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The Relationship Between Symbolic Capital and Hypocritical Behaviors in Organizations (Case Study: Managers and Deputies of Ilam State University)

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Abstract: The aim of this study was to investigate the relationship between symbolic capital and hypocritical behaviors in the organization. In this regard, we first divided the symbolic capital into two parts of ethical symbolic capital and unethical symbolic capital. According to the results, the values associated to the relations between unethical symbolic capital (economic-social-cultural) and ethical symbolic capital (economic-social-cultural) with hypocritical behaviors were respectively equal to 0.42, 0.58, 0.33, 0.48 and -0.54, -0.61, -0.24, -0.59. In other words, one can say there is positive relationship between unethical symbolic capital and hypocritical behaviors while a negative relationship is seen between ethical symbolic capital and hypocritical behaviors. The study population consisted of managers and deputies of Ilam State University accounted for 74 subjects. In this study, the census approach was used where a total of 74 questionnaires were distributed and 51 questionnaires were collected. The software used in this study included SPSS 21 and LISREL 9.1. People with more hypocritical behaviors within the organization follow non-ethical, material and hedonic symbolic capital while people who have less hypocritical behaviors within the organization mostly follow ethical symbolic capital.

Key words: Hypocritical behaviors, ethical symbolic capital, unethical symbolic capital, cultural symbolic capital, social symbolic capital

INTRODUCTION

Some members of the organization prefer their own interests over the interests of the organization by carrying out certain behaviors such behaviors are called political behaviors in organization.

Hypocritical behaviors in interpersonal communications within an organization are likely to decline interpersonal trust, consequently leading to decreased performance especially at the group level.

The trust between the members of a group is considered a very important factor in the long-term stability of an organization and the peace among its members.

On one hand, man is a transcendent being who is always looking for perfection and pursues dignity and social relations. Hence, looking for this lost half which leads man to perfection, he follows it in anything and anyone while having respect and dignity for it and trying to become closer to that symbol and behave similar to that thing and one in speaking, thinking and conducting. Organizations are formations consisting of people and these people are sets of economic, social and cultural capitals while the center of gravity of these capitals is symbolic capital. Then, in other words, people think, talk and act fitting to their symbolic capital and hence, select goals according to those symbols and symbolic capitals (Joyami, 2015).

Symbolic capital has three symbolic economic, social and cultural dimensions that can be examined in two aspects, including the variable of symbolic capital based on ethical-belief model (ethical-oriented) and the variable of symbolic capital based on material and hedonic model (unethical-oriented) (Joyami, 2015).

In the first case, the ethical and religious symbols of individuals are studied which are referred to as the individual's values, thoughts, beliefs and paradigms of thought (methodology-ontology and epistemology) in

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theory while in the second case, the paradigms of thought, values and beliefs of a person in terms of material immoral symbols are considered. In this study, ethical symbolic capital is considered based on the Iranian-Islamic Model while symbolic capital based on unethical model is seen as mere material and hedonic approach (Joyami, 2015).

In this study, we are wondering that which kind of symbolic capital (moral or immoral) has a stronger relationship with hypocritical behaviors and how can such hypocritical behaviors be reduced in the organization by making changes in these symbolic capitals. Thus, the aim of this study was to investigate the relationship between symbolic capital and hypocritical behaviors in the organization.

Literature review

Symbolic capital: The concept of symbolic capital is the most important part of Bourdieuwork in the theory of symbolic power. Defining the concept, he says:

I call every type of capital (economic, social and cultural) symbolic capital if is perceived from understanding categories which depend on the principles of insight and division to classification systems and the cognitive formats that are partially the products of internalizing of relevant objective structures, namely, the capital distribution structures in the field (Bourdieu, 2006).

The use of the term "any capital" represents that the symbolic capital is initially the transformed and meaning changed form of other capitals. Fontaine sees symbolic capital as the product of changed power relationship in semantic relationship which specifies the non-material violence effect of other forms of capital on the consciences (Shoyreh *et al*., 2007).

Every type of capital (economic-socio-cultural) serves as symbolic capital on varying degrees. Bourdieu gets help from Weber's charismatic and legitimacy concepts to expand the concept of symbolic capital. In fact, one may say that the most important influence of Weber on Bourdieu would appear here. As Weber, Bourdieu believes that the exercise of power needs legitimacy. According to Bourdieu, individuals and groups capable of changing themselves from groups and individuals with certain interests to groups and individuals with no interests have been succeeded to achieve symbolic capital.

Symbolic capital is somehow the denied capital. This capital hides the relationships based on fundamental interests concerned with them through legitimating them. Then, the symbolic capital is a form of power that is seen not as power but as a legitimate demand for recognition, respect, obedience and service to others.

In other words, symbolic capital is any type of asset or capital that classes of community members understand, recognize and value it. The symbolic capital coming from the honor and dignity of a person gives an individual a collection of symbolic tools such as prestige, respect, individual competencies in behaviors (verbal and physical), glory and charisma (Fakohi, 2006).

Thus, the symbolic capital can be somehow called legitimate capital; since, the symbolic capital defines what forms and uses of capital would provide a legitimate basis for social positions of individuals in a society. The efficiency of symbolic capital is dependent on the actual performance of communications.

As symbolic capital increases, the dominance would increase and is imposed on the lower class. Hence, social realities, not as Durkheim argued are a set of legitimate norms and symbols, a set of relations of power occurring among different groups involved in social areas. These social relations are symbolic and semantic as much as being economic. Discourses and symbols affect social realities and form domination in various ways (Bourdieu, 1980).

The issue pf raising symbolic capital justifies that how a lot of people initially had a normal capacity and talent could to achieve a great power status by occurring in good social conditions and with the help of lateral factors such as mass suites crisis and benefit from scientific and artistic competence. Symbolic uses vary in terms of social classes and strata and depend on the social environment in which one lives, i.e., the volume of symbolic capital available to any class and the cultural criteria by which any class defines itself. In this regard, the ruling class is seeking to maintain its position through differentiation and detection strategy and wants to impose its will on the rest of the society and groups. This is why as soon as the social capital or cultural capital becomes general and pandemic and known for all, it will be replaced with a new social and cultural behavior belonging to the ruling class (Bourdieu, 1980).

The logic of symbolic violence reveals the imposing meaning in the line of its arbitrary forgetting. Such culture and social relations is a subset of a more general collection called symbolic territory and products that helps to legitimize political, legal and religious areas. The producers generate symbolic signs that are organized as different cultural systems. The organizing of these symbolic signs occurs in the form of different social and cultural systems and according to social and class struggles and therefore, the class struggle is manifested as a symbolic struggle (Bourdieu, 1980).

With regard to the cases stated in the literature, it must be suggested that symbolic capital is primarily

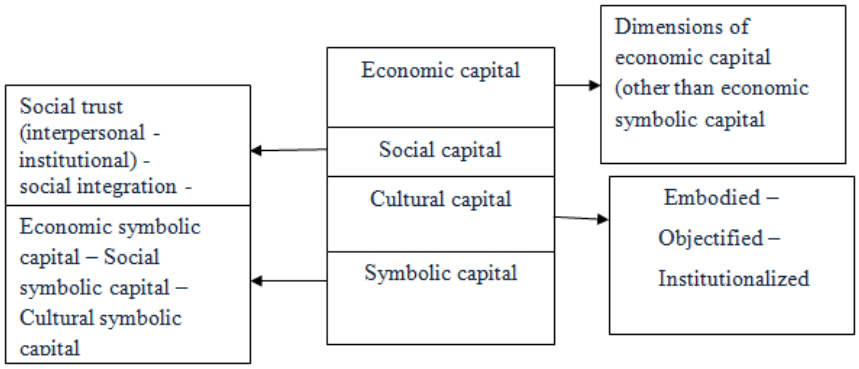

Fig. 1: Dimensions of symbolic capital (Joyami, 2015)

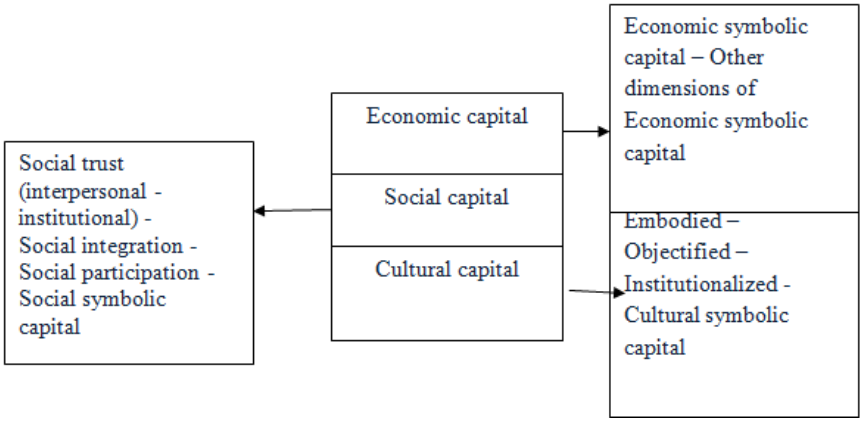

Fig. 2: Dimensions of symbolic capital (Joyami, 2015)

considered as transformation of any type of asset or capital being seen as a symbol and its owner will be respected and honored by people and somehow is seen as prestige. In addition, it is any type of capital seen as a symbol in the eyes of others. In other words, symbolic capital is a distinct aspect of any investment and capital and should be considered as a dimension of any capital.

First mode

Second mode: In the first case, symbolic capital can be considered as a variable separate from other capitals and as the fourth capital. In the second case, symbolic capital can be considered as one dimension of any capital. In the following, each of symbolic capital dimensions.

Economic symbolic capital: According to the stated content, one can say that the economic symbolic capital includes those group of economic capitals accepted by the community as symbol and their owner is respected and honored by people.

Economic symbolic capital is any kind of tangible asset and capital that its owner can quickly convert it into cash (however, it should be noted that economic symbolic capital does not means having more economic capital and sometimes the opposite is true; thus, in some regions and among certain people, simple life and living simply and without luxuries may be valued and respected as economic symbolic capital). But in general, it must be stated that economic symbolic capital is considered as any kind of economic capital used as a symbol and prestige and its owner is respected by people (Joyami, 2015).

Cultural symbolic capital: Cultural symbolic capital includes those cultural capitals considered as a symbol for the people and people respect their owners particularly (symbolic cultural capital is some kind of cultural capital that its owner is respected in the eyes of people). However, it should be noted that the symbolic cultural capital does not mean having more cultural capital and sometimes the opposite is true; thus, in certain areas and among certain people, a certain culture or wholly

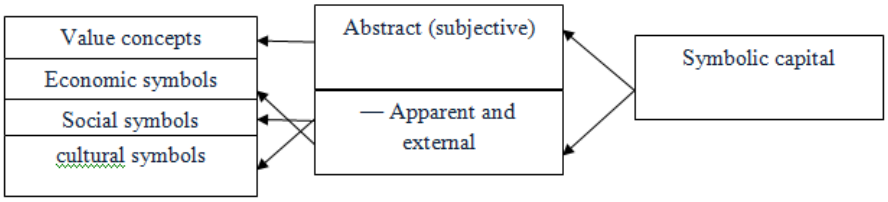

Fig. 3: Outer and subjective manifestation of symbolic capital (Joyami, 2015)

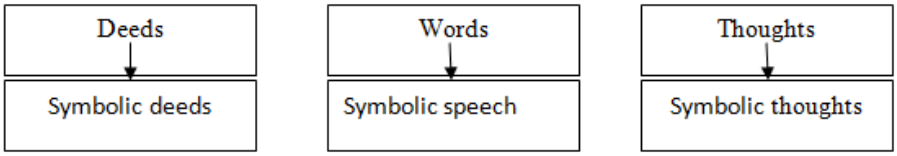

Fig. 4: Symbolic thoughts, words and deeds (Joyami, 2015)

negative culture contradictory to the accepted culture may be valued and respected as symbolic cultural capital) (Joyami, 2015).

But in general, it must be stated that the symbolic cultural capital is considered any kind of cultural capital used as symbol and prestige and its owner is respected by the people (a certain group).

At the end, some examples are given for better understanding of symbolic capital and symbolic capital dimensions which we do hope would be fruitful for researchers in understanding and approaching the true sense of this type of capital.

Social symbolic capital: Social symbolic capital includes those social capitals that are highly respected and valued among people and considered as symbol by the community (such as membership, cooperation and communication with individuals and groups that are considered as symbol by people and associated with dignity and respect for those individuals) (Joyami, 2015). However, it should be noted that social symbolic capital does not means having more social capital and sometimes the opposite is true. Thus, in some regions and among certain people, a simple and non-busy life without may be valued and respected as social symbolic capital. But in general, it must be stated that social symbolic capital is any type of social capital used as symbol and prestige and its owner is respected by people.

Origin and finding the roots of symbolic capital: Symbolic capitals are the same value and abstract concepts and can emerge as economic, social and cultural symbols. Humans have insatiable desire and are looking to have infinite and nothing satisfies this infinite desire and ambition of humans. Therefore, man is always looking for his missing half and follows it in anything spiritual and material (Fig. 3).

Thus, people search for this great value (missing half to reach perfection and excellence) in anything and approach themselves to everything they find or make themselves similar to it. Hence, symbolically things are created that are the external and outer manifestation of that symbol.

People have thoughts, words and deeds and these traits exist in all human beings. Therefore, in addition to economic, social and cultural aspects, the symbols would represent speech, thought and behavioral aspects (Fig. 4).

According to ideology and worldview of people and the culture of the community in which they live, the symbols can be generally divided into two categories: merely symbolic material capital based on mere and limitless material world pleasures.

Symbolic material and spiritual (moral or religious) capital: In general, there are two modes. One is based on that the world is just this material aspect while the other implies that there is a spirituality in addition to this matter which is in veil. According to these two views, the symbolic capitals of people which are individuals' efforts to find their missing half, two general modes occur. Each of the mere material and spiritual and material symbolic capitals are divided into three groups: symbolic economic, symbolic cultural and symbolic social (Fig. 5 and 6).

Economic-social-cultural symbolic capitals have different and roughly similar manifestations of a single material type or material and spiritual type in various classes.

If we want to find the roots of symbolic capital and define an origin for it, the term of origin perfectly fits it,

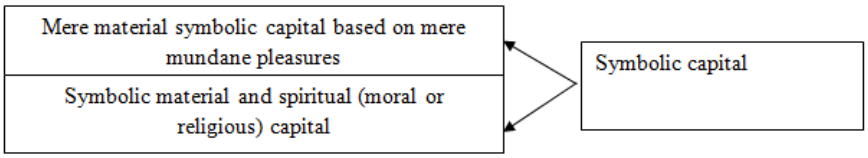

Fig. 5: Material and spiritual-material symbolic capita (Joyami, 2015)

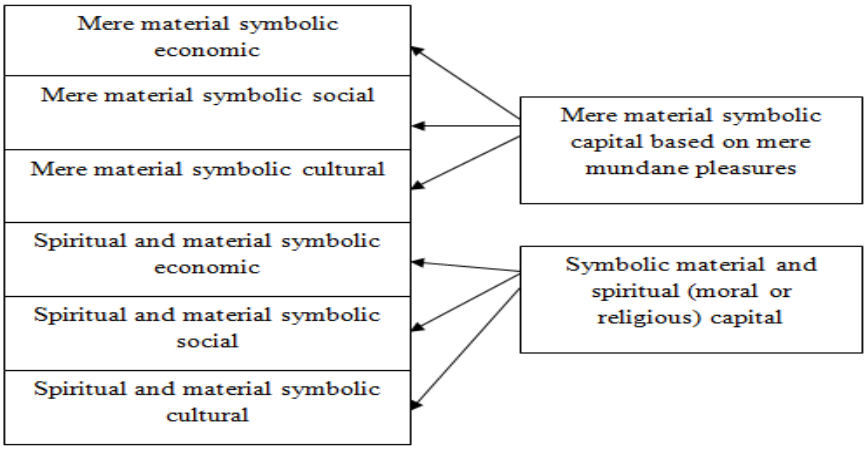

Fig. 6: Material and spiritual and material symbolic capital (Joyami, 2015)

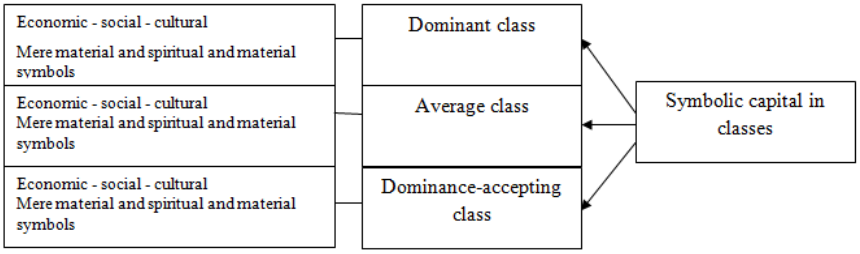

Fig. 7: Class and symbolic capital (Joyami, 2015)

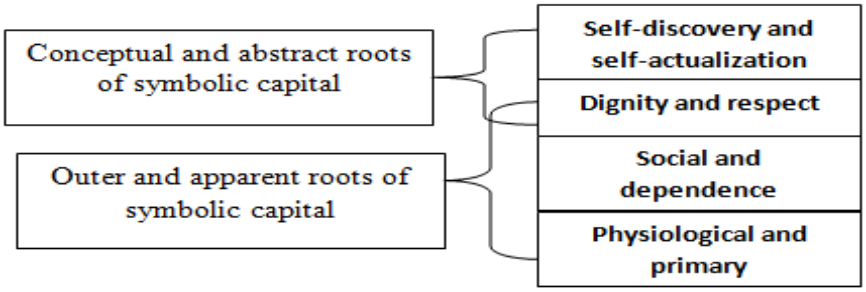

Fig. 8: Conceptual and apparent roots of symbolic capital (Joyami, 2015)

since, it refers to individuals' demands rooted in their needs. Thus, fitted to their financial powers, they can have different demands, accordingly manifesting in their words, thoughts and deeds.

As indicated in Fig. 7 and 8, the outer and apparent root of symbolic capital refers to basic, safety and social needs and esoteric and conceptual roots of symbolic capital go back to dignity and self-discovery

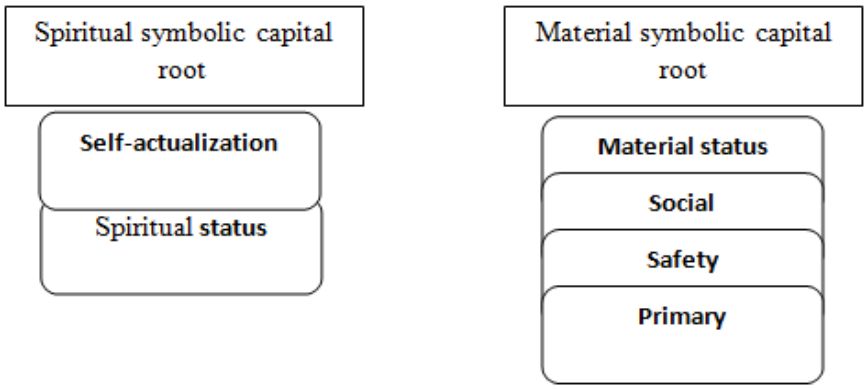

Fig. 9: Material and spiritual symbolic capital roots (Joyami, 2015)

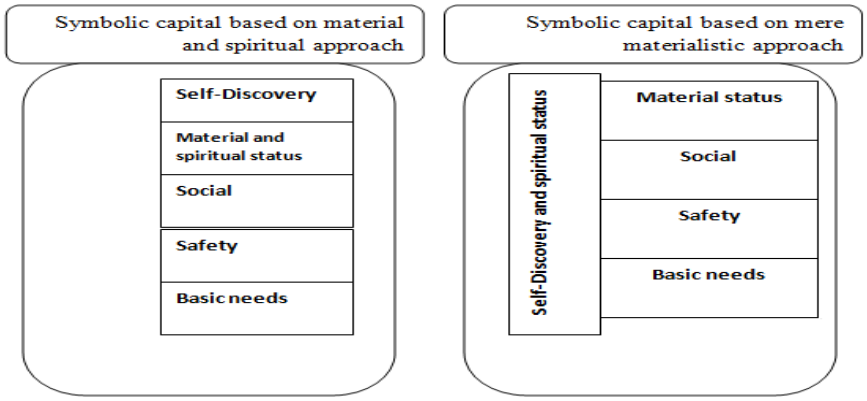

Fig. 10: Symbolic capital based on material and spiritual-material approaches (Joyami, 2015)

needs. On the other hand, the difference between two modes of material symbolic capital and material and spiritual symbolic capital is in in differences of appearance of apparent and conceptual roots of symbolic capital.

Symbolic capital can be based on mere material approach or material-spiritual approach. Thus, in mere materialistic approach, the self-actualization and spiritual status needs are resolved in previous needs and their manifestation will be in previous needs but in material and spiritual approach, both material symbolic needs and spiritual symbolic needs are significant and can be used and accepted separately (Fig. 9).

As can be observed, in the capital symbolic based on material approach, the spiritual aspect is dissolved in the material aspect but this is not the case in capital symbolic based on material and spiritual approach and it is argued that both material and spiritual are considered and important to people (Fig. 10).

Therefore, symbolic capital based on Iranian-Islamic (Islamic-Iranian) approach can be considered a subset of spiritual-material symbolic capital in which the spiritual aspect is concerned more than the material aspect (however, this does not mean that the material aspect has no value but indicates that the material aspect is based on simplicity, staying away from luxury, nobility idealism and far from any extremes).

In symbolic capital based on Islamic-Iranian approach, the spiritual aspect has more value than the material aspect and material aspect is used as a means to achieve the inner and spiritual aspect (in other words, the material aspect is the tool and the spiritual aspect is the target).

Hypocrisy and hypocritical behaviors: According to the conceptual definition, hypocrisy is a kind of lie based on which a person pretends a specific attitude to seem sacred or justified to others (Gilby, 1979). In other words, a hypocrite tries to make himself seem good and attractive unlike the reality (Price, 1986). Accordingly, hypocrisy is a false and deceitful behavior that firstly refers to an attitude inconsistent with the real attitude of the individual and secondly, the aim of doing it is to attract the positive opinion of the audience and influence them. Attention to these two features shows that hypocrisy is equivalent to ingratiation. Ingratiation includes those kind of strategic behaviors used by people for unpermitted and

illegitimate influence on others through showing their own personal characteristics attractive to them. In other words, ingratiation is an effort to obtain personal benefits at the expense of others (Ralston, 1985) and thus, it is considered as one of the manifestations of political behaviors. This behavior is one of the direct greed tactics in impression management. To be clear, impression management is the individual effort to control actual and perceived images that others have based on his behaviors (Leary and Kowalski, 1990). Through impression management, shape, control or manage the perceptions of others self-consciously (Tan and Tan, 2000).

Hypocritical behaviors: Since, deceptive communications are very complex, they do not often leave a trace of themselves during a single connection (Buller and Burgoon, 1996; McCornack, 1997). Therefore, hypocrisy is a covert behavior, since no one is aware of the intention of the one who does it. As Applebaum and Hughes put it, it is very difficult for the manager to understand the true meaning of his subordinates' behaviors, since the true intention of a person ingratiating is not exactly understandable (Appelbaum and Hughes, 1998). The only real sign of incompatibility between a person's actual attitudes and behaviors is the occurrence at least another behavior by him that despite relating to that issue of attitude is incompatible with the aforementioned behavior; however, this incompatibility is not due to changing attitudes. In such case, if one of the beyond norm behaviors in the organization is perceived as organizational norms, it would be considered as ingratiation type behaviors. This type of behaviors carrying hypocrisy is called "hypocritical behavior". In other words, hypocritical behavior is perceivable ingratiation among erratic and instable behaviors. None of the organization's members cannot be labeled as a hypocrite, unless his hypocrisy is perceived while hypocritical behavior has made by him, i.e., a behavior based on which the member of an organization without any change in his attitude has demonstrated heterogeneous behaviors in relation to a matter of attitude in such a way that at least one of them has been perceived beyond organizational norm. In such case, the perceived behavior, ingratiation or hypocrisy and the collection of such behavior is the phenomenon of hypocritical behavior.

Hence, the hypocritical behavior is rising and hiding. Thus, hypocrisy is hidden and hypocritical behavior is obvious. The scope of action of hypocritical behavior in the organization involves interpersonal communications, since heterogeneous behaviors emerge during interpersonal communications in the form speech, writing or nonverbal behaviors. The spread and proliferation of hypocritical behavior at various levels of interpersonal communications in the organization leads to the development of a behavioral phenomenon called hypocritical behaviors in the interpersonal relationships in the organization.

Research background: A research was conducted in 2014 by Hazrati to obtain a master's degree entitled as "Sociological study of the relationship between symbolic capital and attitude to civil rights (case study: Tabriz). The studied sample consisted of 400 people over 15 years of urban areas in the city of Tabriz. The results indicate a relationship between symbolic capital and approach to civil rights and also a significant relationship symbolic capital with attitude to civil rights and attitude to social rights.

A research was conducted in 2012 by Abdollahzadeh Minaiee to obtain a master's degree entitled as "the impact of family symbolic capital on domestic violence. In this study, the symbolic capital was evaluated according to Bourdieu's theory. The population study included married women living in Tehran. The studied sample consisted of 385 subjects. The research tool used for this study was a researcher-made questionnaire and also 15 semi-structured interviews. The results showed that there is a significant positive correlation between symbolic capital (economic, social and cultural) and domestic violence and with increased symbolic capital, the type of violence would change from physical to psychological and social.

A research was conducted in 2012 by Piri obtain a master's degree entitled as "Study the role of symbolic interaction in intimacy of couples from the perspective of women in the city of Karaj. This study is the result of interviews with 100 educated women living in the city of Karaj conducted by qualitative and content analysis method. The results indicated that consultation and informing the spouse on current affairs and personal tasks and having a sincere and constructive dialogue generates intimacy between couples and these factors indicate the interest and attention of men to their wives. Finally, the Iranian families were recommended to use friendly and sincere dialogues with their wives to have warmer and more intimate families.

A research was conducted in 2014 by Dana Gavereliuc entitled as "symbolic capital and cultural capital dimensions for Romanian educational organizations". This research was conducted in the western part of Romania. In this study, the symbolic capital is mentioned as the motor-generator creating open patterns in the learning environment. The researcher examined the intellectual and behavioral problems and

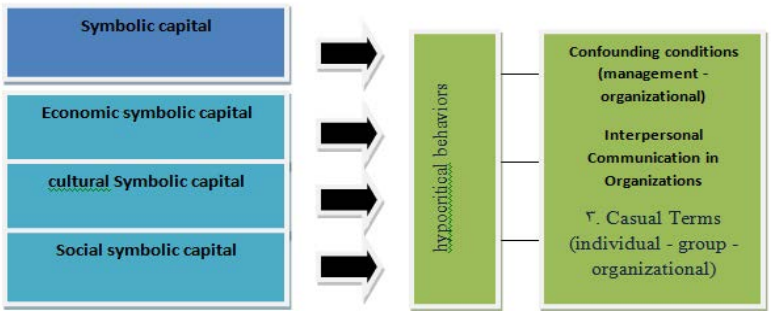

Fig. 11: Research conceptual model

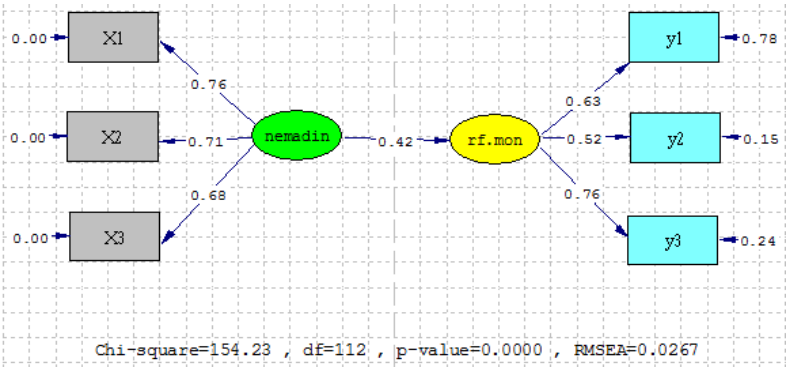

Fig. 12: The main model in standard estimation mode

dilemmas of Western Romania education system and provided intellectual and practical solutions. He suggested the symbolic capital as a relational modernization theory to improve the national educational system which is rooted in social attitudes and cultural history of the country.

A research was conducted in 2009 by Chad Nilep entitled as "Interaction Relatives and Symbolic Capital: Toward a Political Micro-economic Theory". In this study, the researcher pointed out that the bigger siblings of an individual have the highest role in the socialization of the individual and sending him to the community. However, to keep power hierarchy in the family and dominance over others, older siblings may cause move toward dominance over other brothers and sisters. With this example, the researcher extends the discussion to the macro level of the society in larger scale, referring to the symbolic capital and political power which may be created due to differences in language, culture and society. Then, he suggested the analysts to maintain the relationship between social structures and spread the face to face interaction structure within the community.

MATERIALS AND METHODS

The study population consisted of managers and deputies of Ilam State University accounted for 74 subjects. In this study, the census approach was used where a total of 74 questionnaires were distributed and 51 questionnaires were collected. The test margin of error in the research was considered as 0.05. The software used in this study included SPSS 21 and LISREL 9.1. It should be noted that the questions raised in the questionnaire were all based on a five-point Likert scale. The face validity of the questionnaire were approved by the elite (3 Assistant Professors of Sociology and Five Assistant Professors of Management). Similarly, the validity of the measure was studied and confirmed by confirmatory factor analysis. In this study, to design the questionnaire for dimensions of every dependent and independent variable, 5 questions were designed (Table 1 and 2) and (Fig. 11-19).

Table 1: Methodology general framework

Applied	Research orientation
Positivism	Research philosophy
Comparative	Research approach
Surveying	Research strategy
Quantitative	Method
Library in field	Research background
Documents questionnaire	Data collection method

Table 2: Cronbach's alpha values for the variables and the entire questionnaire by using SPSS 21

Unethical symbolic capital	Ethical symbolic capital	Hypocritical behaviors	Cronbach's alpha
0.769	0.846	0.816	Value

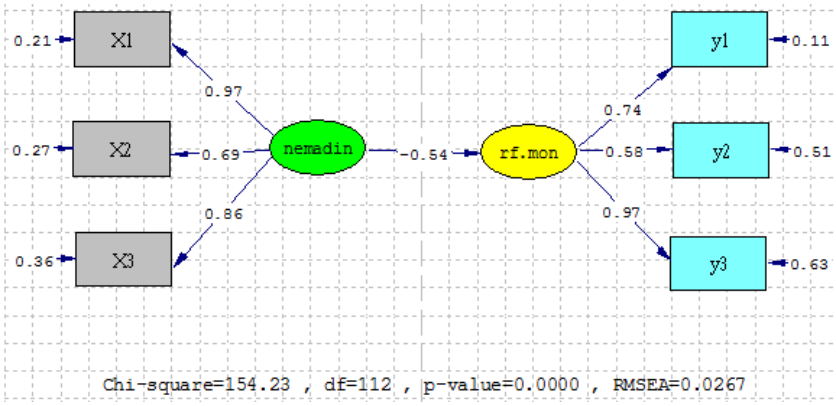

Fig. 13: The main model in standard estimation mode

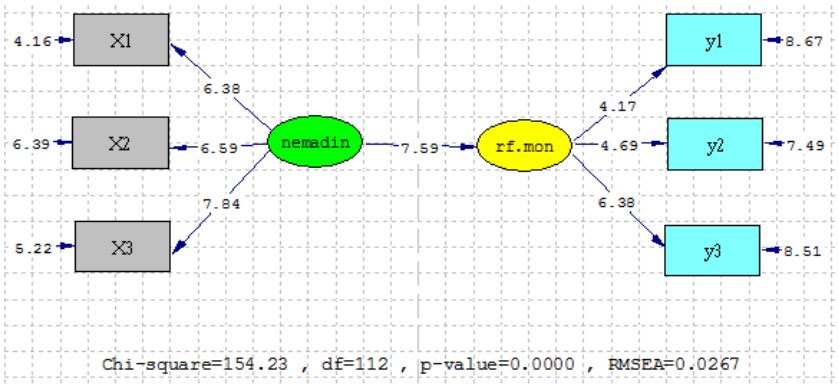

Fig. 14: The main model in the significance coefficients mode

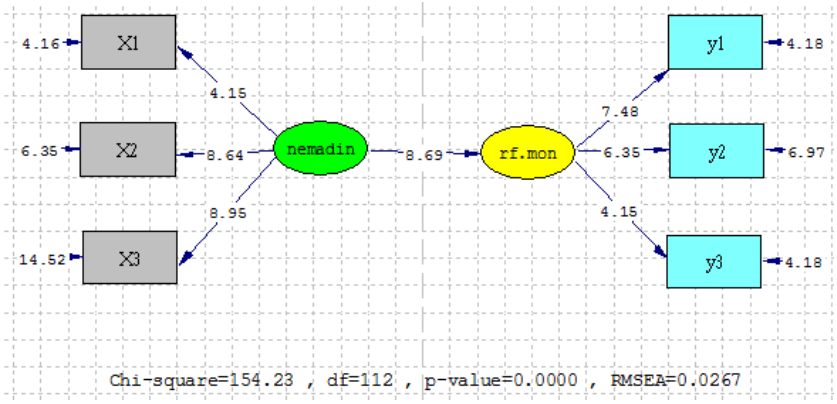

Fig. 15: The main model in standard estimation mode

Research conceptual model:

- Research hypotheses

Research main hypotheses:

- There is a significant relationship between unethical symbolic capital and hypocritical behaviors
- There is a significant relationship between ethical symbolic capital and hypocritical behaviors

Secondary research hypotheses:

- There is a significant relationship between unethical symbolic capital and economic hypocritical behaviors

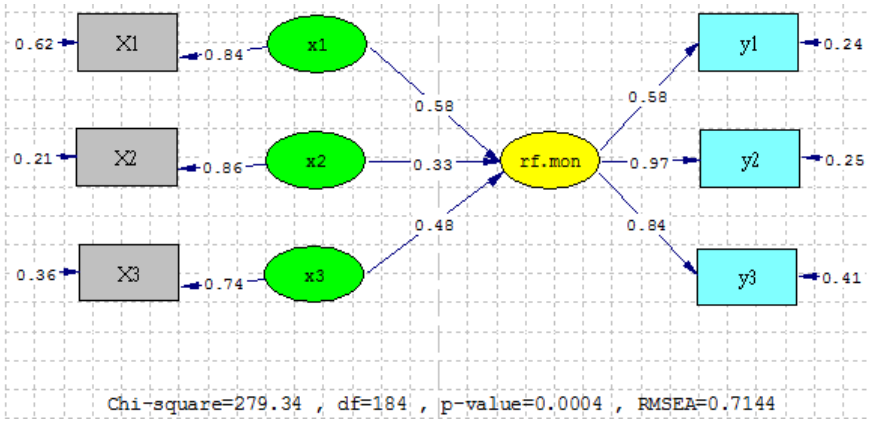

Fig. 16: The sub-main model in standard estimation mode

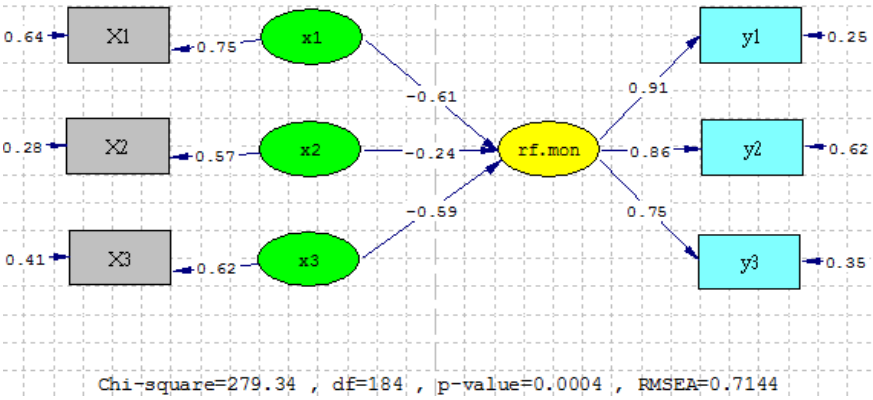

Fig. 17: The main model in standard estimation mode

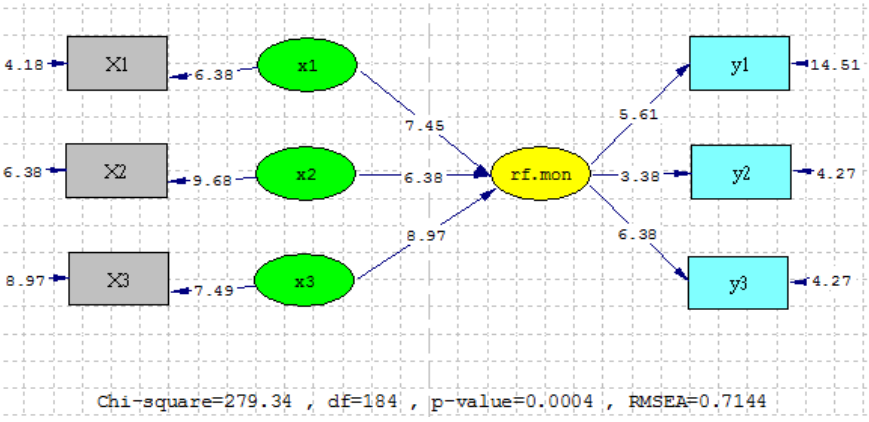

Fig. 18: The main model in the significance coefficients mode

- There is a significant relationship between ethical symbolic capital and economic hypocritical behaviors
- There is a significant relationship between unethical symbolic capital and social hypocritical behaviors
- There is a significant relationship between ethical symbolic capital and social hypocritical behaviors
- There is a significant relationship between unethical symbolic capital and cultural hypocritical behaviors
- There is a significant relationship between ethical symbolic capital and cultural hypocritical behaviors

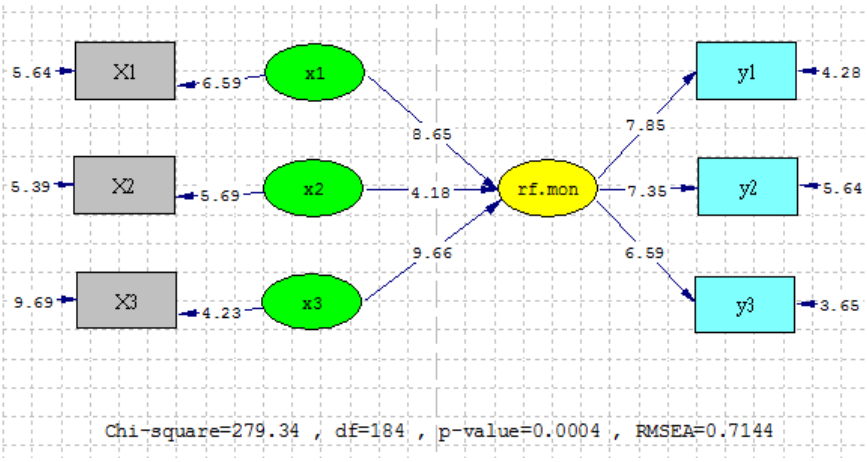

Fig. 19: The main model in standard estimation mode

Research results using the path analysis (LISREL9.1):

- Main model in standard estimation mode
- Symbolic capital of mere materialism and hedonism
- Ethical; belief symbolic capital
- Main model in the significance coefficients mode
- Symbolic capital of mere materialism and hedonism
- Ethical: belief symbolic capital
- Sub-main model in standard estimation mode
- Symbolic capital of mere materialism and hedonism
- Ethical: belief symbolic capital
- Sub-main model in the significance coefficients mode
- Symbolic capital of mere materialism and hedonism
- Ethical: belief symbolic capital

Research findings and evaluation of the research hypotheses using the path analysis approach: In this study, we were seeking to prove the research hypotheses. We provided two models: The research main hypothesis model and the sub-main hypotheses model. The table below listed the model fitting parameters such as Chi-II, RMSEA, GFI, etc., I case of low value for x_2 ratio of to the degree of freedom (df)<3, RMSEA<1 and GFI andAGFI greater than 90%, we can conclude that the implemented model is properly fitted. If the value of t is larger than 1.96 or smaller than -1.96, the standard coefficient of the existing relationship would be significant at confidence level of 99%.

As can be seen in Table 3 due to the significant value of t, the validity and appropriate fitness of the model is affirmed. Since, the value Chi-square, RMSEA value and the ratio of Chi-square to the degrees of freedom are low and the values of GFI and AGFI are higher than 90%. All hypotheses were confirmed.

Table 3: Path analysis and the research main and sub-main hypotheses

Research hypotheses	Relationship (loading factor)	Test result confirmed
Main hypothesis 1	0.42	(Positive relationship)
Main hypothesis 2	-0.54	(Negative relationship)
Hypothesis 1	0.58	(Positive relationship)
Hypothesis 2	-0.61	(Negative relationship)
Hypothesis 3	0.33	(Positive relationship)
Hypothesis	-40.24	(Negative relationship)
Hypothesis 5	0.48	(Positive relationship)
Hypothesis 6	-0.59	(Negative relationship)

Fitting indices of the main hypothesis model RMSEA = 0.0267; p = 0.0000, df = 112, Chi-square = 154.23; NFI = 0.89; CFI = 0.96, AGFI = 0.92; GFI = 0.9. Fitting indices of the sub-main hypotheses model RMSEA = 0.7144; p = 0.0004; df = 184, Chi-square = 279.34; NFI = 0.92; CFI = 0.92; AGFI = 0.93; GFI = 0.92

RESULTS AND DISCUSSION

The aim of this study was to investigate the relationship between symbolic capital and hypocritical behaviors in the organization. In this regard, we first divided the symbolic capital into two parts of ethical symbolic capital and unethical symbolic capital. According to the results, the values associated to the relations between unethical symbolic capital (economic-social-cultural) and ethical symbolic capital (economic-social-cultural) with hypocritical behaviors were respectively equal to 0.42, 0.58, 0.33, 0.48 and -0.54, -0.61, -0.24, -0.59. In other words, one can say there is positive relationship between unethical symbolic capital and hypocritical behaviors, while a negative relationship is seen between ethical symbolic capital and hypocritical behaviors.

Hypocritical behaviors will emerge in the organization when the individuals do not consider the organizational objectives and goals of other people in line with their targets and try to sacrifice organizational goals for their personal goals. In other words, people are

looking to realize their personal goals and thus, Machiavellian behaviors and hypocritical behaviors would occur within the organization. The organization looks apparently healthy while its essence is ill. Therefore, instead of working together and participating in competition with other organizations, the people engage in unhealthy and non-constructive competitions with each other in their own organizations and all of these factors cause the organization failure in achieving its predetermined goals and targets and non-realization of its mission. Hypocritical behaviors in organizations are seen in many forms that can be observed in individual, group and management aspects.

People with more hypocritical behaviors within the organization follow non-ethical, material and hedonic symbolic capital and are mostly looking for their personal material and interests and have economic, social and cultural symbols based on mere individual patterns and hedonism.

On the other hand, people who have less hypocritical behaviors within the organization mostly follow ethical symbolic capitals. They are looking for group and belied interests and altruism among themselves and consider their targets in line with organizational goals. They follow ethical economic, social and cultural symbols and anthropocentrism.

A research conducted by Hazrati (2014) showed a relationship between symbolic capital and attitude to citizenship rights. In other words, people with more positive and constructive symbolic capital (more ethical-oriented) will show more positive citizenship and extra-role behaviors. Then, they show less hypocritical behaviors, since hypocritical behaviors are against citizenship behaviors. This study is consistent with our findings in this study and confirms our results.

Another study conducted in 2012 by Abdollahzadeh Minaiee indicated that there is a significant and positive relationship between symbolic capital and domestic violence; thus, by increasing symbolic capital, the type of physical violence would change to psychological and social forms. This research is also consistent with our findings in this study. For people who have domestic violence may likely extend it to the workplace as family is an organization as well. Then, one can conclude that these people would be violent at work as well and thus, they may show more immoral and political behaviors which are consistent with the findings of this study.

Studies by Piri (2012), Gavreliuc and Gavreliuc (2014) and Nilep (2009) also confirm the findings of this study, since ethical behaviors have a positive relationship with symbolic capital while unethical behaviors have a negative relationship with symbolic capital. In other words, hypocritical behaviors as immoral behaviors have a negative correlation with symbolic capital.

In the world of constraints, everything faces with limitations and so does this research. This research is faced with the limitations of time and place as well. Therefore, the future researchers are suggested that to work on this topic in different times and places and compare their results with the results of this study.

CONCLUSION

It is also suggested to investigate the symbolic capital and hypocritical behaviors variables used in this study in association with other organizational and social variables examined in their research.

To lessen the hypocritical behaviors in their organization, institutional and social managers and officials are recommended to promote and institutionalize symbolic capitals based on moral and religious patterns in their organizations and encourage people in this direction so that, the individuals can contribute to constructive interactions together and try to reach organizational goals in line with their personal goals and other organizational individuals.

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