Basil, Ridgway, & Basil, 2006; Ben-Ze'ev, 2000; Tangney & Dearing, 2002) argue that guilt motivates a repair tendency. Ben-Ze'ev (2000) believes that this repair tendency was created by individuals' awareness of their wrongdoings and more importantly, the individuals awareness that they cannot undo the wrong that has been done. As a result, individuals then try to restore the situation or minimise the damage by offering some kinds of repair. This includes, confession (Baumeister et al., 1994), apologizing (Ben-Ze'ev, 2000) and compensation (Iyer et al., 2003). Such effects help improve individuals' ability to express their empathy, that is, to understand the issue from the victims' point of view (Niedenthal, 2006), as well as to maintain the individuals' self-esteem (Leith & Baumeister, 1998). Thus, Bernsden and Manstead (2007) believe that repair effects offer positive consequences to the victims and accordingly promote future relationships. In this study, repair behaviour, advice

behaviour, report behaviour and compensation behaviour are considered to be repair effects. These behaviours will be discussed in the following section.

In summary, emotion scholars (Bagozzi et al., 1999; Ben-Ze'ev, 2000; Izard, 1977) suggest that emotions are responsible for our behaviour (i.e., digital piracy behaviour). They believe that emotions generally serve adaptive, communicative, social, and learning functions. Damasio (2004) argues that such functions help individuals to survive in dealing with external events and stimuli. According to Leary (2004), emotions that are exclusively associated with human beings are called self-conscious emotions. These emotions require a high level of self-consciousness or self-awareness (Tracy, Robins, & Tangney, 2007). This includes the ability to understand and represent their own thoughts, feelings, intentions, memories and other internal states to regulate and amend their behaviour in order to match current standards and regulations (Leary & Buttermore, 2003). Tangney et al. (2007b) assert that such emotions are classified into positive and negative. Positive emotions (i.e. pride) reduce the physiological damage that negative emotions (i.e., shame and guilt) have on individuals (Frederickson & Branigan, 2005) and increases confidence and life satisfaction (Ronis et al., 1989). On the other hand, negative emotions generate painful experiences and reduce coping ability and invulnerability (Leventhal & Trembly, 1968).

de Hooge et al. (2008) note that shame is derived from individuals' consciousness of their self-inadequacy, dishonourableness, and improper and wrong behaviour. Lewis (1994) argues that shame is a product of self-evaluation discrepancy and exposure, which further damages individuals' self-image and self-esteem. In order to restore their damaged self-image and self-esteem, shameful individuals may choose to conduct either

anti-social or pro-social behaviour. Anti-social behaviour discourages relationship continuity, whereas pro-social behaviour promotes relationships harmony. On the other hand, guilt is associated with strong feeling or awareness of wrongdoing. Walton (2004) believes that guilt motivates individuals to rectify their wrongdoings. Guilt allows individuals to express their remorse and maintain their self-representation through offering repair behaviours.

2.3.6.5 Research Gap in Emotion Literature

Given that the digital piracy behaviour is widespread and negatively impacts society and individuals' wellbeing, an interest in finding a solution to stop such behaviour is increasing. Although there is large body of literature that investigates digital piracy behaviours, this literature pays limited attention to the investigation of the role of emotion in this phenomenon (Taylor et al., 2009). The investigation of digital piracy behaviour especially impacts individuals' emotions and their resulting post piracy behaviours, such as pro-social behaviours (i.e. discontinuance behaviour, repair behaviour, advice behaviour, report behaviour and compensation behaviour) is not existed.

As has been discussed earlier, the relevancy of emotions, especially shame and guilt, is specific to the context, and therefore, it is believed that shame and guilt experiences have a significant impact on post digital piracy pro-social behaviour. Shame reflects on individuals' intentions and consciousness of their self-inadequacy, dishonourableness and improper behaviour. It is believed that shameful individuals attempt to reduce their shame intensity by conducting pro-social behaviours. Guilt, on the other hand, is associated with strong feeling or awareness of wrongdoings. Guilt motivates individuals

to rectify their wrongdoings by offering repair behaviours with the intention of expressing their remorse and maintaining their self-representation. The literature discussed in this thesis however, cannot identify any study explaining the effect of shame and guilt on repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour. This is surprising given the significant impact of emotions on behaviour and the need to develop a theory on digital piracy behaviours.

Given the important role of emotions in combating digital piracy behaviour, there is an urgent need to develop a greater understanding of the effect of shame and guilt in post pro-social digital piracy behaviour. This would fill a gap in the theory and also offer firms practical knowledge for utilising these two emotions in their anti-piracy education programs as well as provide a guideline for developing strategies to improve their advertising anti-piracy campaign.

2.4 Pro-Social Behaviour

As pointed out by Bryan and Crockenberg (1980), pro-social behaviour is concerned with others' wellbeing and encourages relationship harmony. Such behaviour restores and maintains damaged situations as well as allowing relationship maintenance by enhancing self-improvement and social improvement. In the context of digital piracy, pro-social behaviour is represented by repair behaviour, advice behaviour, report behaviour, compensation behaviour and discontinuance behaviour.

2.4.1 Repair Behaviour

Repair behaviour refers to the action of repairing to an appropriate state or making alterations for a wrong done (Adams & Balfour, 2008). To Klein (1984) and Posner and Vermeule (2003), such behaviour reflects individuals' consciousness of their wrongdoing, the depth of their sincerity and the intention to heal damaged situations. According to Desmet, DeCremer and Van Dijk (2011), repair behaviour is justified for backward orientation reasons. This means that repair behaviour concentrates on restoring the injustices rather than putting effort into deterring future misconducts. For example, repair behaviour emphasises apologizing, compensation or remediation rather than discouraging future transgression. According to Blatier (1999) and Manzi and Gonzales (2007), this backward orientation is due to repair behaviour having a strong and fundamental connection with law and justice, as well as a psychological aspect.

The law and justice aspect is concerned with balancing injustice between the victims and the wrongdoers. For example, in dispensing individual remediation, wrongdoers may transfer some of their possessions to the victims of injustice to restore distributive justice, improve utility and to create a better feeling. In contrast, the psychological aspect is concerned with individuals' moral defect as a result of a connection with wrongful behaviour. This moral defect normally produces a high level of negative emotions (de Hooge et al., 2010a). Depending on the nature and the degree of the wrongdoing, people try to avoid such negative emotions by modifying their behaviour and making an effort at redemption. In sum, Hamber and Wilson (2002) assert that repair behaviour offers chapter closure and lays a strong foundation from which to move on.

In relation to the psychological aspect, numerous behavioural scholars (Allpress et al., 2010; Brown & Cehajic, 2008; de Hooge et al., 2010a; McGarty et al., 2005) argue that negative self-consciousness is responsible for creating repair behaviour. Klein (1984) takes a traditional stance by asserting that guilt is the primary determinant of repair behaviour. In her book, she argues that mixed feelings of hate and love generate guilt, which in turn promotes repair behaviour. She explains that during children's emotional development, love and hate are the first two important emotions that are experienced. She illustrates that when a baby feels hate, he/she may possibly have a violent fantasy such as breaking his/her mother's breast into pieces, but soon after, he/she also may build up a fantasy that he/she is putting the bits together and repairing her. In supporting this idea, Doosje, Branscombe, Spears and Manstead (1998) conducted a research in relation to Dutch colonial behaviour during their nearly four century occupation of Indonesia. The Dutch people now believe that their ancestors treated Indonesians deficiently. The authors suggest that this sense of unease and guilt has haunted the Dutch government and has driven them to redeem their prior misconduct behaviour through offering help to the Indonesian people. In a similar vein, McGarty et al.'s (2005) study on the European Australian treatment of Aboriginal people also shows that guilt is the strongest element in motivating the Australian government toward reparation behaviour. They argue that during first settlement, European Australians took unjust advantage of indigenous Australians by taking over their land and not acknowledging their rights. This negative treatment has created national guilt and the authors conclude that the Australian government needs to apologize to the Australian Aboriginal community. Similar findings also can be found in Allpress et al. (2010), Berndsen and McGarty (2010) and Schmitt, Miller, Branscombe and Brehm (2008).

In addition to guilt, Brown and Cehajic (2008), Brown, Zagefka, Gonzlaes, Manzi and Cehajic (2008), Allpress et al. (2010) and de Hooge et al. (2010a) maintain that repair behaviour is also driven by shame. For example, Brown and Cehajic's (2008) study on Bosnian and Herzegovina's religious disharmony found that young Bosnian Serbs feel shame for their government's ill treatment of the Bosnian Muslim community. Young Serbs believe that this shameful misconduct has damaged their reputation and lowered their image in the eyes of the international community. In order to reclaim their reputation and good image, some kind of public reparation to the victims is necessary. In a similar line of study, de Hooge et al. (2010a) also indicate that when individuals experience shame, they tend to repair this shameful situation with hope they can improve their self-image and maintain relationships (Hay, 2006).

Based on these discussions, repair behaviour can be seen as the result of an awareness of wrong doing, remorse, a sense of responsibility, the intention to repair the unjust situation and the desire to improve the wrongdoers' damaged self-image.

2.4.2 Advice Behaviour

Advice is defined as information or an opinion or a view that is given to someone regarding what to do when facing a particular situation or condition (Couture & Sutherland, 2006). Simply, advice is telling others what to do and how to do it (Ewalt & Kutz, 1976) and more importantly, allowing the advisee to freely make his/her own final decision (Couture & Sutherland, 2006). To Griffiths, Wood and Parke (2009) advice can be categorised as one type of repair behaviour. This is because advice behaviour helps to minimise the unpleasantness felt from wrongdoing and increasing

social responsibility by warning or preventing others from imitating the advisors' wrongdoing.

Jones, Schultz-Hardt and Frey (2005) assert that advice behaviour also has an educational function. These authors suggest that advice gives an opportunity not only to simply accept guidance or suggestions, but also a valuable chance to learn new information, skills or directions, such as the way to correct a misconduct or wrongdoing. In brief, advice behaviour helps advisees to improve their way of thinking, feeling and preparing themselves for handling a similar issue that may occur in the future. Similarly, MacGeorge, Feng, Butler and Budarz (2004) suggest that advice behaviour has a clear psychological and emotional supportive function. They point out that such behaviour comforts the advisees by reducing uncertainty and confusion, which in turn minimises advisees' distress.

In a different line of study, Heritage and Sefi (1992) suggest that advice behaviour can be delivered in response to direct or indirect requests. For example, a direct request for advice occurs when the advisee experiences uncertain feelings and unsolved self-issues and therefore seeks others' input to address this problem. In contrast, indirect request advice occurs when the advisors feel responsible for sharing their experiences or expertise voluntarily to warn or prevent advisees from performing misconduct actions. During the process of giving advice, advisors exhibit their solidarity by relating their own wrongdoing and experience of depression, as well as showing their solidarity via a high level of empathy and sympathy (Morrow, 2006).

In support of Morrow, numerous scholars (Bertram & Magnussen, 2008; Mandelsohn & Mosher, 1979; Yamawaki, 2007) suggest that in fact, shame and guilt are the most

likely emotions to promote advice behaviour. For instance, Mandelsohn and Mosher's (1979) study on the sexual behaviour of college women found that college women who feel highly guilty over their sexual behaviour tend to advise their peers to stay away from incorrect sex myths and incorrect sex behaviour. In a study on wrongdoing, Yamawaki (2007) shows that shame enhances the tendency of members of collectivist cultures to give advice to other family members to keep their wrongdoing within their family circle. The author therefore reasons that advice behaviour helps advisors to experience good feelings, maintain relationships and reduce negative emotions (if any) from their prior or existing wrongdoings.

In summary, advice behaviour occurs when advisors attempt to reduce their shame and guilt experience. In addition to reducing this negative feeling, advice behaviour also offers two other merits. Firstly, it benefits advisors in reducing their wrongdoing distress, such as guilt and shame, and gives them the opportunity to show their remorse and sympathy by warning others to refrain from wrongdoing. Secondly, it benefits advisees by offering invaluable knowledge and skills to deal with similar wrongdoing situations that they may face in the future.

2.4.3 Compensation Behaviour

Compensation behaviour, or restitution, is another type of repair behaviour (Harris, 2001) which refers to a payment of money to victims of injustice, crimes or fraud (Weiner, 2005), to a reinstatement of victims' losses, or to undoing the imbalance in situations and re-establishing both parties to their original positions (Laylock, 1989). In the same vein, Van der Merwe and Johnson (1995) argue that compensation behaviour

is simply a call for reversing or returning something through financial aid which was unfairly taken from a legitimate owner.

According to Weiner (2005), compensation behaviour has a backward orientation. Such orientation concentrates on returning the wronged to the situation that existed prior to the transgression. This backward orientation is closely related with restitution, where objects unjustly taken are given back; however, restoration and redress may also require financial compensation to substitute the loss (Rothbard, 1977). In addition, Yang (2008) points out that compensation also have deterrence and a prevention function. The author believes that this compensation system offers indirect motivations to respect fairness and the opportunity to disengage from misconduct behaviour. In other words, compensation behaviour enhances compliance and element of fairness (Bronckers & Van den Broek, 2005). In a similar line of study, Cane (2006) suggests that vindicating or satisfying victims is also a part of compensation behaviour's function. He explains that transgressions or injustices make the victims and their associates feel angry and insulted. By receiving reasonable compensation, the wrongdoer hopes that victims will reduce their anger.

Behavioural scholars (MacRae, 1992; Semin & Manstead, 1982; Van Voorhis, 1985) have found that compensation behaviour is generated by various factors. They suggest that maturity, and moral and ethical beliefs are some of the most important predictors. Other emotional scholars (Allpress et al., 2010; Brown & Cehajic, 2008; Doosje, Branscombe, Spears, & Manstead, 2006; Iyer et al., 2003; Iyer, Leach, & Pedersen, 2004) assert that negative self-conscious emotions such as shame and guilt are also accountable in predicting such behaviour. To illustrate, Brown and Cehajic's (2008) study on Serbian collective guilt found that the high degree of guilt associated with

previous transgressions involving the Bosnian community strongly promotes compensation behaviour. Similarly, Doostje et al. (1998) and Iyer et al. (2004) had similar findings in their study in the Netherlands and Australia. These studies uniformly suggest that the wrongdoers try to rectify prior injustices by restoring a situation through offering financial compensation. Additionally, Allpress et al. (2010) assert that shame is responsible for triggering compensation behaviour. In their study, the authors classify shame into image shame and essence shame. These authors explain that image shame occurs when perception of wrongdoing is negatively perceived by out group members. In other words, a group's reputation within society is jeopardised. One way to stop this threat is to withdraw from this wrongdoing activity. In contrast, essence shame arises when group members perceive that their activity has violated the morals and norms of the group. To redeem these acts of injustice, the group's members try to handle their shame by offering restoration through pro-social activity such as compensating the victims.

This discussion above clearly shows that compensation behaviour is a shame coping mechanism. Such behaviour utilises financial or monetary power to rectify injustice and psychological and emotional distress and more importantly facilitates the deterrence and prevention of future wrongdoing with the hope of continuing relationships.

2.4.4. Report Behaviour

Report behaviour is regarded as a moral and ethical behaviour (King, 2000). Traditionally, this behaviour is claimed to be one particular form of whistle blowing in which an individual reports misconduct behaviours being committed by people around

him/her (Trevino & Victor, 1992). Such behaviour aims to maintain group relationship harmony by reducing or eliminating misconduct or immoral activities that may negatively impact an organisation or society (King, 2001). According to Trevino and Victor (1992) report behaviour is primarily affected by four important factors.

The first factor is the social context. The authors assert that the attitudes, beliefs and behaviours of group members heavily depend on the group's norms and expectations. They believe that a reward is offered when members respect and follow a group's norms. In contrast, a punishment will be given to members who disobey or disrespect the group's norms. Further, this reward and punishment system affects members' tendency to become involved in report behaviour and their cognitive and emotional responses to such behaviour. For example, if an ethical aspect is important according to the group's norms, members are more likely to experience negative emotions and perceptions toward unethical behaviours, which in turn encourage report behaviour.

The second factor is related to the interest of group members. According to Victor, Trevino and Shapiro (1993), group members may or may not want to report peers' wrongdoing unless these wrongdoings cannot be tolerated and negatively affect the group's interests. As a consequence, when report behaviour is positively evaluated and believed to maintain the group's interests, group members will be more inclined to engage with such behaviour (Trevino & Victor, 1992).

Trevino and Victor (1992) and Miceli, Near and Schwenk (1989) argue that the role of responsibility can be categorised as a third factor that influences on report behaviour. Both of the authors' studies show that group members' status and close attachment to the organisation enhances their sense of group belonging. Members perceive it as their

responsibility to monitor and ensure the group's sustainability and report any wrongdoings that endanger the group's interest. Thus, when group members discover others' intolerable misconduct behaviours, they regard it as their responsibility to report such behaviour.

Finally, Victor et al. (1993) suggest that justice evaluation or perceptions of justice are also responsible for report behaviour. In relation to report behaviour, the authors classify perceived justice into three types of justices. They are: distributive justice, procedural justice and retributive justice. Distributive justice is concerned with the equality of reward outcomes. That is, income or pay equality correlates with the action of assisting a group by reporting peers' wrongdoing. However, in a situation where there is pay inequity, group members are in fact unlikely to report their peers' wrongdoing. One reason to explain this negative tendency is that group members perceive that they should only do what they are required to do without going the extra mile, such as reporting wrongdoing. Procedural justice refers to equity in procedures and criteria in interpersonal treatment Victor et al. suggest that unclear, opaque and unfair interpersonal treatments promote discrimination, a high level of jealousy and anger. As a result, these negative experiences discourage affected group members from positively contributing to the group's interest and ultimately reducing their tendency to engage in report behaviour.

In addition to these four major predictors, other scholars (Edwards, Ashkanasy, & Gardner, 2009; Gundlach, Douglas, & Martinko, 2003; Hollings, 2012) believe that self-conscious emotions are also accountable for producing report behaviour. For example, Edward et al.'s (2009) study on the whistle blowing intention in a business organisation found that the staff who remained silent after detecting transgression

evaluated their passive behaviour as irresponsible and felt guilty about it. Consequently, this condition prompted the staff to reveal the truth by reporting others' transgressions. Similar findings are also found in the study of Gundlach et al. (2003), McNamee (2001) and Botsko and Wells (1994).

Olthof's (2012) recent study on nurses' report behaviour found that shame is accountable in encouraging report behaviour. Olthof explains that, depending on the nature of shame predictors, shame can produce different types of behaviour. For instance, the author found that when nurses view themselves as observers but allow misconduct to take place, they more likely to experience a high degree of shame. In other words, as Holling (2012) suggests, this shame arises due to nurses' perception of failure as a result of taking no action to warn others of a negative action about to occur or doing anything to prevent it happening. A comparable finding can be found in Edwards et al. (2009).

Briefly, report behaviour is a response to the negative emotion felt for taking no action when aware of wrongdoing; reporting reduces the reporter's painful negative emotions. Report behaviour is driven by five crucial antecedents, which are: the social context around a reporter, the importance of group members' interest, the degree of role responsibility, perceive fairness, and negative self-conscious emotions such as shame and guilt.

2.4.5 Discontinuance Behaviour

Discontinuance behaviour refers to voluntary or involuntary actions to stop or withdraw undesired behaviour permanently because of no plan to repeat it (Halpern et al., 2006).

In agreement with McClelland, Atkinson, Clark and Lowell's (1953) theory of achievement, discontinuance behaviour aims to achieve success and avoid future failures. Based on this theory, Chaikin (1971) explains that individuals tend to carry on a behaviour that they perceive as developing their mastery. Individuals also tend to maintain their success by avoiding actions that could potentially damage or ruin their successful reputation. Further, Chaikin suggests that the tendency to minimise interaction failure with the environment is most prominent when individuals believe that failure can be reduced if particular actions are stopped immediately.

According to Curry, Grothaus and McGrigge (1997), the key to the success of discontinuance behaviour is the degree of individuals' desire to withdraw and to the type of motivations. In agreement with Deci and Ryan's (1985) motivational theory, Bernstein (1969) argues that discontinuance behaviour is elicited by external and internal factors. External motivational factors are concerned with social environment incentives. External recommendations or suggestions (Van der Putte, Yzer, & Brunsting, 2005), subjective norms (Ajzen, 2006), education (Willemsen, De Vries, Van Breukelen, & Oldenburg, 1996) and law or regulation (Deci & Ryan, 1985) are believed to be relevant to discontinuance behaviour.

On the other hand, internal motivation is concerned with internal incentives. Attitudes (Ajzen, 2006), moral and ethical beliefs (Moore & Chang, 2006), personal beliefs (Al-Jabri & Abdul-Gader, 1997), intentions (Limayem, Hirt, & Chin, 2001), self-control and self-efficacy (Zhang et al., 2009), and the effect of emotions (Limayem et al., 2001) are a few examples of the internal motivation of discontinuance behaviour. In relation to emotional predictors, Delmonico and Griffin (1997) and Edwards and Sims-Jones

(1998) argue that self-conscious emotions such as shame and guilt are two main emotional predictors.

In their study, Edwards and Sims-Jones (1998) show that guilt is the most important emotion involved in the discontinuation of smoking. This study shows that pregnant mothers feel guilt and fear about the health risks of smoking for the baby, which in turn promotes smoking discontinuation. In another emotion study, Delmonico and Griffin (1997) reveal that perceived immoral behaviour and self-conscious emotions strongly affect the masturbation intention. This study shows that boys who perceive masturbation as immoral behaviour tend to feel guilt and shame over it.

In conclusion, discontinuance behaviour demonstrates the individuals' effort to maintain their positive self-image and positive emotional state by discontinuing negative behaviours that may damage their reputation.

2.5 Virtue as a Moderator

As pointed out by Frijda (1986), emotions serve as a reliable motivator of behaviour. Emotions help individuals to achieve awareness and understanding that their behaviour has violated society's standards, values, goals and norms (Clore et al., 1994). According to Tangney et al. (2007a), the degree to which emotions are important in affecting individuals' behaviour can vary, depending on individuals' differences, such as demographic, characteristics, personality, values, and so on. To the authors, individuals' values are the most important influences on behaviour.

Rokeach (1973) suggests that individual's values reflect "an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence" (p.5). Values function as standards or criteria for judgments and preferences in many different ways, providing guidance about what is desirable and what is undesirable. The extant literature shows that Rokeach's (1973) explanation and definition is greatly respected and well-matched with other value scholars such as Schwartz (1992), who describes each value held by an individual as "a desirable trans-situational goal varying in importance, which serves as a guiding principle in the life of a person or other social entity" (p.21). Schwartz and Bilsky (1987) posit that individuals' values serve as a cognitive representation of three universal requirements for existence: the fulfilment of biological needs, coordinated social interactions, and group survival and functioning. These universal requirements imply different value types that are defined in terms of their motivational goals. For example, the other-regarding value has as its goal the preservation and enhancement of the welfare of people with whom one is in frequent personal contact, whereas the self-regarding value has as its goal the self-regard and enrichment of self-wellbeing.

In the discussion of values, Lambek (2008) suggests that it is completely senseless to talk about values without virtues, especially if researchers understand values as functions of acts rather than simply of objects. Although individuals' values may not be total identical to virtues, Schwartz and Bilsky (1987) argue that given Schwartz's (1992) concept of values as guiding principles that determine individuals' evaluations and behaviours, there should be a very close relationship between values and virtues. This is because virtues are believed to represent values when the behaviour they

organise and direct becomes habitual. Thus, Gert (2005) concludes that it is reasonable to say that “values are those virtues that result in people acting in morally good and morally right ways” (p.96). Based on Gert’s explanation, therefore, in some sense, values and virtues are considered as the same construct.

The integration of the concept of human virtues in the investigation of the association between digital piracy and individuals’ post piracy behaviour is necessary. As explained previously, values or virtues influence individuals’ evaluation of things they experience and consider, and hence have the potential to affect their emotions, assessments and behaviours (Amit, Roccas, & Meidan, 2010). It is quite possible that individuals who adopt other-regarding virtues or self-regarding virtues will feel differently about digital piracy, and thus will respond differently to digital piracy behaviour.

2.5.1 Virtues

Pence (1984) notes that the word ‘virtue’ originates from the Latin word “virtus”, which means courage and bravery and the word “ethic” originates from the Greek “ethika arête” which means ability, excellence and trait of character. Traditionally, virtues have been investigated through the theological and deontological perspective. The theological perspective suggests that virtues represent individuals’ qualities of excellence that direct them to the achievement of goals, especially goals that match God’s commandments (MacIntyre, 2000). The deontological perspective, on the other hand, views virtues as individuals’ qualities of excellence that direct them to the achievement of moral obligations or right actions (Pence, 1984). In the present day, virtues refer to the forms of excellence that permit individuals to evaluate and pursue any psychological processes

that authorise individuals to think and act so as to benefit them and society (Fowers, 2005; McCullough & Snyder, 2000). This means that virtues are considered as good character qualities that allow individuals to respond to the demands of the world in an excellent or good way (Swenton, 2003). Accordingly, Hursthouse (1999) regards virtues as individual centred rather than consequence centred. That is, virtues are not about the outcome of right conducts but rather the action evaluations that are derived from the evaluation of excellence in character (Watson, 1997). For this reason, MacIntyre (2000) concludes that virtues determine our relationship with others, especially with others whom we share similar purposes and standards.

Peterson and Seligman (2004) assert that virtues are the core characteristics that inform what is important to us in our lives. They argue that individuals have different virtues with different degrees of importance. Schwartz (2005) argues that adaptations and activations of virtues will influence behaviour. Such activations are prescribed by the given situation and time and identified by individuals' sensitivity to such necessities (McDowell, 2000). According to Schwartz (2005), the more accessible virtues are, the more likely they are to be activated. This is because the more important virtues are more accessible and more associated with behaviour (Bardi & Schwartz, 2003). For example, individuals who highlight the significance of the virtue of ambition may be involved in hard work, persistence and high performance. In this fashion, activated virtues dictate individuals' behaviour (Bardi & Schwartz, 2003).

2.5.2 Virtues Functions

As pointed out by Swenton (2003), virtues are considered as rational and self-conscious characteristics that compel us to behave correctly. In general, virtues serve multi functions, such as behaviour guidance and wellbeing (Statman, 1997), human flourishing (Fowers, 2005) and survival (Rohan, 2000).

The extant literature shows that one of the primary functions of virtues is directing human behaviours, especially the behaviour to act correctly (Fowers, 2005). In other words, virtues motivate behaviour (Rokeach, 1973). The literature shows that when individuals experience and deal with delicate stimuli, they consult their list of virtues and determine and apply their best behaviours to particular cases (Statman, 1997). For example, based on their list of moral virtues, individuals may determine to avoid digital piracy behaviours. In other words, virtues help individuals to address central and complex situations about the conduct and meaning of life and more importantly to acknowledge and weigh up the incoming stimuli (e.g., internal or external demands) in terms of their best behaviour (Peterson & Seligman, 2004). This includes respecting the existing norms, standards and values, honouring rules with respect to the status of other individuals, creating harmony and handling situations in appropriate ways (Swenton, 2003).

Flourishing as a second function of virtues, refers to happiness and wellbeing (Frederickson, 2004) and is claimed to be one of the prime objectives in life (Statman, 1997). Rohan (2000) argues that virtues guide individuals towards the best possible life by allowing them to flourish through their involvement in admirable and honourable activities, such as providing excellence in actions, showing the best of oneself and

living the best kind of complete life (Fowers, 2005). Such actions allow individuals to fully express their humanity by involvements that bring out the best in them. In other words, virtues help individuals to express their self-actualisation (Rokeach, 1973). For example, if individuals aim is to achieve the overall best in their life, they may utilise their moral virtues to stay away from negative behaviours, such as digital piracy, that may jeopardise their overall goals. Therefore, individuals who perceive anti-digital piracy behaviour as a reflection of moral virtue will experience a sense of accomplishment which accordingly improves wellbeing and generates more happiness.

Finally, Rohan (2000) notes that the ultimate function of virtues is survival. He argues that behavioural guidance and human flourishing are components of survival functions. The ability to live by exercising good behaviours and representing the true self is considered as an essential ingredient to be moral or ethical. This is because such virtues represent individuals' desire for compliance and the intention to maintain relationship harmony (Rokeach, 1973). Accordingly, virtues heighten peace of mind and self-security, which ultimately ensure individuals' survival.

2.5.3 Determinants of Virtues

The extant literature regards virtues as product of many elements. These elements include morals (Swenton, 2003), life circumstances (Schwartz, 2005) and demographic factors (Smith & Schwartz, 1997).

2.5.3.1 Morals as the Primary Elements of Virtues

Virtues scholars such as Gert (2005) and Swenton (2003) argue that morals are the most important aspect of virtues. Morality is an important mechanism that applies to any rational individual and their behaviours that affect others. Morality also includes what are commonly known as “virtues” (Gert, 2005). Swenton (2003) argues that morals establish a standard for responsiveness to stimuli, and shape such responsiveness to be either excellent or good enough. In this fashion, morals motivate individuals to integrate good characteristics in their behaviour (Fowers, 2005) by facilitating individuals to think, believe and consider actions that offer mutual benefits (McCullough & Snyder, 2000). To illustrate, morals may increase someone’s willingness to stop somebody else’s piracy behaviour because he or she care about them, but not because of their obligation to do so. Furthermore, Swenton (2003) suggests that the degree of individuals’ responsiveness depends on individuals’ moral acknowledgement. That is, individuals’ level of moral understanding determines their ability to exercise virtues. According to McKinnon (1999) virtues are not innate but are developed through practices. Similarly, Statman (1997) argues that the level of moral acknowledgment is improved by moral education. This includes moral exemplars, traditions and practices. He believes that such education helps individuals to confidently choose a relevant moral virtue at the given situations, such as encouraging individuals to behave in certain beneficial ways (McKinnon, 1999).

2.5.3.2 Life Circumstances

Life circumstances or individuals’ current life situations and conditions heavily affect individuals’ exercise of virtues (Schwartz, 2005). That is, favourable life circumstances

may promote some virtues and at the same time, unfavourable life circumstances may discourage individuals from exercising particular virtues. For example, poverty hinders individuals from exercising the virtue of equality (i.e. sharing their last piece of bread). To Schwartz (2005), life circumstances force individuals to rearrange their list of virtues to ensure their survival, that is, individuals may reconsider and decide whether to upgrade or downgrade certain virtues at any given time. To illustrate, individuals who are raised in a very competitive environment may weigh self-regarding virtues (i.e., ambition) as more important than other-regarding virtues. Such concentration on self-regarding virtues ensures individuals' survival in competitive environments.

2.5.3.3 Demographic Factors

Age, education, gender (Schwartz, 2005) and culture (Smith & Schwartz, 1997) are considered as the most important demographic predictors of virtues. According to Schwartz (2005) and Smith and Schwartz (1997), these factors affect individuals' ability to socialise and learn from experiences, which further influence their social role or status, expectations and ability to develop themselves. Obviously, lack of ability hinders individuals from prioritising or accessing important virtues, as well as determining the opportunities and limits to their coping mechanisms at any given time. For example, women in particular cultures have been discriminated against. Being women, they do not have access to education, freedom or information. As a result, women have limited skills to evaluate, adapt and exercise certain virtues, especially self-regarding virtues such as ambitions (Rakesh, Bauer, Manos, & Iacopino, 1998). In a similar vein, Smith and Schwartz (1997) illustrate that culture orientation is also responsible for virtue applications. They argue that appropriate or inappropriate

behaviours are dependent on cultural evaluation. For example, individualistic cultures prioritise and praise the importance of self-regarding virtues such as ambition, whereas collectivist cultures focus on other-regarding virtues such as equality. Consequently, when individuals adopt culture as their guide in their social roles, they consult their cultural beliefs to decide what virtues apply to particular situations and conditions.

2.5.4 Virtues and Emotions

Based on Aristotle's teachings, Hursthouse (1997) argues that virtues and emotions are linked together. Virtues as a sign of good character are considered morally significant and function not only to guide behaviour but also to feel emotions. That is, the person with virtues will also feel appropriate emotions for the right people or objects for the right reasons. For example, individuals who have strong other-oriented virtues may feel their involvement in digital piracy activities generates shame because they perceive such behaviour to be against their virtues and harmful of others. Thus, Hursthouse concludes that Aristotle's teaching demonstrates that to feel certain emotions on certain occasions has intrinsic moral virtue, that is, experiencing these emotions represents a strong sign of virtue adaptation.

2.5.5 Two Types of Virtues

Peterson and Seligman (2004) discuss the fact that philosophers and religious thinkers have classified virtues into different categories, such as wisdom and knowledge, courage, humanity, justice, temperance and transcendence. Each of these categories has different characteristics and features. According to Taylor and Wolfram (1968), these

multi categories can be classified into two major types: self-regarding virtues and other-regarding virtues.

2.5.5.1 Self-Regarding Virtues

Eshete (1982) suggests that self-regarding virtues are virtues that are displayed by individuals when they are acting non-socially. That is, such individuals are acting in their own interest when they demonstrate this kind of virtue (Taylor & Wolfram, 1968). Schwartz (1992) argues that a high ego is responsible for the production of such virtues by driving individuals to feel more important and significant. As a result, self-regarding virtues produce high self-esteem and prestige (Vlachos, 2008). Individuals who adapt such virtues normally become courageous, temperate, prudent, self-interested and ambitious (Peterson & Seligman, 2004).

2.5.5.1.1 Ambitions

Ambition refers to a powerful energy or a strong desire that forces individuals to achieve a better and meaningful life (Murphy, 2007). Spenner and Featherman (1978) argue that the concept of ambition is historically constructed from various concepts, such as aspiration, expectancy, motive and desire. Spenner and Featherman claim that ambitions serve as a spur to behaviour that seeks to accomplish the goal in question. Ambitions are claimed to be unique and exclusive to every individual. That is, the type of ambition and its level of intensity may differ from one individual to the other. Such differences determine individuals' efforts and expectations of basic and non-basic goal achievements (Murphy, 2007). Basic goals or intrinsic goals are concerned with social

evaluations, rewards and punishments (Spenner & Featherman, 1978). Such goals are intrinsically pleasing to follow because they are likely to satisfy fundamental and basic psychological needs (Schmuck, Kasser, & Ryan, 2000). This includes self-acceptance, group membership, and social involvement (Murphy, 2007). On the other hand, non-basic goals or extrinsic goals refer to goals that concentrate on self-performance as evaluated against society's performance standards, such as an attainment of success, power and wealth (Judge & Kammeyer-Mueller, 2012).

In psychology, ambition is characterised by two important elements: mastery and recognition (Fels, 2004). Mastery refers to wide-ranging expertise in a specific activity. Psychologists argue that individuals need to master their intellectual and motor tasks to develop a sense of doing things well as doing a thing well is normally praised by others and positively rewarded (i.e., others' recognition). According to Fels (2004), mastery can be improved through repeated activity. For example, by frequently conducting illegal Internet downloading activities, individuals may master their digital piracy skill. When such mastery is recognised by others, individuals experience high self-satisfaction which then generates a higher motivation or ambition to repeat a similar activity in the future. Recognition, on the other hand, refers to the affirmation of the accomplishment. Such affirmation maintains individuals' self-worth and self-confidence (Fels, 2004). Hansson et al. (1983) argue that the internalisation of this affirmation drives individuals to increase their social improvement and personal wellbeing. Thus, Luthans and Stajkovic (2009) conclude that recognition is a psychological component that drives individuals to improve their skills.

2.5.5.1.1.1 Functions of Ambitions

As pointed out by Hansson et al. (1983) above, ambition steers individuals to increase their social improvement and personal wellbeing. According to Leib (1990), the self-expressive and self-healing functions of ambition help individuals to attain these goals.

The self-expressive function is that which allows individuals to express or exhibit themselves as 'true'. In other words, this function is used by individuals to show themselves as genuine in accordance with their intrinsic strengths and talents without the inclusion of others' strengths, powers and abilities. According to Leib (1990), these exclusive strengths and talents help individuals to think about who they really are, to produce actions that match their abilities, to communicate in accordance with their capacity and to nurture or help others in parallel with their strengths and talents. When individuals are aware of their strengths and talents, they may understand their real capacities, and as a result, ambitious individuals tend to show their strengths and talents.

The self-healing function, however, refers to individuals' actions that aim to decrease sorrow, misery and scarcity (Bar-Tal, Halperin, & de Rivera, 2007). According to Leib (1990), the self-healing function includes functions that arise from individuals' attempts to overcome their trauma, such as consistently being ignored, devalued and belittled. To Kohut (1971), such negative experiences cause ambitious individuals to experience shame. In addition, based on Plato's teaching, Dombrowski (2008) argues that ambitious people who fail to restore this negative experience are considered to be lacking in ambition which in turn generates guilt. Thus, Leib (1990) concludes that the self-healing function helps individuals defeat these traumas by enhancing individuals' need to be heard, listened to and respected. This restoration can be performed through the desire or ambition to be involved in social events, taking control of one's own life

and fortune, improving one's social network and showing explicit and proper actions (Bar-Tal et al., 2007). Based on these explanations, Leib (1990) believes that the self-expressive and self-healing functions of ambition are equally important in shaping and helping individuals achieve social improvement and personal wellbeing.

2.5.5.1.1.2 Things that Influence Ambitions

The extant literature demonstrates that ambitions are shaped by different factors. These include demography (Swinerton, 1968), characteristics and personality (Hansson et al., 1983), the importance of self-identity (Murphy, 2007), perceptions (Williams, 2008) and socialisation (Baird, Burge, & Reynold, 2008). According to Spenner and Featherman (1978), all these factors can be generalised into three major categories. They are: (1) social psychology (2) demographic and (3) social interaction categories.

From the social psychology perspective, "self" is viewed as a chief predictor of ambitions (Spenner & Featherman, 1978). Spenner and Featherman (1978) argue that self is a complex role that is exclusive and represents the cognitive and affective states of individuals. To these authors there are numerous important social psychological components, such as beliefs, values, skills and knowledge, that affect and shape self, which in turn determines individuals' ambitions. For example, self-efficacy is built from a high level of skills and knowledge. Heighted self-efficacy may stimulate individuals to conduct complex and challenging tasks. In the context of digital piracy, individuals with high self-efficacy may see digital piracy as a challenge as well as an opportunity to test their skills and knowledge and to increase self-esteem. Similarly, individuals who are concerned with a positive self-concept may decrease their ambition to engage in

such behaviour because they believe that such behaviour could jeopardise their positive self-image or self-identity.

In addition to self, Judge and Kammeyer-Muller (2012) note that personality characteristics, such as cautiousness, extraversion, neuroticism and a successful background also help to shape ambitions. For example, people with high level of cautiousness tend to set their goals carefully and dedicate themselves to their goals. For instance, this type of individual will work harder, more diligently and with more motivation than people with a lower level of cautiousness. In the context of digital piracy, individuals with a high level of cautiousness may ensure that they are safe before they conduct a digital piracy activity. For instance, they may ensure that they will not be identified and work carefully in breaking into others' computer security.

The extant literature shows that demographic factors affect individuals' ambitions. For example, Swinerton's (1968) study on political ambitions shows that younger and fresher politicians who are eager for challenge and opportunity are more ambitious than older politicians. Younger politicians' ambition is also fuelled by the fact that those in higher positions and who have held a position for a long time receive greater remuneration.

In addition to the factors above, gender, economic status as well as level of education are also claimed to control ambition (Baird et al., 2008). In the context of educational ambition, Baird et al. (2008) show that girls with middle class status have a higher job ambition than boys. The authors explain that modern parents provide greater support and encouragement for their daughters to go to college and have a good education than

they do for boys. It is also true that modern girls see work outside home as one of their career ambition options.

Spenner and Featherman (1978) add race as an ambition predictor. Based on an intensive literature review, these authors conclude that as a racial minority, American black people experience lower occupational ambition. To these authors, this result shows that minority groups regard high ambitions as unrealistic (considering their backgrounds and occupational handicaps) and fear failure. In addition to ethnicity, Spenner and Featherman suggest that although not consistent, factors such as birth order, number of siblings, origins, religion, marital status and home situation are also factors affecting ambition.

The social interaction category suggests that significant others (i.e., parents, family, teachers, friends and bosses) influence individuals' ambitions (Spenner & Featherman, 1978). Spenner and Featherman (1978) argue that the degree of others' significance determines their level of influence on individuals. Significant others affect individuals' ambitions by providing comparison tools as models or examples of accomplishment. Additionally, they offer reassurances or cautions to help define acceptable roles, objects and goals. For example, when significant others view digital piracy as an unethical activity, they may discourage individuals' ambition to engage with such behaviours by reminding them about the danger of piracy behaviour and comparing such behaviours with their non-deviant behaviours. To Spenner and Featherman (1978), following and agreeing with the views of significant others will assure and maintain individuals' status attainments. This is because actions against the advice of significant others is considered discourteous and rebellious. Accordingly, the advice or suggestions from of such people is highly respected and consequently influences individuals' behaviours.

2.5.5.1.1.3 The Consequences of Ambitions

As an engine to improve individuals' wellbeing, ambitions are believed to have socioeconomic (Spenner & Featherman, 1978) and behavioural consequences (Prewitt & Nowlin, 1969).

Socioeconomic consequences refer to individuals' achievement through their occupational and socioeconomic background (Spenner & Featherman, 1978). Judge and Kammerer-Mueller (2012) argue that the most obvious socioeconomic consequence is a high level of education. To them, a high level of education attracts ambitious people as it helps them to improve the knowledge and skills that provide a platform to succeed in life. Murphy (2007) argues that success is weighted and regarded by the standards that reflect one's status or rank compared to others. This comparison includes level of income or wealth and occupation (Judge & Kammerer-Mueller, 2012). Judge and Kammerer-Mueller's (2012) study shows that ambitious people tend to engage in highly responsible and complex occupations. This type of occupation normally requires a high level of skill, dedication and commitment. According to Spenner and Featherman (1978), engagement in such occupations shows that ambitious people are performance oriented. This means that individuals mobilise their best ability and knowledge to produce the best outcome. They believe the outcome of high performance will create respect and consequently maintain or increase their status. Thus, Judge and Kammerer-Mueller (2012) conclude that high education, high income, a high level job and high performance are socioeconomic consequences of ambitious people.

Ambition scholars (Blom, 2010; Hibbings, 1986; Prewitt & Nowlin, 1969) argue that ambitions produce different types of behavioural consequences, such as loyalty (Treul,

2009), flexibility (Hibbings, 1986), commitment (Herrick & Moore, 1993) and conflict (Garrett & Garrett, 1994). It is claimed that such differences are due to differences in ambition intensity (Herrick & Moore, 1993). For example, static ambitious people or people with less ambition intensity are less active and concentrate on smaller goals and as a result, such people tend to have less commitment and adjustability (Hibbings, 1986). On the other hand, progressive ambitious people or people with high ambition intensity are generally more active and have broader and bigger goals (Herrick & Moore, 1993). Tenenbaum, Sar-El and Bar-Eli (2000) suggests that progressive ambitious people are highly motivated, full of aspirations for future success and are dedicated and committed to work hard.

To illustrate, Hibbings' (1986) study on ambition in the U.S. House of Representatives shows that the progressive ambitious members are highly motivated to become members of Senate. These people believe that becoming a Senate will provide them with greater power, authority and political payoff (Samuels, 2000). To ensure their goal is reached, such members are becoming more active, more creative and putting in more effort and time to gain more skills, positive personality image and rapport. In other words, such members are more committed to their goals (Herrick & Moore, 1993). In order to gain more support from their party, these ambitious members become more party oriented and focused on getting along with other party members. They also show the flexibility of their political behaviour by following norms, increasing party commitment and taking on more responsibilities and leadership roles. As a result, such members are considered loyal (Treul, 2009) and consequently become more popular with increased support (Herrick & Moore, 1993). Thus, based on these arguments, Larimer et al. (2006) conclude that ambition generates positive behavioural

consequences by stimulating individuals to concentrate their efforts on society rather than their own interests. In relation to the digital piracy context, such social orientation ambition can be associated with repair behaviour, report behaviour, advice behaviour, compensation behaviour and discontinuance behaviour since these behaviours are concerned with others' well-being and harmony.

In contrast to the argument above, Garrett and Garrett (1994) argue that ambitions also potentially create conflict. Conflict behaviours refer to disagreement behaviour (Weede, 1970). Such behaviour occurs when someone feels devalued or disrespected (Garrett & Garrett, 1994). Garrett and Garrett's (1994) study on American Indian acculturation shows that ambition is responsible for creating conflict. In their research, they found that young American Indians are ambitious and focused on achieving their personal goals, such as modern education, status, wealth and modern occupations. Armed with higher skills and ambitions, these young and highly ambitious American Indians tend to prioritise their own interests and make their own decisions without consultation with the elders. This self-interest and bypassing behaviour is regarded as a reflection of selfish behaviour and is therefore claimed to show the negative effect of ambitions (Larimer et al., 2006). As such, this behaviour drives young people away from traditional American Indian values which promote social connectivity and a sense of connectedness (Larimer et al. 2006). The elders believe that the ambition to attain modern goals encourages young people to disrespect their ancestors' spirituality and devalue their elders' existence and wisdom, as well as to go against the meaning of family. As a result, such ambitions signify the worthlessness of elders and ultimately create conflicts. In the context of digital piracy, ambitious digital pirates may generate conflict by continuing their digital piracy behaviour.

2.5.5.2 Other-Regarding Virtues

Other-regarding virtues are considered as the key to an ethical system (Taylor & Wolfram, 1971). Individuals with such virtues consider society's wellbeing as far more important than theirs. This includes serving somebody else's interests regardless of their status or hierarchy (Schwartz, 1992). Individuals who adopt other-regarding virtues respect social justice and fairness for all people (Schwartz, 1992) and tend to be honest, generous and faithful (Taylor & Wolfram, 1968). As a result, people with heightened other-regarding virtues are likely to have a more positive attitude towards others and ultimately create closer relationship harmony (Norman et al., 2010). Such virtues are considered as essential ingredients to be a good human being (Taylor & Wolfram, 1968).

2.5.5.2.1 Equality

The virtue of equality refers to an intrinsic value that promotes fairness in the distribution of objects (Frankfurt, 1987). The ultimate aim of this virtue is to treat any human being as an equal and with fairness in any given situation (Baker, Lunch, Cantillon, & Walsh, 2004). The word "equality" comes from the Latin word "aequalitas" which signifies a relationship between people with similar qualities (Gosepath, 2011). Traditionally, the concept of equality is categorised as descriptive and prescriptive (Gosepath, 2011). Based on Aristotle's teaching of numeric equality, the descriptive category suggests that all individuals should be treated exactly the same regardless of their unique personal situations (Oppenheimer, 1970). For example, regardless of their skills level, people should receive an equal salary, or, regardless of their age, children and adults should receive the same amount of responsibility.

However, numerous scholars (Gosepath, 2011; Oppenheimer, 1970; Williams, 1971) suggest that this idea is contradictory, narrowly viewed and incompatible with the nature of human life. They argue that as unique individuals, human beings are not exactly the same and never will be. Therefore, it is clear that people will not be able to be treated 100 per cent exactly the same. Accordingly, the application of this narrow idea of equality is viewed as untenable and outdated.

For this reason, prescriptive equality is assumed as a more reasonable view of equality (Gosepath, 2011). Based on moral or legal standards (Raz, 1978), prescriptive equality sees individuals as unique human beings that may need to be treated differently but fairly according to their exclusive characteristics and circumstances (Williams, 1971). From a moral view, White (2007) argues that individuals have equal basic needs. That is, basic needs are of equal worth and importance (Baker et al., 2004). Although human beings have the same basic needs, it does not mean that individuals have the same equality in their basic interests. Individuals' basic interests depend on other factors such as unique characteristics and circumstances (Oppenheimer, 1970). For example, an income is to be given from one person to another depending on his/her characteristics (i.e., ability) and/or circumstances (i.e., complexity of the job).

Sociologically, Mckerlie (1996) argues that equality is about human relationships. He explains that equality or fairness occurs when the moral virtue of equality directs us to respect and fairly distribute overall outcomes with the hope of creating strong relationships. Harris (1997) argues that such relationships are due to norms of conduct and fair exchange of beliefs. According to the norms of conduct perspective, individuals are inspired to behave as equals in close relationships, whereas in the lens of fair exchange, individuals are seen as rational creatures who evaluate the cost and benefit of

their behaviour. This perspective believes that mutually nourishing relationships tend to occur between status equals. Thus, based on this explanation, Mckerlie (1996) concludes that the most important feature of equality is not the fairness of outcome distributions but the creation of strong connections between people.

In respect of this view, equality can be categorised into two different levels: organisational (Organ, 1988) and individual or peer levels (Ponea & Sandu, 2011). At the organisational level, equality is traditionally considered as equality between the employees' incomes and their contribution to the company (Janssen, 2004). In this way equality is considered to take place when individuals' contributions are fairly rewarded by fair salaries. At the individual level, however, equality is seen as the equal sharing of resources, power and responsibility among peers (Adolph, 1983). At this level, fairness is believed to occur when peers feel they are treated fairly. It is this level that is the focus of the current study.

According to White (2007), treating people equally means treating people fairly in five different and important ways that is, treating them fairly in the legal, political, social, economic and moral context. Hausman and Waldren (2011) argue that such treatment is relevant to the moral ideal because it ensures individuals' wellbeing and quality of life. In terms of the digital piracy context, legal, social, economic and moral fairness is clearly an important aspect. Legal fairness refers to fair legal treatment of any individual. In this category, individuals have the same responsibility and stand with their peers before the law to be fairly treated and accordingly punished for their wrongdoings (i.e., digital piracy). Social fairness is concerned with fairness that relates to social status and power achievement. According to this notion, individuals' status and power should be shaped by their achievements, skills and capacities, but not by

authoritative power or domination. Economic fairness involves the sharing of resources. Individuals should have their basic needs met through the fair distribution of resources regardless of their social class but according to the value of the work they produce. Finally, moral fairness refers to individuals' equal worth. That is, individuals need to treat and respect others' basic interests, such as freedom and opportunities. According to Baker et al. (2004) these types of fairness categories offer individuals fair life prospects, social status, social benefits and opportunities.

2.5.5.2.1.1 Functions of Equality

As one of the most respected other-regarding virtues, the virtue of equality is believed to offer various functions that help the lives of human beings to be more meaningful (Turner, 1986). These functions include: reconciliation (Collins, 1982), relationship maintenance (Harris, 1997), uncertainty management (Lind & van den Bos, 2002) and transparency (MacLeod-Heminway, 2011).

The reconciliation function, as one of the most important functions of equality, refers to a peaceful mechanism that aims to resolve disputes between individuals (Collins, 1982). Based on the concept of fairness, this function evaluates and judges the nature of any dispute and accordingly takes the interests of the disputing parties into consideration. The reconciliation process seeks to restore damaged situations through recourse to procedures that are based on reasonableness (i.e., fair hearing) in order to provide fair conclusions. For example, the degree and types of punishments given to digital pirates are determined according to their reasons for committing piracy and the severity of their behaviour. For this reason, the reconciliation function provides a platform for reciprocal

understanding and the admission of failings in order to restore damage peacefully and appropriately.

The relationship maintenance function refers to the mechanism of maintaining relationship harmony and closeness (Dindia & Canary, 1993). This function encourages individuals to preserve existing social bonds by maintaining or repairing close relationships that are threatened by inequality (Harris, 1997). Such inequality produces a higher degree of suspicion and a lower level of trust (Elgar & Aitken, 2011), insecurity (Rees, 2009) as well as unwanted feelings (i.e. shame) (Lynch, Smith, Kaplan, & House, 2000). In order to maintain close relationships, this function offers individuals the chance to accept, avoid, alter or acknowledge inequality. Accepting inequality occurs when individuals accept differences without expressing or acting on their feelings. Avoiding inequality, however, refers to the actions that edit out the inequality portion of a relationship. Altering inequality takes place when individuals redefine the inequality, either by raising or lowering their status to meet the situation. Finally, admitting equality arises when individuals openly recognise and express an inequality politely and calmly. These strategies help individuals to overcome the disturbing aspects of inequality with the hope of avoiding relationship breakdowns (Harris, 1997).

Uncertainty management is the third function of equality which offers individuals guidance in overcoming the uncertainties that occur in their lives (Lind & van den Bos, 2002). Being fairly treated is psychologically helpful to individuals in uncertain conditions. Fair treatment reduces anxiety and provides some kind of confidence support to obtain positive outcomes. It is believed that such confidence improves individuals' positive emotions which in turn generate more willingness to engage in

pro-social behaviour and develop a favourable attitude toward others. On the other hand, if individuals are unfairly treated, they experience a high level of anxiety, which further heightens negative emotions. As a result, individuals become involved in self-protective actions (i.e., being angry or withdrawn) to relieve their uncertainty.

Another function of equality is transparency (MacLeod-Heminway, 2011). This refers to individuals' degree of openness and the extent of clarity in the presentation and interpretation of any information (Bessembinder & Maxwell, 2008). According to MacLeod-Heminway (2011), this function protects individuals from bias and inaccurate information, which may mislead and baffle in the future. This function also creates high quality and reliable information which assists individuals in making correct decisions. According to MacLeod-Heminway (2011) being transparent not only means being open but also able to comply with the fiduciary duties of care and moral standards while maintaining relationship harmony with others.

2.5.5.2.1.2 Predecessors of Equality

A large body of literature demonstrates that various factors are responsible for generating equality or fairness (Hawkins, Marshall, & Meiners, 1995; Kernan & Hanges, 2002; Ramaswami & Singh, 2003). These factors include demographics, participation, perceived rewards, division of work load, standards and communication. Franke, Keinz and Klausberger (2012) suggest that these factors can be generalised into two major categories: general factors and transaction specific factors.

General factors refer to innate factors that influence individuals' subjective evaluation of fairness. These factors include demographic components (Franke et al., 2012). In relation to demographics, Hawkins et al. (1995) suggest that males and females see

fairness differently. In support of Hawkins et al., Gilligan (1982) reveals that male see fairness as more important than women. As a consequence, men demand equal respect as an ideal and focus on inequality issues. In a different line of study, Krishnan and Carmen (2006) show that an individualist culture is more likely to demand fairness and favour seniority than a collectivist culture. In addition Arnesson (2002) argues that the higher and individuals' education, the higher their demand for equality.

Transaction specific factors, on the other hand, refer to various factors of actual experience during the evaluation process (Franke et al., 2012). These factors include participation (Sholihin, 2009), reward (Ramaswami & Singh, 2003), division of work load, standards (Hawkins et al., 1995) and communication (Taylor-Carter, Doverspike, & Alexander, 1995).

Perceived contribution, or participation, appears to be the most important factor in the transaction specific category (Kernan & Hanges, 2002). Kernan and Hanges (2002) suggest that those individuals who are allowed to contribute towards an issue potentially feel well respected and fairly treated. This is because individuals see their participation as a form of self-representation that reflects their concern and values and provides opportunities (Sholihin, 2009).

Rewards refer to something that is received in return for individuals' input or contributions (Ramaswami & Singh, 2003). Individuals normally use rewards as their barometer to measure someone's appreciation of their contributions. When individuals see their rewards are smaller than the amount of their contributions, they regard this as unfair. However, when individuals view their rewards as matching their contributions, they experience a sense of fairness.

Hawkins et al. (1995) argue that the division of work is also related to equality. The division of work signifies the fair allocation of work. In the context of a married couple, Hawkins et al. (1995) shows that wives experience a sense of fairness when their husbands help them with the housework. These wives regard help from their husbands as a sign of appreciation for their work, which in turn increases their feeling of fairness.

In addition to the division of work, Hawkins et al. (1995) suggest that standards have a closed relationship with equality. Their study shows that the higher the standards, the less fairness are experienced. This is because individuals regard higher standards as representing higher quality work and input which they compare with others. Consequently, these discrepancies lead to feelings of unfairness.

Finally, communication is also considered as the predictor of equality (Kernan & Hanges, 2002). Given that the modern environment is full of uncertainty, providing quality communication plays an important role in human life by enhancing the perception of equality. According to Kernan and Hanges (2002), communication must timely, accurate, consistent and make sense. The authors believe that these characteristics signify individuals' willingness to help others by reducing their uncertainties. This willingness and sensitivity is further seen as the element of equality.

2.5.5.2.1.3 The Impacts of Equality

In general, the concept of equality is translated as the ability to demonstrate unbiased respect and perceptions of worth (Baker et al., 2004). A large body of literature reveals that such ability has both psychological and behavioural consequences.

In relation to the psychological consequences, Ramaswami and Singh (2003) suggest that equality or fairness increases the levels of trust and satisfaction, which in turn increase relationship harmony. According to these authors, fair treatment leads to a sense of positive regard. Individuals who practice fair treatment are assumed to demonstrate respect of others' dignity and wellbeing and more importantly, it signals that they valued their relationships. Thus, this high quality interaction helps to reinforce individuals' self-worth and as a consequence it increases trust.

Fair treatment is also claimed to promote individuals' satisfaction (Masterton, 2001). In agreement with Adam's equity theory, the level of satisfaction is reliant on the degree of fairness. That is, the greater the fairness, the greater the satisfaction (Ramaswami & Singh, 2003). To illustrate, Battencourt and Brown (1998) show that individuals who receive a fair division of work, remuneration, control and promotional rules have a higher sense of satisfaction. Similarly, Witt and Nye (2012) show that gender equality increases the experience of satisfaction.

With regard to behavioural consequences, scholars (Duncan & Moriarty, 1998; Masterton, 2001; Sholihin, 2009; Vazire, 2006) argue that pro-social behaviour, commitment and recommendation can be classified as behavioural consequences.

Pro-social behaviour refers to the positive actions that aim to maintain relationships by helping and promoting others' welfare (Duncan & Moriarty, 1998). In a fair relationship, it is believed that individuals experience a high sense of self-worth (Ramaswami & Singh, 2003). According to Ramaswami and Singh (2003) a heightened sense of self-worth activates self-confidence and pro-social behaviours, such as making an extra effort on behalf of others. For example, in the context of digital piracy, in order

to maintain existing relationships, digital pirates who have high virtue of equality may make extra efforts in maintaining their relationships. These extra efforts may include the intention to repair situations, either by compensating for the damage or discontinuing their wrongdoings. Thus, based on this explanation, Masterton (2001) concludes that fairness is important in shaping pro-social behaviour.

As well as pro-social behaviour, Masterton (2001) asserts that commitment is also a product of fairness. He believes that individuals who experience fair treatment will feel a stronger sense of group acceptance, which in turn generates a greater sense of belonging and ultimately heightens a sense of commitment and loyalty to the group. Similarly, Ramaswami and Singh (2003) confirm that fairness increases individuals' commitment through satisfaction. In the context of digital piracy, commitment to the group can be interpreted as actions to maintain group harmony as well as group image. Thus, in order to maintain and protect this harmony and image, individuals with high virtue of equality may not hesitate in reporting others' digital behaviours in the hope that this will stop them jeopardising the group's welfare.

Recommendation involves actions whereby individuals' endorse something to someone else (Vazire, 2006). Smither, Reilly, Milsap, Pearlman and Stoffey (1998) argue that recommendation is another result of fairness. This is because in a fair situation, individuals normally feel that other persons care about them, and as a result this encourages recommendations (Davidow, 2003).

2.6 Chapter Summary

This chapter has provided a review of the literature that relates to the various constructs that form a part of this study. The theories and constructs discussed in this chapter will be used for proposing a model that explains the effects of negative self-conscious emotions (shame and guilt) on five outcome behaviours (discontinue behaviour, repair behaviour, compensation behaviour, advice behaviour and report behaviour). The model and the hypothesised relationship between the various constructs are discussed in Chapter 3.

Chapter 3

Conceptual Framework and Hypotheses

Based on the literature review presented in Chapter 2, this chapter presents the conceptual framework of this thesis. In this chapter I report on two studies which represent the first empirical evidence of the effect of self-conscious emotions and individual virtues on digital piracy outcome behaviour. In study 1, I empirically examine association among felt shame, individual virtues and digital piracy outcome behaviours. In study 2, I test the association of felt guilt, individual virtues and digital piracy outcome behaviours.

In terms of the two principal hypotheses of this thesis, I firstly expect the manipulated emotions to produce felt emotions depending on the situations in question. The degree of felt emotions will vary dependent on the interaction between manipulated emotions and different individual virtues. Secondly, I also anticipate that the felt emotions will influence outcome behaviour. The effect of felt emotions on digital piracy outcome behaviour will diverge because of the interaction effect of different individual virtues on this relationship.

3.1 Conceptual Framework and Theoretical Model

A reasonable amount of the literature has investigated the relationship between manipulated emotion, felt emotions and their outcome behaviours (i.e., de Hooge et al., 2010a, 2010b; Martin, Gueguen, & Fischer-Lokou, 2010; Sabini, Garvey, & Garvey, 2001). However there is an evident absence of discussion on the role of individual virtue in this established relationship. This means that the conceptual and empirical linkage between manipulated emotions and individual virtues and their effect on felt emotions, and the association between felt emotions and individual virtues and their effect on digital piracy outcome behaviours have not yet been established in the literature. As discussed in Chapter 1, this gap in the literature needs to be addressed because individual virtues are crucial in terms of their effect on individual behaviours. The integration of individual virtues in the model of emotions and digital piracy outcome behaviours will significantly increase our understanding of how and which individual virtues will inhibit digital piracy outcome behaviours.

Figure 3.1 displays the conceptual model of this research. As can be seen in this figure, manipulated emotions (i.e., shame and guilt) affect felt emotions (i.e., shame and guilt) which in turn influence digital piracy outcome behaviours (repair behaviours, compensation behaviours, advice behaviours, reporting behaviours and discontinuance behaviours). The mediation role of felt emotions on the relationship between manipulated emotions and digital piracy outcome behaviours is affected by different types of individual virtues (e.g., ambition and equality). Similarly, various individual virtues are expected to have an impact on the relationship between manipulated

emotions and felt emotions as well as on the association between felt emotions and digital piracy outcome behaviours.

In the following sections, the different constructs of digital piracy outcome behaviours (repair behaviours, compensation behaviours, advice behaviours, reporting behaviours and discontinuance behaviours) are discussed first at the theoretical level. Then, the constructs of two different individual virtues (ambition and equality) and the effect of each of these individual virtues on the path between manipulated emotions and felt emotions as well as on the path between felt emotions and digital piracy outcome behaviours are explained.

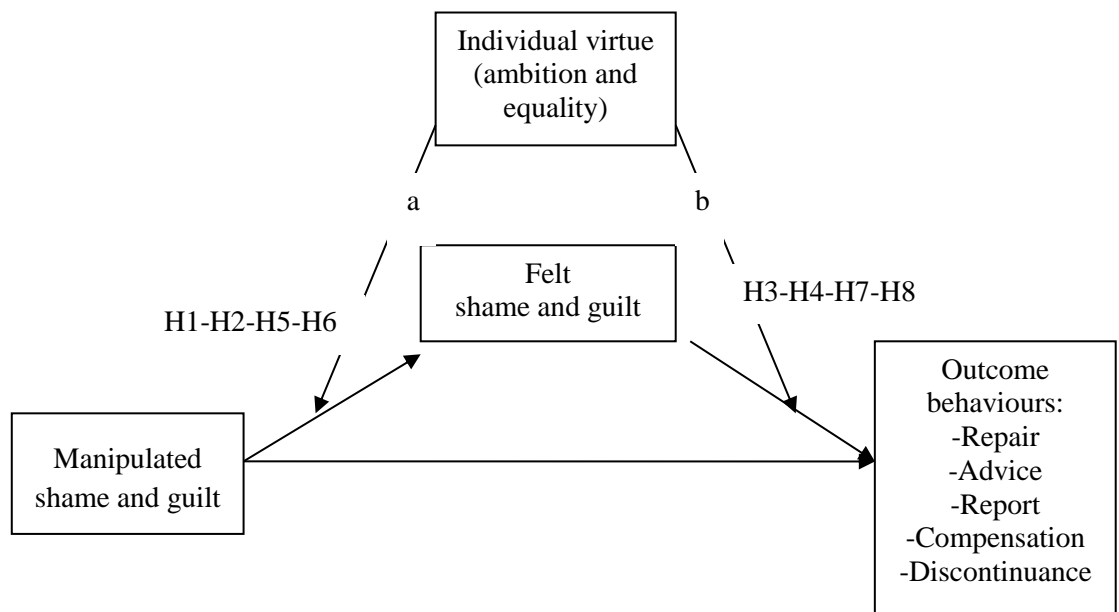


Figure 3.1 Hypothesised model of the effect of individual virtues on the relationship between manipulated emotions and felt emotions as well as on the path between felt emotions and digital piracy outcome behaviours are explained.

3.2 Outcome Behaviour

As pointed out in Chapter 2, outcome behaviour is defined as the way in which people respond to a particular situation or stimulus (Carver & Blaney, 1977). Outcome behaviour is regarded as the most crucial behaviour in the action experience process. This is because outcome behaviour determines individuals' future behaviour (Mugge, Schifferstein, & Schoormans, 2010). Mehrabian and Russell (1977) suggest that such behaviour can be classified into approach and avoidance behaviour. Previous behavioural studies have demonstrated that approach behaviour reflects individuals' satisfaction and confidence in continuing or replicating their behaviour in the future (Cheung, Lee, & Thadani, 2009; East, Hammond, & Lomax, 2008; Gregory & Di Leo, 2003; Niininen, Szivas, & Riley, 2004; Schlumpf et al., 2008). Ronis, Yates and Kirsh (1989) and Smith, Menon and Sivakumar (2005) suggest that repeat behaviour, positive recommendation or positive word of mouth can be classified into approach behaviour, while Elliott (1999) suggests that avoidance behaviour represents individuals' negative experience which in turn discourages future re-patronage behaviour. de Hooij et al. (2010a); Rimer, Orleans, Keintz, Crostomzo and Fleisher (1990) point out that repair behaviour, compensation behaviour, report behaviour, advice behaviour and discontinuance behaviour are types of avoidance behaviour. Further, Mehrabian and Russell (1974) believe that approach behaviour promotes loyalty, while avoidance behaviour encourages switching, pausing and complete withdrawal.

As has been stated in the introduction chapter, this study attempts to find out the impact of self-conscious emotions (i.e., shame and guilt) and individual virtues (i.e., ambition and equality) on digital piracy related outcome behaviour, particularly avoidance behaviour. Five different types of avoidance behaviour – reparation behaviour, advice

behaviour, report behaviour, compensation behaviour and discontinuance behaviour – are investigated. To recap what has been discussed in Chapter 2, below is a brief discussion about these related behaviours.

3.2.1 Repair Behaviour

Reparation behaviour refers to the action of repairing to an appropriate state, restoring or the action of making alterations for a wrong done (Adams & Balfour, 2008). To Klein (1984) and Posner and Vermeule (2003), such behaviour reflects individuals' awareness of their transgressions, remorse and more importantly, the intention to restore damaged situations. Such behaviour includes apology, compensation or remediation. According to Hamber and Wilson (2002) repair behaviour offers a chapter closure and lays a strong foundation to move on. In brief, reparation behaviour is claimed to occur as the result of an awareness of wrongdoing, remorse, a sense of responsibility, an intention to repair the unjust situation and a desire to improve the wrongdoers' damaged self-image.

3.2.2 Advice Behaviour

Generally, advice is defined as information or an opinion or a view that is given to someone as to what to do to face a particular situation or condition (Couture & Sutherland, 2006). In other words, advice is a kind of guidance to others about what to do and how to do it (Ewalt & Kutz, 1976). To Griffiths, Wood and Parke (2009) advising can be categorised as one type of repair behaviour, since advising behaviour

helps to reduce others' uncertainty and increase individuals' social responsibility by warning others to avoid wrongdoing. In summary, advice behaviour helps the advisor to reduce their wrongdoing distress, such as guilt and shame, and offers them the opportunity to show their remorse and sympathy by warning others to refrain from wrongdoing. Secondly, it offers invaluable knowledge and skills to others which help them face similar wrongdoing situations that may occur in the future.

3.2.3 Compensation Behaviour

Compensation behaviour, also known as a restitution (Harris, 2001), refers to a payment of money to victims of injustice, crimes or fraud (Weiner, 2005). To Van der Merwe and Johnson (1995), compensation behaviour is reversing an action or returning something which was unfairly taken from a legitimate owner by offering financial aid in the hope of maintaining and continuing relationships.

3.2.4 Report Behaviour

Report behaviour is regarded as a moral and ethical behaviour (King, 2000). Such behaviour aims to maintain group relationship harmony by reducing or eliminating misconduct or immoral activities that may negatively impact an organisation or society (King, 2001). In other words, report behaviour reflects an individuals' tendency to reduce the reporters' painful negative emotions experienced due to their wrongdoing. Report behaviour is driven by five crucial antecedents, they are: the social context of the

reporter, the importance of group members' interest, the degree of role responsibility, perceived fairness, and negative self-conscious emotions, such as shame and guilt.

3.2.5 Discontinuance Behaviour

Discontinue behaviour refers to a voluntary or involuntary action to stop undesired behaviour permanently because of no plans to redo it (Halpern et al., 2006). Discontinuation behaviour aims to achieve success and avoid future failures. Such behaviour demonstrates individuals' effort to keep their positive self-image and maintain their positive emotional states by discontinuing to practice negative behaviours that may damage their reputation.

To empirically test my hypotheses, two studies are conducted. Both studies investigate the moderating role of individuals' self-regarding virtue of ambition and other-regarding virtue of equality. Study 1 is specifically designed to empirically examine the relationship of these two different virtues in terms of shame and digital piracy outcome behaviours. In this study, the hypotheses are tested in two scenario (situational) conditions, that is, direct and indirect shame. In study 2, the self-regarding virtue of ambition and the other-regarding virtue of equality are investigated in relation to the link between guilt and digital piracy outcome behaviours. To test these hypotheses, direct and indirect guilt are employed as two scenario (situational) conditions.

3.3 Study 1

Study 1 primarily focuses on the investigation of felt shame. The shame hypotheses are tested in two scenario conditions. Study 1a tests a list of shame hypotheses in the condition of indirect shame, which occurs when other people unknowingly and indirectly show their disagreement with individuals' activities. Study 1b, on the other hand, examines the hypotheses under the condition of direct shame, which takes place when other people directly and openly show their disagreement with individuals' activities. In the light of these conditions, I test the following hypotheses detailed in following sections

3.3.1 The Moderating Role of Individuals' Virtues on the Effects of Manipulated Shame on Felt Emotion

A more strongly manipulated emotion is expected to produce a higher emotional arousal and intensity, and therefore increase the felt emotions (Kopelman, Rosette, & Thompson, 2006; Lin, Chuang, Kao, & Kung, 2006; Phelps, Ling, & Carrasco, 2006; Rhudy & Meagher, 2001). Various factors, such as personality and demographics (Brader, 2005) and established characteristics or virtue (Fortenbaugh, 1969) are found to affect the degree of felt emotion. According to Fortenbaugh (1969), individuals' virtues are a very important influence. The different effects of virtues generally depend on whether they are self-regarding virtues or other-regarding virtues (Swanton, 2003). Self-regarding virtues are claimed to concentrate on self-attribution over others. Such virtues can be considered as selfish and egoistic (Swanton, 2003). To illustrate, the self-

regarding virtue of ambition propels individuals to fully concentrate on their goals by mastering special skills and seeking approval from others (Fels, 2004). This virtue promotes hard work, dedication and commitment. A failure to accomplish their goals is perceived by individuals as self-failure, inferiority, and damaging of the superego, which in turn generates a high level of felt shame (Kingston, 1983). On that basis, if the ambition virtue increases, individuals' felt shame is expected to increase through individuals' perceived failure and sense of inability to reach their goals. Thus, in order to reduce the shame and hope to reverse the damage, I predict that felt shame will directly stimulate reparation behaviour (i.e., de Hooge et al., 2010a), advice behaviour (Yamawaki, 2007), compensation behaviour (Brown & Cehajic, 2008), report behaviour (Hollings, 2012) and discontinuance behaviour (Delmonico & Griffin, 1997). Accordingly, I hypothesise that:

H1a: Manipulated shame affects felt shame. The greater the virtue of ambition, the greater the felt shame, which in turn influences repair behaviour

H1b: Manipulated shame affects felt shame. The greater the virtue of ambition, the greater the felt shame, which in turn influences advice behaviour

H1c: Manipulated shame affects felt shame. The greater the virtue of ambition, the greater the felt shame, which in turn influences compensation behaviour

H1d: Manipulated shame affects felt shame. The greater the virtue of ambition, the greater the felt shame, which in turn influences report behaviour

H1e: Manipulated shame affects felt shame. The greater the virtue of ambition, the greater the felt shame, which in turn influences discontinuance behaviour

Other-regarding virtues are defined as virtues that reflect the tendency of individuals to put others' interests above their own self-interests (Swanton, 2003). Other-regarding virtues require individuals to perceive the difference between good or evil, to follow moral standards and norms and to be capable of making ethical judgments (Hursthouse, 1999). Following these requirements results in positive emotions and reduces negative emotions (Feather, Woodyatt, & McKee, 2011; Iyer et al., 2003). Equality as one of the other-regarding virtue is concerned with reducing or eliminating personal feelings of bias and judgment of others; instead, giving everyone a fair chance (Peterson & Seligman, 2004). In other words, this virtue strongly supports the principle of egalitarianism. Poor treatment or the failure to treat others fairly is considered as self-contradictory (Gosepath, 2011) and a violation of the principle of equality, which further generates bad feelings (Nathan, 1983), such as shame (van Winden, 2007). Further, felt shame is believed to directly promote reparation behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Based on this explanation, therefore I hypothesise:

H2a: Manipulated shame affects felt shame. The greater the virtue of equality the greater the felt shame, which in turn influences repair behaviour

H2b: Manipulated shame affects felt shame. The greater the virtue of equality, the greater the felt shame, which in turn influences advice behaviour

H2c: Manipulated shame affects felt shame. The greater the virtue of equality, the greater the felt shame, which in turn influences compensation behaviour

H2d: Manipulated shame affects felt shame. The greater the virtue of equality, the greater the felt shame, which in turn influences report behaviour

H2e: Manipulated shame affects felt shame. The greater the virtue of equality, the greater the felt shame, which in turn influences discontinuance behaviour

3.3.2 The Moderating Role of Individuals' Virtues on the Effects of Felt Emotions on Digital Piracy Outcome Behaviours

This section categorises digital piracy outcome behaviour into five different behaviours: repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. These behaviours are believed to be important coping mechanisms for negative self-conscious emotions, such as shame and guilt (Tangney & Dearing, 2002).

3.3.2.1 The Moderating Role of the Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviour

As pointed out in section 3.2, this study examines five outcome behaviours of digital piracy behaviour: repair behaviour, advice behaviour, report behaviour, compensation behaviour and discontinuance behaviour.

To recap, repair behaviour facilitates the restoration or the healing of the damaged situation. The goal of such behaviour is to admit a wrongdoing, display remorse and more importantly to renew the injured relationships (Posner & Vermeule, 2003). In such

cases, the relationship between the offender and the victim may ultimately get better. In contrast, advice behaviour serves the function of informing others what to do and how to do it. Such behaviour aims to reduce advisees' uncertainty and negative feelings (Griffiths et al., 2009) and more importantly helps the advisors to reduce the negative emotional experience of their existing or prior wrongdoings (Yamawaki, 2007). Report behaviour, on the other hand, refers to behaviour that attempts to reduce or eliminate misconduct or immoral activities that may impact organisations or the communities that individuals' belong to. Next, compensation behaviour reduces the burden of negative feelings (i.e., shame and guilt) through a payment of money to victims of injustice (Weiner, 2005). Such behaviour helps to reduce the severity of the behaviour inflicted on victims and reverse unjust situations (Van der Merwe & Johnson, 1995). Finally, discontinuance behaviour is an action to stop or withdraw undesired behaviour permanently because of no plans to redo it (Halpern et al., 2006).

Numerous scholars have argued that felt shame is one of the reliable emotional predictors of repair behaviour (Brown & Cehajic, 2008; de Hooge et al., 2010a), advice behaviour (Bertram & Magnussen, 2008; Yamawaki, 2007), report behaviour (Hollings, 2012; Olthof, 2012), compensation behaviour (Allpress et al., 2010) and discontinuance behaviour (Edwards & Sims-Jones, 1998). These scholars argue that by conducting any of these behaviours, individuals may be able to avoid creating further damage and negative experiences.

In linking individuals' values to their behaviour, Gert (2005) states that the concept of values is identical with the principle of virtues. To him, both constructs have a strong

moral component and both facilitate individuals to act morally or immorally. This assumption is supported by Peterson and Seligman (2004) who also examine Schwartz and Bilsky's (1987) concept of values. To Peterson and Seligman (2004), Schwartz and Bilsky's (1987) definition of values matches the fundamental concept of virtue. Thus, Gert (2005) and Peterson and Seligman (2004) conclude that the concept of values and virtues is very closely related, and plays a very crucial role in affecting the individuals behaviours.

The extant psychological literature shows that the presence of the virtue of ambition is key to achieving a specific behaviour (Pettigrove, 2007; Ribbins & Zhang, 2004; Spenner & Featherman, 1978). Scholars believe that ambition motivates individuals to be more goals oriented and to do things well. According to Murphy (2007), the objectives of ambition can be classified as internal and external. An internal objective is concerned with self-satisfaction, self-acceptance and affiliation with others; whereas, an external objective focuses on financial and status success, social recognition and a better self-image. For individuals with a high level of internal ambition, felt shame is seen as a reflection of responsibility or self-acceptance of wrongdoings. On the other hand, for individuals with a high level of external ambition, the felt shame is seen as an awareness of damaged social recognition. Thus, the experience of the virtue of ambition leads to different reasons for action tendencies which are differentiated by their objectives. In order to reduce shame, a virtue of ambition focuses on conducting repair behaviour, with the hope of reversing the wrongdoing. In other words, the virtue of ambition tends to be associated with repair behaviour but aims to improve damaged social recognition. In this way, the virtue of ambition is a moral virtue that functions to

both correct wrongdoings and improve positive social recognition. Therefore, I hypothesise:

H3a: The virtue of ambition in response to felt shame due to digital piracy activity will promote reparation behaviour

According to Murphy (2007), being ambitious also means having a good affiliation with others. This author argues that having a good interaction with others not only guarantees survival, but also promises to create a good self-image. For ambitious individuals maintaining a positive self-image is paramount. To sustain such an image, ambitious individuals tend to be more motivated to share their best knowledge, information, and experience to convince others of their opinions. This includes the tendency to give advice (Bryson, 1951) such as avoiding involvement in digital piracy activity. To ambitious individuals, failure to give advice is seen as lack of knowledge or understanding, which in turn produces shame. Thus, the experience of the virtue of ambition allows individuals to concentrate on advice behaviours, with the hope of persuading others to follow their directions. In other words, the virtue of ambition is related to advice behaviour but the aim is to maintain a positive self-image. In this fashion, the virtue of ambition is a virtue that functions to allow individuals to maintain a respectable self-image and prevent others from conducting wrongdoings, such as conducting digital piracy. Thus, I hypothesise:

H3b: The virtue of ambition in response to felt shame due to digital piracy activity will promote advice behaviour

The virtue of ambition impels individuals to concentrate on achieving success in life. Generally, this success in life will be rewarded with positive social recognition (Murphy, 2007). Nowadays, success is narrowly associated with financial success and material possessions, occupation status and personal fulfilment (Parker & Chusmir, 1991). In achieving success, Kingston (1983); Meyer, Folkes and Weiner (1976) suggest that ambitious individuals tend to work hard, are highly focused and take risks. For highly ambitious individuals, success generates positive emotions, whereas failure produces negative emotions such as shame (Leib, 1990). To ambitious individuals, success in life means that they have more resources available to help them in their daily life (Baird, Burge, & Reynold, 2008), including maintaining or achieving self-representation, through utilising financial resources. For example, when ambitious individuals are involved in wrongdoing activities, they may offer finance to redeem their misconducts (Brown & Cehajic, 2008). The aim of offering financial compensation is twofold. Firstly, it reflects individuals' ambition to help reduce the burden on victims financially and more crucially to help individuals repair their damaged self-image. In this manner, the virtue of ambition is related to compensation behaviour but aims to settle the wrongdoing and restore self-image. Based on this assumption above, I hypothesise:

H3c: The virtue of ambition in response to felt shame due to digital piracy activity will promote compensation behaviour

In order to reach success, ambitious individuals try to keep everything in order and under control according to their plan. For such individuals, one way of ensuring this success is achievable is through hard work and by maintaining a high level of aspiration

and creativity (Schwartz, 1992). In general, such a high level of hard work, aspiration and creativity generates more skills, knowledge and involvement (Hansson, Hogan, Johnson, & Schroeder, 1983) which in turn enhance a high level of understanding and knowledge. This includes the understanding of what is right and wrong. This high level of understanding helps ambitious individuals to confidently identify various types of wrongdoing activities (i.e., a digital piracy action) and to carry out the responsibility of serving communal goals (i.e. protecting a group's interest) (Larimer, Hannagan, & Smith, 2006) by reporting wrongdoing activities. Reporting such wrongdoing activities (i.e. digital piracy) is not only seen as a reflection of a strong commitment by ambitious individuals to protect their own and the group's interests (Mowday, Steers, & Porter, 1979) but it also exhibits a high degree of care for others. Failure to report wrongdoing activities may be perceived as support them or allowing wrongdoings to keep occurring, which in turn generates shame (Hollings, 2012). Accordingly, a virtue of ambition experience encourages individuals to exercise report behaviours, with the hope of stopping further wrongdoings from occurring. In this respect, the virtue of ambition is seen as a virtue that serves the group's interests and as an assurance of individuals' success. Therefore, I hypothesise:

H3d: The virtue of ambition in response to felt shame due to digital piracy activity will promote report behaviour

Finally, the virtue of ambition is also likely to influence the effect of felt shame on discontinuance behaviour. While de Hooge et al. (2010a) reveal that shame is a generator of discontinuance behaviour, Kohut (1971) shows that ambition affects the intensity of shame, in particular, when individuals feel that their objectives can never be

fulfilled. For ambitious individuals, failure to achieve their goals is not acceptable, and is characterised as a complete self-failure and self-image disaster. Experiencing the virtue of ambition may drive individuals to protect their self-reputation by urging others to avoid or discontinue activities that may generate this painful experience (i.e. conducting digital piracy). In this sense, the virtue of ambition protects individuals' self-reputation from further damaging situations and involvement in wrongdoing. Accordingly, I hypothesise:

H3e: The virtue of ambition in response to felt shame due to digital piracy activity will promote discontinue behaviour

3.3.2.2 The Moderating Role of Individuals' Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviour

The virtue of equality is also found to affect the relationship between felt emotion and its behaviour (Iyer et al., 2003). Such virtue determines how one must act and live to be morally virtuous, and to fairly take care of others' wellbeing (Raj, 1978). In other words, this virtue promotes a principle which encourages egalitarianism or equality in life (Frankfurt, 1987). Equality, according to William (1971) means fair distribution in accordance to situations and conditions at any given time. Scheffler (2003) suggests that the virtue of equality serves as a moral ideal and social ideal. These ideals are concerned with relationships among people and emphasise that human beings must be treated equally and fairly so they can achieve fair social standing. According to Van Winden (2007), the virtue of equality is highly ethical and as a result, individuals who do not

treat others fairly are considered selfish and immoral, which further results in shame. Digital piracy behaviour is considered as an unethical (Hill, 2007) and selfish behaviour (Condry, 2004) as it directly or indirectly takes others' possession illegally. For individual with a high virtue of equality, digital piracy activity is a threat to existing equality equilibrium and considered as an unacceptable. The experience of the virtue of equality leads individuals to immediately reinstate the accepted equilibrium. That is to say, the experience of the virtue of equality is associated with repair behaviour but aims to improve the unfair or unbalanced situation that has occurred that negatively affects digital goods producers. In this manner, the virtue of equality serves as a facilitator to correct unfair situations and maintain ethical behaviour. Thus, I hypothesise:

H4a: The virtue of equality in response to felt shame due to digital piracy activity will promote reparation behaviour

The principle of fairness is believed to be one of the necessities of having a good and reasonable life (Wilson, 1966). According to Wilson (1996), treating people as equally as possible generates fruitful relationships between human beings, particularly in the form of communication. In his perspective, a certain kind of fairness or balanced human communication is desirable in order to transmit the message, educate others and behave as a brother or sister rather than as a superior or inferior. This situation may generate positive and active communication and produce mutual benefits, that is, trust (Kahneman, Knetsch, & Thaler, 1986), which further promotes more open communication without the fear of being accused of having a hidden agenda. In addition to these positive consequences, White (2007) asserts that the virtue of equality also promotes instrumental value. That is, a value that is obtained from the way in which the

virtue of equality encourage some other value. For example, educational equality may advance others' knowledge and understanding about something of a subject. Someone might argue that increasing education equality thereby helping the uneducated to be more knowledgeable. Advice behaviour can be considered as one of several vehicles that enable the application of the virtue of equality. Lippitt (1959) believes that by giving advice, the advisee will have a more certain idea about what is good or bad, and this understanding hopefully can prevent wrongdoing. Thus, the virtue of equality can be linked with advice behaviour which aims to persuade others to avoid wrongdoing, such as digital piracy behaviour. In this way, individuals' virtue of equality functions by preventing wrongdoings and maintain good relationship. Based on this discussion, I hypothesise

H4b: The virtue of equality in response to felt shame due to digital piracy activity will promote advice behaviour

Traditionally, one important dimension of the concept of equality is equality in relation to resources. This includes financial or monetary resources such as income equality and wealth (Baker, Lunch, Cantillon, & Walsh, 2004). The key point of this concept is to eradicate poverty or to eliminate unjust wealth distributions. According to Cobley (1998), the principle of wealth equality is closely related to the notion of compensation or restitution. Cobley (1998) suggests that compensation can act as a substitute for what has been lost or damaged, or may be settled as a form of equalisation when the victim has experienced loss through a wrongdoing, such as digital piracy behaviour (Ramayah, Ahmad, Chin, & Lo, 2009). Individuals with a high virtue of equality who conduct digital piracy not only act wrongly but also violate human being's fundamental right to

be treated fairly and equally. This behaviour is believed to generate shame (van Winden, 2007). The experience of the virtue of equality drives individuals to reduce the unfair situation by offering compensation. For that reason, the virtue of equality is connected to compensation behaviour which aims to financially aid victims and reduce the severity of their actions. In this way, the virtue of equality is a virtue that helps create fairness and eradicate shame (Mannelqvist, 2007). Accordingly, I hypothesise:

H4c: The virtue of equality in response to felt shame due to digital piracy activity will promote compensation behaviour

One important aspect of the principle of equality is the equality of justice. That is, everybody receives the same treatment and standing in the eyes of legislation. Therefore, all individuals are subject to punishment for wrongdoing (White, 2007). The justice system ensures legislation is applied and enforced and provides a fair way of assessing individuals' behaviours. A perception of fairness or unfairness occurs in response to specific appraisals (Gosepath, 2011). Traditionally, the perception of fairness is based on equal distribution; thus, anything that is perceived as distributed unequally is considered as unfair (Nathan, 1983). Digital piracy is considered to be an unfair behaviour since this activity takes or utilises others' property without authorisation (Zhang et al., 2009). In agreement with the principle of equality, this behaviour is unfair and therefore it is worthy of punishment (White, 2007). For those individuals with a high virtue of equality, identifying digital piracy behaviour without doing the right thing triggers shame. Thus, in order to eliminate their shame, the virtue of equality drives such individuals to report this wrongdoing. In this context, the virtue

of equality serves as a guardian of self (i.e., of shame) and maintains equality. Thus, I hypothesise:

H4d: The virtue of equality in response to felt shame due to digital piracy activity will promote report behaviour

In general, the virtue of equality aims to maintain fairness to ensure human beings' welfare (Landesman, 1983). To Masterton (2001), perceived fairness is closely related to individuals' effort and commitment in their community. The sense of equality that takes place in response to fair treatment encourages individuals to maintain the fairness equilibrium (Ramaswami & Singh, 2003). In this way, the virtue of equality compels individuals to avoid or discontinue any activities that may endanger the balance of equality or fairness. For individuals with a high virtue of equality an unfair activity, such as a digital piracy, threatens harmony, and thus needs to be discontinued. Therefore, the experience of the virtue of equality can be correlated with discontinuance behaviour with its aim of maintaining fairness in situations. For this reason, I hypothesise:

H4e: The virtue of equality in response to felt shame over digital piracy activity will promote discontinuance behaviour

3.4 Study 2

Study 2 principally concentrates on the investigation of felt guilt. The guilt related hypotheses are tested in two scenario conditions. Study 2a tests guilt hypotheses in relation to direct guilt, which occurs when other people directly and openly show their

disagreement with individuals' activities. Study 2b, on the other hand, examines the hypotheses of indirect guilt, which takes place when people indirectly show their disagreement with individuals' activities. In the light of these conditions, I test the hypotheses describe below.

3.4.1 The Moderating Role of Individuals' Virtues on Relationship between Manipulated Guilt Emotion Effects on Felt Emotion

Numerous scholars have argued that felt guilt is a reliable emotional predictor of repair behaviour (Allpress et al., 2010; McGarty et al., 2005), advice behaviour (Mandelsohn & Mosher, 1979), report behaviour (Edwards et al., 2009; McNamee, 2001), compensation behaviour (Ghorbani, Liao, Caykoylu, & Chand, 2012; Iyer et al., 2003) and discontinuance behaviour (Delmonico & Griffin, 1997). These scholars argue that by conducting any of these behaviours, individuals may be able to avoid further damage and negative experience.

In relation to manipulated guilt, numerous scholars have shown that the greater the manipulated guilt, the higher the felt guilt (Basil, Ridgway, & Basil, 2006; de Hooge, Zeelenberg, & Breugelmans, 2007; Opatow, 1990). As Swanton (2003) documents, the degree of felt guilt is determined by self-regarding virtues (i.e., ambition) or other regarding virtues (i.e., equality). According to Larimer et al. (2006) the self-regarding virtue of ambition can be classified into positive and negative ambition. Positive ambition refers to individuals' desire to be associated with high level skills, know-how and capacities, as well as a strong desire to perform numerous duties and

responsibilities in assisting a group's goals. On the other hand, negative ambition refers to individuals' high desire for power. According to Dombrowski (2008), individuals with negative ambition attempt to glorify themselves. Individuals with a high level of negative ambition may show egoistic behaviours and ignore others' interests and well-being. This self-centred behaviour often violates and hurts others' feelings and more importantly put others in the unjust situations. Such insensitive behaviour is claimed to generate a higher degree of felt guilt (Brinkmann, 2010). In order to eliminate guilt, individuals with a high virtue of ambition are predicted to stimulate repair behaviour (McGarty et al., 2005), advice behaviour (Mandelsohn & Mosher, 1979), compensation behaviour (Doosje et al., 1998), report behaviour (Edwards et al., 2009) and discontinuance behaviour (Edwards & Sims-Jones, 1998). Accordingly, I hypothesise that:

- H5a: Manipulated guilt affects felt guilt. The greater the virtue of ambition the greater the felt guilt, which in turn influences reparation behaviour
- H5b: Manipulated guilt affects felt guilt. The greater the virtue of ambition the greater the felt guilt, which in turn influences advice behaviour
- H5c: Manipulated guilt affects felt guilt. The greater the virtue of ambition the greater the felt guilt, which in turn influences compensation behaviour
- H5d: Manipulated guilt affects felt guilt. The greater the virtue of ambition the greater the felt guilt, which in turn influences report behaviour

H5e: Manipulated guilt affects felt guilt. The greater the virtue of ambition the greater the felt guilt, which in turn influences discontinuance behaviour

Iyer et al. (2003) point out that the virtue of equality is responsible for felt guilt. They explain that such a virtue highlights the fairness principle in every aspect. For individuals with a high virtue of equality, allowing others to conduct unfair behaviours and doing nothing about it or conducting their own unfair behaviour is seen as immoral, irresponsible and unacceptable. In addition, a failure to maintain the principle of fairness is perceived as individuals' inability to maintain the moral system (Steenhaut & Van Kenhove, 2006). When individuals with a high virtue of equality are involved in wrongdoing this other-oriented sense of responsibility for unfair behaviour can lead to exceptionally unpleasant experiences and emotions, such as guilt. Further, this felt guilt may endanger individuals' social identity because it attracts attention to their offences or their own unfair advantage. Felt guilt is therefore expected to directly stimulate repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Based on this discussion, I therefore hypothesise:

H6a: Manipulated guilt affects felt guilt. The greater the virtue of equality the greater the felt guilt, which in turn influences reparation behaviour

H6b: Manipulated guilt affects felt guilt. The greater the virtue of equality the greater the felt guilt, which in turn influences advice behaviour

H6c: Manipulated guilt affects felt guilt. The greater the virtue of equality the greater the felt guilt, which in turn influences compensation behaviour

H6d: Manipulated guilt affects felt guilt. The greater the virtue of equality the greater the felt guilt, which in turn influences report behaviour

H6e: Manipulated guilt affects felt guilt. The greater the virtue of equality the greater the felt guilt, which in turn influences discontinuance behaviour

3.4.2 The Moderating Role of Virtues on the Effects of Felt Emotion on Digital Piracy Outcome Behaviours

According to Tangney and Dearing (2002), repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviours are responses to individuals' guilt. Therefore, I address these behaviours in this section.

3.4.2.1 The Moderating Role of the Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviour

The objective of an ambition determines whether the ambition is a virtue or vice (Pettigrove, 2007). An ambition is known as a vice when the ambition is solely oriented to self-interests. On the other hand, the ambition is called a virtue when the objective is positive and has concern for social interests. For example, more money and power are desired, not for oneself, but to help society to deal with poverty or social issues. The virtue of ambition not only helps society to attain its objectives but it benefits individuals who gain the respect and approval of society they desire. For individuals with a high virtue of ambition, being inactive in helping society attain its goals is

regarded as self-failure; it is regarded as a passivity that reflects self-inability and selfishness, and in turn generates guilt (Mandelsohn & Mosher, 1979). In order to reduce this negative emotion, such ambitious individuals are likely to offer reparation for any wrongdoing committed (Tangney & Dearing, 2002), with the hope of re-establishing their damaged social standing. In other words, by seeking to apologize and provide reparation, these individuals show their vulnerability, remorse, regret and hope that society can forgive their wrongdoings and give them the opportunity to redeem their wrongdoings. In this way, the virtue of ambition both reverses damage and improves social acceptance. Thus, accordingly, I hypothesise:

H7a: The virtue of ambition in response to felt guilt due to digital piracy activity will promote reparation behaviour

Numerous ambition scholars (Baird et al., 2008; Judge & Kammeyer-Mueller, 2012; Murphy, 2007) have argued that the virtue of ambition is closely associated with a high degree of knowledge, experience, status and wealth. These scholars believe that individuals with a high virtue of ambition know much of what goes on around them and are able to evaluate and determine a good and bad behaviour. These characteristics allow such ambitious individuals to play a role as opinion leaders (Bryson, 1951). Their experience as opinion leaders drives these individuals to base their opinions on their expertise and experiences (Bryson, 1951) as well as on personal and social objectives (Hogan & Schroeder, 1981). The virtue of ambition provokes a focused tendency in individuals to persuade others to follow their directions or opinions. For example, based on society's moral systems, individuals with a high virtue of ambition may suggest that digital piracy behaviour is an unethical behaviour that needs to be avoided. For such

individuals, failure to offer opinions based on the characteristics above may be regarded as a display of lack of understanding and insensitivity, which is further internalised as total self-failure which produces guilt. Thus, while the virtue of ambition is linked to advice behaviour, individuals with a high virtue of ambition also aim to maintain their status as opinion leaders. In this fashion, the virtue of ambition is a virtue that functions to both prevent others from wrongdoing and to maintain opinion leader status. Therefore, I hypothesise:

H7b: The virtue of ambition in response to felt guilt due to digital piracy activity will promote advice behaviour

Financial success is claimed to be one of the most popular personal ambitions in modern society (Judge & Kammeyer-Mueller, 2012). This success motivates individuals to work hard (Fels, 2004) and become self-determined (Murphy, 2007). For ambitious individuals, financial success is seen as one important way of attaining recognition and status (Spenner & Featherman, 1978). Individuals with a high virtue of ambition who have attained financial success are inclined to use their money for two major functions: reward and restoration (Barnett, 1977; Weiner, 2005). The reward function concentrates on acknowledging others' positive behaviours and it encourages the individuals to maintain their behaviour. The reward function portrays individuals' self-image as generous and understanding and it generates positive emotion. For example, an ambitious sales manager provides financial bonuses to his/her successful salespersons for reaching their sales target. In contrast, the restoration function is concerned with reducing others' hardships and discourages individuals from repeating their negative behaviour. This function arises as a response to individuals' intention to

reduce their guilt as a result of wrongdoing (Zebel, Zimmermann, Viki, & Doosje, 2008) while increasing their self-image by showing their responsibility, remorse and regret (Ghorbani et al., 2012). For instance, ambitious individuals who conduct digital piracy may offer monetary restitution to their victims for their illegal behaviour. In this way, the experience of the virtue of ambition leads to different emotional experiences which are differentiated by their purpose. In an effort to reduce guilt, the virtue of ambition focuses on compensation behaviour by offering monetary aid. In this way, the virtue of ambitions is a virtue that aims to reverse guilt and maintain self-image. Therefore, I hypothesise:

H7c: The virtue of ambition in response to felt guilt due to digital piracy activity will promote compensation behaviour

Van der Walt's (2001) study on the South African whistle blowing phenomena suggests that the ambition of whistle blowers is driven by the desire to maintain public wellbeing by deterring further wrongdoing. For individuals with a high level of virtue of ambition, identifying the wrongdoing (e.g., digital piracy) and reporting it to the correct authority is part of their responsibility in maintaining wellbeing. Ignoring or taking no notice of this wrongdoing violates individuals' desire to maintain wellbeing and makes them party to the negative activity. They are then likely to internalise the situation as representative of their own failure, which may further generate the negative experience of guilt (Dombrowski, 2008). To avoid or reduce this negative emotion, individuals with a high level of virtue of ambition focus on identifying and reporting wrongdoing with the hope of protecting the group's interests from the future wrongdoing (Van der Walt, 2001). In this way, the virtue of ambition is a virtue that offers the dual functions

of protecting group interests and preventing others from conducting wrongdoing. Thus, accordingly, I hypothesise:

H7d: The virtue of ambition in response to felt guilt due to digital piracy activity will promote report behaviour

Soule (1969) suggests that ambitious individuals are more likely to use their own conclusions in making decisions. This includes the decision to continue or to discontinue their current behaviour. As cited in Dombrowski (2008), Plato points out that individuals' ambition to continue or discontinue their current behaviour depends on their emotions. He explains that the negative emotion of guilt encourages ambitious individuals to re-evaluate their existing behaviours and discontinue their unbeneficial behaviour. For example, the feeling of guilt as a result of conducting digital piracy may drive individuals to stop this behaviour. For ambitious individuals, stopping or discontinuing this kind of negative behaviour (i.e., digital piracy behaviour) not only shows their true ambition to become better people and committed to society, but also shows their internal sense of responsibility and accountability for wrongdoing. In this way, the virtue of ambition promotes discontinuance behaviour with the purpose of avoiding guilt. Thus, I hypothesise:

H7e: The virtue of ambition in response to felt guilt due to digital piracy activity will promote discontinuance behaviour

3.4.2.2. The Moderating role of the Virtue of Equality on the Relationship between Guilt and Digital Piracy Outcome Behaviour

Gosepath (2011) points out that equality develops from moral standards. That is, at the very basic level, the fundamental idea of the virtue of equality is that each individual has equal value and importance and therefore is equally worthy of being shown dignity and respect (Arnesson, 2002). The experience of the virtue of equality leads individuals to a variety of responses such as stopping inhumane treatment, safeguarding against violence and making a commitment to meeting others' basic needs fairly through recognition, resources, power relations and opportunity (Baker et al., 2004). For individuals with a high virtue of equality, treating others fairly generates positive emotions such as satisfaction (Churchill, 1979). In contrast, treating others unfairly creates unpleasant experiences such as guilt (Iyer et al., 2003). Digital piracy behaviour is considered to be unfair because such behaviour allows individuals to obtain others' possession unfairly (downloading others' intellectual property goods such as movies without paying). For individuals with a high virtue of equality, conducting such behaviour is against their moral virtues and they see it as disturbing the balance of equality. This failure is then internalised and regarded as personal failure that reveals egoism and self-centredness, which in turn generates guilt. Therefore, the experience of the virtue of equality drives individuals to restore unequal situations by providing restoration, often with the hope of reducing guilt. Accordingly, I hypothesise:

H8a: The virtue of equality in response to felt guilt due to digital piracy activity will promote reparation behaviour

The notion of equality means that each individual has the same right of access to important information (Turner, 1986). This includes the right to access education and advice (Arnesson, 2002). According to Locher (2006), advice is widely available and common in daily life. Advice provides emotional support (comforting) (MacGeorge et al., 2004) and reduces uncertainty (Heritage & Sefi, 1992). For individuals with a high virtue of equality, giving advice is seen as a true reflection of the concept of equality; this is because advice balances the advisees' knowledge, know-how and understanding. In other words, giving advice ensures others have an equal opportunity to access information. This includes information about the negative side of digital piracy behaviour for example. The inability or the unwillingness to offer advice or share this information with others can be viewed as a lack of knowledge or a lack of commitment to others. To individuals with a high virtue of equality this is perceived as being self-oriented, a personal failure which is internalised and which ultimately produces guilt. Thus, the virtue of equality is more likely to be linked with advice behaviour with a target of educating others about the negativity of certain behaviours such as digital piracy. In this way, the virtue of equality functions through individuals preventing others from becoming involved in negative behaviours such as digital piracy and thereby reducing guilt. Therefore I hypothesise:

H8b: The virtue of equality in response to felt guilt due to digital piracy activity will promote advice behaviour

The equalisation of wealth is another important aspect to the principle of equality (Oppenheimer, 1970). According to Oppenheimer (1970), the balance of wealth is initiated by the effort to reduce the existing inequalities of possessions or wealth gaps in

a fair way. To illustrate, buyers and sellers distribute their possession through the exchange of goods and money. In a trade agreement situation, taking others' possessions without offering goods or money in return is considered to be a breach ethics and unfair. For instance, pirates who download music or films through the Internet without paying are considered to be taking others' intellectual property possessions unfairly. This unfair behaviour is condemned by individuals with a high virtue of equality as it widens the balance of wealth inequality and puts others in more difficult life situations (Arnesson, 2002) and thereby triggers guilt (Doosje et al., 1998). In order to reduce wealth inequality and reduce their own guilt, individuals with a high virtue of equality tend to restore their wrongdoing by offering financial aid or compensation (De Pelsmacker, Janssens, Sterckx, & Mielants, 2006). Thus, I hypothesise:

H8c: The virtue of equality in response to felt guilt due to digital piracy activity will promote compensation behaviour

Along with other virtue scholars, White (2007) introduces the principle of legal equality. This means that in order to maintain social harmony, social interactions should be formed and regulated by fair laws that discourage individuals from wrongdoing. Rather, individuals are more respectful, considerate and treat others in a fair manner. To individuals with a high virtue of equality, the notion of legal equality should be applied to everyone without any privileges. That is, any individuals who have conducted wrongdoing are subject to punishment. In general, digital piracy behaviour is known as illegal behaviour (Tang & Farn, 2005) and involvement in this behaviour is a subject of punishment. For individuals with a high sense of equality, identifying others' digital

piracy behaviour triggers the motivation to punish them by reporting them to an authority (Victor et al., 1993). Ignoring the digital piracy behaviour is seen a violation of the moral virtue of equality and generates guilt. To these individuals, digital piracy is unacceptable and needs to be reported with the hope that wrongdoers will not continue their digital piracy behaviour. In this respect, the virtue of equality is a moral virtue that maintains the legal equality balance and protects society's welfare. Thus, I hypothesise:

H8d: The virtue of equality in response to felt guilt due to digital piracy activity will promote report behaviour

The principle of moral equality states that each individual has equal worth (White, 2007). That is, each individual has the same basic moral responsibilities (i.e., treating others fairly) and rights (i.e., being treated fairly by others). In other words, moral equality maintains relationship harmony (Baker et al., 2004). For individuals with a high virtue of equality, a moral responsibility is to ensure that individuals do not upset or disturb others' wellbeing, such as taking others' possessions illegally or in an unauthorised manner (e.g., digital piracy behaviour). The inability to respect others and prevent and protect against violation of their welfare is perceived as a clear exhibition of immorality. For individuals with a high virtue of equality, such behaviour not only hurts others, but it triggers individuals' guilt, as they internalise this failure as representing their immorality and insensitivity toward others. For example, conducting digital piracy is immoral and results in guilt because it is a breach of others' wellbeing through taking their possession without authorisation. To these individuals, this type of behaviour is intolerable and must be stopped (Masterton, 2001). In this respect, the experience of the

virtue of equality is associated with discontinue behaviour with the aim of reducing guilt. Based on this description, I hypothesise:

H8e: The virtue of equality in response to felt guilt due to digital piracy activity will promote discontinuance behaviour

3.5 Chapter Summary

A conceptual framework of the effect of the virtues of ambition and equality on the relationship between manipulated emotions (guilt and shame) and felt emotions (guilt and shame) and the association between felt emotions (guilt and shame) and their outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) has been proposed in this chapter. A number of hypotheses have been outlined to conceptualise the role of each construct in the framework and to understand the relationship between them. The proposed model and the set of hypotheses will be empirically tested and analysed in the chapter 5 and 6.

Chapter 4

Methodology

This chapter describes the methodology applied in testing the proposed model of the role of emotions and individual virtues in digital piracy outcome behaviour, in conjunction with the various research hypotheses presented in Chapter 3. This chapter specifically discusses the operationalization of the constructs, the development of the survey instruments, face validity, the data collection method and sampling, and a brief description of various techniques used for statistical analyses.

4.1. Measurement of the Variables

This section explains the various measures used to test and capture the dimension of self-conscious emotions (i.e., shame and guilt), individual virtues (i.e., ambition, equality) and outcome behaviours (i.e., repair behaviour, compensation behaviour,

advice behaviour, reporting behaviour and non-repeating or discontinuance behaviour). I researched the published literature to provide the variables, drawing on the different investigations by researchers who had previously investigated and validated through empirical research in different contexts. I used a 7-point Likert-type scale to measure all the other constructs, excluding demographic questions and questions relating to compensation behaviour and reporting behaviour. Using multiple items, respondents indicated the extent of their agreement. Table 4.1 provides a quick overview of the literature that influenced the operationalization and measurement of the study's variables.

Table 4.1: Operationalization and measurement of the variables

Variable	Reference	No. of items	Cronbach α reported
Shame	Verbeke and Bagozzi (2002)	3	0.89
<ul style="list-style-type: none"> • Coping • Physiological reaction 		7	0.80
Guilt	Jones, Schratte and Kugler (2000)	10	0.84
Individual virtue	Schwartz (1992)	11	Not reported
Reparation Behaviour	Minton and Rose (1997)	6	0.90
Advice Behaviour	Bougie, Peiters and Zeelenberg (2003)	3	0.69
Compensation Behaviour	Minton and Rose (1997)	6	0.90
Reporting Behaviour	Bougie et al. (2003)	3	0.69
Discontinue Behaviour	Finn (2005)	3	0.90

4.1.1 Shame

Verbeke and Bagozzi (2002) developed a 20-item scale in the context of the financial industry to measure salespersons' experience of coping with shame. These items centre on four different dimensions: coping, physiological reaction, core self and attention to being evaluated. Because the research objective of this present study is to explore the consequences of shame on individuals rather than the antecedents of shame, the dimensions of core self and attention to being evaluated were considered irrelevant and deleted from this study. As a result, I used only items that relate to the dimensions of coping and physiological reactions to compose shame measurements. Coping and physiological reactions had a good reliability with a Cronbach Alpha value of 0.89 and 0.80.

I chose to modify some of the coping items in Verbeke and Bagozzi's (2002) scale to suit the context of this study. The item, "I would die of shame" became, "I feel I could die of shame". The item, "I feel I would flinch all of a sudden" became, "I feel the need to escape quickly". However, there were no changes in the wording of the item, "I feel very small".

Although, Verbeke and Bagozzi's (2002) physiological reaction scale consists of seven items, I used only three items adjusting the wording of these three items to make them more appropriate to the context. The item, "I feel somewhat weak" was replaced by, "I feel quite weak". The item, "I am dumbfounded" was simplified to, "I am shocked". However, the item, "I feel helpless" was adopted without any change being made.

The items, "My head is spinning", "I notice that my voice gets lower", "I start to laugh wickedly" and "I feel my heart is beating slower" measure individuals' specific body

reactions. These items do not measure the general impact of shame on individuals' physiology; therefore, I did not include these items.

4.1.2 Guilt

Jones et al.'s (2000) created a 10-item scale to measure guilt. The authors reported a Cronbach Alpha value of 0.80. I excluded five of the original items as they did not relate to the measurement focus. These items were: "Lately, it hasn't been easy being me", "Lately, I have been calm and worry free", "I would give anything, if, somehow, I could go back and rectify some things I have recently done wrong", "There is at least one thing in my recent past that I would like to change" and "I have been worried and distressed lately". However, I used the remaining five items with slight modifications in the wording. The first item, "At the moment, I don't feel particularly guilty about anything I have done" became, "I feel particularly guilty about what I have done". The second item, "Lately, I have felt good about myself and what I have done" became, "I feel bad about myself and what I have done". The third item, "I have recently done something that I deeply regret" became, "I have done something that I deeply regret". The fourth item, "If I could relive the last few weeks or months, there is absolutely nothing I have done that I would change" became, "I feel there is something that I want to change with regard to what I have done". The fifth item, "Recently, my life would have been much better if only I hadn't done what I did" became, "I feel my life would have been much better if only I hadn't done what I did".

4.1.3 Individual Virtue

Virtue scholars, such as Gert (2005) and Lambek (2008) suggest that the construct of individual virtues and individual values are very similar but not identical. Peterson and Seligman (2004) point out that this similarity is represented in Schwartz's (1992) definition of values as a "conception of the desirable that influence the way people select action and evaluate events" (p.550). This definition shows that virtues represent values when the behaviour they constitute and direct becomes habitual. Similarly, Gert (2005) argues that the close relationship between virtues and values may also reflect the moral concept. He explains that moral values are "virtues that result in people acting in morally good and morally right ways" (p. 96). However, despite their very close similarities, virtues and values have been investigated separately with little or no integration (Gert, 2005). Lambek (2008) points out those studies involving individual virtues or individual values need to be integrated. He asserts that this integration is needed, especially when a researcher perceives a value as a function of action rather than simply of objects.

Following this recommendation, Peterson and Seligman (2004) investigated Schwartz's (1992) individual value items and found that Schwartz's (1992) definition of each value component is similar to each of the virtue component definitions, and as a result, the authors argue that Schwartz's (1992) items can be used to measure virtue. Based on this suggestion, I developed the measurement of individual virtues based on Schwartz's (1992) individual value items. Schwartz's (1992) items did not report a Cronbach Alpha value. Two items measure virtue of ambitions: "Ambitious: being hard-working" and "Ambitious: having high aspiration for achievement". Two items measure virtue of

equality: “Equality: supporting equality of outcomes for all”, and “Equality: supporting equality of opportunities for all”.

4.1.4 Reparation Behaviour

I drew from Minton and Rose (1997), to develop items that measure reparation behaviour. Although Minton and Rose’s (1997) original scale consisted of six items and reported a Cronbach Alpha of 0.90, I used only two of those items. I excluded the following items as they did not fit the study context: “I would consider joining a group or club which is concerned with the environment”, “I would willing stop buying products from companies guilty of polluting the environment even though it might be inconvenient for me”, “I would be willing to make personal sacrifices for the sake of slowing down pollution even though the immediate results may not seem significant” and “I would be willing to pay more each month for electricity if it meant cleaner air”. However, I adopted the last two items: “I would be willing to sign a petition to support an environmental cause” and “I would be willing to pay more taxes to support greater government control of pollution”, changing the wording slightly to, “Sign a petition against digital piracy” and “Support legislation and fines against piracy”.

4.1.5 Advice Behaviour

In their investigation on angry customer behaviour, Bougie et al. (2003) employed three word of mouth items to measure negative recommendation. Their scale reported a Cronbach Alpha of 0.69. In their study, the authors suggested that negative word of

mouth involves informing or advising others (i.e., family members, colleagues and friends) about unpleasant service experiences and suggesting that the services or goods from the organisation involved are not obtained or purchased. This definition reflects advice behaviour (Nguyen & Romaniuk, 2009) and therefore we borrowed and modified Bougie et al.'s (2003) items to measure advice behaviour in our context. Bougie et al.'s (2003) retained all three items in their study because the pointer was proposed to represent the extent of word of mouth. However, the goal of the current research is to investigate advice behaviour. Therefore, I selected only the items that are suitable for advice behaviour. The item, "Say negative things about the service provider to other people" became "Tell a friend anonymously not to practice piracy again". The item, "Recommend the service provider to someone who seeks your advice" became "Tell a friend face to face not to practice piracy again". Finally, I removed the item "Discourage friends and relatives to do business with the service provider".

4.1.6 Compensation Behaviour

Using a single item from Minton and Rose (1997), I measured and operationalized the compensation behaviour construct. With modification, the item, "I would be willing to pay more each month for electricity if it meant cleaner air" became "Contribute money to anti-piracy causes".

4.1.7 Reporting Behaviour

Using a single item from Bougie et al. (2003), I measured and operationalized the construct of reporting behaviour. The item, “Discourage friends and relatives to do business with the service provider” became, “Turn a friend into the authorities for practising piracy”.

4.1.8 Discontinuance Behaviour

I drew on Finn’s (2005) scale for items measuring discontinuance behaviour. This scale reported a Cronbach Alpha value of 0.90. The original items became: “It is unlikely that I will repeat such behaviour”, “It is probable that I will not repeat such behaviour” and “It is highly plausible that I will not repeat such behaviour”.

4.2 Development of the Research Instrument

Appendix 1 presents a questionnaire using the above-mentioned measures. Along with responses to the scale items, respondents were also asked to provide basic demographic details such as their gender, age, ethnicity, and occupation.

4.3. Face Validity of the Instrument

Although I adopted measures from the existing literature, I also employed face validity of the questionnaire to refine the items to suit the specific context of the study. I felt

certain that every item in the questionnaire was understandable and that the modifications did not affect the intended meanings.

4.4 Sample and Data Collection Method

Building on the theoretical rationale developed in Chapter 3, I sought to empirically examine the role of the self-conscious emotions of shame and guilt and individual virtues in digital piracy outcome behaviour. In study 1a, I investigate the role of individual virtue in relationship to indirect felt shame and its outcome behaviour. In study 1b, I examine the effect of virtue in the linkage of direct felt shame and its outcome behaviour. In study 2a, I attempt to measure the influence of individual virtues on the connection between direct felt guilt and its outcome behaviour, and finally in study 2b, I seek to test the impact of individual virtues on the association between indirect felt guilt and its outcome behaviour.

I selected digital piracy in the mobile phone context for this study due to the increasing trend of illegally downloading via this particular channel, and I chose the sample of this study from the New Zealand population. As this study seeks to understand the effect of self-conscious emotions (shame and guilt) and individual virtues on digital piracy behaviour in New Zealand's diverse population, it was important involve individuals from different ethnic groups and backgrounds who had the experience and know-how to operate the Internet and mobile phones.

In order to retrieve accurate information, the sampling frame had some restrictions. Firstly, I excluded all persons younger than the age of 20 from the population of this study. Secondly, I disqualified those who had not been living in New Zealand for at

least one year including tourists since they were unlikely to reflect New Zealand's culture and lifestyle. Finally, to ensure that the questionnaire was filled out correctly, I invited only people who were competent in English to participate in this study.

Considering the financial cost and time required in collecting data from this diverse population sample, and given the intensity of the data collection process, it was important to identify a sample reflecting multi ethnicities and backgrounds over a limited Auckland area so that the data collection could be more manageable. I felt the choice of Auckland city was also justified because the city accommodates one third of the New Zealand's population and is the most diverse.

To reduce the self-selection bias, approach suggested by Liu and Dewan (2010) and Van Rekom, Verlegh and Slokkers (2009) was followed. Accordingly, potential respondents were recruited very carefully. They were approached at the same location and similar time of the days. To capture the different ethnicities and social groups, I approached potential respondents in three different places in Auckland city (i.e., Queen Street in downtown Auckland, Onehunga Mall Road in the suburb of Onehunga and Dominion Road in the suburb of Mt Eden). I and two data collection assistants collected data at similar times during January 2012 and April 2012. We asked potential respondents whether they would be interested in taking part in a study that would take about 25-30 minutes of their time. We gave a survey set to those respondents who agreed to participate (a questionnaire, a scenario, and an information sheet).

We presented each respondent with one of the five hypothetical scenarios. Each scenario describes the specific circumstances of a situation in which a character commits an act of digital piracy. After reading a scenario, we asked respondents to read

the statements given in the questionnaire and express their felt emotions/views using 7 point Likert-type scales.

Because of the length of the questionnaire, we offered respondents the option of taking home the survey and returning it to me, the researcher, at my AUT address in the provided postage paid envelope or to do it on the spot.

I collected a total of 654 responses from three different locations. However, 154 of these responses had to be discarded due to incomplete responses for many of the questions. As a result, a total of 500 completed questionnaires or 76.5% were usable for the purpose of statistical analyses in the present study. The respondents consisted of 58.2% females and 41.8% males. 40.6% of respondents were students with part-time employment, 7.2% were unemployed and 52.2% were employed in various types of occupations. Sample characteristics are presented in Table 4.2:

Table 4.2 Sample Characteristics

Respondents	Description	Frequency	%
Ethnicity	European	197	39.4
	Maori	32	6.4
	Pacific Islander	60	12.0
	Asian	167	33.4
	Middle East, Latin American and African	16	3.2
	Others	28	5.6
Occupation	Managerial	35	7.0
	Professional	83	16.6

	Technician	11	2.2
	Community & Personal Services	31	6.2
	Sales	50	10.0
	Labourer	22	4.4
	Student & in part time employment	203	40.6
	Clerical & Administration	26	5.2
	Unemployed	36	7.2
	Machine Operator & Driver	3	.6
Age Group	20-24 years old	197	39.4
	25-29 years old	141	28.2
	30 -34 years old	76	15.2
	35 -40 years old	86	17.2
Download Frequency	Never	123	24.6
	Less than 1 hour	196	39.2
	1 hour	68	13.6
	2 hours	55	11.0
	3 hours	21	4.2
	4 hours	13	2.6
	More than 4 hours	24	4.8

4.5 Statistical Analyses

A brief description of the proposed statistical analyses for the testing of the survey instrument is given below.

4.5.1 Reliability

The test of reliability of a questionnaire concerns the extent to which the measuring procedure yields the same results on repeated trials. Although reliability is best assessed by the test-retest method (i.e., the same measurement is made of the same subjects at two different times), this method is not always practically feasible. Therefore, the internal consistency method (i.e., high inter-item correlations suggest that all items measure the same entity) is more commonly used. Churchill (1979) recommended the use of Cronbach's alpha as a measure of internal consistency, followed by item-to-total correlation to eliminate the items that performed poorly in capturing the construct. Item to total correlations are the correlations between each item and the total score of the scale. In a reliable scale, all items should correlate with the total. The value of the correlation also depends on the sample size. In bigger samples, smaller correlation coefficients are acceptable. In general, a value of an item to a total correlation of less than 0.3 suggests that the particular item in question does not correlate very well with the overall scale. The Cronbach alpha coefficient is also used to test the reliability of various scales using a cut off of 0.70 (Nunnally, 1978; Spector, 1992).

4.5.2 Validity

The test of validity concerns whether the items measure what they are meant to measure. The content or face validity is assessed by a group of experts, who read or look at a measuring instrument and decide whether the instrument measures what it is expected to measure. According to Kidder and Judd (1986), every instrument must pass the face validity test either formally or informally. Although previous researches provided all the measures I used in this research, I also used a formal face validity test,

as the context and place of this study was different from other studies that used the same scales. I applied exploratory factor analysis (EFA) (Spector, 1992) utilising the IBM SPSS Statistic 20 program for further scale assessment. I factor analysed all the items of all the measures together to test their convergent and discriminant validity. I then subjected the items to principal component analysis with promax rotation. According to Hair, Anderson, Tantham and Black (1992), the factor loading represents the correlation between the items and the construct, while Eigen value represents the amount of variance accounted for by a factor. I expected the various constructs to have the same dimensions, as previous researches have previously used and developed all the measures of this research.

4.6 Moderated Mediation and Mediated Moderation

Procedures

I employed Hayes' (2013) process model for mediation and moderation analysis as well as his analytical integration in the form of "conditional process analysis". For this I developed a composite measure for the dependent, mediating, moderating and independent variables by taking an average of different items in a scale. The averaging of items is common practice with the assumption that all the items contribute equally to the construct. Such an assumption is reasonable in my study because all the scales I used in the study are well established and frequently used in the literature. I tested the main effects of my hypotheses using Ordinary Least Squares (OLS) regression. I conducted path analysis-based moderation and mediation analysis as well as their

combination as a “conditional process model” using the process tool for SPSS. This method involves bootstrapping too that engages in producing multiple samples, with replacement, from the available data set and creating sample means (Tomasulo, 2010).

These sample means are then consecutively organised to produce a confidence interval. By administering the data set as a representation of the population, this procedure produces the formation of a representation of the sampling distribution of the indirect or mediated effect. This procedure suggests that the indirect effect is not zero when zero does not take place within the confidence interval. To Hayes (2009), this result can be conceptualised as rejecting a null hypothesis. MacKinnon and Fairchild (2009) and Preacher and Hayes (2008a) point out that Baron and Kenny’s (1986) method notoriously assumes that sampling distribution of the indirect effect is normal, and therefore it offers inaccurate data and often fails to identify mediated effects even when they are present.

According to Zhao, Lynch and Chen (2010), the bootstrapping procedure offers a solution to this current problem. The bootstrap method offers an abnormality of indirect effect and greater accuracy of confidence interval (e.g., the 2.5 and 97.5 percentiles for a 95% confidence interval) (Preacher & Hayes, 2008b). Thus, in agreement with Zhao et al. (2010), MacKinnon, Lockwood and Williams (2004) strongly assert that the bootstrap procedure is the method of choice. Further, Mooney and Duval (1993) suggest that in the process of calculating the confidence interval, a recommended minimum of 1,000 bootstrap samples is to be used to correctly establish the upper and lower level of 95% of the confidence interval.

To illustrate the operationalization of such analyses, Figure 4.1 shows the generic model for the effect of a manipulated variable (the experiment treatment), X , on an dependent variable, Y , where the effect passes through a mediator, ME , and a moderator, MO potentially conditions the effect of X on ME and the effect of ME on Y .

This figure shows two unique conditional indirect effects: mediated moderated condition and moderated mediation condition. Mediated moderation takes place when the moderator, MO , engages with X to affect ME , and as a result, ME affects Y . Here the association of $MO \times X$ transport through ME to affect Y . Thus, ME mediates the moderated effect of X by MO on Y . In Figure 4.1, mediated moderation arises when MO only interacts with X (path a) and not ME .

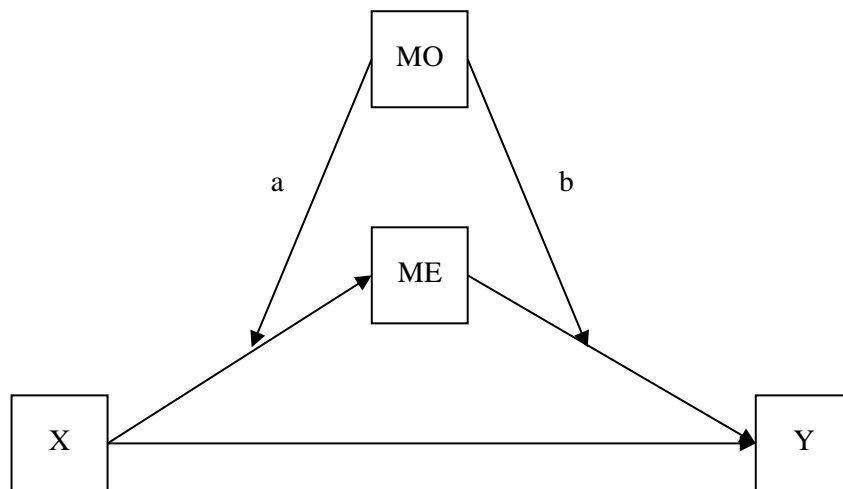


Figure 4.1 A general model for representing the conditional indirect effect from X to Y through mediator (ME) and contingent upon moderator (MO).

In contrast, researchers believe that moderated mediation to occur when a manipulation X , directly influences the mediator as a central effect, and MO moderates the continuing mediation in its final effect on Y . Thus, the association of $ME \times MO$ moderates the

mediated effect of X on Y . Figure 4.1 demonstrates that the course of moderated mediation eventuates when MO only has contact with ME (path b) and not X .

Two formulas display the conditional indirect effects as seen in Figure 4.1. In formula 1, the mediator variable model, the following equation calculates the effects of the experimental treatment (X) and moderator (MO) on the mediator (ME):

$$ME = \beta_{10} + \beta_{11}X + \beta_{12}MO + \beta_{13}X(MO) + \varepsilon_1 \quad (1)$$

The following equation calculates the effects of ME , MO , and X on the dependent variable:

$$Y = \beta_{20} + \beta_{21}X + \beta_{22}MO + \beta_{23}X(MO) + \beta_{24}ME + \beta_{25}ME(MO) + \varepsilon_2 \quad (2)$$

In this calculation process using formulas (1) – (2), X is contrast coded (+1, -1), MO and ME are mean centered, and the residuals are normally distributed, independent, and have a common variance. When b_{13} in equation 1 and b_{24} in equation 2 are significant, mediated moderation occurs. That is, the interaction between X and MO affects ME , and as a consequence, ME affects Y . When b_{11} in equation 1 and b_{25} in equation 2 are to be significant, moderated mediation takes place. That is, X affects ME and the interaction between ME and MO affects Y .

According to Edwards and Lambert (2007), this moderated mediation procedure offers several advantages. First, this new integration method highlights the track of a mediated model that is moderated and allows statistical tests of moderation for each path. Second, by utilising a straightforward pathway and relating plots of simple slopes, the method explains the outline of the moderating effect. Third, the method predicts the indirect

effect carried out via the mediator variable and explains how this indirect effect differs across levels of the moderator variable. Fourth, this method demonstrates the possibility of integrating the direct and indirect moderation effect in order to examine the moderation of the total effect estimate by the model. Finally, this method explains the relation between moderated mediation and mediated moderation in a clearer manner.

4.7 Chapter Summary

The chapter has provided a brief description of the operationalization and measurement of the various constructs used in the present study. Face validity has been described. Finally, this chapter has provided a brief outline of the various methodological and analytical processes involved in the development and testing of the survey instrument.

Chapter 5

Data Analyses and Results of Study 1

This chapter discusses the analyses and results of Study 1. To test my hypotheses, I conducted two studies. Both studies investigated the moderating role of individuals' self-regarding virtue of ambition and other-regarding virtue of equality. This chapter presents the results of Study 1 and the following chapter presents the results of Study 2. Study 1 concentrates on the study of felt shame. Two scenario conditions test the shame hypotheses: Study 1a tests the shame hypotheses in the condition of indirect shame, which occurs when other people indirectly disagree with individuals' activities. Study 1b, on the other hand, examines the hypotheses under the condition of direct shame,

which takes place when people directly and openly disagree with individuals' activities. The results of both Study 1a and Study 1b are presented in three parts. First, there is a discussion on the sample characteristics. A discussion on measurement properties (reliability and validity assessment) follows. Finally, there is a presentation of the results of regression analyses for hypotheses testing.

5.1 Results of Study 1a – Indirect Shame

5.1.1 Sample Characteristic

Out of a total of 200 respondents (100 respondents who responded to the control condition (neutral) and 100 respondents who responded to indirect shame), 43% were male and 57% were female. All the respondents were between 20 and 40 years of age and were from Auckland, New Zealand rather than tourists. 56% of respondents had some sort of employment, 6% were unemployed and 38% were students with part-time employment. 40%, 6%, 11%, 37%, 4% and 3% were European, Maori, Pacific Island, Asian, Other, Mediterranean, Latin American and African respectively. 24% of respondents had never been involved in unauthorised Internet downloads while 76% were frequently involved in unauthorised Internet downloads.

5.1.2 Measurement Properties (Reliability and Validity Assessment)

5.1.2.1 Reliability and Validity Assessment

Table 5.1 Reliability Analysis Results for Measurement Scales in the Indirect Shame Study

Scale	Items	Mean	Std Deviation	Items to total correlation	Cronbach Alpha
Shame	SHAM1	2.86	1.83	.62	
	SHAM2	3.06	1.86	.83	
	SHAM3	3.07	1.74	.91	
	SHAM4	2.99	1.80	.88	
	SHAM5	3.17	1.89	.84	
	SHAM6	2.87	1.78	.88	.94
Guilt	GUIL1	3.76	1.97	.90	
	GUIL2	3.62	2.04	.90	
	GUIL3	3.31	1.98	.93	
	GUIL6	3.49	2.00	.91	
	GUIL9	3.18	2.05	.73	.95
Reparation Behaviour	REPA1	3.77	1.83	.89	
	REPA2	3.82	1.91	.89	.943
Compensation Behaviour	REPA3	3.03	1.84		1 Item
Advice Behaviour	NEGR1	3.90	1.83	.79	
	NEGR2	3.88	1.88	.79	.94
Reporting Behaviour	NEGR3	2.76	1.77		1 Item
Discontinue Behaviour	REPT1	3.74	1.93	.78	
	REPT2	3.91	1.93	.91	
	REPT3	3.83	1.93	.86	.93
Ambition	IVAM1	5.56	1.51	.84	
	IVAM2	5.54	1.47	.84	.91
Equality	IVEQ1	4.96	1.51	.70	
	IVEQ2	5.17	1.51	.70	.91

Shame: EFA results showed that shame was explained by a single factor. All the 6 items loaded on this factor and the loading on these factors ranged from .60 to .97. The reliability indicated by Cronbach alpha for this scale was .94 and the variance explained by the factor was 73.89%.

Guilt: EFA results showed that guilt was explained by a single factor. All the 5 items loaded on this factor and the loading on these factors ranged from .73 to .97. The reliability indicated by Cronbach alpha for this scale was .95 and the variance explained by the factor was 81.15%.

Repair Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show this loading. The reliability indicated by Cronbach alpha for this scale was .86 and the variance explained by the factor was 94.67%.

Advice Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show this loading. The reliability indicated by Cronbach alpha for this scale was .94 and the variance explained by the factor was 94.29%.

Discontinue Behaviour: EFA results showed that guilt was explained by a single factor. The 3 items loaded on this factor and the loading on these factors ranged from .87 to .92. The reliability indicated by Cronbach alpha for this scale was .93 and the variance explained by the factor was 81.74%.

Ambition: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor and PASW 18 could not show the loading on these factors. The reliability indicated by Cronbach alpha for this scale was .91 and the variance explained by the factor was 91.87%.

Equality: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor and PASW 18 could not show the loading on these factors. The reliability indicated by Cronbach alpha for this scale was .91 and the variance explained by the factor was 91.93%.

5.1.2.2 Descriptive Analysis of the Data

Table 5.2 provides the means, standard deviation and pair-wise correlation relating to the variable using the IBM SPSS Statistic 20 program.

Table 5.2 Means, Standard Deviations and Correlations of Study Indirect Shame (1a)

Variable	Means	Std Deviation	Shame	Repair	Compensation	Advice	Report	Discontinuance	Ambition	Equality
Shame	2.55	1.51	1							
Repair	3.57	1.78	.49**	1						
Compensation	2.87	1.80	.52**	.72**	1					
Advice	3.50	1.91	.49**	.56**	.49**	1				
Report	2.56	1.69	.53**	.47**	.54**	.56**	1			
Discontinuance	3.69	1.78	.36**	.47**	.35**	.33**	.22**	1		
Ambition	5.39	1.48	.06	.13	-.01	.15*	-.09	.04	1	
Equality	5.07	1.54	-.04	.17*	-.06	.23**	-.17*	.02	.61**	1

** Correlations is significant at the .01 level (2-tailed)

* Correlation is significant at the .05 level (2-tailed)

5.1.2.3 Results

By utilising the experimental and control conditions, I manipulated a self-conscious emotion: shame (indirect). I produced and pre-tested the scenario versions of the experimental and control conditions. The scenarios are fictitious and begin with a thorough description of an individual, his or her actions, and the effects of his/her actions. Although the presented scenarios are fictitious, they are based on actual situations. The scenario I used as a control is a neutral scenario description of the outcome of digital piracy behaviour.

5.1.2.3.1 The Moderating Role of Individuals' Virtue of ambition on the Effects of Manipulated Shame on Felt Emotion

To test whether virtue of ambition would affect the strength of the indirect pathways between manipulated indirect shame and various outcome behaviours, firstly, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of ambition as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

Accordingly for the repair behaviour (one of the outcome behaviours), I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of ambition as the moderator and finally, repair behaviour as the dependent variable.

Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and the virtue of ambition in the mediator variable model was statistically significant ($\beta_{13} = -.15$, $t = -2.18$, $p = .03$) and entailed the indirect effect of manipulated indirect shame on repair behaviour via the virtue of ambition moderating felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on repair behaviour ($\beta_{24} = .58$, $t = 7.64$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1a.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at different values of the moderator. Table 5.3 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. Table 5.3 shows that these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap of 95% bias corrected and accelerated, and a confidence interval of (.14; .43). Because this interval did not contain zero, the conditional indirect effect at a virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated and a confidence interval of (.23; .61), while virtue of

ambition values = 1.48 produced 95% bias corrected and accelerated, and a confidence interval of (-.04; .36).

Table 5.3 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.41***	-.04	-.35
W: Virtue of ambition	.02	.29		
X*W	-.15	-2.18*		
M: Felt shame			.58	7.64***
R ² adjusted	.11		.24	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.48	.39		.23	.61
0	.26		.14	.43
1.48	.13		-.04	.36

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To investigate advice behaviour, I firstly entered manipulated indirect shame as the independent variable or experimental treatment variable, then keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, advice behaviour as the dependent variable. Following Hayes’ (2013) procedure, I established two criteria to

create mediating moderation. The interaction between manipulated indirect shame and a virtue of ambition in the mediator variable model was statistically significant ($\beta_{13} = -.15$, $t = -2.18$, $p = .03$) and entailed the indirect effect of manipulated indirect shame on advice behaviour via the virtue of ambition moderating felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on advice behaviour ($\beta_{24} = .59$, $t = 7.19$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at different values of the moderator. Table 5.4 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. Table 5.4 shows that these three conditional indirect effects were different from zero for advice behaviour. In relation to advice behaviour as a dependent variable (H1b), Table 5.4 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. Setting the virtue of ambition value to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .41). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in a 95% bias corrected and accelerated, and a confidence interval of (.23; .65), while virtue of ambition values =

1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.06; .32).

Table 5.4 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.41***	.12	.94
W: Virtue of ambition	.02	.29		
X*W	-.15	-2.18*		
M: Felt shame			.59	7.19***
R ² adjusted	.11		.24	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.39		.23	.65
0	.26		.14	.41
1.48	.13		-.06	.32

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To examine compensation behaviour, I firstly entered manipulated indirect shame the independent variable or experimental treatment variable, then keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, compensation behaviour as the dependent variable. Following Hayes’ (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a

virtue of ambition in the mediator variable model was statistically significant ($\beta_{13} = -.15$, $t = -2.18$, $p = .03$) and entailed the indirect effect of manipulated indirect shame on a compensation behaviour via the virtue of ambition moderating felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on compensation behaviour ($\beta_{24} = .64$, $t = 8.49$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1c.

Pertinent to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at different values of the moderator. Table 5.5 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. Table 5.5 shows that these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect of compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .45). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.25; .63), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.06; .37).

Table 5.5 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.41***	-.13	-1.15
W: Virtue of ambition	.02	.29		
X*W	-.15	-2.18*		
M: Felt shame			.64	8.49***
R ² adjusted	.11		.28	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.43		.25	.63
0	.29		.14	.45
1.48	.15		-.06	.37

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To assess report behaviour, I firstly entered manipulated indirect shame as the independent variable or experimental treatment variable, then keyed felt shame as the mediator, the virtue of ambition as the moderator and finally, report behaviour as the dependent variable. Following Hayes’ (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of ambition in the mediator variable model was statistically significant ($\beta_{13} = -.15, t = -2.18, p = .03$) and entailed the indirect effect of manipulated indirect shame on

a report behaviour via the virtue of ambition moderating felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on report behaviour ($\beta_{24} = .61$, $t = 8.54$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1d.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at different values of the moderator. Table 5.6 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. Table 5.6 shows that these three conditional indirect effects were different from zero for report behaviour. In relation to report behaviour as a dependent variable (H1d), bootstrapping confirmed the outcomes of the normal-theory test. In respect of report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.16; .43). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.21; .63), while the virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.05; .32).

Table 5.6 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.41***	-.07	-.69
W: Virtue of ambition	.02	.29		
X*W	-.15	-2.18*		
M: Felt shame			.61	8.54***
R ² adjusted	.11		.28	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.41		.21	.63
0	.27		.16	.43
1.48	.14		-.05	.32

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To analyse discontinuance behaviour, I firstly entered manipulated indirect shame as the independent variable or experimental treatment variable, then keyed felt shame as the mediator, the virtue of ambition as the moderator and finally, discontinuance behaviour as the dependent variable. Following Hayes’ (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and the virtue of ambition in the mediator variable model was statistically significant ($\beta_{13} = -.15$, $t = -2.18$, $p = .03$) and entailed the indirect effect of manipulated indirect

shame on a discontinuance behaviour via the virtue of ambition moderating felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on discontinuance behaviour ($\beta_{24} = .44, t = 5.34, p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1e.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at different values of the moderator. Table 5.7 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. Table 5.7 shows that these three conditional indirect effects were different from zero for discontinuance behaviour. In relation to discontinuance behaviour as a dependent variable (H1e), bootstrapping confirmed the outcomes of the normal-theory test. In respect of discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.10; .35). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .50), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.02; .29).

Table 5.7 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.41***	-.07	-.55
W: Virtue of ambition	.02	.29		
X*W	-.15	-2.18*		
M: Felt shame			.44	5.34***
R ² adjusted	.11		.13	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.29		.15	.50
0	.20		.10	.35
1.48	.10		-.02	.29

*p<.05, **p<.01, ***p<.001

5.1.2.3.2 The Moderating Role of Individuals’ Virtue of Equality on the Effect of Manipulated Shame on Felt Shame

To examine whether virtue of equality would affect the strength of the indirect pathways between manipulated indirect shame and various outcome behaviours I firstly entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of equality as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

To test repair behaviour, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of equality as the moderator and finally, repair behaviour as the dependent variable. Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of equality in the mediator variable model was statistically significant ($\beta_{13} = -.14$, $t = -2.10$, $p = .04$) and entailed the indirect effect of manipulated indirect shame on repair behaviour via the virtue of equality moderating the direct shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of equality. Under the outcome variable model, I discovered a significant effect of felt shame on repair behaviour ($\beta_{24} = .59$, $t = 7.64$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H2a.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.8 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour (H2a). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting the virtue of equality value to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.15; .44).

Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.23; .65) and virtue of equality values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.03; .34).

Table 5.8 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.46***	-.04	-.35
W: Virtue of equality	-.06	-.86		
X*W	-.14	-2.10*		
M: Felt shame			.59	7.64***
R ² adjusted	.11		.24	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Repair Behaviour				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.39		.23	.65
0	.27		.15	.44
1.54	.14		-.03	.34

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To examine advice behaviour, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of equality as the mediator and finally, advice behaviour as the dependent variable. Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of equality in the mediator variable model was statistically significant ($\beta_{13} = -.14$, $t = -2.10$, $p = .04$) and entailed that the virtue of equality moderated the indirect effect of manipulated indirect shame on advice behaviour via a felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of equality. Under the outcome variable model, I discovered a significant effect of felt shame on advice behaviour ($\beta_{24} = .59$, $t = 7.19$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H2b.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.9 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour (H2b). Table 5.9 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a

confidence interval of (.16; .44). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.23; .64), while virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (-.03; .34).

Table 5.9 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.46***	.12	.94
W: Virtue of equality	-.06	-.86		
X*W	-.14	-2.10*		
M: Felt shame			.59	7.19***
R ² adjusted	.11		.24	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.39		.23	.64
0	.27		.16	.44
1.54	.14		-.03	.34

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To investigate compensation behaviour, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, the virtue of equality as the moderator and finally, compensation behaviour as the dependent variable. Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of equality in the mediator variable model was statistically significant ($\beta_{13} = -.14$, $t = -2.10$, $p = .04$) and entailed that the virtue of equality moderated the indirect effect of manipulated indirect shame on compensation behaviour via a felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of equality. Under the outcome variable model, I discovered a significant effect of felt shame on compensation behaviour ($\beta_{24} = .64$, $t = 8.49$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H2c.

Relevant to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.10 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour (H2c). The bootstrapping confirmed the outcomes of the normal-theory test. In respect of compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated , and a confidence

interval of (.16; .46). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.24; .66), while virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (-.02; .36).

Table 5.10 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.46***	-.13	-1.15
W: Virtue of equality	-.06	-.86		
X*W	-.14	-2.10*		
M: Felt shame			.64	8.49***
R ² adjusted	.11		.28	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.43		.24	.66
0	.29		.16	.46
1.54	.15		-.02	.36

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test report behaviour, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of equality as the mediator and finally, report behaviour as the dependent variable. Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of equality in the mediator variable model was statistically significant ($\beta_{13} = -.14$, $t = -2.10$, $p = .04$) and entailed that the indirect effect of manipulated indirect shame on report behaviour via a felt shame was moderated by the virtue of equality. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of equality. Under the outcome variable model, I discovered a significant effect of felt shame on report behaviour ($\beta_{24} = .61$, $t = 8.54$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H2d.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.11 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour (H2d). Table 5.11 displays the result of bootstrapping and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated,

and a confidence interval of (.15; .42). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.20; .63), while virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (-.04; .31).

Table 5.11 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.46***	-.07	-.69
W: Virtue of equality	-.06	-.86		
X*W	-.14	-2.10*		
M: Felt shame			.61	8.54***
R ² adjusted	.11		.28	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.40		.20	.63
0	.27		.15	.42
1.54	.14		-.04	.31

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Discontinuance Behaviour

To examine discontinuance behaviour, I entered manipulated indirect shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of equality as the mediator and finally, discontinuance behaviour as the dependent variable. Following Hayes' (2013) procedure, I established two criteria to create mediating moderation. The interaction between manipulated indirect shame and a virtue of equality in the mediator variable model was statistically significant ($\beta_{13} = -.14$, $t = -2.10$, $p = .04$) and entailed that the virtue of equality moderated the indirect effect of manipulated indirect shame on discontinuance behaviour via a felt shame. The sign of the interaction β_{13} was negative which means that the influence of manipulated indirect shame on felt shame was greater for individuals with a lower virtue of equality. Under the outcome variable model, I discovered a significant effect of felt shame on discontinuance behaviour ($\beta_{24} = .44$, $t = 5.34$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H2e.

Relevant to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.12 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour (H2e). Table 5.12 displays the result of bootstrapping analysis and confirms the outcomes of the normal-theory test. In respect of discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap

95% bias corrected and accelerated, and a confidence interval of (.10; .32). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .49), while virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (-.02; .27).

Table 5.12 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.45	4.46***	-.07	-.55
W: Virtue of equality	-.06	-.86		
X*W	-.14	-2.10*		
M: Felt shame			.44	5.34***
R ² adjusted	.11		.13	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.29		.14	.49
0	.20		.10	.32
1.54	.10		-.02	.27

*p<.05, **p<.01, ***p<.001

5.1.2.3.3 The Moderating Role of Individuals' Virtue of Ambition on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of ambition would affect the strength of the indirect pathways between felt shame and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated indirect shame as the independent variable, felt shame as the mediator, virtue of ambition as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H3a demonstrated that under the mediator variable model, there manipulated indirect shame had a significant effect on felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that greater the manipulation of indirect shame, the greater the experience of felt shame. Under the repair behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on repair behaviour ($\beta_{25} = .07$, $t = 1.45$, $p = .15$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.13 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect of repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.13; .44). Because this interval did not contain zero, the conditional indirect effect at a virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .43), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.15; .51).

Table 5.13 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.03	-.23
V: Virtue of ambition			.13	1.70
X*V			.07	1.45
M: Felt shame			.56	7.31***
R ² adjusted	.09		.26	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.21		.09	.43
0	.26		.13	.44
1.48	.30		.15	.51

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

Table 5.14 displays the finding for the effect of manipulated indirect shame on advice behaviour. Analyses for testing hypothesis H4b demonstrated that under the mediator variable model manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the advice behaviour model, a non-significant interaction took place between the felt shame

and virtue of ambition on advice behaviour ($\beta_{25} = -.04$, $t = -.78$, $p = .44$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.14 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As shown, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect of advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.16; .42). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.16; .51), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.14; .39).

Table 5.14 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	.08	.61
V: Virtue of ambition			.15	1.85
X*V			-.04	-.78
M: Felt shame			.60	7.20***
R ² adjusted	.09		.26	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.30		.16	.51
0	.27		.16	.42
1.48	.24		.14	.39

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypotheses H3c demonstrated that under the mediator variable model manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the compensation behaviour model, a non-significant interaction took place between felt shame, virtue of ambition and compensation behaviour ($\beta_{25} = -.08$, $t = 1.76$, $p = .08$).

Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3c.

Pertinent to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.15 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .44). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .42), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.18; .58).

Table 5.15 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.09	-.76
V: Virtue of ambition			-.04	-.56
X*V			.08	1.76
M: Felt shame			.62	8.15***
R ² adjusted	.09		.29	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.23		.09	.42
0	.28		.14	.44
1.48	.34		.18	.58

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H3d demonstrated that under the mediator variable model, manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the report behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on report behaviour ($\beta_{25} = -.08$, $t = -1.72$, $p = .09$). Because β_{11} was

significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3d. A full statistical result is displayed in Table 5.16.

Obvious to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.16 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.15; .43). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.16; .53), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.12; .37).

Table 5.16 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.09	-.80
V: Virtue of ambition			-.15	- 2.17*
X*V			-.08	1.72
M: Felt shame			.63	8.88***
R ² adjusted	.09		.31	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.34		.16	.53
0	.28		.15	.43
1.48	.23		.12	.37

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H3e demonstrated that under the mediator variable model manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the discontinuance behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on discontinuance behaviour ($\beta_{25} = .11$, $t = 2.17$, $p = .03$).

Because both β_{11} and β_{25} were significant, the moderated mediation condition was satisfied as hypothesised in H3e. Table 5.17 displays the full statistical result for this interaction.

Based on this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.17 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.48), and 1 standard deviation below (-1.48), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .32). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.48 resulted in 95% bias corrected and accelerated, and confidence interval of (.01; .28), while virtue of ambition values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.13; .46).

Table 5.17 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.02	-.19
V: Virtue of ambition			.04	.48
X*V			.11	2.17*
M: Felt shame			.41	4.95***
R ² adjusted	.09		.15	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.48	.11		.01	.28
0	.18		.10	.32
1.48	.26		.13	.46

*p<.05, **p<.01, ***p<.001

5.1.2.3.4 The Moderating Role of Individuals’ Virtue of Equality on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour

I then tested whether the virtue of equality would affect the strength of the indirect pathways between felt shame and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, manipulated indirect shame was entered as the independent variable, felt shame as the mediator, virtue of

equality as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) was entered as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H4a demonstrated that under the mediator variable model manipulated indirect shame had a significant effect on felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the repair behaviour model, I found that there was no significant effect of felt shame and virtue of equality on repair behaviour ($\beta_{25} = .08$, $t = 1.80$, $p = .08$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H4a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.18 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .44). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values =

0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .40), while virtue of equality values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.16; .54).

Table 5.18 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.02	-.17
V: Virtue of equality			.20	2.89
X*V			.08	1.80
M: Felt shame			.60	7.96***
R ² adjusted	.09		.28	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11} + b_{13}W) * (b_{24} + b_{25}W)$		Lower	Upper
-1.54	.21		.09	.40
0	.27		.14	.43
1.54	.33		.16	.54

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H4b demonstrated that under the mediator variable model manipulated indirect shame had a significant effect on felt shame ($\beta_{11} = .45$, $t =$

4.43, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the outcome behaviour model, a non-significant interaction took place between the felt shame, virtue of equality and advice behaviour ($\beta_{25} = -.04$, $t = -.89$, $p = .38$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H4b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.19 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.16; .43). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.48 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .50), while virtue of equality values = 1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (.13; .41).

Table 5.19 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	.10	.82
V: Virtue of equality			.31	4.11
X*V			-.04	-.89
M: Felt shame			.61	7.64***
R ² adjusted	.09		.31	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.54	.30		.15	.50
0	.27		.16	.43
1.54	.24		.13	.41

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H4c demonstrated that under the mediator variable model there manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the compensation behaviour model, a non-significant interaction took place between felt shame, virtue of equality and compensation behaviour ($\beta_{25} = .08$, $t = 1.80$, $p = .07$).

Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3c.

Based on this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.20 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.13; .45). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .40), while a virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (.16; .57).

Table 5.20 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.11	-.92
V: Virtue of equality			-.03	-.41
X*V			.08	1.80
M: Felt shame			.64	8.53***
R ² adjusted	.09		.29	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.54	.23		.09	.40
0	.29		.13	.45
1.54	.35		.16	.57

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H4d demonstrated that under the mediator variable model manipulated indirect shame had a significant effect on felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the report behaviour model, I found that there was no significant effect of felt shame and virtue of equality on report behaviour ($\beta_{25} = -.04$, $t = .99$, $p = .32$). Because β_{11} was

significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H3d. A full statistical result is displayed in Table 5.21.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.21 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect of report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.15; .41). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for a virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .48), while virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and a confidence interval of (.14; .40).

Table 5.21 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.08	-.79
V: Virtue of equality			-.16	- 2.49*
X*V			-.04	.99
M: Felt shame			.60	8.51***
R ² adjusted	.09		.31	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.54	.30		.15	.48
0	.27		.15	.41
1.54	.24		.14	.40

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H4e demonstrated that under the mediator variable model manipulated indirect shame significantly affected felt shame ($\beta_{11} = .45$, $t = 4.43$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of indirect shame, the greater the experience of felt shame. Under the discontinuance behaviour model, I found that there was significant effect of felt shame and virtue of equality on discontinuance behaviour ($\beta_{25} = .12$, $t = 2.38$, $p = .02$). Because

both β_{11} and β_{25} were significant, the moderated mediation condition was satisfied as hypothesised in H4e. Table 5.22 displays the full statistical result for this interaction.

Noticeable to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.22 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.54), and 1 standard deviation below (-1.54), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .34). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for a virtue of equality values = -1.54 resulted in 95% bias corrected and accelerated, and a confidence interval of (.01; .27), while a virtue of equality values = 1.54 produced 95% of bias corrected and accelerated, and confidence interval of (.14; .51).

Table 5.22 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.45	4.43***	-.03	-.27
V: Virtue of equality			.06	.75
X*V			.12	2.38*
M: Felt shame			.44	5.46***
R ² adjusted	.09		.15	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.54	.12		.01	.27
0	.20		.10	.34
1.54	.28		.14	.51

*p<.05, **p<.01, ***p<.001

Table 5.23 Summary Findings of Indirect Shame

S1-Indirect Shame				
Hypothesis	Standardised Beta Coefficient	Std. Error	Significance level	Results
H1a	-.15	.07	.03	Supported
H1b	-.15	.07	.03	Supported
H1c	-.15	.07	.03	Supported
H1d	-.15	.07	.03	Supported
H1e	-.15	.07	.03	Supported
H2a	-.14	.07	.04	Supported
H2b	-.14	.07	.04	Supported
H2c	-.14	.07	.04	Supported
H2d	-.14	.07	.04	Supported
H2e	-.14	.07	.04	Supported
H3a	.07	.05	.15	Not Supported
H3b	-.04	.05	.44	Not Supported
H3c	.08	.05	.08	Not Supported
H3d	-.08	.04	.09	Not Supported
H3e	.11	.05	.03	Supported
H4a	.08	.05	.76	Not Supported
H4b	-.04	.05	.44	Not Supported
H4c	.08	.05	.07	Not Supported
H4d	-.43	.04	.32	Not Supported
H4e	.12	.05	.02	Supported

5.2 Results of Study 1b –Direct Shame

5.2.1 Sample Characteristics

A total of 200 respondents (100 respondents representing the control condition (neutral) and 100 respondents representing direct shame) consisted of 43% male and 57% female. All the respondents were between 20 and 40 years of age, none were tourists, and all came from Auckland, New Zealand. 49% of respondents were employed, 5% were unemployed and 46% were students. 39%, 7%, 11%, 39%, 5% and 1% were European, Maori, Pacific Island, Asian, Other, Mediterranean, Latin American, and African respectively. 22% of respondents had never been involved in unauthorised Internet downloading and 78% frequently spent their time (from less than 1 hour to the extreme of more than 4 hours) involved in unauthorised Internet downloading.

5.2.2 Measurement Property (Reliability and Validity Assessment)

5.2.2.1 Reliability and Validity Assessment

Table 5.24 Reliability Analysis Results for Measurement Scales in the Direct Shame Study

Scale	Items	Mean	Std Deviation	Items to total correlation	Cronbach Alpha
Shame	SHAM1	2.92	1.93	.80	
	SHAM2	2.81	1.84	.89	
	SHAM3	2.73	1.79	.91	
	SHAM4	2.73	1.76	.84	
	SHAM5	3.07	2.00	.81	

	SHAM6	2.73	1.79	.88	.95
Guilt	GUIL1	3.35	1.98	.87	
	GUIL2	3.33	1.95	.94	
	GUIL3	2.94	1.91	.89	
	GUIL6	3.21	1.97	.86	
	GUIL9	3.06	1.99	.76	.91
Reparation Behaviour	REPA1	3.52	1.79	.75	
	REPA2	3.74	1.92	.75	.86
Compensation Behaviour	REPA3	2.77	1.69		1 Item
Advice Behaviour	NEGR1	3.52	2.05	.89	
	NEGR2	3.48	2.02	.89	.94
Reporting Behaviour	NEGR3	2.44	1.70		1 Item
Discontinue Behaviour	REPT1	3.66	1.85	.93	
	REPT2	3.66	1.84	.94	
	REPT3	3.68	1.79	.94	.97
Ambition	IVAM1	5.33	1.46	.57	
	IVAM2	5.54	1.34	.57	.86
Equality	IVEQ1	4.85	1.62	.63	
	IVEQ2	5.33	1.43	.63	.77

Shame: EFA results showed that shame was explained by a single factor. All the 6 items loaded on this factor and the loading on these factors ranged from .81 to .95. The reliability indicated by Cronbach alpha for this scale was .95 and the variance explained by the factor was 77.72%.

Guilt: EFA results showed that guilt was explained by a single factor. All the 5 items loaded on this factor and the loading on these factors ranged from .75 to .99. The

reliability indicated by Cronbach alpha for this scale was .95 and the variance explained by the factor was 79.46%.

Repair Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show this loading. The reliability indicated by Cronbach alpha for this scale was .86 and the variance explained by the factor was 87.55%.

Advice Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show this loading. The reliability indicated by Cronbach alpha for this scale was .94 and the variance explained by the factor was 94.64%.

Discontinue Behaviour: EFA results showed that guilt was explained by a single factor. The 3 items loaded on this factor and the loading on these factors ranged from .95 to .97. The reliability indicated by Cronbach alpha for this scale was .97 and the variance explained by the factor was 91.80%.

Ambition: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor and PASW 18 could not show the loading on these factors. The reliability indicated by Cronbach alpha for this scale was .86 and the variance explained by the factor was 87.66%.

Equality: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor and PASW 18 could not show the loading on these factors. The reliability indicated by Cronbach alpha for this scale was .77 and the variance explained by the factor was 81.47%.

5.2.2.2 Descriptive Analysis of the Data

Table 5.25 provides the means, standard deviations and pair-wise correlations among the variables using the IBM SPSS Statistic 20 program.

Table 5.25 Means, Standard Deviations and Correlations of Study Direct Shame (1b)

Variable	Means	Std Deviation	Shame	Repair	Compensation	Advice	Report	Discontinuance	Ambition	Equality
Shame	2.47	1.52	1							
Repair	3.49	1.73	.45**	1						
Compensation	2.74	1.72	.39**	.67**	1					
Advice	3.31	1.97	.40**	.55**	.49**	1				
Report	2.40	1.64	.41**	.39**	.58**	.51**	1			
Discontinuance	3.62	1.75	.34**	.35**	.17	.24**	.09	1		
Ambition	5.34	1.42	.06	.15*	-.03	.19**	-.10	.09	1	
Equality	5.08	1.50	.08	.27**	.05	.28**	-.05	.06	.65**	1

** Correlations is significant at the .01 level (2-tailed)

* Correlation is significant at the .05 level (2-tailed)

5.2.2.3 Results

By using the experimental and control conditions, I manipulated a self-conscious emotion: shame (direct). I produced and pre-tested the scenario versions of the experimental and control conditions. The scenarios are fictitious and begin with a thorough description of an individual, his or her actions and the effects of his/her actions. Although the presented scenarios are fictitious, they are based on actual situations. The scenario I used as a control is a neutral scenario description of the outcome of digital piracy behaviour.

5.2.2.3.1 The Moderating Role of Individuals' Virtue of ambition on the Effect of Manipulated Shame on Felt Emotion

To test whether a virtue of ambition would influence the strength of the indirect pathways between manipulated direct shame and various outcome behaviours, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

To test whether a virtue of ambition would influence the robustness of the indirect pathway between manipulated shame and repair behaviour in the condition of direct shame, I keyed manipulated direct shame, shame, the virtue of ambition, and repair behaviour which I entered as the experimental treatment, mediator, moderator and

dependent variable respectively. Following the suggestion of Hayes' (2013), I established two mediating moderation criteria. The interaction between manipulated direct shame and a virtue of ambition in the mediator variable model was significant ($\beta_{13} = -.15$, $t = -2.04$, $p = .04$), showing that the virtue of ambition moderated the indirect effect of manipulated direct shame on repair behaviour via a felt shame. The negative β_{13} interaction sign showed that the lower the virtue of ambition, the greater the effect of manipulated direct shame on felt shame. In the outcome variable model, there was a significant effect of felt shame on repair behaviour ($\beta_{24} = .52$, $t = 7.00$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1a.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.26 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .30). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .46), while virtue of ambition values =

1.48 produced 95% of bias corrected and accelerated, and a confidence interval of (-.08; .26).

Table 5.26 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	.3.49**	-.05	-.43
W: Virtue of ambition	.02	.25		
X*W	-.15	-2.04*		
M: Felt shame			.52	7.00***
R ² adjusted	.08		.21	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.42	.30		.14	.46
0	.19		.08	.30
1.42	.08		-.08	.26

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

Accordingly, for the advice behaviour, I firstly entered manipulated direct shame as the experimental treatment variable and then the felt shame as the mediator. I then entered a virtue of ambition as the moderator and finally, advice behaviour as the dependent variable. I again found the interaction between manipulated direct shame and a virtue of

ambition in the mediator variable model to be statistically significant ($\beta_{13} = -.15$, $t = -.204$, $p = .04$), which implies that the indirect effect of manipulated direct shame on advice behaviour via a felt shame was moderated by a virtue of ambition. The negative sign of the interaction β_{13} means that the influence of manipulated direct shame on felt shame was greater for individuals with a lower virtue of ambition. Under the outcome variable model, I discovered a significant effect of felt shame on advice behaviour ($\beta_{24} = .52$, $t = 5.94$, $p = .00$). Since both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesized in H1b.

Pertinent to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.27 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. In relation to advice behaviour as a dependent variable (H1b), Table 5.27 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .32). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.16; .49), while virtue of ambition values =

1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (-.07; .24).

Table 5.27 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49**	.00	.00
W: Virtue of ambition	.02	.25		
X*W	-.15	-2.04*		
M: Felt shame			.52	5.94***
R ² adjusted	.08		.16	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.42	.30		.16	.49
0	.19		.10	.32
1.42	.08		-.07	.24

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To examine compensation behaviour, I firstly entered manipulated direct shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, compensation behaviour as the dependent variable. Following the suggestion of Hayes’ (2013), I established two mediating moderation criteria. The interaction between manipulated direct shame and a

virtue of ambition in the mediator variable model was significant ($\beta_{13} = -.15$, $t = -2.04$, $p = .04$), showing that the virtue of ambition moderated the indirect effect of manipulated direct shame on compensation behaviour via a felt shame. The negative β_{13} interaction sign showed that the lower the virtue of ambition, the greater the effect of manipulated direct shame on felt shame. In the outcome variable model, there was a significant effect of felt shame on compensation behaviour ($\beta_{24} = .47$, $t = 6.21$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1c.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.28 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .28). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .46), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (-.08; .22).

Table 5.28 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49 **	-.14	-1.23
W: Virtue of ambition	.02	.25		
X*W	-.15	-2.04*		
M: Felt shame			.47	6.21***
R ² adjusted	.08		.16	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.27		.14	.46
0	.17		.08	.28
1.42	.07		-.08	.22

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test report behaviour, I firstly entered manipulated direct shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, report behaviour as the dependent variable. Following the suggestion of Hayes’ (2013), I established two mediating moderation criteria. The interaction between manipulated direct shame and a virtue of ambition in the mediator variable model was significant ($\beta_{13} = -.15$, $t = -2.04$, $p = .04$), showing that the virtue of ambition moderated the indirect effect of manipulated direct shame on report behaviour via a felt shame. The negative β_{13} interaction sign showed

that the lower the virtue of ambition, the greater the effect of manipulated direct shame on felt shame. In the outcome variable model, there was a significant effect of felt shame on report behaviour ($\beta_{24} = .46$, $t = 6.43$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1d.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.29 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. In reference to report behaviour as the dependent variable (H1d), Table 5.29 shows the result of bootstrapping, and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .28). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition of values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.13; .47), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (-.08; .21).

Table 5.29 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49**	-.13	-1.19
W: Virtue of ambition	.02	.25		
X*W	-.15	-2.04*		
M: Felt shame			.46	6.43***
R ² adjusted	.08		.17	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.27		.13	.47
0	.17		.08	.28
1.42	.07		-.08	.21

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To examine discontinuance behaviour, I firstly entered manipulated direct shame as the independent variable or experimental treatment variable, then keyed felt shame as the mediator, a virtue of ambition as the moderator and finally, discontinuance behaviour as the dependent variable. Following the suggestion of Hayes’ (2013), I established two mediating moderation criteria. The interaction between manipulated direct shame and a virtue of ambition in the mediator variable model was significant ($\beta_{13} = -.15$, $t = -2.04$, $p = .04$), showing that the virtue of ambition moderated the indirect effect of

manipulated direct shame on discontinuance behaviour via a felt shame. The negative β_{13} interaction sign showed that the lower the virtue of ambition, the greater the effect of manipulated direct shame on felt shame. In the outcome variable model, discontinuance behaviour had a significant effect on felt shame ($\beta_{24} = .40$, $t = 5.08$, $p = .00$). Because both β_{13} and β_{24} were significant, the mediated moderation condition was satisfied as hypothesised in H1e.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.30 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. In relation to discontinuance behaviour as the dependent variable (H1e), Table 5.30 shows the analysis of bootstrapping and confirms the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.06; .27). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.10; .44), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (-.06; .20).

Table 5.30 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49**	-.10	-.81
W: Virtue of ambition	.02	.25		
X*W	-.15	-2.04*		
M: Felt shame			.40	5.08***
R ² adjusted	.08		.12	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.42	.23		.10	.44
0	.15		.06	.27
1.42	.06		-.06	.20

*p<.05, **p<.01, ***p<.001

5.2.2.3.2 The Moderating Role of Individuals’ Virtue of equality on the Effect of Manipulated Shame on Felt Emotion

To test whether virtue of equality would affect the strength of the indirect pathways between manipulated direct shame and various outcome behaviours, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, and then I keyed felt shame as the mediator, a virtue of equality as the moderator and finally, various outcome behaviours as the dependent variable.

Outcome: Repair Behaviour

To test repair behaviour, I entered manipulated direct shame as the independent variable or experimental treatment variable, then I keyed felt shame as the mediator, a virtue of equality as the mediator and finally, repair behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct shame and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.00$, $t = -.05$, $p = .96$) which means that a virtue of equality did not moderate the indirect effect of manipulated direct shame on repair behaviour via a felt shame. Under the outcome variable model, I discovered a significant effect of felt shame on repair behaviour ($\beta_{24} = .52$, $t = 7.00$, $p = .00$). Because β_{13} was not significant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H2a.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.31 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour (H2a). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .31). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this

procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.05; .34), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.05; .37).

Table 5.31 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49***	-.05	-.43
W: Virtue of equality	.08	1.11		
X*W	-.00	-.05		
M: Felt shame			.52	7.00***
R ² adjusted	.06		.20	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Repair Behaviour				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.19		.05	.34
0	.19		.09	.31
1.50	.19		.05	.37

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To examine advice behaviour, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, and then I keyed felt shame as the mediator, a virtue of equality as the moderator and finally, advice behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct shame and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.00$, $t = -.05$, $p = .96$) which means that a virtue of equality did not moderate the indirect effect of manipulated direct shame on advice behaviour via a felt shame. Under the outcome variable model, I discovered a significant effect of felt shame on advice behaviour ($\beta_{24} = .52$, $t = 5.94$, $p = .00$). Because β_{13} was not significant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H2b.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.32 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour (H2b). Table 5.32 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.06; .38). Because this interval did not contain zero, the

conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.10; .32), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.05; .35).

Table 5.32 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49***	.00	.00
W: Virtue of equality	.08	1.11		
X*W	-.00	-.05		
M: Felt shame			.52	5.94***
R ² adjusted	.06		.16	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.50	.19		.06	.38
0	.19		.10	.32
1.50	.19		.05	.35

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Compensation Behaviour

To investigate compensation behaviour, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, and then I keyed felt shame

as the mediator, a virtue of equality as the mediator and finally, compensation behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct shame and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.00$, $t = -.05$, $p = .96$) which means that a virtue of equality did not moderate the indirect effect of manipulated direct shame on compensation behaviour via a felt shame. Under the outcome variable model, I discovered a significant effect of felt shame on compensation behaviour ($\beta_{24} = .47$, $t = 6.21$, $p = .00$). Because β_{13} was not significant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H2c.

Relevant to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.33 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour (H2c). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .28). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.04; .31), while virtue of equality values =

1.50 produced 95% of bias corrected and accelerated, and confidence interval of (.05; .33).

Table 5.33 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49***	-.15	-1.24
W: Virtue of equality	.08	1.11		
X*W	-.00	-.05		
M: Felt shame			.47	6.21***
R ² adjusted	.06		.16	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.50	.18		.04	.31
0	.17		.08	.28
1.50	.17		.05	.33

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test report behaviour, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, and then I keyed felt shame as the mediator, a virtue of equality as the mediator and finally, report behaviour as the dependent variable. Following Hayes’ (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct shame and a virtue

of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.00$, $t = -.05$, $p = .96$) which means that a virtue of equality did not moderate the indirect effect of manipulated direct shame on report behaviour via a felt shame. Under the outcome variable model, I discovered a significant effect of felt shame on report behaviour ($\beta_{24} = .46$, $t = 6.43$, $p = .00$). Because β_{13} was not significant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H2d.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.34 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour (H2d). Table 5.34 displays the result of bootstrapping and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .27). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.05; .33), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .33).

Table 5.34 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49***	-.13	-1.19
W: Virtue of equality	.08	1.11		
X*W	-.00	-.05		
M: Felt shame			.46	6.43***
R ² adjusted	.06		.18	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.17		.05	.33
0	.17		.09	.27
1.50	.17		.04	.33

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To investigate discontinuance behaviour, firstly, I entered manipulated direct shame as the independent variable or experimental treatment variable, and then I keyed felt shame as the mediator, a virtue of equality as the mediator and finally, discontinuance behaviour as the dependent variable. Following Hayes’ (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct shame and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.00$, $t = -.05$, $p = .96$) which means that the virtue of equality did not

moderate the indirect effect of manipulated direct shame on discontinuance behaviour via a felt shame. Under the outcome variable model, I discovered a significant effect of felt shame on discontinuance behaviour ($\beta_{24} = .40$, $t = 5.08$, $p = .00$). Because β_{13} was not significant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H2e.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 5.35 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour (H2e). Table 5.35 displays the result of bootstrapping analysis and confirms the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.07; .28). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.05; .32), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .32).

Table 5.35 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Shame				
	b	t	b	t
X: Manipulated shame	.37	3.49***	-.10	-.81
W: Virtue of equality	.08	1.11		
X*W	-.00	-.05		
M: Felt shame			.40	5.08***
R ² adjusted	.06		.11	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.15		.05	.32
0	.15		.07	.28
1.50	.15		.04	.32

*p<.05, **p<.01, ***p<.001

5.2.2.3.3 The Moderating Role of Individuals’ Virtue of Ambition on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of ambition would affect the strength of the direct pathways between felt shame and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated direct shame as the independent variable, then I keyed felt shame as the

mediator, virtue of ambition as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) was entered as dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H3a demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulation of direct shame, the greater the experience of felt shame. Under the repair behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on repair behaviour ($\beta_{25} = -.01$, $t = -.22$, $p = .83$). Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H3a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.36 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .32). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values

= 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .32), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (.07; .37).

Table 5.36 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.07	-.57
V: Virtue of ambition			.15	1.89
X*V			-.01	-.22
M: Felt shame			.52	6.95***
R ² adjusted	.06		.22	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.42	.19		.09	.32
0	.19		.08	.32
1.42	.18		.07	.37

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H3b demonstrated that under the mediator variable model there was a significant effect of manipulated direct shame on felt shame ($\beta_{11} =$

.37, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulation of direct shame, the greater the experience of felt shame. Under the advice behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on advice behaviour ($\beta_{25} = .03$, $t = .42$, $p = .44$). Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H3b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.37 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .31). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.06; .34), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and confidence interval of (.09; .37).

Table 5.37 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.01	-.09
V: Virtue of ambition			.24	2.68
X*V			.03	.42
M: Felt shame			.51	5.86***
R ² adjusted	.06		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.17		.06	.34
0	.19		.09	.31
1.42	.20		.09	.37

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H3c demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the compensation behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on compensation behaviour ($\beta_{25} = .03$, $t = .47$, $p = .64$).

Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H3c.

Based on this this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.38 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .28). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.06; .30), while a virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (.08; .35).

Table 5.38 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.13	-1.10
V: Virtue of ambition			-.06	-.69
X*V			.03	.47
M: Felt shame			.47	6.17***
R ² adjusted	.06		.17	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.16		.06	.30
0	.17		.08	.28
1.42	.19		.08	.35

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H3d demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the report behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on report behaviour ($\beta_{25} = -.05$, $t = -1.06$, $p = .29$). Because β_{11} was significant

and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H3d.

Based on this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.39 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .29). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .38), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (.07; .28).

Table 5.39 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.14	-1.23
V: Virtue of ambition			-.15	- 1.97
X*V			-.05	-1.06
M: Felt shame			.47	6.59***
R ² adjusted	.06		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Bootstrap 95% CI for conditional indirect effect - BCa				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.20		.09	.38
0	.17		.09	.29
1.42	.15		.07	.28

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H3e demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the discontinuance behaviour model, I found that there was no significant effect of felt shame and virtue of ambition on discontinuance behaviour ($\beta_{25} = .00$, $t = .02$, $p = .99$).

Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H3e.

Noticeable to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.40 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.42), and 1 standard deviation below (-1.42), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.06; .27). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.05; .29), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (.05; .31).

Table 5.40 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.11	-.86
V: Virtue of ambition			.09	1.10
X*V			.00	.02
M: Felt shame			.40	5.01***
R ² adjusted	.06		.12	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.42	.15		.05	.29
0	.15		.06	.27
1.42	.15		.05	.31

*p<.05, **p<.01, ***p<.001

5.2.2.3.4 The Moderating Role of Individuals’ Virtue of Equality on the Relationship between Felt Shame and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of equality would affect the strength of the indirect pathways between felt shame and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated direct shame as the independent variable, then I keyed felt shame as the

mediator, virtue of equality as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H4a demonstrated that under the mediator variable model manipulated direct shame significantly affected felt shame ($\beta_{11} = .37, t = 3.50, p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the repair behaviour model, I found that there was no significant effect of felt shame and virtue of equality on repair behaviour ($\beta_{25} = .04, t = .81, p = .42$). Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H4a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.41 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .30). Because this interval did not contain zero, the conditional indirect effect at virtue of equality of

values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.07; .26), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.08; .38).

Table 5.41 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.04	-.38
V: Virtue of equality			.28	3.80***
X*V			.04	.81
M: Felt shame			.50	6.89***
R ² adjusted	.06		.26	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.50	.16		.07	.26
0	.18		.09	.30
1.50	.21		.08	.38

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H4b demonstrated that under the mediator variable model manipulated direct shame significantly affected felt shame ($\beta_{11} = .37$, $t = 3.50$, p

= .00). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the advice behaviour model, I found that there was no significant effect of felt shame and virtue of equality on advice behaviour ($\beta_{25} = -.04$, $t = .58$, $p = .56$). Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H4b.

Specific to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.42 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .31). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .36), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.06; .29).

Table 5.42 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	.01	.05
V: Virtue of equality			.32	3.67***
X*V			-.04	-.58
M: Felt shame			.49	5.81***
R ² adjusted	.06		.22	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.20		.09	.36
0	.18		.09	.31
1.50	.16		.06	.29

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H4c demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the compensation behaviour model, I found that there was no significant effect of felt shame and virtue of equality on compensation behaviour ($\beta_{25} = -.03$, $t = -.55$, $p = .59$).

Because β_{11} was significant and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H4c.

Based on this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.43 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .29). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.08; .33), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.06; .33).

Table 5.43 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.14	-1.24
V: Virtue of equality			.01	.07
X*V			-.03	-.55
M: Felt shame			.47	6.15***
R ² adjusted	.06		.17	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.19		.08	.33
0	.17		.08	.29
1.50	.16		.06	.33

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H4d demonstrated that under the mediator variable model manipulated direct shame had a significant effect on felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{13} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the report behaviour model, I found that there was no significant effect of felt shame and virtue of equality on report behaviour ($\beta_{25} = -.02$, $t = -.32$, $p = .75$). Because β_{11} was significant

and β_{25} was not significant, the moderated mediated condition was not satisfied as hypothesised in H4d.

Based on this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.44 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.08; .27). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.08; .31), while virtue of equality values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.07; .31).

Table 5.44 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.13	-1.21
V: Virtue of equality			-.10	- 1.33
X*V			-.02	-.32
M: Felt shame			.47	6.51***
R ² adjusted	.06		.18	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.18		.08	.31
0	.17		.08	.27
1.50	.16		.07	.31

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H4e demonstrated that under the mediator variable model manipulated direct shame significantly affected felt shame ($\beta_{11} = .37$, $t = 3.50$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct shame, the greater the experience of felt shame. Under the discontinuance behaviour model, I found that there was significant effect of felt shame and virtue of equality on discontinuance behaviour ($\beta_{25} = .12$, $t = 2.04$, $p = .04$). Because

both β_{11} and β_{25} were significant, the moderated mediated condition was satisfied as hypothesised in H4e.

Noticeable to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 5.45 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.05; .26). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (-.01; .22), while virtue of equality values = 1.40 produced 95% of bias corrected and accelerated, and a confidence interval of (.08 .39).

Table 5.45 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Shame				
	b	t	b	t
X: Manipulated shame	.37	3.50***	-.09	-.77
V: Virtue of equality			.08	1.08
X*V			.12	2.04*
M: Felt shame			.40	5.04***
R ² adjusted	.06		.14	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.08		-.01	.22
0	.15		.05	.26
1.50	.21		.08	.39

*p<.05, **p<.01, ***p<.001

Table 5.46 Summary Findings of Direct Shame

S2-Direct Shame				
Hypothesis	Standardised Beta Coefficient	Std. Error	Significance Level	Results
H1a	-.15	.08	.04	Supported
H1b	-.15	.08	.04	Supported
H1c	-.15	.08	.04	Supported
H1d	-.15	.08	.04	Supported
H1e	-.15	.08	.04	Supported
H2a	-.00	.07	.96	Not Supported
H2b	-.00	.07	.96	Not Supported
H2c	-.00	.07	.96	Not Supported
H2d	-.00	.07	.96	Not Supported
H2e	-.00	.07	.96	Not Supported
H3a	-.01	.05	.83	Not Supported
H3b	.03	.06	.68	Not Supported
H3c	.03	.05	.64	Not Supported
H3d	-.05	.05	.29	Not Supported
H3e	.00	.06	.99	Not Supported
H4a	.04	.05	.42	Not Supported
H4b	-.04	.06	.56	Not Supported
H4c	-.03	.06	.55	Not Supported
H4d	-.02	.05	.75	Not Supported
H4e	.12	.06	.04	Supported

Table 5.47 Comparison Findings between Indirect Shame vs. Direct Shame

Shame Findings Comparison						
Hypothesises	S1-Indirect Shame			S2-Direct Shame		
	b(se)	p	Result	b(se)	p	Result
H1a	-.15(.07)	.03	Supported	-.15(.08)	.04	Supported
H1b	-.15(.07)	.03	Supported	-.15(.08)	.04	Supported
H1c	-.15(.07)	.03	Supported	-.15(.08)	.04	Supported
H1d	-.15(.07)	.03	Supported	-.15(.08)	.04	Supported
H1e	-.15(.07)	.03	Supported	-.15(.08)	.04	Supported
H2a	-.14(.07)	.04	Supported	-.00(.07)	.96	Not Supported
H2b	-.14(.07)	.04	Supported	-.00(.07)	.96	Not Supported
H2c	-.14(.07)	.04	Supported	-.00(.07)	.96	Not Supported
H2d	-.14(.07)	.04	Supported	-.00(.07)	.96	Not Supported
H2e	-.14(.07)	.04	Supported	-.00(.07)	.96	Not Supported
H3a	.07(.05)	.15	Not	-.01(.05)	.83	Not Supported
H3b	-.04(.05)	.44	Not	.03(.06)	.68	Not Supported
H3c	.08(.05)	.08	Not	.03(.05)	.64	Not Supported
H3d	-.08(.04)	.09	Not	-.05(.05)	.29	Not Supported
H3e	.11(.05)	.03	Supported	.00(.06)	.99	Not Supported
H4a	.08(.05)	.76	Not	.04(.05)	.42	Not Supported
H4b	-.04(.05)	.44	Not	-.04(.06)	.56	Not Supported
H4c	.08(.05)	.07	Not	-.03(.06)	.55	Not Supported
H4d	-.43(.04)	.32	Not	-.02(.05)	.75	Not Supported
H4e	.12(.05)	.02	Supported	.12(.06)	.04	Supported

5.3 Chapter Summary

This chapter has presented the results of various analyses and hypotheses testing for Study 1a and Study 1b. Table 5.47 summarises the outcomes of both studies.

Chapter 6

Data Analyses and Results of Study 2

This chapter discusses the analyses and results of Study 2. To test my hypotheses, I conducted two studies. Both studies investigated the moderating role of individuals' self-regarding virtue of ambition and other-regarding virtue of equality. Study 2 concentrates on the subject of felt guilt. I conducted the guilt hypotheses under two scenario conditions. Study 2a tests guilt hypotheses under the condition of direct guilt and Study 2b examines the hypotheses under the condition of indirect guilt. I present the results of both Study 2a and 2b in three parts. First, there is a discussion on the sample characteristics. This is followed by a discussion on measurement properties (reliability and validity assessment). Finally, I present the results of regression analyses for hypotheses testing.

6.1 Results of Study 2a – Direct Guilt

6.1.1 Sample Characteristics

For this study, I gathered 100 respondents representing control conditions (neutral) and 100 respondents representing direct guilt (a total of 200 respondents). 44% were male and 56% were female respondents. None of the respondents were tourists and they all resided in Auckland, New Zealand. They were between 20 and 40 years of age. 49% of respondents were involved in some sort of employment, 46% were students and 5% were unemployed. 40%, 6%, 8%, 40%, 5% and 1% were European, Maori, Pacific Island, Asian, Other, Mediterranean, Latin American, and African respectively. Among these respondents, 21% had never been involved in illegal Internet downloading while 79% had been involved in unauthorised internet downloading.

6.1.2 Measurement Properties (Reliability and Validity Assessment)

6.1.2.1 Reliability and Validity Assessment

Table 6.1 Reliability Analysis Results for Measurement Scales under the Direct Guilt Scenario

Scale	Items	Mean	Std Deviation	Items to total correlation	Cronbach Alpha
Shame	SHAM1	2.68	1.89	.62	
	SHAM2	2.88	1.84	.82	
	SHAM3	2.90	1.96	.84	
	SHAM4	2.70	1.77	.86	
	SHAM5	3.41	2.14	.74	

	SHAM6	2.87	1.91	.75	.92
Guilt	GUIL1	4.00	2.09	.86	
	GUIL2	3.73	2.05	.93	
	GUIL3	3.53	2.06	.89	
	GUIL6	3.73	2.15	.87	
	GUIL9	3.13	1.90	.73	.95
Reparation Behaviour	REPA1	3.56	1.99	.88	
	REPA2	3.72	2.05	.88	.93
Compensation Behaviour	REPA3	3.00	1.84		1 Item
Advice Behaviour	NEGR1	3.71	2.16	.75	
	NEGR2	3.82	2.05	.75	.93
Reporting Behaviour	NEGR3	2.27	1.72		1 Item
Discontinue Behaviour	REPT1	3.92	2.03	.89	
	REPT2	3.79	1.98	.90	
	REPT3	3.90	2.00	.95	.96
Ambition	IVAM1	5.41	1.73	.84	
	IVAM2	5.47	1.59	.84	.91
Equality	IVEQ1	4.90	1.67	.86	
	IVEQ2	5.06	1.68	.86	.96

Shame: EFA results showed that guilt was explained by a single factor. All the 6 items loaded on this factor and the loading on these factors ranged from .61 to .94. The reliability indicated by Cronbach alpha for this scale was .92 and the variance explained by the factor was 65.83%.

Guilt: EFA results showed that guilt was explained by a single factor. All the 5 items loaded on this factor and the loading on these factors ranged from .73 to .98. The

reliability indicated by Cronbach alpha for this scale was .95 and the variance explained by the factor was 78.18%.

Repair Behaviour: EFA results showed that guilt was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .93 and the variance explained by the factor was 93.85%.

Advice Behaviour: EFA results showed that guilt was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .93 and the variance explained by the factor was 93.23%.

Discontinue Behaviour: EFA results showed that guilt was explained by a single factor. The 3 items loaded on this factor and the loading on these factors ranged from .90 to .99. The reliability indicated by Cronbach alpha for this scale was .96 and the variance explained by the factor was 88.92%.

Ambition: EFA results showed that guilt was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .91 and the variance explained by the factor was 92.14%.

Equality: EFA results showed that guilt was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .96 and the variance explained by the factor was 96.25%.

6.1.2.2 Descriptive Analyses of the Data

Table 5.2 provides the means, standard deviation and pair-wise correlation among the variables using the IBM SPSS Statistic 20 program.

Table 6.2 Means, Standard Deviations and Correlations of Study Direct Guilt (2a)

Variable	Means	Std Deviation	Guilt	Repair	Compensation	Advice	Report	Discontinuance	Ambition	Equality
Guilt	3.06	1.69	1							
Repair	3.49	1.84	.63**	1						
Compensation	2.86	1.79	.43**	.71**	1					
Advice	3.44	2.01	.55**	.64**	.48**	1				
Report	2.32	1.65	.31**	.44**	.50**	.43**	1			
Discontinuance	3.71	1.84	.46**	.44**	.27**	.38**	.28**	1		
Ambition	5.34	1.56	.19**	.18*	.04	.23**	-.11	.07	1	
Equality	5.03	1.63	.20**	.27**	.08	.30**	-.10	.08	.63**	1

** Correlations is significant at the .01 level (2-tailed)

* Correlation is significant at the .05 level (2-tailed)

6.1.2.3 Results

By utilising the experimental and control conditions, I manipulated self-conscious (indirect) guilt. I produced and presented the scenario versions of the experimental and control conditions. The scenarios are fictitious and begin with a thorough description of an individual, his or her actions and the effects of his/her actions. Although the scenarios are fictitious, they are based on actual situations. The scenario used as a control is a neutral scenario description of the outcome of digital piracy behaviour.

6.1.2.3.1 The Moderating Role of Individuals' Virtue of ambition on the Effect of Manipulated Guilt on Felt Emotion

To examine whether a virtue of ambition would affect the strength of the indirect pathways between manipulated guilt and repair behaviour, firstly, I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of ambition as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

Accordingly, for the repair behaviour as the dependent variable, I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue ambition as the moderator and finally, repair behaviour as the dependent variable.

Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue ambition in the mediator variable model was not statistically significant ($\beta_{13} = -.03$, $t = -.45$, $p = .65$) which meant that a virtue of ambition did not moderate the indirect effect of manipulated direct guilt on repair behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on repair behaviour ($\beta_{24} = .71$, $t = 11.49$, $p = .00$). Because only β_{24} was significant, the mediated moderation condition did not occur as hypothesised in H5a.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.3 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .47). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .54), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.02; .52).

Table 6.3 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.42	3.69***	-.17	-1.60
W: Virtue of ambition	.20	2.63**		
X*W	-.03	-.45		
M: Felt guilt			.71	11.49***
R ² adjusted	.10		.41	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.34		.15	.54
0	.30		.14	.47
1.56	.26		.02	.52

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To test advice behaviour, I firstly entered manipulated direct guilt as the experimental treatment variable and then I keyed felt guilt as the mediator, a virtue ambition as the moderator and finally, advice behaviour as the dependent variable. Based on Hayes (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue ambition in the mediator variable model was not statistically significant ($\beta_{13} = -.03$, $t = -.45$, $p = .65$) which implies that the virtue of ambition did not moderate the indirect effect of manipulated

direct guilt on advice behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on advice behaviour ($\beta_{24} = .65$, $t = 8.90$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H5b.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.4 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. In relation to advice behaviour as a dependent variable (H1b), Table 6.4 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .45). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .50), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.02; .49).

Table 6.4 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.42	3.69***	.03	.28
W: Virtue of ambition	.20	2.63**		
X*W	-.03	-.45		
M: Felt guilt			.65	8.90***
R ² adjusted	.10		.31	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.31		.14	.50
0	.28		.14	.45
1.56	.24		.02	.49

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To examine compensation behaviour, I firstly entered manipulated direct guilt as the experimental treatment variable and then keyed felt guilt as the mediator, a virtue ambition as the moderator and finally, compensation behaviour as the dependent variable. Based on Hayes (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue ambition in the mediator variable model was not statistically significant ($\beta_{13} = -.03$, $t = -.45$, $p = .65$) which implies that virtue of ambition did not moderate the indirect effect of manipulated direct guilt on compensation behaviour via a felt guilt. Under the outcome

variable model, I discovered a significant effect of felt guilt on compensation behaviour ($\beta_{24} = .46$, $t = 6.58$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H5c.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.5 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. The bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .34). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.10; .39), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.02; .39).

Table 6.5 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.42	3.69***	-.06	-.51
W: Virtue of ambition	.20	2.63**		
X*W	-.03	-.45		
M: Felt guilt			.46	6.58***
R ² adjusted	.10		.19	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.22		.10	.39
0	.20		.09	.34
1.56	.17		.02	.39

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test report behaviour, I firstly entered manipulated direct guilt as the experimental treatment variable and then keyed felt guilt as the mediator, a virtue ambition as the moderator and finally, report behaviour as the dependent variable. Based on Hayes (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue ambition in the mediator variable model was not found statistically significant ($\beta_{13} = -.03$, $t = -.45$, $p = .65$) which implies that a virtue of ambition did not moderate the indirect effect of manipulated

direct guilt on report behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on report behaviour ($\beta_{24} = .33$, $t = 4.83$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H5d.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.6 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. In reference to report behaviour as a dependent variable (H1d), Table 6.6 shows that bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.06; .25). Because this interval did not contain zero, the conditional indirect effect at virtue ambition of values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.06; .29), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .27).

Table 6.6 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.42	3.69***	-.19	-1.66
W: Virtue of ambition	.20	2.63**		
X*W	-.03	-.45		
M: Felt guilt			.33	4.83***
R ² adjusted	.10		.11	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.16		.06	.29
0	.14		.06	.25
1.56	.12		.03	.27

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To test discontinuance behaviour as the dependent variable, I firstly entered manipulated direct guilt as the experimental treatment variable and then keyed felt guilt as the mediator, a virtue ambition as the moderator and finally, discontinuance behaviour as the dependent variable. Following Hayes’ (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue ambition in the mediator variable model was not statistically significant ($\beta_{13} = -.03$, $t = -.45$, $p = .65$) which implies that a virtue of ambition did not

moderate the indirect effect of manipulated direct guilt on discontinuance behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on discontinuance behaviour ($\beta_{24} = .51$, $t = 7.24$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H5e.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.7 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. In relation to discontinuance behaviour as a dependent variable (H5e), Table 6.7 displays a bootstrapping process and confirms the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.10; .37). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .43), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.02; .41).

Table 6.7 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.42	3.69***	-.08	-.63
W: Virtue of ambition	.20	2.63**		
X*W	-.03	-.45		
M: Felt guilt			.51	7.24***
R ² adjusted	.10		.21	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.24		.11	.43
0	.22		.10	.37
1.56	.19		.02	.41

*p<.05, **p<.01, ***p<.001

6.1.2.3.2 The moderating Role of Individuals’ Virtue of Equality on the Effect of Manipulated Guilt on Felt Emotion

To test whether virtue of equality would affect the strength of the indirect pathways between manipulated direct guilt and repair behaviour, firstly, I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

To test repair behaviour as the dependent variable, firstly I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, repair behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = -.03$, $t = .42$, $p = .68$) which implies that the virtue of equality did not moderate the indirect effect of manipulated direct guilt on repair behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on repair behaviour ($\beta_{24} = .71$, $t = 11.49$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H6a.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.8 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour (H6a). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.15; .49). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this

procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .50), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.12; .62).

Table 6.8 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.45	3.98***	-.17	-1.60
W: Virtue of equality	.22	3.09**		
X*W	.03	.42		
M: Felt guilt			.71	11.49***
R ² adjusted	.11		.41	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Repair Behaviour				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.29		.09	.50
0	.32		.15	.49
1.63	.36		.12	.62

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To test advice behaviour, firstly I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, advice behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = .03$, $t = .42$, $p = .68$) which implies that a virtue of equality did not moderate the indirect effect of manipulated direct guilt on advice behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on advice behaviour ($\beta_{24} = .65$, $t = 8.90$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H6b.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.9 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour (H6b). In relation to advice behaviour as a dependent variable (H6b), Table 6.9 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.15; .46). Because this interval did not contain zero, the conditional indirect effect at

virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.09; .46), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and confidence interval of (.10; .57).

Table 6.9 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.45	3.98***	.03	.28
W: Virtue of equality	.22	3.09**		
X*W	.03	.42		
M: Felt guilt			.65	8.90***
R ² adjusted	.11		.31	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.26		.09	.46
0	.30		.15	.46
1.63	.33		.10	.57

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To examine advice behaviour, firstly I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the

mediator, a virtue of equality as the moderator and finally, compensation behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = .03$, $t = .42$, $p = .68$) which implies that the virtue of equality did not moderate the indirect effect of manipulated direct guilt on compensation behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on compensation behaviour ($\beta_{24} = .46$, $t = 6.58$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H6c.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.10 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour (H6c). The bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.09; .33). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.06; .35), while virtue of

equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.06; .42).

Table 6.10 Compensation behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.45	3.98***	-.06	-.51
W: Virtue of equality	.22	3.09**		
X*W	.03	.42		
M: Felt guilt			.46	6.58***
R ² adjusted	.11		.19	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.63	.19		.06	.35
0	.21		.09	.33
1.63	.23		.06	.42

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To investigate report behaviour, firstly I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, report behaviour as the dependent variable. Following Hayes’ (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a

virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = .03$, $t = .42$, $p = .68$) which implies that the virtue of equality did not moderate the indirect effect of manipulated direct guilt on report behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on report behaviour ($\beta_{24} = .33$, $t = 4.83$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H6d.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.11 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour (H6d). Table 6.11 displays the result of bootstrapping and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.07; .25). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.03; .26), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.06; .31).

Table 6.11 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.45	3.98***	-.19	-1.66
W: Virtue of equality	.22	3.09**		
X*W	.03	.42		
M: Felt guilt			.33	4.83***
R ² adjusted	.11		.11	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.13		.03	.26
0	.15		.07	.25
1.63	.16		.06	.31

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To assess discontinuance behaviour, firstly I entered manipulated direct guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, discontinuance behaviour as the dependent variable. Following Hayes’ (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated direct guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = .03$, $t = .42$, $p = .68$) which implies that the virtue of equality did not moderate the indirect

effect of manipulated direct guilt on discontinuance behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on discontinuance behaviour ($\beta_{24} = .51$, $t = 7.24$, $p = .00$). Since β_{24} was the only significant β , the mediated moderation condition did not occur as hypothesised in H6e.

Relevant to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.12 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour (H6e). Table 6.12 displays the result of bootstrapping analysis and confirms the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.12; .39). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.08; .38), while a virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.09; .47).

Table 6.12 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.45	3.98***	-.08	-.63
W: Virtue of equality	.22	3.09**		
X*W	.03	.42		
M: Felt guilt			.51	7.24***
R ² adjusted	.11		.22	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.21		.08	.38
0	.23		.12	.39
1.63	.26		.09	.47

*p<.05, **p<.01, ***p<.001

6.1.2.3.3 The moderating Role of Individuals’ Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of ambition would affect the strength of the indirect pathways between felt guilt and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinue behaviour. Firstly, I entered manipulated direct guilt as the independent variable, and I then keyed felt guilt as the mediator,

virtue ambition as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H7a demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the repair behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on repair behaviour ($\beta_{25} = .01$, $t = .14$, $p = .89$). Because β_{11} was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H7a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.13 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.16; .48). Because this

interval did not contain zero, the conditional indirect effect at virtue ambition of values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.17; .53), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and confidence interval of (.16; .51).

Table 6.13 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.17	-1.60
V: Virtue of ambition			.08	1.07
X*V			.01	.14
M: Felt guilt			.69	10.63***
R ² adjusted	.07		.41	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.56	.30		.17	.53
0	.31		.16	.48
1.56	.31		.16	.51

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H7b demonstrated that under the mediator variable model, manipulated direct guilt significantly affected felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the advice behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on advice behaviour ($\beta_{25} = -.00$, $t = -.06$, $p = .95$). Because β_{11} was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H7b.

Specific to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.14 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.14; .43). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .47), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.14; .44).

Table 6.14 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	.03	.24
V: Virtue of ambition			.17	2.01*
X*V			-.00	-.06
M: Felt guilt			.63	8.12***
R ² adjusted	.07		.32	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.28		.15	.47
0	.28		.14	.43
1.56	.27		.14	.44

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H7c demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the compensation behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on compensation behaviour ($\beta_{25} = -.05$, $t = .96$, $p = .28$). Because β_{11} was the

only significant β , the moderated mediation condition was not satisfied as hypothesised in H7c.

In terms of this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.15 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.12; .38). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.13; .45), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.08; .35).

Table 6.15 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.07	-.58
V: Virtue of ambition			-.08	-.96
X*V			-.05	-1.08
M: Felt guilt			.49	6.64***
R ² adjusted	.07		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.26		.13	.45
0	.22		.12	.38
1.56	.18		.08	.35

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H7d demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the report behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on report behaviour ($\beta_{25} = -.09$, $t = -1.85$, $p = .07$). Because β_{11} was the only

significant β , the moderated mediation condition was not satisfied as hypothesised in H7d.

In terms of this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.17 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .29). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .42), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .24).

Table 6.17 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.20	-1.79
V: Virtue of ambition			-.22	- 2.97**
X*V			-.09	-1.85
M: Felt guilt			.40	5.62***
R ² adjusted	.07		.11	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.23		.11	.42
0	.18		.09	.29
1.56	.12		.04	.24

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H7e demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the discontinuance behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on discontinuance behaviour ($\beta_{25} = -.04$, $t = -.81$, $p = .42$). Because

β_{11} was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H7e.

In terms of this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.18 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.56), and 1 standard deviation below (-1.56), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.11; .38). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.56 resulted in 95% bias corrected and accelerated, and a confidence interval of (.12; .46), while virtue of ambition values = 1.56 produced 95% of bias corrected and accelerated, and a confidence interval of (.09; .40).

Table 6.18 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.08	-.69
V: Virtue of ambition			-.04	-.48
X*V			-.04	-.81
M: Felt guilt			.53	7.10***
R ² adjusted	.07		.22	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.56	.26		.12	.46
0	.24		.11	.38
1.56	.21		.09	.40

*p<.05, **p<.01, ***p<.001

6.1.2.3.4 The Moderating Role of Individuals’ Virtue of Equality on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour

I then tested whether the virtue of equality would affect the strength of the indirect pathways between felt guilt and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated direct guilt as the independent variable, then I keyed felt guilt as the

mediator, virtue equality as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H8a demonstrated that under the mediator variable model, manipulated direct guilt significantly affected felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the repair behaviour model, I found that there was no significant effect of felt guilt and virtue equality on repair behaviour ($\beta_{25} = .03$, $t = .87$, $p = .39$). Because β_{11} was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H8a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.18 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.13; .46). Because this

interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.12; .46), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.15; .51).

Table 6.18 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.14	-1.37
V: Virtue of equality			.17	2.67**
X*V			.03	.87
M: Felt guilt			.66	10.45***
R ² adjusted	.07		.43	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.63	.27		.12	.46
0	.30		.13	.46
1.63	.32		.15	.51

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H8b demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the advice behaviour model, I found that there was no significant effect of felt guilt and virtue equality on advice behaviour ($\beta_{25} = -.05$, $t = -1.25$, $p = .21$). Because β_{11} was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H8b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.19 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.13; .45). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .53), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.11; .39).

Table 6.19 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	.07	.53
V: Virtue of equality			.23	3.09**
X*V			-.05	-1.25
M: Felt guilt			.61	8.29***
R ² adjusted	.07		.35	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.31		.14	.53
0	.27		.13	.45
1.63	.23		.11	.39

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H8c demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the compensation behaviour model, I found that there was no significant effect of felt guilt and virtue equality on compensation behaviour ($\beta_{25} = -.04$, $t = -.94$, $p = .35$). Because β_{11} was the

only significant β , the moderated mediation condition was not satisfied as hypothesised in H8c.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.20 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .35). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .40), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.07; .33).

Table 6.20 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.07	-.54
V: Virtue of equality			-.02	-.25
X*V			-.04	-.94
M: Felt guilt			.48	6.49***
R ² adjusted	.07		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.24		.11	.40
0	.21		.10	.35
1.63	.18		.07	.33

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H8d demonstrated that under the mediator variable model, manipulated direct guilt significantly affected felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the report behaviour model, I found that there was also a significant effect of felt guilt and virtue equality on report behaviour ($\beta_{25} = -.10$, $t = -2.55$, $p = .02$). Because both β_{11} and β_{25}

were significant, the moderated mediation condition was satisfied as hypothesised in H8d.

Relating to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.21 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.09; .30). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .45), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .24).

Table 6.21 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.22	-2.00*
V: Virtue of equality			-.21	- 3.07**
X*V			-.10	-2.55*
M: Felt guilt			.40	5.82***
R ² adjusted	.07		.17	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.25		.11	.45
0	.18		.09	.30
1.63	.10		.03	.24

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H8e demonstrated that under the mediator variable model, manipulated direct guilt had a significant effect on felt guilt ($\beta_{11} = .44$, $t = 3.82$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated direct guilt, the greater the experience of felt guilt. Under the discontinuance behaviour model, I found that there was no significant effect of felt guilt and virtue equality on discontinuance behaviour ($\beta_{25} = .03$, $t = .62$, $p = .54$). Because β_{11}

was the only significant β , the moderated mediation condition was not satisfied as hypothesised in H8e.

Relating to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.22 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.63), and 1 standard deviation below (-1.63), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.11; .39). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.63 resulted in 95% bias corrected and accelerated, and a confidence interval of (.07; .41), while virtue of equality values = 1.63 produced 95% of bias corrected and accelerated, and a confidence interval of (.11; .42).

Table 6.22 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.44	3.82***	-.08	-.63
V: Virtue of equality			-.01	-.11
X*V			.03	.62
M: Felt guilt			.51	6.84***
R ² adjusted	.07		.22	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.63	.21		.07	.41
0	.23		.11	.39
1.63	.24		.11	.42

*p<.05, **p<.01, ***p<.001

Table 6.23 Summary Findings of Direct Guilt's Hypotheses

G1-Direct Guilt				
Hypothesis	Standardise Beta Coefficient	Std. Error	Significant Level	Results
H5a	-.03	.74	.65	Not Supported
H5b	-.03	.74	.65	Not Supported
H5c	-.03	.74	.65	Not Supported
H5d	-.03	.74	.65	Not Supported
H5e	-.03	.74	.65	Not Supported
H6a	-.03	.07	.68	Not Supported
H6b	-.03	.07	.68	Not Supported
H6c	-.03	.07	.68	Not Supported
H6d	-.03	.07	.68	Not Supported
H6e	-.03	.07	.68	Not Supported
H7a	.01	.04	.89	Not Supported
H7b	-.00	.05	.95	Not Supported
H7c	-.05	.05	.28	Not Supported
H7d	-.09	.05	.07	Not Supported
H7e	-.04	.05	.42	Not Supported
H8a	-.03	.03	.54	Not Supported
H8b	-.05	.04	.21	Not Supported
H8c	.04	.04	.35	Not Supported
H8d	-.10	.04	.01	Supported
H8e	.03	.04	.54	Not Supported

6.2 Results of Study 2b –Indirect Guilt

6.2.1 Sample Characteristics

A total of 200 respondents (100 respondents representing the control condition (neutral) and 100 respondents representing indirect guilt) consisted of 45% male and 55% female. All the respondents were between 20 and 40 years of age. No respondents were tourists and all were from Auckland, New Zealand. 49% of respondents had some sort of employment, 8% were unemployed and 43% were students. 41%, 6%, 9%, 37%, 6% and 3% were European, Maori, Pacific Island, Asian, Other, Mediterranean, Latin American, and African respectively. 24% of respondents had never been involved in unauthorised internet downloading and 76% frequently spent their time (from less than 1 hour to the extreme of more than 4 hours) involved in unauthorised internet downloading.

6.2.2 Measurement Property (Reliability and Validity Assessment)

6.2.2.1 Reliability and Validity Assessment

Table 6.24 Reliability Analysis Results for Measurement Scales in the Indirect Guilt Study

Scale	Items	Mean	Std Deviation	Items to total correlation	Cronbach Alpha
Shame	SHAM1	2.84	1.68	.68	
	SHAM2	2.84	1.68	.77	
	SHAM3	2.94	1.57	.77	
	SHAM4	2.87	1.64	.79	

	SHAM5	3.73	2.01	.68	
	SHAM6	3.23	1.81	.68	.90
Guilt	GUIL1	3.98	1.75	.85	
	GUIL2	4.03	1.78	.90	
	GUIL3	3.52	1.78	.86	
	GUIL6	3.92	1.85	.75	
	GUIL9	2.90	1.62	.61	.92
Reparation Behaviour	REPA1	3.99	1.90	.82	
	REPA2	4.40	1.83	.82	.90
Compensation Behaviour	REPA3	3.21	1.87		1 Item
Advice Behaviour	NEGR1	3.85	2.02	.75	
	NEGR2	4.06	1.97	.75	.86
Reporting Behaviour	NEGR3	2.76	1.89		1 Item
Discontinue Behaviour	REPT1	4.03	1.77	.74	
	REPT2	3.94	1.74	.80	
	REPT3	3.99	1.88	.85	.90
Ambition	IVAM1	5.29	1.50	.79	
	IVAM2	5.41	1.62	.79	.88
Equality	IVEQ1	5.14	1.59	.88	
	IVEQ2	5.24	1.69	.88	.93

Shame: EFA results showed that shame could be explained by a single factor. All the 6 items loaded on this factor and the loading on these factors ranged from .63 to .91. The reliability indicated by Cronbach alpha for this scale was .90 and the variance explained by the factor was 59.58%.

Guilt: EFA results showed that guilt was explained by a single factor. All the 5 items loaded on this factor and the loading on these factors ranged from .58 to .99. The

reliability indicated by Cronbach alpha for this scale was .92 and the variance explained by the factor was 69.72%.

Repair Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .90 and the variance explained by the factor was 90.90%.

Advice Behaviour: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .86 and the variance explained by the factor was 87.51%.

Discontinue Behaviour: EFA results showed that guilt was explained by a single factor. The 3 items loaded on this factor and the loading on these factors ranged from .78 to .95. The reliability indicated by Cronbach alpha for this scale was .90 and the variance explained by the factor was 75.09%.

Ambition: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .88 and the variance explained by the factor was 87.71%.

Equality: EFA results showed that shame was explained by a single factor. The 2 items loaded on this factor; however PASW 18 could not show the loading. The reliability indicated by Cronbach alpha for this scale was .93 and the variance explained by the factor was 93.82%.

6.2.2.2 Descriptive Analysis of the Data

Table 6.25 provides the means, standard deviations and pair-wise correlations among the variable using the IBM SPSS Statistic 20 program.

Table 6.25 Means, Standard Deviations and Correlations of Study Indirect Guilt (2b)

Variable	Means	Std Deviation	Guilt	Repair	Compensation	Advice	Report	Discontinuance	Ambition	Equality
Guilt	3.08	1.54	1							
Repair	3.77	1.79	.58**	1						
Compensation	2.96	1.82	.41**	.64**	1					
Advice	3.54	1.95	.55**	.57**	.47**	1				
Report	2.56	1.75	.36**	.42**	.55**	.49**	1			
Discontinuance	3.78	1.70	.45**	.43**	.31**	.35**	.21**	1		
Ambition	5.30	1.49	.17*	.16*	-.00	.24**	.01	-.02	1	
Equality	5.13	1.61	.15*	.17*	-.01	.25**	-.09	.04	.65**	1

** Correlations is significant at the .01 level (2-tailed)

* Correlation is significant at the .05 level (2-tailed)

6.2.2.3 Results

By utilising the experimental and control conditions, I manipulated the self-conscious emotion of guilt (indirect). I produced and pre-tested the scenario versions of the experimental and control conditions. The scenarios are fictitious and begin with a thorough description of an individual, his or her actions and the effects of his/her actions. Although the presented scenarios are fictitious, they are based on actual situations. The scenario used as a control is a neutral scenario description of the outcome of digital piracy behaviour.

6.2.2.3.1 The Moderating Role of Individuals' Virtue of ambition on Effect of Manipulated Guilt on Felt Emotion

To test whether a virtue of ambition would influence the robustness of the indirect pathway between manipulated guilt and various outcome behaviours, firstly I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then, I keyed felt guilt as a mediator, a virtue of ambition as the moderator and finally, specific outcome behaviour as the dependent variable.

Outcome: Repair Behaviour

To test whether a virtue of ambition would affect the robustness of the indirect pathway between manipulated guilt and repair behaviour in the condition of indirect guilt, I entered manipulated indirect guilt, a virtue of ambition and repair behaviour as the

experimental treatment, mediator, moderator and dependent variable respectively. Following Hayes' (2013) procedure, I did not establish mediating moderation criteria. The interaction between manipulated indirect guilt and a virtue ambition in the mediator variable model was not significant ($\beta_{13} = -.07$, $t = -.99$, $p = .33$) which showed that the virtue of ambition did not moderate the indirect effect of manipulated indirect guilt on repair behaviour via a felt guilt. In the outcome variable model, felt guilt had a significant effect on repair behaviour ($\beta_{24} = .66$, $t = 9.32$, $p = .00$). Because β_{24} was the only significant β , the mediated moderation condition was not satisfied as hypothesised in H5a

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.26 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.16; .49). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.19; .57), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.01; .44).

Table 6.26 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	.12	1.11
W: Virtue of ambition	.16	2.33*		
X*W	-.07	-.99		
M: Felt guilt			.66	9.32***
R ² adjusted	.12		.35	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.37		.19	.57
0	.30		.16	.49
1.50	.23		.01	.44

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To examine whether a virtue of ambition would affect the robustness of the indirect pathway between manipulated guilt and advice behaviour in the condition of indirect guilt, I entered manipulated indirect guilt, guilt a virtue of ambition and advice behaviour as the experimental treatment, mediator, moderator and dependent variable respectively. Following Hayes’ (2013) procedure, I did not establish mediating moderation criteria. The interaction between manipulated indirect guilt and a virtue ambition in the mediator variable model was not significant ($\beta_{13} = -.07$, $t = -.99$, $p = .33$)

which showed that the virtue of ambition did not moderate the indirect effect of manipulated indirect guilt on advice behaviour via a felt guilt. In the outcome variable model, felt guilt had a significant effect on advice behaviour ($\beta_{24} = .68$, $t = 8.54$, $p = .00$). Because β_{24} was the only significant β , the mediated moderation condition was not satisfied as hypothesised in H5b.

Relevant to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.27 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Table 6.27 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.17; .46). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.42 resulted in 95% bias corrected and accelerated, and a confidence interval of (.20; .59), while virtue of ambition values = 1.42 produced 95% of bias corrected and accelerated, and a confidence interval of (.02; .46).

Table 6.27 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	.11	.86
W: Virtue of ambition	.16	2.33*		
X*W	-.07	-.99		
M: Felt guilt			.68	8.54***
R ² adjusted	.12		.30	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.38		.20	.59
0	.31		.17	.46
1.50	.24		.02	.46

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

To examine whether a virtue of ambition would affect the robustness of the indirect pathway between manipulated guilt and compensation behaviour in the condition of indirect guilt, I entered manipulated indirect guilt, a virtue of ambition and compensation behaviour as the experimental treatment, mediator, moderator and dependent variable respectively. Following Hayes’ (2013) procedure, I did not establish mediating moderation criteria. The interaction between manipulated indirect guilt and a virtue ambition in the mediator variable model was not significant ($\beta_{13} = -.07$, $t = -.99$, $p = .33$) which showed that the virtue of ambition did not moderate the indirect effect of

manipulated indirect guilt on compensation behaviour via a felt guilt. In the outcome variable model, felt guilt had a significant effect on compensation behaviour ($\beta_{24} = .48$, $t = 5.98$, $p = .00$). Because β_{24} was the only significant β , the mediated moderation condition was not satisfied as hypothesised in H5c.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.28 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.12; .36). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .45), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .37).

Table 6.28 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	.03	.21
W: Virtue of ambition	.16	2.33*		
X*W	-.07	-.99		
M: Felt guilt			.48	5.98***
R ² adjusted	.12		.17	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.27		.14	.45
0	.22		.12	.36
1.50	.17		.03	.37

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test whether a virtue of ambition would affect the robustness of the indirect pathway between manipulated guilt and report behaviour in the condition of indirect guilt, I entered manipulated indirect guilt, a virtue of ambition and report behaviour as the experimental treatment, mediator, moderator and dependent variable respectively. Following Hayes’ (2013) procedure, I did not establish mediating moderation criteria. The interaction between manipulated indirect guilt and a virtue ambition in the mediator variable model was not significant ($\beta_{13} = -.07$, $t = -.99$, $p = .33$) which showed that the

virtue of ambition did not moderate the indirect effect of manipulated indirect guilt on report behaviour via a felt guilt. In the outcome variable model, felt guilt had a significant effect on report behaviour ($\beta_{24} = .41, t = 5.22, p = .00$). Because β_{24} was the only significant β , the mediated moderation condition was not satisfied as hypothesised in H5d.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.29 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Table 6.29 shows the result of bootstrapping, and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .32). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .41), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .31).

Table 6.29 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42**	.01	.07
W: Virtue of ambition	.16	2.33*		
X*W	-.07	-.99		
M: Felt guilt			.41	5.22***
R ² adjusted	.12		.13	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.23		.11	.41
0	.19		.10	.32
1.50	.15		.03	.31

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

To test whether a virtue of ambition would affect the robustness of the indirect pathway between manipulated guilt and discontinuance behaviour in the condition of indirect guilt, I entered manipulated indirect guilt, a virtue of ambition and discontinuance behaviour as the experimental treatment, mediator, moderator and dependent variable respectively. Following the suggestion of Hayes’ (2013), I did not establish mediating moderation criteria. The interaction between manipulated indirect guilt and a virtue ambition in the mediator variable model was not significant ($\beta_{13} = -.07$, $t = -.99$, $p =$

.33), which showed that the virtue of ambition did not moderate the indirect effect of manipulated indirect guilt on discontinuance behaviour via a felt guilt. In the outcome variable model, felt guilt had a significant effect on discontinuance behaviour ($\beta_{24} = .50$, $t = 6.73$, $p = .00$). Because β_{24} was the only significant β , the mediated moderation condition was not satisfied as hypothesised in H5e.

Obvious to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.30 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Table 6.30 shows the analysis of bootstrapping and confirms the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.12; .37). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.14; .47), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .36).

Table 6.30 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	-.02	-.18
W: Virtue of ambition	.17	2.33*		
X*W	-.07	-.99		
M: Felt guilt			.50	6.73***
R ² adjusted	.12		.20	
Conditional Indirect effects at virtue of ambition = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.28		.14	.47
0	.23		.12	.37
1.50	.18		.04	.36

*p<.05, **p<.01, ***p<.001

6.2.2.3.2 The Moderating Role of Individuals’ Virtue of Equality on the Effect of Manipulated Guilt on Felt emotion

To test whether virtue of equality would affect the strength of the indirect pathways between manipulated indirect guilt and various outcome behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, various behaviours as the dependent variable.

Outcome: Repair Behaviour

To investigate whether virtue equality would influence the strength of the indirect pathways between manipulated indirect guilt and repair behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, repair behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated indirect guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = -.05$, $t = -.83$, $p = .41$) which meant that the virtue of equality did not moderate the indirect effect of manipulated indirect guilt on repair behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on repair behaviour ($\beta_{24} = .66$, $t = 9.32$, $p = .00$). Because β_{13} was insignificant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H6a.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.31 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour (H6a). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated , and confidence Interval of (.17;

.44). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and confidence Interval of (.19; .53) and virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and confidence Interval of (.03; .47).

Table 6.31 Repair Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42**	.12	1.11
W: Virtue of equality	.13	2.07*		
X*W	-.05	-.83		
M: Felt guilt			.66	9.32***
R ² adjusted	.11		.35	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Repair Behaviour				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.36		.19	.53
0	.30		.17	.44
1.61	.24		.03	.47

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

To investigate whether virtue of equality would influence the strength of the indirect pathways between manipulated indirect guilt and advice behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, advice behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated indirect guilt and a virtue of equality in the mediator variable model was not statistically significant ($\beta_{13} = -.05$, $t = -.83$, $p = .41$) which means that the virtue of equality did not moderate the indirect effect of manipulated indirect guilt on advice behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on advice behaviour ($\beta_{24} = .68$, $t = 8.54$, $p = .00$). Because β_{13} was insignificant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H6b.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.32 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour (H6b). Table 6.32 shows the results of bootstrapping and confirms the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated,

and a confidence interval of (.17; .46). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.19; .56), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .48).

Table 6.32 Advice Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42**	.11	.86
W: Virtue of equality	.13	2.07*		
X*W	-.05	-.83		
M: Felt guilt			.68	8.54***
R ² adjusted	.11		.30	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.37		.19	.56
0	.31		.17	.46
1.61	.25		.04	.48

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Compensation Behaviour

To examine whether virtue equality would influence the strength of the indirect pathways between manipulated indirect guilt and compensation behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, compensation behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated indirect guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = -.05$, $t = -.83$, $p = .41$) which means that the virtue of equality did not moderate the indirect effect of manipulated indirect guilt on compensation behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on compensation behaviour ($\beta_{24} = .48$, $t = 5.98$, $p = .00$). Because β_{13} was insignificant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H6c.

Specific to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.32 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour (H6c). Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence

interval of (.12; .39). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.15; .44), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .39).

Table 6.31 Compensation Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	.03	.21
W: Virtue of equality	.13	2.07*		
X*W	-.05	-.83		
M: Felt guilt			.48	5.98***
R ² adjusted	.11		.17	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.26		.15	.44
0	.22		.12	.39
1.61	.18		.03	.39

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

To test whether virtue equality would influence the strength of the indirect pathways between manipulated indirect guilt and report behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, report behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated indirect guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = -.05$, $t = -.83$, $p = .41$) which means that the virtue of equality did not moderate the indirect effect of manipulated indirect guilt on report behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on report behaviour ($\beta_{24} = .41$, $t = 5.22$, $p = .00$). Because β_{13} was insignificant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H6d.

Obvious to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.32 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour (H6d). Table 6.34 displays the result of bootstrapping and confirms the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.10; .31). Because this interval did not contain zero, the

conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.11; .38), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.04; .33).

Table 6.32 Report Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	.01	.07
W: Virtue of equality	.13	2.07*		
X*W	-.05	-.83		
M: Felt guilt			.41	5.22***
R ² adjusted	.11		.13	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.22		.11	.38
0	.19		.10	.31
1.61	.15		.04	.33

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Discontinuance Behaviour

To investigate whether virtue equality would influence the strength of the indirect pathways between manipulated indirect guilt and discontinuance behaviours, firstly, I entered manipulated indirect guilt as the independent variable or experimental treatment variable, then I keyed felt guilt as the mediator, a virtue of equality as the moderator and finally, discontinuance behaviour as the dependent variable. Following Hayes' (2013) procedure, I did not establish criteria to create mediating moderation. The interaction between manipulated indirect guilt and a virtue equality in the mediator variable model was not statistically significant ($\beta_{13} = -.05$, $t = -.83$, $p = .41$) which means that the virtue of equality did not moderate the indirect effect of manipulated indirect guilt on report behaviour via a felt guilt. Under the outcome variable model, I discovered a significant effect of felt guilt on discontinuance behaviour ($\beta_{24} = .50$, $t = 6.73$, $p = .00$). Because β_{13} was insignificant and β_{24} was significant, the mediated moderation condition was not satisfied as hypothesised in H6e.

Particular to this interaction, it was necessary to examine for indirect effects by forecasting conditional indirect effects at values of the moderator. Table 6.33 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour (H6e). Table 6.35 displays the result of bootstrapping analysis and confirms the outcomes of the normal-theory test. In respect of discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap

95% bias corrected and accelerated, and a confidence interval of (.12; .37). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and confidence interval of (.15; .47), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.03; .37).

Table 6.33 Discontinuance Behaviour: Results of Path Analysis-Based Moderation and Mediation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Manipulated Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.42***	-.02	-.18
W: Virtue of equality	-.13	2.07*		
X*W	-.05	-.83		
M: Felt guilt			.50	6.73***
R ² adjusted	.11		.20	
Conditional Indirect effects at virtue of ambition = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.27		.15	.47
0	.23		.12	.37
1.61	.18		.03	.37

* $p < .05$, ** $p < .01$, *** $p < .001$

6.2.2.3.3 The moderating Role of Individuals' Virtue of Ambition on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of ambition would affect the strength of the direct pathways between felt guilt and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated indirect guilt as the independent variable, felt guilt as the mediator, virtue ambition as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H7a demonstrated that under the mediator variable model manipulated indirect guilt significantly affected felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the repair behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on repair behaviour ($\beta_{25} = -.04$, $t = -.74$, $p = .46$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H7a.

Particular to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.36 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.17; .46). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.17; .51), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and confidence interval of (.15; .45).

Table 6.36 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	.11	1.01
V: Virtue of ambition			.06	.87
X*V			-.04	-.74
M: Felt guilt			.66	8.95***
R ² adjusted	.09		.35	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.33		.17	.51
0	.31		.17	.46
1.50	.28		.15	.45

*p<.05, **p<.01, ***p<.001

Outcome: Advice Behaviour

Analyses for testing hypothesis H7b demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the advice behaviour model, I found that felt guilt and virtue ambition had no significant effect on advice behaviour ($\beta_{25} = -.06$, $t = -1.03$, $p = .30$). Because β_{11} was significant and β_{25} was

not significant, the moderated mediation condition was not satisfied as hypothesised in H7b.

Specific to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.37 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.17; .47). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.20; .57), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and confidence interval of (.13; .43).

Table 6.37 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	.10	.76
V: Virtue of ambition			.19	2.34*
X*V			-.06	-1.03
M: Felt guilt			.66	8.14***
R ² adjusted	.09		.33	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.34		.20	.57
0	.31		.17	.47
1.50	.27		.13	.43

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H7c demonstrated that under the mediator variable model there was a significant effect of manipulated indirect guilt on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated guilt, the greater the experience of felt guilt. Under the compensation behaviour model, I found that there was no significant effect of felt guilt and virtue of ambition on compensation behaviour ($\beta_{25} = -.09$, $t = -1.59$, $p = .11$). Because β_{11} was

significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H7c.

Based on this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.38 shows the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .40). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval (.17; .52), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval (.08; .33).

Table 6.38 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.00	-.02
V: Virtue of ambition			-.11	-1.38
X*V			-.09	-1.59
M: Felt guilt			.53	6.31***
R ² adjusted	.09		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.31		.17	.52
0	.25		.14	.40
1.50	.18		.08	.33

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H7d demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the report behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on report behaviour ($\beta_{25} = -.08$, $t = -1.42$, $p = .16$). Because β_{11} was significant

and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H7d.

Based on this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.39 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypotheses that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and confidence interval of (.11; .35). Because this interval did not contain zero, the conditional indirect effect at virtue ambition of values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.13; .45), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and confidence interval of (.06; .32).

Table 6.39 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.02	-.14
V: Virtue of ambition			-.09	- 1.08
X*V			-.08	-1.42
M: Felt guilt			.45	5.48***
R ² adjusted	.09		.15	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.50	.26		.13	.45
0	.21		.11	.35
1.50	.16		.06	.32

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H7e demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the discontinuance behaviour model, I found that there was no significant effect of felt guilt and virtue ambition on discontinuance behaviour ($\beta_{25} = .02$, $t = .44$, $p = .66$). Because

β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H7e.

In terms of this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.40 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.50), and 1 standard deviation below (-1.50), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to discontinuance behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .37). Because this interval did not contain zero, the conditional indirect effect at virtue of ambition values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of ambition values = -1.50 resulted in 95% bias corrected and accelerated, and a confidence interval of (.10; .39), while virtue of ambition values = 1.50 produced 95% of bias corrected and accelerated, and a confidence interval of (.14; .41).

Table 6.40 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.02	-.14
V: Virtue of ambition			-.11	-1.41
X*V			.02	.44
M: Felt guilt			.51	6.61***
R ² adjusted	.09		.21	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of ambition	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.50	.22		.10	.39
0	.24		.14	.37
1.50	.25		.14	.41

*p<.05, **p<.01, ***p<.001

6.2.2.3.4 The Moderating Role of Individuals’ Virtue of Equality on the Relationship between Felt Guilt and Digital Piracy Outcome Behaviour

Next, I tested whether the virtue of equality would affect the strength of the indirect pathways between felt guilt and repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. Firstly, I entered manipulated indirect guilt as the independent variable, then I keyed felt guilt as the

mediator, virtue equality as the moderator and finally outcome behaviour (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) as the dependent variable.

Outcome: Repair Behaviour

Analyses for testing hypothesis H8a demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the repair behaviour model, I found that there was no significant effect of felt guilt and virtue equality on repair behaviour ($\beta_{25} = -.02$, $t = -.52$, $p = .60$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H8a.

Particular to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.41 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for repair behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to repair behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.17; .46). Because this

interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.17; .52), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.16; .47).

Table 6.41 Repair Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	.11	1.04
V: Virtue of equality			.09	1.36
X*V			-.02	-.52
M: Felt guilt			.65	8.85***
R ² adjusted	.09		.35	
Conditional Indirect effects at virtue of equality = 0 and ± 1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	$(b_{11}+b_{13}W)*(b_{24}+b_{25}W)$		Lower	Upper
-1.61	.32		.17	.52
0	.30		.17	.46
1.61	.28		.16	.47

* $p < .05$, ** $p < .01$, *** $p < .001$

Outcome: Advice Behaviour

Analyses for testing hypothesis H8b demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the advice behaviour model, I found that there was no significant effect of felt guilt and virtue equality on advice behaviour ($\beta_{25} = -.07$, $t = -1.42$, $p = .16$). Because β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H8b.

Specific to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.42 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for advice behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to advice behaviour, setting virtue of ambition values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.18; .48). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.19; .59), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.14; .44).

Table 6.42 Advice Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	.09	.71
V: Virtue of equality			.18	2.52*
X*V			-.07	-1.42
M: Felt guilt			.67	8.29***
R ² adjusted	.09		.34	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.61	.36		.19	.59
0	.31		.18	.48
1.61	.26		.14	.44

*p<.05, **p<.01, ***p<.001

Outcome: Compensation Behaviour

Analyses for testing hypothesis H8c demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the compensation behaviour model, I found that there was significant effect of felt guilt and virtue equality on compensation behaviour ($\beta_{25} = -.12$, $t = -2.24$, $p = .03$). Because both

β_{11} and β_{25} were significant, the moderated mediation condition was satisfied as hypothesised in H8c.

Pertinent to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.43 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for compensation behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to compensation behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.14; .41). Because this interval did not contain zero, the conditional indirect effect at virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.19; .55), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and a confidence interval of (.06; .32).

Table 6.43 Compensation Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.01	-.09
V: Virtue of equality			-.11	-1.52
X*V			-.12	-2.24*
M: Felt guilt			.54	6.50***
R ² adjusted	.09		.20	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.61	.34		.19	.55
0	.25		.14	.41
1.61	.17		.06	.32

*p<.05, **p<.01, ***p<.001

Outcome: Report Behaviour

Analyses for testing hypothesis H8d demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the report behaviour model, I found that there was significant effect of felt guilt and virtue equality on report behaviour ($\beta_{25} = -.15$, $t = -2.90$, $p = .00$). Because both β_{11} and β_{25}

were significant, the moderated mediation condition was satisfied as hypothesised in H8d.

Obvious to this interaction, it was necessary to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.44 exhibits the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for report behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect to report behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.12; .38). Because this interval did not contain zero, the conditional indirect effect at a virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.16; .56), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and confidence interval of (.03; .27).

Table 6.44 Report Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.04	-0.34
V: Virtue of equality			-.21	- 2.81**
X*V			-.15	-2.90*
M: Felt guilt			.50	6.19***
R ² adjusted	.09		.19	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.61	.34		.16	.56
0	.23		.12	.38
1.61	.12		.03	.27

*p<.05, **p<.01, ***p<.001

Outcome: Discontinuance Behaviour

Analyses for testing hypothesis H8e demonstrated that under the mediator variable model manipulated indirect guilt had a significant effect on felt guilt ($\beta_{11} = .46$, $t = 4.46$, $p = .00$). The positive sign of the interaction β_{11} demonstrated that the greater the manipulated indirect guilt, the greater the experience of felt guilt. Under the discontinuance behaviour model, I found that there was no significant effect of felt guilt and virtue equality on discontinuance behaviour ($\beta_{25} = .06$, $t = 1.19$, $p = .24$). Because

β_{11} was significant and β_{25} was not significant, the moderated mediation condition was not satisfied as hypothesised in H8e.

Noticeable to this interaction, it was sensible to investigate for indirect effects by predicting conditional indirect effects at values of the moderator. Table 6.45 displays the conditional indirect effects of the moderator variables at three values: the mean (0), 1 standard deviation above the mean (1.61), and 1 standard deviation below (-1.61), along with normal theory tests of the hypothesis that the conditional indirect effects equal zero. As displayed, these three conditional indirect effects were different from zero for discontinuance behaviour. Bootstrapping confirmed the outcomes of the normal-theory test. In respect of discontinuance behaviour, setting virtue of equality values to zero yielded a bootstrap 95% bias corrected and accelerated, and a confidence interval of (.12; .34). Because this interval did not contain zero, the conditional indirect effect at a virtue of equality values = 0 was significantly different from zero at $\alpha = .05$. Replicating this procedure for virtue of equality values = -1.61 resulted in 95% bias corrected and accelerated, and a confidence interval of (.07; .34), while virtue of equality values = 1.61 produced 95% of bias corrected and accelerated, and confidence interval of (.13 .43).

Table 6.45 Discontinuance Behaviour: Results of Path Analysis-Based Mediated and Moderation Analysis as well as their Combination as a “Conditional Process Model”

	Mediator Variable Model		Outcome Variable	
Felt Guilt				
	b	t	b	t
X: Manipulated guilt	.46	4.46***	-.00	-.02
V: Virtue of equality			-.02	-.21
X*V			.06	1.19
M: Felt guilt			.48	6.20***
R ² adjusted	.09		.21	
Conditional Indirect effects at virtue of equality = 0 and ±1 SD				
Bootstrap 95% confidence interval for conditional indirect effect – bias corrected and accelerated				
Virtue of equality	(b ₁₁ +b ₁₃ W)*(b ₂₄ +b ₂₅ W)		Lower	Upper
-1.61	.18		.07	.34
0	.22		.12	.34
1.61	.26		.13	.43

*p<.05, **p<.01, ***p<.001

Table 6.46 Summary Finding of Indirect Guilt's Hypotheses

G2-Indirect Guilt				
Hypothesis	Standardise Beta Coefficient	Std. Error	Significant Level	Results
H5a	-.07	.07	.33	Not Supported
H5b	-.07	.07	.33	Not Supported
H5c	-.07	.07	.33	Not Supported
H5d	-.07	.07	.33	Not Supported
H5e	-.07	.07	.33	Not Supported
H6a	-.05	.06	.41	Not Supported
H6b	-.05	.06	.41	Not Supported
H6c	-.05	.06	.41	Not Supported
H6d	-.05	.06	.41	Not Supported
H6e	-.05	.06	.41	Not Supported
H7a	.04	.05	.46	Not Supported
H7b	-.06	.05	.30	Not Supported
H7c	-.09	.06	.11	Not Supported
H7d	-.08	.05	.16	Not Supported
H7e	.02	.05	.66	Not Supported
H8a	-.03	.05	.60	Not Supported
H8b	-.07	.05	.16	Not Supported
H8c	-.12	.05	.02	Supported
H8d	-.15	.05	.00	Supported
H8e	.06	.05	.24	Not Supported

Table 6.47 Comparison Findings of Direct Guilt vs. Indirect Guilt

Guilt Findings Comparison						
Hypothesis	G1-Direct Guilt			G2-Indirect Guilt		
	b(se)	p	Result	b(se)	p	Result
H5a	-.03(.74)	.65	Not Supported	-.07(.07)	.33	Not Supported
H5b	-.03(.74)	.65	Not Supported	-.07(.07)	.33	Not Supported
H5c	-.03(.74)	.65	Not Supported	-.07(.07)	.33	Not Supported
H5d	-.03(.74)	.65	Not Supported	-.07(.07)	.33	Not Supported
H5e	-.03(.74)	.65	Not Supported	-.07(.07)	.33	Not Supported
H6a	.03(.07)	.68	Not Supported	-.05(.06)	.41	Not Supported
H6b	.03(.07)	.68	Not Supported	-.05(.06)	.41	Not Supported
H6c	.03(.07)	.68	Not Supported	-.05(.06)	.41	Not Supported
H6d	.03(.07)	.68	Not Supported	-.05(.06)	.41	Not Supported
H6e	.03(.07)	.68	Not Supported	-.05(.06)	.41	Not Supported
H7a	.01(.04)	.89	Not Supported	.04(.05)	.46	Not Supported
H7b	-.00(.04)	.95	Not Supported	-.06(.05)	.30	Not Supported
H7c	-.05(.04)	.28	Not Supported	-.09(.06)	.11	Not Supported
H7d	-.09(.04)	.07	Not Supported	-.08(.05)	.16	Not Supported
H7e	-.04(.05)	.42	Not Supported	.02(.05)	.66	Not Supported
H8a	-.03(.03)	.54	Not Supported	-.03(.05)	.60	Not Supported
H8b	-.05(.03)	.21	Not Supported	-.07(.05)	.16	Not Supported
H8c	.04(.03)	.35	Not Supported	-.12(.05)	.02	Supported
H8d	-.10(.03)	.01	Supported	-.15(.05)	.00	Supported
H8e	.03(.03)	.54	Not Supported	.06(.05)	.24	Not Supported

6.3 Chapter Summary

This chapter presented the results of various analyses and hypothesis testing for Study 2a and 2b. Table 6.47 summarises the outcome of both studies

Chapter 7

Summary and Conclusions

The primary goal of this study was to establish the effect of human virtues on the association between individuals' emotions and their outcome behaviours. I selected the digital piracy context due to the fact that industries are experiencing a losing battle with digital pirates and that despite the importance of this issue; the extant literature has paid limited attention to the investigation of the role of emotions in relation to this phenomenon. Those few digital piracy studies that do examine emotions have not examined the role of virtue, a subject this study explicitly recognises. In this research therefore, an attempt has been made to contribute to this area of research.

Within this study, I divided the construct of emotion into shame and guilt. In addition, I divided the construct of outcome behaviours into five different types of behaviours:

repair behaviour, advice behaviour, report behaviour, compensation behaviour and discontinuance behaviour. Further, I hypothesised that individuals' virtue would have a moderating effect on the relationships between the two types of emotions and the five different types of outcome behaviours.

I developed the theoretical framework based on an extensive review of the literature. Figure 3.1 presents this framework. Several, well-researched measures and standard scales operationalized the research framework. Having established the theoretical framework and measures, I collected empirical data using scenario-based experiments to validate the hypotheses. Chapters 5 and 6 presented a detailed analysis of the data collected along with the results. In the following section, I present the major findings of this research. Finally, I present a discussion on the implications, limitations and directions for future research.

7.1 Major Research Findings and Discussion

To empirically validate my hypotheses, I conducted two studies. Both studies investigated the moderating roles of individuals' virtue of ambition and virtue of equality. I specifically designed Study 1 to empirically examine the role of these two virtues in relation to the link between manipulated shame and felt shame and the link between felt shame and digital piracy outcome behaviours (i.e., repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour). In study 1, I tested the hypotheses in two situational conditions (scenarios), that is, direct and indirect shame. Similarly, in Study 2, I investigated the role of the virtue of ambition and the virtue of equality in relation to the link between manipulated guilt and

felt guilt; and between felt guilt and digital piracy outcome behaviours (i.e., repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour). To test these hypotheses, I employed two situational conditions (scenarios) involving direct and indirect guilt.

7.1.1 Study 1 - Shame

7.1.1.1 Study 1a - Indirect Shame

Study 1a tested the shame-related hypotheses under the condition of an indirect shame, which occurs when others indirectly show their disapproval of individuals' activities.

7.1.1.1.1 The Moderating Role of Individual Virtue on the Effects of Manipulated Shame on Felt Emotion

Hypotheses 1a-1e involved an investigation of the moderating effect of the virtue of ambition on the relationship between manipulated shame and felt shame in terms of all five types of digital piracy outcome behaviours. All these hypotheses were supported.

My findings showed that the moderating effect of the virtue of ambition on the relationship between manipulated shame and felt shame was negative and significant. These results suggest that a high level of ambition encourages individuals to feel less shame. As pointed out by Tenenbaum et al. (2000), ambitious individuals tend to have high dedication, commitment and willpower in the achievement of their goals. To ambitious individuals, achieving their goals is considered the only important goal in life and a failure to achieve their goals is considered a total failure that generates the

unpleasant experience of shame. My findings showed that ambitious individuals were not affected by the scenario conditions (being asked their opinion concerning digital piracy behaviour). This suggests that as long as ambitious individuals can attain their goals, they do not seem to care about their deviant behaviour and as a result, these ambitious individuals experience less shame. This finding is supported by the study of LaPraire (2011) who shows that those with political ambitions have less shame in dealing with Canadian Aboriginal rights.

In this study, hypotheses 2a-2e engaged in the examination of the moderating effect of the virtue of equality on manipulated shame and the effect on felt shame in relation to repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. All these hypotheses were supported.

In relation to the five types of digital piracy outcome behaviours listed above, the moderating effect of the virtue of equality on manipulated shame and the effect on felt shame were also negative and significant. As discussed in Chapter 2, the fundamental characteristic of the virtue of equality is fairness. Individuals with a heightened virtue of equality tend to find some way to create fairness in any situation, including the distribution of monetary or non-monetary benefits. Based on the scenario, my findings suggest that a heightened virtue of equality decrease individuals' experience of shame. In other words, it suggests that individuals with a high virtue of equality do not feel shame for their digital piracy behaviour.

Harris' (1997) equality maintenance strategy is useful to explain these phenomena. His theory suggests that when individuals experience unfair or unequal situations, they tend

to resort to either of two strategies. The first strategy is to accept this inequality as not too serious. In other words, using this strategy, individuals are willing to accept an unfair or unequal situation by reducing their perception of inequality. This strategy is commonly used by individuals with a lower virtue of equality. Such individuals are more likely to accept the unfair pricing of digital goods. In contrast, individuals with a high virtue of equality regard the first strategy as unacceptable and therefore choose a second strategy with which to balance an unfair or unequal situation. Digital piracy, for example, represents a strategy whereby individuals with a high virtue of equality can create equality in a situation through balancing the profit distribution. In other words, individuals with a high virtue of equality are prepared to illegally obtain digital goods with no monetary involvement. Thus, digital piracy balances an unfair situation by increasing the financial benefit for such individuals while reducing manufacturers' benefits. In this fashion, digital piracy is seen as the vehicle to balance an unequal situation. Based on this reason, individuals with a high virtue of equality may feel no shame in their digital piracy behaviour.

7.1.1.1.2 The Moderating Role of the Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviours

I hypothesised that the virtue of ambition (hypotheses 3a-3e) would moderate the relationship between felt shame and all five digital piracy outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) under the indirect shame scenario. My findings showed that the virtue of ambition does not moderate the relationships between felt shame and four types of digital piracy outcome behaviours (repair behaviour, advice behaviour,

compensation behaviour, and report behaviour); however, it does moderate the relationship between felt shame and discontinuance behaviour.

On one hand, my findings showed that the moderating effect of the virtue of ambition on the relationship between felt shame and repair behaviour (H3a), advice behaviour (H3b), compensation behaviour (H3c), and report behaviour (H3d) were not significant. This non-significant result suggests that a high degree of ambition did not increase ambitious individuals' shame experience and as a result, they do not feel the need to conduct reparation behaviour, advice behaviour, compensation behaviour, or report behaviour. As previously discussed, ambition is described as an individuals' strong desire for a better life and to be creditable and to do creditable things (Ribbins & Zhang, 2004). In order to accomplish their goals, individuals with a high level of ambition are motivated to work harder and take a stronger stand on their views. This includes their readiness to criticise, ridicule and if necessary to bring others down (Larimer et al., 2006). These characteristics demonstrate that ambitious individuals tend to prioritise their own interests rather than those of others. In the process of achieving their goals, ambitious individuals can experience a heightened self-concentration and lack other-orientation (Swenton, 2003). That is, individuals with a high virtue of ambition tend to experience higher commitment and dedication to their goals, but at the same time experience a higher degree of insensitivity toward others. Such heightened insensitivity allows individuals to become more narcissistic (Kohut, 1971). To narcissistic individuals, dealing with and concentrating on others' opinions and interests is a complete waste of time and a hindrance to their goals. Thus to such individuals, there is no need to feel shame in seeking their own glory because the failure in achieving their goals is viewed as a total disappointment and unforgivable (Kingston, 1983). According

to Kingston (1983), shame generally occurs when ambitious individuals fail to attain their goals –rather than because their behaviours are unacceptable to others or breach acceptable standards or norms. In other words, ambitious individuals see shame solely as a product of their failure to attain their goals. In this way, ambitious individuals do not see digital piracy behaviour as wrong behaviour; rather they see it as a vehicle to showcase their ability and gain the acknowledgement of others. Therefore, because ambitious individuals do not perceive digital piracy as shameful, they feel no need to conduct repair behaviour, advice behaviour, compensation behaviour or report behaviour.

On the other hand, my findings showed that the moderating effect of the virtue of ambition on the relationship between felt shame and discontinuance behaviour (H3e) was positive and significant. This finding suggests that a high virtue of ambition motivates shame in ambitious individuals and the desire to discontinue their digital piracy behaviour. Discontinuance behaviour is different from the other behaviours listed above. Although all these behaviours are considered as pro-social behaviours, they do not necessarily guarantee that ambitious individuals will refrain from repeating digital piracy activities in the future. In contrast, discontinuance behaviour prevents digital piracy from reoccurring. In other words, this behaviour breaks the connection between ambitious individuals and digital piracy behaviour. As discussed by Lewis (1994), shame is a product of an injured self-image. That is, individuals experience shame when their self-image is damaged. In general, self-image is injured when individuals are aware that they are inadequate or wrong. For ambitious individuals, a bad self-image is unacceptable. Thus, in order to restore and regain their self-image, ambitious individuals may be prepared to drop everything that has become a source of their

shame. By dropping digital piracy behaviours, ambitious individuals may be able to restore their self-image. These findings are in line with Delmonico and Griffin's (1997) study which also shows that shame motivates discontinue behaviour.

7.1.1.1.3 The Moderating Role of the Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviours

As with the moderating effect of the virtue of ambition, I hypothesised that the virtue of equality would also moderate the relationship between felt shame and all five digital piracy outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour) (hypotheses 4a-4e) under the indirect shame scenario. My findings showed that the virtue of equality does not moderate the relationship between felt shame and repair behaviour, advice behaviour, compensation behaviour, report behaviour; however, it does moderate the relationship between felt shame and discontinuance behaviour.

On one hand, the moderating effect of the virtue of equality on the relationship between felt shame and repair behaviour (H4a), advice behaviour (H4b), compensation behaviour (H4c), report behaviour (H4d) was non-significant. This non-significant result suggests that individuals with a high virtue of equality feel no shame and as a result, they do not feel the need to conduct reparation behaviour, advice behaviour, compensation behaviour, or report behaviour. According to Adolph (1983), individuals who have a high virtue of equality believe that fairness takes place when they treat others fairly and are treated fairly themselves. My findings indicate that individuals with a high virtue of equality may perceive that digital piracy is a fair action as it restores the

situation of imbalance between individuals as product users and the organisations as manufacturers. Individuals with a high virtue of equality see companies as treating their customers unfairly by charging expensive prices for their products. Consequently, such individuals seek to balance this situation by conducting digital piracy. For that reasons, individuals with a high virtue of equality feel there is no need to feel shame for conducting digital piracy and as a result, there is no reason for repair behaviour, advice behaviour, compensation behaviour and report behaviour. This finding supports the study of Kampmann (2011) who shows that the virtue of equality drives individuals to conduct reactant behaviour (i.e. digital piracy) to overcome the perceived unfairness.

On the other hand, the moderating effect of the virtue of equality on the relationship between felt shame and discontinuance behaviour (H4e) was positive and significant. This finding suggests that a high virtue of equality encourages individuals to discontinue their digital piracy behaviour. The aim of the virtue of equality is to maintain the fairness equilibrium. This includes a fair distribution of benefit between manufacturers and customers. Under these circumstances, individuals with a high virtue of equality feel that everyone should experience fairness and therefore they do not have to conduct repair behaviour, advice behaviour, compensation behaviour, or report behaviour for their digital piracy behaviour. However, although these individuals may not conduct these behaviours, they may still want to discontinue their digital behaviour. This is because a high virtue of equality, which concentrates on the fair distribution of good things (Nathan, 1983) reminds individuals that digital piracy is an unethical behaviour. It also motivates such individuals to fairly distribute good things with others through firstly correcting their own behaviour (digital piracy) rather than correcting the

behaviour of others. For these reasons, individuals with a high virtue of equality exhibit discontinuance behaviour.

7.1.1.2 Study 1b - Direct Shame

Study 1b tested shame related hypotheses in terms of direct shame, which occurs when other people openly show their disapproval of individuals' activities.

7.1.1.2.1 The Moderating Role of Individual Virtue on the Effects of Manipulated Shame on Felt Emotion

Within direct shame conditions, hypothesis 1a-1e examined the moderating role of the virtue of ambition on the relationship between manipulated shame and felt shame as well as on the five different digital piracy outcome behaviours. These hypotheses were all supported.

In direct shame conditions, findings showed the moderating effect of the virtue of ambition in the relationship between manipulated shame and felt shame was negative and significant. Once again, these results indicate that a high virtue of ambition encourages individuals to feel less shame. As pointed out by Goss and Allan (2009), the attention focus of direct shame is outwardly oriented and evaluation is processed based on others' thoughts or ideas about individuals. More importantly, Fessler (2007) argues that shame experiences occur when individuals believe that their behaviour has significantly harmed others. My findings showed that the scenario condition whereby an individual is accused of being a digital thief by friends did not generate shame for ambitious individuals involved in the study. This suggests that ambitious individuals who practise digital piracy do not feel that their digital piracy behaviour is harmful.

Such individuals may believe that their digital piracy behaviour is nothing in a comparison to other types of crimes such as murder or rape. For this reason, it can be concluded that ambitious individuals may not feel shame. The finding aligns with the study of Yu (2011) who showed that college students consider digital piracy behaviour to be not as serious as murder or terrorism.

Hypotheses 2a-2e involved an investigation of the moderating role of the virtue of equality on the relationship between manipulated shame and felt shame in relation to repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour. None of these hypotheses were supported.

The study found that the role of the virtue of equality as a moderator in the relationship of manipulated shame and felt shame was insignificant in terms of the five digital piracy outcome behaviours. This suggests that individuals with a high virtue of equality feel no shame for their digital piracy behaviours. According to Hausman and Waldren (2011), individuals with a high virtue of equality seek to ensure others' wellbeing and quality of life. The authors argue that treating people equally means treating people fairly in important matters, such as the matter of economic benefits. In the context of my study, the findings showed that individuals with a high virtue of equality may perceive that under current price schemes, the manufacturers of digital goods practise unfair trade relationships. That is, such individuals think that the manufacturers reap more benefits from their customers by charging a high price for their products. Therefore, individuals with a high virtue of equality may try to reduce or eliminate the unfairness gap by showing their disagreement through digital piracy behaviour. In this fashion, digital

piracy is not seen as bad behaviour but as a vehicle to help bring fairness back into place.

7.1.1.2.2 The Moderating Role of the Virtue of Ambition on the Relationship between Shame and Digital Piracy Outcome Behaviours

I hypothesised (direct shame - hypotheses 3a-3e) that the virtue of ambition would moderate the relationship between felt shame and the five digital piracy outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour) under the direct shame scenario. This study found that the virtue of ambition does not moderate the relationship between felt shame and the outcome behaviours under the condition of direct shame. The insignificant results confirm that a high virtue of ambition does not create or increase the felt shame of ambitious individuals who conduct digital piracy. Although the related scenario directly accuses the ambitious protagonist of digital theft, ambitious individuals involved in this study appeared to ignore this allegation. As explained earlier, ambitious individuals view digital piracy as a tool to achieve their goals rather than as the source of unpleasant shame. Such individuals identify nothing wrong in performing digital piracy. As a consequence, there is no reason for them to feel shame and ultimately there is no need to conduct repair behaviour, advice behaviour, compensation behaviour, report behaviour, or discontinuance behaviour. In addition to this explanation, this phenomenon is also described by Reid, Stein and Carpenter (2005) as a shame coping strategy. The authors explain those individuals who feel shame may not admit their shame experience but instead repeat the behaviour in question. This strategy can help individuals to relieve their shame (Wilson, 2000). Thus, based on these two

explanations, it can be said that ambitious individuals may feel that digital piracy behaviour is acceptable as long as such behaviour guarantees to hide and relieve their shame and more importantly to ensure their goal attainment. This finding supports the study of Reid et al., (2005) who examined the effect of shame on hypersexual patients.

7.1.1.2.3 The Moderating Role of the Virtue of Equality on the Relationship between Shame and Digital Piracy Outcome Behaviours

In line with the moderating effect discussed above, I hypothesised that the virtue of equality would also moderate the relationship between felt shame and all five digital piracy outcome behaviours (direct shame - hypotheses 4a-4e) under the direct shame scenario. This study revealed that the virtue of equality does not moderate the relationships between felt shame and repair behaviour, advice behaviour, compensation behaviour, and report behaviour; however, it does moderate the relationship between felt shame and discontinuance behaviour.

The study found the moderating effect of the virtue of equality on the relationships of felt shame and repair behaviour (H4a), advice behaviour (H4b), compensation behaviour (H4c), and report behaviour (H4d) was insignificant. Once again this finding suggests that a high virtue of equality does not intensify the degree of individuals' shame. Consequently, such individuals do not necessarily feel the need to perform reparation behaviour, advice behaviour, compensation behaviour, or report behaviour as a result of their digital piracy behaviour. Despite the protagonist in the scenario being directly labelled as a "digital thief", individuals who participated in this study who had a high virtue of equality felt that this label was not accurate. The finding suggests that for

such individuals, digital piracy behaviour is a result of their efforts to maintain fairness and balance in terms of the monetary benefit gained by the manufacturers of digital goods and individuals who are customers or users of digital goods. Through digital piracy behaviour, individuals with a high virtue of equality believe that they are able to restore what they perceive as an unbalanced situation by bringing down the profits of such manufacturers. To them, this action is consistent with their fairness ideology. Therefore, these individuals feel it unreasonable to experience shame and accordingly, there is no reason for repair behaviour, advice behaviour, compensation behaviour, or report behaviour.

Next, I tested the moderating role of the virtue of equality on the relationship between felt shame and discontinuance behaviour (H4e), and the result was positive and significant. This finding suggests that the intention of shamed individuals to discontinue their digital piracy behaviour is heightened by the virtue of equality. The virtue of equality, as pointed out by Taylor and Wolfram (1968), is an other-regarding virtue. That is, individuals who have other-regarding virtues respect social justice and fairness for all individuals (Schwartz, 1992) and tend to be honest, generous and faithful (Taylor & Wolfram, 1968). In agreement with the characteristics described by Taylor and Wolfram (1968) my findings suggest that although individuals with a high virtue of equality reject repair behaviour, advice behaviour, compensation behaviour and report behaviour, they also admit that digital piracy is a breach of their moral beliefs. Thus, in order to maintain their moral beliefs while promoting fairness, such individuals may firstly choose to discontinue their digital piracy behaviour. In this way, discontinuance behaviour is a reflection of individuals' effort to be honest with themselves and others.

It is also a reflection of their ideology of fairness that seeks to redress the imbalance in situations.

As a comparison, the following provides a summary of the results of the moderating effect of the virtue of ambition and the virtue of equality in a situation of direct and indirect shame:

1. The effect of the virtue of ambition on the relationship between manipulated shame and felt shame in both situation conditions (direct and indirect shame) is negative and significant. These results suggest that regardless of the shame conditions, individuals with a high virtue of ambition feel less shame over their digital piracy behaviour.
2. The effect of the virtue of equality on the relationship between manipulated shame and felt shame in indirect situations is negative and significant, whereas the effect of the virtue of equality on the relationship between manipulated shame and felt shame in direct situations is insignificant. These results suggest that the virtue of equality decreases individuals' shame experience in indirect situations; while in contrast, the virtue of equality does not affect individuals' shame experience in direct situations.
3. This study found that in a situation condition (scenario) of indirect shame, the virtue of ambition does not moderate the relationship between felt shame and repair behaviour, advice behaviour, compensation behaviour, or report behaviour; however, the virtue of ambition does moderate the relationship between felt shame and discontinuance behaviour. In addition, under a direct shame condition (scenario), my study also found that the virtue of ambition does not moderate the relationship between felt shame and repair behaviour, advice

behaviour, compensation behaviour, report behaviour, or discontinuance behaviour. Firstly, these results suggest that under a scenario condition of indirect shame, the intensified degree of ambition weakens ambitious individuals' shame experience which in turn generates a lower need to conduct reparation behaviour, advice behaviour, compensation behaviour, and report behaviour. However, this finding suggests that a high virtue of ambition motivates shamed ambitious individuals to discontinue their digital piracy behaviour. Secondly, in relation to the scenario condition of direct shame, the intensified degree of ambition weakens ambitious individuals' shame experience which in turn generates a lower need to conduct reparation behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour.

4. The effect of the virtue of equality on the relationships between felt shame and reparation behaviour, advice behaviour, compensation behaviour and report behaviour in both situation conditions (direct and indirect shame) is insignificant, whereas the effect of the virtue of equality on the relationship between felt shame and discontinuance behaviour is significant in both situation conditions (direct and indirect shame). These results suggest that regardless of the shame conditions, a high virtue of equality does not increase the degree of individuals' shame which in turn negates the need for reparation behaviour, advice behaviour, compensation behaviour, and report behaviour. However, these results also suggest that a high virtue of equality encourages shamed individuals to discontinue their digital piracy behaviour.

7.1.2 Study 2 - Guilt

7.1.2.1 Study 2a - Direct Guilt

Study 2a tested guilt-related hypotheses in terms of direct guilt.

7.1.2.1.1 The Moderating Role of the Individuals' Virtues on the Effects of Manipulated Guilt on Felt Emotion

Hypotheses 5a-5e involved an investigation of the moderating effect of the virtue of equality on the relationship between manipulated guilt and felt guilt as well as all five digital piracy outcome behaviours. The data did not support any of these hypotheses.

The study found that the moderating effect of the virtue of ambition on the relationship between manipulated guilt and felt guilt was insignificant. These results suggest that a high virtue of equality does not increase the degree of individuals' guilt experience. Based on Plato's "Seventh Letter", Dombrowski (2008) argues that ambitious individuals who are characterised as dedicated, committed and faithful to their goals feel guilt if they realize that their ambition is low and their goals are easy to achieve. To such individuals, low ambition signifies the inability to glorify themselves and they feel a sense of failure. The finding suggests that ambitious individuals do not feel guilty when they are directly accused of being selfish and responsible for their friends' unfortunate situations. This further suggests that during the process of glorifying themselves, ambitious individuals tend to allow any type of behaviour. This includes digital piracy, even though it may sacrifice friends' interests. For these reasons, ambitious individuals experience no guilt. This finding gets support from the study of

Boehm (2012) who stated that ambitious individuals tend to criticise, ridicule and if necessary, bring others down for their own welfare.

Hypotheses 6a-6e involved an examination of the moderating effect of the virtue of equality on the relationship between manipulated guilt and felt guilt and on repair behaviour, advice behaviour, compensation behaviour, report behaviour and discontinuance behaviour. None of these hypotheses were supported.

In relation to the five digital piracy outcome behaviours listed above, the study found that the moderating effect of the virtue of equality on the relationship between manipulated guilt and felt guilt was also insignificant. As discussed by White (2007), individuals with a high virtue of equality feel their life is meaningful when they perceive there is a fair balance of benefit distribution. This means, in order to have a meaningful life, individuals with a high virtue of equality are inclined to help others who are involved in unfair situations. Under the scenario condition, the findings showed that study participants with a high virtue of equality judged manufacturers of digital goods as treating individual customers unfairly. They believed that manufacturers take advantage by generating too much profit from their customers. As a result, such individuals sought to reinstate balance in this situation through digital piracy. The finding suggests that to individuals with a high virtue of equality, conducting digital piracy means helping others, and therefore they do not have any reason to be guilty about their digital piracy behaviours. This finding confirms the study of Iyer et al. (2003) who found that in promoting equality, guilty individuals tend to support any behaviours that enable them to restore equality.

7.1.2.1.2 The Moderating Role of the Virtue of Ambition on the Relationship between Guilt and Digital Piracy Outcome Behaviours

In addition to the moderating effect discussed above, I hypothesised that the virtue of ambition (hypotheses 7a-7e) would moderate the relationship between felt guilt and all five digital piracy outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinue behaviour) under the direct guilt scenario. Based on the direct guilt scenario, the study found that the virtue of ambition does not moderate the relationships between felt guilt and these outcome behaviours. This suggests that a high virtue of ambition does not create or increase a feeling of guilt in ambitious individuals concerning their digital piracy behaviour. Ambitious individuals tend to feel guilt when their goals are considered less challenging or when they fail to achieve their goals (Dombrowski, 2008). For these reasons, ambitious individuals are motivated to set more complex and challenging goals. To attain these goals, ambitious individuals are aware that they need to make their best efforts and show commitment and dedication (Baird, Burge, & Reynold, 2008). Even though their goals are more complicated and difficult to achieve, ambitious individuals tend to find a way to reach these goals, no matter how hard it is or how long it takes. In other words, such individuals are happy to do anything to achieve their goals. This includes deviant behaviours, such as digital piracy behaviour (Marques, 2004). My findings showed that ambitious individuals were not influenced by the scenario conditions (being directly accused of being selfish by an old friend). This suggests that ambitious individuals ignore their friends' condemnation. According to Lazarus' (1991) appraisal theory, such disregard is based on the fact that ambitious individuals see digital piracy differently. To such individuals, digital piracy may be acceptable and

therefore they do not internalise the consequences of digital piracy (Eibl-Eibesfeldt, 1971). As a result, they do not feel guilt. Thus, in this situation, ambitious individuals may believe that they are innocent and consequently, they feel there is no reason to change their behaviour or perform repair behaviour, advice behaviour, compensation behaviour, report behaviour, or discontinuance behaviour.

7.1.2.1.3 The Moderating Role of the Virtue of Equality on the Relationship between Guilt Emotion and Digital Piracy Outcome Behaviours

I hypothesised that the virtue of equality would have a moderating effect on the association between felt (direct) guilt and repair behaviour (H8a), advice behaviour (H8b), compensation behaviour (H8c), report behaviour (H8d), and discontinuance behaviour (H8e). The results showed that the virtue of equality does not moderate the association between felt guilt and repair behaviour, advice behaviour, compensation behaviour and discontinuance behaviour; however, it does moderate the association between felt guilt and report behaviour.

The study found that in the relationship between felt guilt and repair behaviour, advice behaviour, compensation behaviour, and discontinuance behaviour, the moderating effect of the virtue of equality was not significant. This result indicates that a high virtue of equality does not increase the strength of individuals' felt guilt which in turn discourages repair behaviour, advice behaviour, compensation behaviour, and discontinuance behaviour. Individuals with a high virtue of equality will generally seek to maintain fairness (Williams, 1971). Such individuals believe that fairness is the honourable way to increase life satisfaction (Abrams, 2007) and build relationship

harmony (Harris, 1997). To them, fairness is being treated fairly and treating others fairly. To evaluate fairness, individuals with a high virtue of equality tend to make a comparison between their contributions and their rewards. When they consider that others appreciate their contributions with sufficient rewards, they experience a sense of fairness; however, when they see that their rewards are much less than their contributions, they experience a sense of unfairness (Ramaswami & Singh, 2003). My findings showed that the scenario conditions (being accused of being selfish by an old friend) did not increase the guilt experience of individuals with a high virtue of equality. This suggests that individuals with a high virtue of equality regard digital piracy behaviour as acceptable behaviour. According to Janssen's (2004) concept of unbalanced rewards, the acceptance of digital piracy behaviour is a reflection of a high degree of anxiety, stress and a strong expectation of equality. To Janssen, digital piracy behaviour can be considered as an attempt to increase a level of certainty and more importantly to gain fair rewards. Based on this consideration, therefore, individuals with a high virtue of equality see digital piracy behaviour as acceptable behaviour which in turn drives them to reject repair behaviour, advice behaviour, compensation behaviour, and discontinuance behaviour. These findings confirm Gupta, Gould and Pola's (2012) study which shows that digital pirates assume that digital piracy behaviour is the way to restore the fairness between manufacturers and customers.

In contrast, the association between felt guilt and report behaviour reflects the moderating effect of the virtue of equality. The study found that the effect was negative and significant. This result indicates that a high virtue of equality reduces the strength of individuals' felt guilt which in turn discourages report behaviour. As discussed above, individuals with a high virtue of equality have a strong desire to establish fairness. This

includes trade fairness between manufacturers and customers. Such individuals tend to support others who experience unfairness by helping them to gain rewards accordingly and fairly. To help these victims, individuals with a high virtue of equality may endorse their digital piracy behaviours. To them, the victims' digital piracy behaviours represent an effort to achieve fairness and by letting them conduct digital piracy, they are helping them to achieve fairness in situations. Thus, individuals with a high virtue of equality are unlikely to report others' digital piracy behaviours.

7.1.2.2 Study 2b - Indirect Guilt

Study 2b tested a number of guilt hypotheses in the scenario condition of indirect guilt.

7.1.2.2.1 The Moderating Role of Individuals' Virtues on the Effect of Manipulated Guilt on Felt Emotion

The moderating effect of the virtue of ambition on the relationship between manipulated guilt and felt guilt in terms of the five digital piracy's outcome behaviours was hypothesised in H5a-H5e. These hypotheses were not supported.

The findings showed that the moderating effect of the virtue of ambition on the relationship between manipulated guilt and felt guilt was insignificant. These results once again suggest that the degree of individuals' guilt is not generated by a high virtue of ambition. Being ambitious means individuals have a strong desire to achieve goals and the hope that achieving these goals will give them a more prestigious status in society (Spenner & Featherman, 1978). To ambitious individuals, a high status is very

important; in fact it is more important than anything. For this reason, regardless of the situation, ambitious individuals regard the achievement of their goals as non-negotiable. Based on this strong desire, the findings also suggest that in order to ensure their prestigious status, ambitious individuals have no hesitancy in engaging in deviant behaviours, such as digital piracy. Accordingly, these individuals are unlikely to feel guilt over their digital piracy behaviour. This conclusion has support from Marques' (2012) study that shows ambitious individuals are often involved in criminal activities.

Hypotheses 6a-6e involved an examination of the moderating effect of the virtue of equality on manipulated guilt and the effect of felt guilt in relation to repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour. Again, none of these hypotheses were supported. In other words, the moderating effect of the virtue of equality on manipulated guilt and felt guilt was insignificant.

Guilt is an unpleasant emotion that occurs when individuals judge their behaviours as failures, and more importantly, when they believe that these failures are due to their self-specific features or self-actions (Lewis, 1991). In agreement with this statement, my findings showed that the scenario condition (indirectly accused of being a digital pirate) did not affect the degree of guilt felt by individuals who had a high virtue of equality. These findings can be interpreted as showing that such individuals do not evaluate their digital piracy behaviour as a failure. To them, digital piracy behaviour is a corrective tool used to repair the imbalance of the unfair benefit distribution between manufacturers and customers. Because of this cognitive evaluation, virtue ambition does not affect the relationship between manipulated guilt and felt guilt and

accordingly, there is no repair behaviour, advice behaviour, compensation behaviour, report behaviour, or discontinuance behaviour.

7.1.2.2.2 The Moderating Role of the Virtue of Ambition on the Relationship between Guilt Emotion and Digital Piracy Outcome Behaviours

In this study, I hypothesised (hypotheses 7a-7e) that the virtue of ambition would moderate the relationship between felt guilt and all five digital piracy outcome behaviours (repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour) under the indirect guilt scenario. In relation to indirect guilt, this study found that the virtue of ambition did not moderate the relationships between felt guilt and these outcome behaviours. This suggests that a high virtue of ambition does not create or increase the sense of guilt in ambitious individuals over their digital piracy behaviour. In their study, Baird et al. (2008) and Marques (2012) show that ambitious individuals may engage in deviant behaviours such as digital piracy in order to ensure their goals are attainable. This study confirms their finding. Although ambitious individuals involved in this study were indirectly accused of being the source of their friends' problems, this was of no concern to them and they were prepared to continue conducting digital piracy. According to Iyer et al. (2003), such a lack of concern is due to the fact that ambitious individuals do not see the link between their friends' current difficulty and their digital piracy behaviours. In other words, ambitious individuals do not feel responsible for the problems of their friends. As a result, they are likely to feel comfortable with their digital piracy behaviour and feel no guilt. Consequently, such individuals do not see any urgency or requirement to perform repair behaviour, advice behaviour, compensation behaviour, report behaviour,

or discontinuance behaviour. To these individuals, performing these behaviours would mean that they felt guilt and they would be forced to regard their behaviour, such as digital piracy, as wrong. These findings support the study of Pedersen, Beven, Walker and Giffiths (2004) which reveals that some Australians do not approve of the Australian government's reparation plan aimed at Australian Aboriginals, as they do not feel guilty and do not feel responsible for their ancestors' behaviour towards the Aboriginal people.

7.1.2.2.3 The Moderating Role of the Virtue of Equality on the Relationship between Guilt Emotion and Digital Piracy Outcome Behaviours

I hypothesised that the virtue of equality would also have a moderating effect on the relationship between felt (indirect) guilt and repair behaviour (H8a), advice behaviour (H8b), compensation behaviour (H8c), report behaviour (H8d) and discontinuance behaviour (H8e). The findings showed that the virtue of equality did not moderate the relationship between felt guilt and repair behaviour, advice behaviour, and discontinuance behaviour; however, it did moderate the relationships between felt guilt, compensation behaviour as well as report behaviour.

The study found that the moderating effect of the virtue of equality on the relationship between felt guilt and repair behaviour, advice behaviour, as well as discontinuance behaviour, was not significant. These results indicate that a high virtue of equality does not increase the strength of individuals' felt guilt, which therefore results in a lack of repair behaviour, advice behaviour, compensation behaviour and discontinuance behaviour. As discussed by Harris (1997), to feel a sense of equality, individuals need to

feel they are being treated fairly and are treating others fairly. This means each individual has the same rights and obligations to maintain the fairness equilibrium in society. According to Taylor (1985), to experience guilt, individuals need to accept that they have done something which is forbidden. This means that when individuals believe that unfairness behaviours are forbidden and subject to punishment, the individuals who exercise unfairness behaviours, such as digital piracy, may feel guilty. However, my findings showed that individuals with a high virtue of equality did not seem to be affected by the indirect blame scenario. This suggests that such individuals may not acknowledge or recognise digital piracy as a forbidden behaviour and accordingly there is no reason to feel guilt in conducting digital piracy. For this reason, such individuals will continue their digital piracy behaviours and reject the requirement to perform repair behaviour, advice behaviour, and discontinuance behaviour.

Conversely, the virtue of equality moderated the relationships between felt guilt and compensation behaviour as well as report behaviour. The study found that the effect of the virtue of equality on the relationship between felt guilt and compensation behaviour was positive and significant. This finding suggests that individuals with a high virtue of equality feel guilty over their digital piracy behaviours and as a result feel the need to compensate for their wrong-doings. My findings showed that individuals with a high virtue of equality were affected by the indirect blame scenario. As pointed out by Raz (1978), individuals with a high virtue of equality believe that failure to preserve fairness is against their moral beliefs, and should they fail, they will feel guilt (O'Keefe, 2002). According to Baumeister et al. (1994), guilt is a private emotion. That is, when individuals experience guilt, other individuals do not need to know about it. Individuals involved in this study who had a high virtue of equality appeared to silently experience

guilt and as a result were motivated to compensate for their digital piracy behaviours in the hope of healing their unpleasant feelings. This result confirms Allpress et al.'s (2010) study which hypothesised that guilt motivates individuals' intention to compensate.

Finally, the study found that the effect of the virtue of equality on the relationship between felt guilt and report behaviour was negative and significant. This finding suggests that individuals with a high virtue of equality reduce feel guilt over their digital piracy behaviour and as a result do not feel the need to report others' digital piracy behaviours. Baker et al. (2004) argue that the virtue of equality motivates individuals to seek balance and fairness in their life. Bedau (1971) suggests that individuals with a high virtue of equality are sensitive to any type of unfairness and will attempt to diminish such unfairness. In other words, the virtue of equality reconciles unfair situations (Collins, 1982). To settle differences, individuals with a high virtue of equality tend to see victims of unfairness as needing support. Such support may include the endorsement of their efforts and behaviours in justifying the division of benefits (Hawkins, Marshall, & Meiners, 1995). My findings showed that the indirect blame scenario had no impact on individuals with a high virtue of equality and they felt no desire to report others' digital piracy behaviour. This result may be due to such individuals seeing others' digital piracy behaviour as an attempt to justify the division of benefits. Thus, the findings suggest that with the hope of re-establishing fairness between the manufacturers and the victims of unfairness, individuals with a high virtue of equality are more likely to refrain from reporting digital piracy behaviour.

The following provides a brief summary of the results of the hypotheses regarding the moderating effect of the virtue of ambition and the virtue of equality in situations of direct and indirect guilt:

1. The effect of the virtue of ambition on the relationship between manipulated guilt and felt guilt in both scenario conditions (direct and indirect guilt) was negative and significant. The results suggest that regardless of the guilt situation condition, individuals with a high virtue of ambition reduce guilt over their digital piracy behaviour.
2. The effect of the virtue of equality on the relationship between manipulated guilt and felt guilt in both scenario conditions (direct and indirect guilt) was negative and significant. The results suggest that regardless of the guilt situation condition, individuals with a high virtue of equality also reduce guilt over their digital piracy behaviour.
3. This study found that in both guilt situation conditions (direct and indirect), the virtue of ambition did not moderate the relationships between felt guilt and repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour. The results suggest that in both guilt situation conditions, a high level of ambition weakens ambitious individuals' guilt experience, which in turn generates a lower need to conduct reparation behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour.
4. The effect of the virtue of equality on the relationships between felt guilt, reparation behaviour, advice behaviour, compensation behaviour, and discontinuance behaviour in a direct guilt situation condition was insignificant,

whereas the effect of the virtue of equality on the relationship between felt guilt and report behaviour was negative and significant. These results indicate that a high virtue of equality reduces the strength of individuals' felt guilt which in turn discourages repair behaviour, advice behaviour, compensation behaviour, and discontinuance behaviour. At the same time, the results indicate that a high virtue of equality reduces the strength of individuals' felt guilt which in turn discourages report behaviour.

5. In terms of indirect guilt, the effect of the virtue of equality on the relationships between felt guilt and reparation behaviour, advice behaviour, and discontinuance behaviour were insignificant. The effect of the virtue of equality on the relationship between felt guilt and compensation behaviour was positive and significant, while the relationship between felt guilt and report behaviour was negative and significant. These findings demonstrate that that a high virtue of equality does not improve the strength of individuals' felt guilt, and this in turn leads to a rejection of repair behaviour, advice behaviour, compensation behaviour and discontinuance behaviour. At the same time, the finding suggests that individuals with a high virtue of equality feel guilt over their digital piracy behaviour and as a result feel the need to compensate for their wrong-doings. Finally, the findings suggest that individuals with a high virtue of equality reduce guilt over their digital piracy behaviours and as a result do not feel the need to report others' digital piracy behaviours

7.2 Implications

The findings from the present study have important implications for both business practitioners and academics.

7.2.1. Implications for the academia

Findings of this study have several implications for academia

Firstly, the inclusion of shame and guilt into digital piracy construct is important because it shows how the effectiveness of anti-digital piracy campaign is based not only on cognitive elements but also on emotional ones. Secondly, the finding also suggests that shame is in fact more focused and strongly related to discontinuance behaviour and that it is guilt that is likely to relate to report and compensation behaviour. In other words, the extreme of pro-social behaviour is supported by people who feel shame. Thirdly, this work also demonstrates that individual virtue factors (ambition and equality) can influence a feeling of shame and guilt and resultant behaviours, thus providing useful theoretical insight on moderating mechanism. Finally, this research also revealed that self and other regarded virtues embraced by individuals play an important role in describing individuals' reaction to intention to conduct pro-social behaviours against digital piracy.

7.2.2. Implication for the business practitioners

Findings of this study have several implications for business practitioners

Firstly, this study highlights the important role of emotions in producing or hindering pro-social behaviours. Therefore, business practitioners should maintain their high awareness of their customers' emotional state and closely monitor their reactions toward digital businesses marketing strategies to avoid customers' negative emotions which result in discouraging pro-social behaviours. Finding of this study suggests that business practitioners should consistently maintain firm-customers relationship through conducting fair business (i.e. right pricing) and providing high level of transparency.

Secondly, to avoid negative effects on corporate image, reputation and ultimately sales, companies should quickly recognise and recover the possible damages caused by digital piracy behaviours by showing the real consequences of such behaviour and show empathy and attention to the digital piracy problem, by offering lower price of the products, free trial and expand the accessibility

Thirdly, findings show that businesses need to be more sensitive and understand the effects of different virtue. They may be able to predict digital pirates' emotions and as a result, they may be able to create specific campaigns to appeal to specific virtues, which further can stimulate a greater intention to reduce digital piracy behaviours by promoting pro-social behaviour.

7.3 Limitations

Like any research project, the present study has several limitations. This research collected data from residents in the Auckland region only. The reasons for limiting the study to this region were time and financial constraints; without these, the study would

have included a much broader sample. Although it is possible to generalize the findings to other geographical contexts, cautious application is recommended.

Secondly, the findings are also limited to the digital piracy context. Findings from this research, which looks at the effect of individuals' virtues on emotions and their outcome behaviours in the digital piracy context only, may not be applicable and suitable in other consumption contexts. Although respondents in the survey were from culturally and ethnically diverse New Zealand population, the findings may only be related to the limited diversity of the New Zealand context. Respondents from some ethnicities were under represented; a larger ethnic diversity among respondents may have provided multiple perspectives on the research hypotheses. As it stands, the results of this study may be biased toward the unique New Zealand perspective.

The third limitation in this study is the use of scenarios. In responding to a scenario, it is possible that participants paid more attention to the concept of digital piracy than they might have if gaining information about the phenomenon from newspapers or TV and radio. For example, it is possible that the seriousness of digital piracy was more obvious in a scenario than it is in everyday life. For this reason, duplicating the study under more realistic situations may provide more useful results.

In addition to the above, the study suffers from the usual problems of a survey-based research. The measures are based on individuals' perception of various constructs and may not reflect the total reality.

7.4 Directions for Future Research

The present study provides insights on the impact of virtues on emotions and their outcome behaviours. Many more research inquiries and empirical studies need to be conducted to offer a solid and scientific base for the study of individuals' virtues. An exploration of individuals' virtues in other contexts beyond that of digital piracy would offer an important extension to the current line of study. These contexts might include further service industries such as the health industry or the tourism industry, as well as non-service industries such as retail and B2B.

The model presented in this study specifically incorporates the moderating role of two virtues – ambition and equality. Future research may look at other virtues such as wisdom, courage, humanity and temperance. Scholars may also look at different emotions such as pride and embarrassment. Such an endeavour would help in identifying new types of virtues and emotions that influence outcome behaviours but would also indicate which type of virtues and emotions are more appropriate for generating different types of outcome behaviours in the context of digital piracy.

7.5 Conclusions

This thesis proposed a model showing the impact of individuals' virtues on the relationship between self-conscious emotions and their outcome behaviours. The study began by distinguishing between the self-regarding virtue of ambition and the other-regarding virtue of equality. Then, it selected the emotions of shame and guilt as representative of self-conscious emotions. It continued by considering five different

categories of outcome behaviours: repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour. The study hypothesised that two different virtues would directly affect the relationships between the manipulated emotions of shame and guilt, and felt shame and guilt. Further, the study hypothesised that these different virtues (i.e., ambition and equality) would have a moderating effect on the relationship between felt shame and guilt and its outcome behaviours – repair behaviour, advice behaviour, compensation behaviour, report behaviour, and discontinuance behaviour.

In relation to indirect shame situation conditions, the study found that the virtue of ambition and the virtue of equality had a moderating effect on the relationship between manipulated shame and felt shame. In addition, while it found that the virtue of ambition and the virtue of equality had a moderating effect on the relationship between felt shame and discontinuance behaviour, it also found that the virtue of ambition and the virtue of equality did not have a moderating effect on the relationships between felt shame and repair behaviour, advice behaviour, compensation behaviour, and report behaviour.

In terms of direct shame situation conditions, the virtue of ambition was found to have a moderating effect on the relationship between manipulated shame and felt shame, whereas the virtue of equality was not found to moderate these relationships. Additionally, the relationships between felt shame and five outcome behaviours were not moderated by the virtue of ambition and the virtue of equality; however, the relationship between felt shame and discontinuance behaviour was moderated by the virtue of equality.

In respect of direct guilt, the study found that the virtue of ambition and the virtue of equality did not have a moderating effect on the relationship between manipulated guilt and felt guilt. In addition, while the study found that the virtue of ambition and the virtue of equality did not have a moderating effect on the relationships between felt guilt and the five outcome behaviours, it also found that the virtue of equality had a moderating effect on the relationship between felt guilt and report behaviour.

Finally, in the context of indirect guilt, the study found that the virtue of ambition and the virtue of equality did not have a moderating effect on the relationship between manipulated guilt and felt guilt. In addition, the study found that while the virtue of ambition and the virtue of equality did not have moderating effect on the relationships between felt guilt and all five outcome behaviours, but it found that the virtue of equality had a moderating effect on the relationships between felt guilt, compensation behaviour and report behaviour.

Together, these results point to the importance of the effect of virtues on emotions and emotional outcome behaviours. Statistical analyses showed that a specific model of the role of virtues on emotions and their outcome behaviours fitted the data well. These findings also call for further investigation of the moderating effects of different virtues on the relationships between different emotions and different types of outcome behaviours. This research contributes to emotion and consumer misbehaviour literature and fills the gap in the literature by integrating the role of virtues in terms of their effect on emotions and their outcome behaviours. Further research directions have also been proposed. With an increasing awareness among business practitioners of the importance of understanding customers' emotions and virtues, this study is anticipated to offer

valuable direction to both academicians and business practitioners in creating better anti-digital piracy campaigns.

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APPENDIX I



“Decision to commit digital piracy: the role of emotions and values”

Dear Sir/Madam

I am a research scholar at the AUT University Business School. This research is part of what is required to complete my Doctor of Philosophy degree. My research focuses on individuals’ decision to commit digital piracy. Your participation in this study will be highly appreciated and the information you provide will be used for academic purposes only. Your participation is totally anonymous and voluntary. Please note there are no good or bad responses.

Completion of this questionnaire will be deemed to amount to consent to participate in this research

Please be as honest and as frank as you possible can in your responses. It is really important to learn what a person’s true considerations are in terms of digital piracy, and to what extent one person differs from another. Therefore, we need you to express your genuine, personal reactions in this anonymous questionnaire, rather than what you believe you or others should think or feel about things. Should you have any questions or concerns regarding this questionnaire, you may contact the researcher, Halimin Herjanto on hherjant@aut.ac.nz or phone 021-285-8088.

Based on the information you have just read in the scenario, please respond to the following statements using the seven point scale ranging from 1-7, where 1 indicates “I do not feel anything at all”, 4 indicates that “I feel this moderately”, and 7 indicates “I feel this very strongly”.

Question	I do not feel anything at all		I feel this moderately			I feel this very strongly	
	1	2	3	4	5	6	7
I feel I could die of shame							
I feel I need to escape quickly							
I feel very small							
I feel quite weak							
I am shocked							
I feel helpless							
I feel particularly guilty about what I have done							

I feel bad about myself and what I have done							
I have done something that I deeply regret							
I feel it will not be easy being me							
I feel upset and worried							
I feel there is something that I want to change with regard to what I have done							
I feel I want to go back and rectify something I have recently done wrong							
I feel I want to change what I have done recently							
I feel my life would have been much better if only I hadn't done what I did							
I feel worried and distressed							

As a result of this scenario, please indicate the extent to which you would respond in the following ways (1 = "I definitely would not", 4 = "I'm not sure", 7 = "I definitely would").

Question	I definitely would not		I'm not sure			I definitely would	
	1	2	3	4	5	6	7
Completely dissociate myself from this event							
Hide and remove any association with this event							
Disappear from this event							
Distance myself as much as possible from this event							
Sign a petition against digital piracy							
Support legislation and fines against piracy							
Contribute money to anti-piracy causes							
Tell a friend anonymously not to practise piracy again							
Tell a friend face to face not practise piracy again							
Turn a friend into the authorities for practising piracy							
Say positive things about such events to other people							
Recommend such events to anyone who seeks my advice							
Encourage such events among my friends and relatives							
It is unlikely that I will repeat such behaviour							
It is probable that I will not repeat such behaviour							
It is highly plausible that I will not repeat such behaviour							

Below are some general life values that people hold to different degrees. Please indicate to what extent each of these values fits your own personal self-identity and image (1 = not at all, 4 = moderately well, 7 = very, very well).

Question	Not at all		moderately well			very well	
	1	2	3	4	5	6	7
Ambitious: being hard-working							
Ambitious: having high aspirations for achievement							
Equality: supporting equality of outcomes for all							
Equality: supporting equality of opportunities for all							

Please provide the following details about yourself. These details will be used only for classification purposes and you will not be identified in any manner.

Sex

- Male Female

Please indicate your age (in completed years) _____

Ethnicity

- European Maori Pacific people Asian Other
 Middle Eastern/Latin American/African

Occupation

- Manager Professional Technician and trades Community & personal services
 Sales Labourer Student Clerical & administration
 Unemployed Machine operator & driver

Please indicate how regularly you attend religious services or visit religious sites.

- Never a few times a year about once a month
 about 2 or 3 times a month once a week more than once per week

Please indicate how central and important your religious beliefs and practices (if any) are to you

- Very unimportant unimportant nor important very important

Please provide the following details about your behaviour. These details will be used only for classification purposes and you will not be identified in any manner.

On average, how much time do you spend each day using pirated digital products such as music?

- Never less than 1 hour 1 hour 2 hours 3 hours
 4 hours more than 4 hours

Below are questions regarding your actual behaviour. Please indicate how often you engage in such behaviour (1 = never, 4 = sometimes, 7 = very frequently).

Never Sometime very

Question	1	2	3	4	5	6	7
On average, how frequently do you download pirated digital products such as music?							
Have you ever used a mobile phone to download digital products, such as music, in an unauthorised manner without making a payment?							
Have you ever bought some pirated digital products, such as music?							
Have you ever borrowed digital products, such as music, from friends to install on your own mobile phone?							
Have you ever downloaded digital products that have no licences onto a mobile phone?							

******* THANK YOU VERY MUCH *******

APPENDIX II

Neutral Scenario Condition



Scenario **N1**

You actively interact and exchange information with your friends through popular social networking sites such as Facebook, Twitter and Flickr. Besides social networking, you also enjoy visiting various online entertainment sites. You spend a lot of time on your new Smartphone accessing these sites.

The kind of online entertainment you access the most is music, which you normally listen to when commuting to the one place to another. The music sites that you visit are very popular among young people because they offer easy access and a wide range of music selection.

You visit these online music sites regularly and you are able to download your favourite music without paying anything for it. You always target the extended (longer, more complete, and unedited) versions of the most recently launched hit songs. Mostly, you listen to contemporary music – especially rap and easy listening. However, recently your music taste has evolved and your music downloading activity now includes new types of music such as rock n’ roll, classical and ethnic music. Over the past few months, you have also started searching for and downloading movies. As with music, you target the extended version and you focus on recent box office hits – especially action and comedy movies. Once again, you are able to download these movies without paying for them.

Indirect Shame Scenario Condition



Scenario S1

You enjoy online social network sites such as Facebook and Twitter, as well as online entertainment sites. You spend a lot of time on your Smartphone accessing these sites. The kind of online entertainment you enjoy the most is music, which you normally listen to when commuting to the one place to another. As a rule, you should pay for this music but there have been instances in which you have gone into a free P2P (peer to peer) file sharing site (e.g., The Pirate Bay and Limewire) to get the song you want. Until recently, P2P file sharing has been an ‘acceptable’ practice but new laws have now banned and blocked it as a breach of copyright. You are aware that the music industry strongly denounces the unauthorised downloading of music because of its impact on the artists as well as all those who work in the music industry. Such downloading also pushes up the price of music for genuine buyers in order to offset the losses. You are also aware that there is a large fine for those who download material in an unauthorised manner without making a payment.

Two weeks ago, one of your favourite singers released a new song. You know that this new song is available for sale from online music stores. You also know that the websites of these online music stores protect newly launched songs from unauthorised downloading with the latest and most sophisticated security platform. You feel pulled – you recognize that the unauthorised downloading of music is wrong but you really want this song now. After some thought, you decide to attempt an unauthorised download. You turn on your Smartphone and soon locate the song. You recognize that the security platform is new and complex but after several hours and many attempts, you find a way to break in and finally download this new song onto your Smartphone.

The next morning, on your way to the gym, you see your best friends on the bus. You and your friends grew up together, go to the same place of worship and belong to the same music club at your local community. You approach them and you sit together at the back of the bus. While listening to your friends’ conversation, you put your earphones in and start listening to the song that you downloaded last night. Suddenly, one of your best friends starts discussing the song you are listening to. He is unaware that you already have it and are listening to it. He tells his other friends how much he wants to have this new song. He goes on to say how strongly opposed to illegal downloading he is and how he regards it as a serious crime. He believes that digital pirates should be severely punished as they are no different from thieves who steal other people’s property for their own gain. Your friend then turns to you and asks for your opinion on illegal downloading. You have no choice but to agree with his view, but at the same time you start to feel dishonest, dirty and disappointed with yourself. You recognize that you have been selfish and no different from a criminal. You feel really bad about this situation and now all you want to do is disappear. You admit that

the situation needn't have occurred – you brought it on yourself through your own bad choices.

Direct Shame Scenario Condition



Scenario **S2**

You enjoy online social network sites such as Facebook and Twitter, as well as online entertainment sites. You spend a lot of time on your Smartphone accessing these sites. The kind of online entertainment you enjoy the most is music, which you normally listen to when commuting to the one place to another.. As a rule, you should pay for this music but there have been instances in which you have gone into a free P2P (peer to peer) file sharing site (e.g., The Pirate Bay and Limewire) to get the song you want. Until recently, P2P file sharing has been an ‘acceptable’ practice but new laws have now banned and blocked it as a breach of copyright. You are aware that the music industry strongly denounces the unauthorised downloading of music because of its impact on the artists as well as all those who work in the music industry. Such downloading also pushes up the price of music for genuine buyers in order to offset the losses. You are also aware that there is a large fine for those who download material in an unauthorised manner without making a payment.

Two weeks ago, one of your favourite singers released a new song. You know that this new song is available for sale from online music stores. You also know that the websites of these online music stores protect newly launched songs from unauthorised downloading with the latest and most sophisticated security platform. You feel pulled – you recognize that the unauthorised downloading of music is wrong but you really want this song now. After some thought, you decide to attempt an unauthorised download. You turn on your Smartphone and soon locate the song. You recognize that the security platform is new and complex but after several hours and many attempts, you find a way to break in and finally download this new song onto your Smartphone.

The next morning, on your way to the gym, you see your best friends on the bus. You and your friends grew up together, go to the same place of worship and belong to the same music club at your local community. You approach them and you sit together at the back of the bus. While listening to your friends’ conversation, you put your earphones in and start listening to the song that you downloaded last night. Suddenly, one of your friends grabs one of your earphones and starts listening to your music. Your friend seems surprised that you already have this new song on your phone. This friend asks you where and how you got it and you explain that you downloaded it from the Internet last night. To your surprise, your friend looks shocked and explains that your downloading activity is illegal and unacceptable. He reminds you that your music club is strongly opposed to illegal downloading – regarding it as a serious crime. He tells you that he didn’t realize you were capable of such low behaviour and calls you selfish and dishonest – no different from a thief who steals someone’s property for their own gain. He goes on to say that your behaviour has disgraced, disappointed and hurt your friends as well as members of the music club. He concludes by saying that he will tell your girlfriend and your music group leader about it. You feel really bad about his criticism and admit that this situation did not have to occur – you brought it on yourself through your own bad choices.

Direct Guilt Scenario Condition



Scenario **G1**

You enjoy online social network sites such as Facebook and Twitter, as well as online entertainment sites. You spend a lot of time on your Smartphone accessing these sites. The kind of online entertainment you enjoy the most is music, which you normally listen to when commuting to the one place to another. As a rule, you should pay for this music but there have been instances in which you have gone into a free P2P file sharing site (e.g., The Pirate Bay and Limewire) to get the song you want. Until recently, P2P (peer to peer) file sharing has been an ‘acceptable’ practice but new laws have now banned and blocked it as a breach of copyright. You are aware that the music industry strongly denounces the unauthorised downloading of music because of its impact on the artists as well as all those who work in the music industry. Such downloading also pushes up the price of music for genuine buyers in order to offset the losses. You are also aware that there is a large fine for those who download material in an unauthorised manner without making a payment.

Two weeks ago, one of your favourite singers released a new song. You know that this new song is available for sale from online music stores. You also know that the websites of these online music stores protect newly launched songs from unauthorised downloading with the latest and most sophisticated security platform. You feel pulled – you recognize that the unauthorised downloading of music is wrong but you really want this song now. After some thought, you decide to attempt an unauthorised download. You turn on your Smartphone and soon locate the song. You recognize that the security platform is new and complex but after several hours and many attempts, you find a way to break in and finally download this new song onto your Smartphone.

The next morning, on the bus to the gym, you meet one of your old friends from high school. You grew up together, and used to go to the same place of worship and belong to the same music club. You sit next to your friend and start catching up from the last time you saw each other several months ago. During this conversation, you mention to your friend that you have downloaded a song from the Internet without paying for it. To your surprise, your friend becomes angry and accuses you of being selfish. He goes on to blame ‘people like you’ for causing his redundancy as a music store manager. He says that as a result of his redundancy his marriage has also broken up. Although he has been actively looking for a job to support himself and his twin babies he is still unemployed and has run out of money. He is now unable to support his children. Your friend goes on to say that this morning, he received an eviction notice from the owner of his apartment as he is unable to pay the rent. Your friend appears deeply distressed and you are shocked by his story and accusations. Although you know that digital piracy causes job losses, it never crossed your mind that it could affect your friend in such a negative way. You recognize that you had a choice before you downloaded the

song last night but you decided to proceed. You also recognize that you are in part to blame for your friend's problems.

Indirect Guilt Scenario Condition



Scenario **G2**

You enjoy online social network sites such as Facebook and Twitter, as well as online entertainment sites. You spend a lot of time on your Smartphone accessing these sites. The kind of online entertainment you enjoy the most is music, which you normally listen to when commuting to the one place to another. As a rule, you should pay for this music but there have been instances in which you have gone into a free P2P file sharing site (e.g., The Pirate Bay and Limewire) to get the song you want. Until recently, P2P (peer to peer) file sharing has been an ‘acceptable’ practice but new laws have now banned and blocked it as a breach of copyright. You are aware that the music industry strongly denounces the unauthorised downloading of music because of its impact on the artists as well as all those who work in the music industry. Such downloading also pushes up the price of music for genuine buyers in order to offset the losses. You are also aware that there is a large fine for those who download material in an unauthorised manner without making a payment.

Two weeks ago, one of your favourite singers released a new song. You know that this new song is available for sale from online music stores. You also know that the websites of these online music stores protect newly launched songs from unauthorised downloading with the latest and most sophisticated security platform. You feel pulled – you recognize that the unauthorised downloading of music is wrong but you really want this song now. After some thought, you decide to attempt an unauthorised download. You turn on your Smartphone and soon locate the song. You recognize that the security platform is new and complex but after several hours and many attempts, you find a way to break in and finally download this new song onto your Smartphone.

The next morning, on the bus to the gym, you meet one of your old friends from high school. You grew up together, and used to go to the same place of worship and belong to the same music club. You sit next to your friend and start catching up from the last time you saw each other several months ago. During this conversation, your friend tells you that he has lost his job as a manager in an Auckland music store and as a result of his redundancy his marriage has broken up. Since then, your friend has been actively looking for a job to support himself and his twin babies but as yet is still unemployed and has run out of money. He is now unable to support his children. Your friend goes on to say that this morning, he received an eviction notice from the owner of his apartment as he is unable to pay the rent.

Your friend appears deeply distressed and you query why he lost his job in the first place. Your friend responds by blaming digital piracy for his difficulties – explaining that digital pirates are seriously impacting industries such as the music business and causing massive job losses. You are shocked at your friend’s story and the reason for

his difficulties but you cannot admit that you are also one of the digital pirates that have caused such trouble. You recognize that you had a choice before you downloaded the song last night but you decided to proceed. You also recognize that you are in part to blame for your friend's problems.

Participant Information Sheet



Date Information Sheet Produced:

25 November 2011

Project Title

Decision to commit digital piracy: the role of emotions and values

An Invitation

Greetings

I am Halimin Herjanto, a PhD student at AUT University's School of Business. I am conducting research to understand the role of emotions and values in digital piracy behaviour. I would like to invite you to participate in my study. Agreeing to participate in this research would simply involve answering a questionnaire. Your participation is entirely voluntary and you are not obliged to take part in this study if you do not want to. If you choose to participate but you do not feel comfortable with the requirements, you may withdraw at any time during the process of data collection.

What is the purpose of this research?

The purpose of this research is to investigate the role of various emotions such as pride, shame, and guilt and their connection with electronic or digital piracy behaviours. The research also aims to examine the role of individuals' values in the context of electronic or digital piracy behaviours and their effect on individuals' emotions, assessments, and behaviours. The research will explain previously unexplored aspects of the behaviour associated with electronic and digital piracy and it is hoped that the outcome of this research will help society in general and particularly providers of electronic and digital products who must deal with the piracy phenomenon. The research will collect different perspectives and the findings will be presented in a thesis. A hard copy and electronic copy of the final thesis will be available in the AUT library.

How was I identified and why am I being invited to participate in this research?

You have been identified as a potential questionnaire participant because you fit the following characteristics: you are between 20 years and 40 years of age and you are not a tourist in New Zealand.

What will happen in this research?

Should you choose to participate you will be asked to complete a short, anonymous questionnaire. You can take home the survey set (an information sheet, a scenario, and a questionnaire) and return it to the researcher at his AUT University address in the postage paid envelope provided. The questionnaire will take around 25-30 minutes to complete. The questionnaire should be answered objectively without any pressure or fear, and should you feel at any point that you do not wish to continue participating you are free to quit, destroy the questionnaire and leave. This research will collect different perspectives and the findings will be reported in a thesis and academic research papers.

What are the discomforts and risks?

This is a study on digital piracy behaviour; therefore you may feel the survey breaches your privacy rights. With the new digital piracy regulations having taken effect you may also be concerned that your responses may get you into trouble with the law. Please be assured

that your responses are entirely confidential and for study purposes only; the data collected from you will be kept safely and will not be given to any other party. Furthermore, no personal identification is needed to participate in this study; you can be assured of complete anonymity. Please also note that this study belongs to consumer behaviour area and it has nothing to do with the law or people dealing with the law.

You can take home the survey set (an information sheet, a scenario, and a questionnaire) and once completed, return it to the researcher at his AUT University address in the provided postage paid envelope. Once the response is received, one of the research assistants will remove the questionnaire from the envelope and destroy the envelopes and remove any other mark of identification before the data from the completed questionnaire is entered in the data file for analysis. You are not obliged to complete the survey – either on the street or at home – and you have the right to terminate your participation at any time.

What are the benefits?

This research will help society in general and particularly providers of digital products in dealing with the electronic and digital piracy phenomenon by gaining a better understanding of how emotions and values affect piracy behaviour. This research will also enrich the extant literature on digital piracy.

How will my privacy be protected?

This is an anonymous questionnaire. You are not required to identify yourself in any manner and we will not make any attempt to identify your responses in any manner. The questionnaire will be kept for the purposes of analysis. Once the research project is completed, all information will be stored in a secure locked cabinet in the AUT University premises. Only the researcher and supervisors will have access to the data. All data will be destroyed after six years. No individual identification will be used in any outputs of the study.

What are the costs of participating in this research?

There will be no cost for you to participate in this research, except 25-30 minutes of your time – and this is much appreciated.

What opportunity do I have to consider this invitation?

You will be given time to review this information sheet, the scenario, and the questionnaire and either accept or decline this invitation to participate in the research project. If you would like further information, to clarify any issues you can contact me on my details below. If you do not feel comfortable – you can decline your invitation to participate. Agreeing to participate does not remove your right to withdraw from the research at any time.

How do I agree to participate in this research?

If you agree to participate in this research, information sheet and a questionnaire will be given to you. You may please complete the questionnaire on the spot or take it home and send it back to us in the enclosed self addressed envelope.

Will I receive feedback on the results of this research?

Copies of the final report will be made available to you through the AUT University Library. A hard copy will be stored in the AUT University Library – City Campus, and the electronic version will be freely available on the AUT University Library data base and at www.researchgateway.ac.nz. Please note that these results will be based on an aggregation of the data recorded from all the participants to ensure the anonymity of each participant.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Sanjaya S. Gaur, sgaur@aut.ac.nz, +649-9219999 ext 5465.

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Dr Rosemary Godbold, rosemary.godbold@aut.ac.nz ,+649- 921 9999 ext 6902.

Whom do I contact for further information about this research?

Researcher Contact Details:

Halimin Herjanto, hherjant@aut.ac.nz or 021-285-8088.

Project Supervisor Contact Details:

Dr. Sonjaya S. Gaur, sgaur@aut.ac.nz, +649-9219999 ext 5465.

Approved by the Auckland University of Technology Ethics Committee on 28/11/2011, AUTEK Reference number **11/301**.