

**Impact of Ethical Leadership on Whistle Blowing Intentions with a Mediating  
role of Moral Attentiveness and Moderating role of Collectivism**

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**ISLAMABAD**

**APRIL,2017**

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A research thesis submitted to the Department of Management Sciences,  
Capital University of Science & Technology, Islamabad  
In partial fulfillment of the requirements for the degree of

**MASTER OF SCIENCE IN MANAGEMENT SCIENCES**

**(HR)**



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**CERTIFICATE OF APPROVAL**

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## **Certificate**

This is to certify that Awais Tariq has incorporated all observation, suggestions and comments made by the external evaluators as well as the internal examiners and thesis supervisor. The title of his Thesis is the **Impact of Ethical Leadership on Whistle Blowing Intentions with a Mediating role of Moral Attentiveness and Moderating role of Collectivism**

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## **Dedication**

This thesis is dedicated to my great father, beloved mother, my elder brothers, adorable sisters, teachers and all those friends who have supported me since the beginning of this thesis. I would particularly dedicate this thesis to my supervisor Dr. Mueen Aizaz Zafar for his guidance, support.

## *Acknowledgement*

The circumstances necessary for the initiation and creditable conclusion of this thesis cannot be discountenanced. This dissertation would have not been completed without any form of support. I would like to thank those who supported me all the way in the completion of this project.

First of all, I thank Almighty Allah who blessed me to overcome difficulties throughout my life, and without His immense blessings I would have never been able to complete this project.

I express my deep gratitude to my parents, especially my father **Mr. Sh. Tariq Anwar and my Sweet Mother** for their patience, prayers and for providing me with an opportunity to get better education. I also express my feelings filled with love for my family members and friends specially **Muhammad Irshad, Muhammad Asad** and **my best friend AWAIS AHMED**. Their persistent encouragement and support have made the differences in helping me persevere towards the completion of this journey.

I remain, especially indebted to my able and diligent supervisor, Dr Mueen Aizaz Zafar, who efficiently and thoroughly moderated this project. His guidance and advices were exceptionally challenging and inspirational which enabled me to get rid of my difficulties throughout the study. He was always there to help me whenever I needed him. I will always be thankful to him for his invaluable support.

**Awais Tariq**

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## **Abstract**

The focus of this research is to check the impact of leadership style on whistle blowing intentions with moral attentiveness as mediator and collectivism as moderator. Data was collected from a variety of banks in Islamabad. The data for this field study was collected using convenient sampling. Total sample size is 180 individuals and total response rate is 71 percent. Ethical leadership was found to positively influence the process of whistle blowing intentions, providing necessary initiative to employees that they can raise their voice about any unethical conduct. Moral attentiveness strengthens the positive role of ethical leadership with whistle blowing intentions. In addition, the cultural dimension collectivism was also found to play a moderating role and strengthened the relationship between moral attentiveness and whistle blowing intentions. In conclusion, this study offers significant contribution and serves to elicit comprehensive understanding of the organization to create full awareness among employees to exercise whistle blowing intentions for organizational wrongdoings.

**Keywords:** Ethical leadership, Moral Attentiveness, Whistle Blowing, Collectivism, Pakistan.

## CHAPTER 1:

### INTRODUCTION

#### 1.1 Background

In the past decades, the researchers studied the different domains of leadership like authentic leadership, transformational leadership, servant leadership and ethical leadership. Brown et al. (2005) defined ethical leadership as “the demonstration of appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (p. 120). Trevino et al. (2000, 2003), profess that ethical leaders are generally thought as honest, trustworthy, principal decision makers, keep in mind all the perspectives related to their organization, and also take care of the environment in which their organization is working. Some conceptual frameworks of ethical leadership show that there are not only the organizational factors that focus on ethical leadership, but also situational factors that have an impact, or bring about ethical leadership. The conceptual model given by Brown et al. (2006) shows that the situational influences on the ethical side of the manager characterizes the overall outcome of the leadership style in the context of the organization and shows the intensity with which employees accept the ethical leadership style.

Rabindra & Manuel (2001) demonstrated that situation has a great effect on the ethical leader and on his decision making, especially in terms of three factors i.e. ethical role modeling, ethical morality and ethical intensity. They further emphasized that Ethical leader should influence employees’ pro social behavior.

Whistle-blowing intentions are defined as “the individual’s probability of actually engaging in whistle-blowing behavior” (Chiu, 2002, p. 582), and is based on the different perspectives of theory of reasond action and the theory of planned behavior.

Rehg, Miceli, Near, & Scotter (2008) reported that “being female was correlated with perceived retaliation” (pp. 221–240) against whistle blowing; Another researcher also reports that there are some incentives for those employees that report any wrongdoing in the organization and those incentives are available to both genders (Feldman & Lobel, 2009).

Attitude leads towards behaviors known as the intentions in the employees. Attitudes have a direct and indirect effect on whistle blowing intentionss and show how much it will be liked or disliked by the individual.

There are different studies that have been conducted in different parts of the world. For example, Flannery & May (2000) find that attitude toward the ethical behavior emerges as a significant part of the whistle blowing intentions. Reidenbach and Robin’s (1990) used multi dimension scale for measuring the ethical judge mentality and investigating the joint influence of the ethical judgment of a behavior, locus of control and whistle blowing intentions.

Chiu (2003) study result shows the positive associations between whistle blowing and whistle blowing intentions. Whistle blowing intentions is very important for the organization and also for the well being of the employees because if the employees feel that their peers or managers are doing some unethical conduct and wrong doing, they will report to prevent the company from facing any law suits.

Moral attentiveness is a type of trait builtin the employees. Moral sensitivity is an integral part of moral attentiveness and can be described as attention toward the moral values while working in

the organization. It includes the principals and the type of role, i.e., how much is it essential for the person to pay attention to the moral and ethical values. Aquino & Reed (2002) proposed that leaders, who have high ethical values, automatically influence their followers have a higher tendency of responding to ethical issues. Ethical leaders help develop moral traits in employees.

Research has yet to address the strong relationship between the ethical leader and follower moral attentiveness. This study focuses on the issue whether in the presence of strong ethical leadership does the moral attentiveness of the follower increases or not. It is proposed that moral attentiveness is an important consequence of ethical leadership. Social cognitive theory given by Bandura (1977, 1986) indicates the characteristics of the follower toward ethics and attentiveness are driven by the ethical leadership in organizations. Mayer et al (2012) finds that the moral attentiveness, considered as an antecedent of perceived ethical leadership and leaders moral identity, also serve as an antecedent of ethical leadership

Clearly, in today's swiftly changing work environment, when people of different cultures come together for working purposes, they compare and contrast subject to their mental gearing. Hofstede (2005) posited that people have different norms, cultural values and beliefs. He identified the cultural dimensions as collectivism, individualism, masculinity, femininity, reluctance and indulgence. For this study, we are taking one of the dimensions, namely collectivism.

Hofstede (2005, define collectivism as “as its opposite (individualism), pertains to societies in which throughout people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetimes continue to protect them in exchange for unquestioning loyalty” (p. 76). Gelfand et al. (2011) stated that tightly knit societies are an example of collectivism in

which peoples are very closely related to one another. Here an important point arises that when people are living in the culture where they are in close contact with one another, the overall process of reporting the wrongdoings may come into effect.

People find it difficult to whistle blow because of the fear of losing relationships, loosing job, or developing insecurity in the work environment. There is a link between the social capital of the employee and collectivism in adult stages. Social capital may vary and that means that peoples are working together, share everything and they do this all for the main purpose that society functions effectively. Beilmann and Realo (2012) said that when we are discussing the parent child relationship, the thing that is important is how the cultural values are developed in the childrens that will be tha social capital for the childerens. Trommsdorff (2009, 2006) finds that collectivism relates to the development of cultural values in the child from early years.

The relationship between social capital and other cultural values is multifaceted, that is how they are related to the culture, such as individualism and collectivism (Beilmann & Realo, 2012). Fincher and Thornhill (2012) found that some associations and relationships are formed among the employees at the time of illness or for the purpose of care.

## **1.2 Literature Gap**

The studies on whistle blowing intentions are very scarce and therefore there is very small research in the perspective of Pakistan. In Pakistan, there is minor attention given to the whistle blowing intentions or reporting of wrong doings. Therefore, a strong case exists for the study on whistle blowing intentions and their outcomes.

Previous studies have tested the impact of transformational and transactional oriented leadership on the whistle blowing behaviors in Western cultures. However, the impact of ethical leadership



has not been tested with whistle blowing intentions in the Pakistani context. Caillier & Yongjin (2016) have also suggested to test this relationship. Therefore, an opportunity exists for studying the impact of ethical leadership on whistle blowing intentions.

Moral attentiveness is another variable in this research and shows how critically and chronically employees feel that the reporting or wrongdoing is essential (Reynolds 2008, p. 1027). Moral attentiveness is considered as a new construct in the literature of business ethics and examines “the extent to which an individual chronically perceives and considers morality and moral elements in his or her experiences (Reynolds, 2008: 1028. P.99). Moral attentiveness refers to how individuals learn and understand the ethical aspects in their moral world. Bandura (1986) and Reynolds (2008) proposed that some individuals are more sensitive to the ethical issues and perceive more critically every aspect related to ethics.

Collectivism is another dimension of this research, and as explained earlier is the cultural dimension identified by Hofstede (2005) and used by different researchers either as a mediator or moderator in their research. This research is going to check the moderating role of collectivism, between moral attentiveness and whistle blowing intentions.

### **1.3 Underpinning Theory Social Cognitive Theory**

There are different theories presented previously which cover our study, such as Social exchange theory and Leader Member exchange theory, these two theories are not directly relates to our study, but Social cognitive theory given by Bandura most effectively relates to our study Because in theory its mention that peoples can learn from their environment by observing others and through communication. Therefore, this theory effectively encompassing all the variables in our study

Social cognitive theory, propound by a psychologist Bandura in 1977, and used in psychology, education, and communication, holds that portions of an individual's knowledge acquisition, directly related to observing others within the context of social interactions, experiences, and outside media influences. Based on social cognitive theory's social learning (Bandura, 1977, 1986), Treviño and Brown (2005) argued that ethical leaders influence followers primarily through modeling processes. The modeling refers to the learning by an individual through their environment by using their mental schemas to evaluate or to note what is happening in the environment and how people learn from the environment either in a positive or negative way.

Banduara social learning theory stresses the importance of things the human being learned from their environment through the imitation of different things and through the modeling process that discussed above. The theory also integrates a continuous process of interaction between the human behaviors and other personal factors, including all those cognitions that relate to the mental thinking and relating to the environment referred as the reciprocal process causation model.

As per the social learning process the human beings learn from the environment or his workplace. Hence, the place in which the employees are working should reflect the ethical side of working environment. If the employees that are working in the organization are behaving ethically, then automatically those ethical values get transferred in the other employees and a complete ethical atmosphere is developed Brown et al, (2005) .

Another important aspect highlighted is that there must be a strong determination of the leader to be ethical, that plays an important role in the development of ethical environment in the

organization. When the leader does not behave in an ethical way or perform duties ethically, it becomes difficult to build ethical conscientiousness in employees.

## **1.4 Problem Statements**

Management researchers have studied the different aspects of leadership such as transformational and transactional leadership. Few studies have also been conducted on the outcomes of ethical leadership that affect the development of the employees. In this study, a new element has been entered that is moral attentiveness, to determine whether this ability is developed in the employee when there will be an ethical leader in the organization.

In the previous studies, different researchers have paid little attention toward whistle blowing, however, a sudden interest has revived in this key area. In a recent article, transformational leadership and transactional leadership has been associated with whistle blowing (Geard & Yongjin, 2016). In the same paper, they have suggested that ethical leadership needs to be tested with whistle blowing to find if the presence of the ethical leadership would increase or decrease the tendency in individuals to identify wrong doings and report via whistle blowing. The above study was conducted in the United States and this study being conducted in Pakistan will highlight the differences, if at all, that culture can play in organizations.

Hofstede (1980) declares Pakistani society collectivist with high power distance. Hence the need exists to conduct a study in such a collectivist culture to see the outcomes of the ethical leadership on whistle blowing. Whistle blowing intentions is also another variable that studied in different parts of the worlds that are having different cultural values so that's why the results vary and so in need to do a study in the Asian context and country like Pakistan where the culture is collectivist. Caillier & Yongjin (2016) suggested that whistle blowing should be

checked under the impact of ethical leadership and to see the results that whether the ratio of whistle blowers increase or decrease in the organization.

### **1.5 Research Questions**

*Question 1:* Does ethical leadership affect whistle-blowing intentions?

*Question 2:* Does moral attentiveness mediate the relationship between ethical leadership and whistle blowing intentions?

*Question 3:* Does collectivism play a moderating role between moral attentiveness and whistle blowing intentions?

### **1.6 Research Objectives**

Overall objective of the study is to develop and test the model and expected to see the relationship between ethical leadership and whistle blowing and moral attentiveness. Additionally collectivism is added as a moderator to the relationship discussed above. Moral attentiveness has been added as a mediator in our study to check the impact that if it mediates the relation or not.

The specific objectives of the study are stated below:

- 1:** To explore the relationship between ethical leadership and whistle blowing intentions
- 2:** To explore the relationship between ethical leadership and whistle blowing intentions through moral attentiveness.
- 3:** To examine the moderating effect of collectivism.

4: To examine the moderating role of collectivism on the relationship of moral attentiveness and whistle blowing intentions.

### **1.7 Significance of the study**

This study will be helpful for the practitioners to seek out different ways of whistle blowing and see the new side of the leadership because in several studies, we have seen the negative side of the leadership such as narcissistic leader, abusive leader and autocratic. Now this study attempts to check the impact of ethical leadership in the organization. Researchers have suggested that employees feel comfortable with the leaders who have high ethical values, and have associated ethical leadership with job satisfaction of the employee, and their dedication to the job (Brown et al., 2005)

This study will be helpful in creating the mutually trusting environment in the organization that everyone feels easy to work with, thereby people also feel free to report wrongdoings to their leaders. If there is an ethical climate in the organization, the reason will invariably be found owing to the ethical leadership. This study also creates awareness in the peoples about these topics and the issues that are taking place in daily routine life of the organization. It also directly or indirectly affects the daily working of the organization. If the leader is ethical, then he or she will transfuse the ethical values in their employees so that proper ethical climate will be formed under which every employee feels safe to report any bad thing or any wrongdoing in the organization.

This study will also give a new direction to organizational leadership that they have to build that much efficient and ethical working environment in the organization so that the employees become morally attentive, and intentions develop in the employees for them to move toward

whistle blowing. This study is also very helpful in informing individuals that they need not fear doing whistle blowing because certain acts such as Sarben Oxley provide complete protection to the employees who report any wrongdoing.

This study is also useful in Pakistani perspective as a bill has been passed in the parliament for the protection of the whistleblower giving complete protection to those employees that do whistle blow or those who report any wrongdoing in the organization. This study will prove helpful in creating further awareness to the people about whistle blowing.

## **1.8 Definitions of the Variables**

### **Ethical leadership**

Brown et al. (2005) defined ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (p.120).

### **Moral Attentiveness**

“The extent to which an individual chronically perceives and considers morality and moral elements in his or her experiences” (Reynolds 2008, p. 1027).

### **Whistle blowing intentions:**

“The individual’s probability of actually engaging in whistle-blowing behavior” (Chiu, 2002, p. 582).

### **Collectivism:**

Hofstede (2005) defines collectivism as “ its opposite pertains to societies in which throughout people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetimes continue to protect them in exchange for unquestioning loyalty”p. 76).

## **Chapter 2**

### **Literature Review**

#### **2.1 Problems of Workplace:**

There are many problems nowadays in every organization around the world that must be addressed and tackled to avoid negative circumstances that affect organization productivity. The media and other channels have created awareness in people. Media has shown interest in the corporate scandals that highlights the importance of ethical leadership in the organization Treviño, Weaver, & Reynolds (2006). Many researchers and ethics scholars are making their efforts in showing the importance of ethical leadership in the organization. They also developed theoretical and empirical evidence that shows the importance of ethical leaders in the organization (Brown & Treviño, 2006a; Davis & Rothstein, 2006; Dickson, Smith, Grojean, & Ehrhart, 2001; Grojean, Resick, Dickson, & Smith, 2004).

Ethical leadership is very important for the overall organization. Ethical leader provides a way for their employees to work ethically and many researchers define work for the well-being of the organization. Brown et al. (2005) defined ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” - (p. 120)



### **2.1.1 Ethical leadership**

Martin Luther King once said I am not interested in power for power's sake, but I am interested in power that is moral, that is right and that is good.

During the past decades, the paradigm has shifted towards the new or emerging forms of the leadership. Different studies have been published in different forms of the leadership such as transformational leadership, servant leadership, transactional leadership and ethical leadership.. Moreover, the shift is towards the transformational leadership Van Dierendonck (2011). Nowadays the literature on the leadership is focusing on the different perspectives, such as shared, relational and global perspective (Avolio et al. 2009). When we are talking about the relational perspective of the leadership, it means that there will be a relation form between the leader and follower and this relationship.

Brown et al. (2005) defined ethical leadership as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (p. 120). Ethical leaders are observed as honest, trustworthy and ethical decision makers. Ethical leaders are the role models for those peoples who want to develop their ethical behavior. Employees working under ethical leaders inclined toward the development of their morality.

Brown & Trevino (2006a) have suggested that the ethical leaders characterized as the honest, caring and those individuals that make fair and honest decisions. Ethical leaders are known for their ethical decision making because they always make ethical decisions for their organization and for the environment means in the perspective of corporate social responsibility. Now a day's

organizations is seeking those peoples that give more importance to the ethical values (Van Dierendonck 2011).

Moral intensity is another component of the ethical leadership that includes the moral awareness about any issue. It includes different forms of moral intensity, such as the magnitude of the issue that means to what extent it will harm and how much area is affected by any unethical activity and then finally the social condenses means that how much you are following the strong ethical norms and how you are making the ethical decisions based on the situation.

Whenever there will be intense situation employee pay more attention toward any act taken by the manager or the employee (Butterfield et al., 2000). The situation and contexts have great impact on the decision making of the leader or the situation also play a vital role in providing the ethical ground for making the decisions (Brown et al., 2006). There are different traits related to the ethical leadership such as moral identity, moral intensity, and ethical orientation. Moral identity somehow related to the possession of moral traits in the individuals (Aquino & Reed, 2002). Another term related to the ethical leadership that is moral identity symbolization that positively relates to the ethical leadership because ethical leaders show and manifest the moral values through their actions.

There are different models of ethical leadership are present and they are being subject of several studies. Detert, Trevino, Burris, & Andiappan (2007). In different studies the emphasis is on the moral management of the managers in the meaning of the positive outcomes such as the reward and punishment. Ethical leadership is taken as different construct because it only deals with the ethics of the manager while taking any decision (Idealized influence, 1985; interactional justice, Colquitt, 2001). Ethical leader gives several opportunities to their employees while working in

the organization such as the culture of low power distance to make them raise their voice and provide a high level of autonomy, allowing them to take part in the decisions making process (Brown et al., 2005; De Hoogh & Den Hartog, 2008; Kjonstad & Willmott, 1995).

Resick, Hanges, Dickson, and Mitchelson (2006) have highlighted the empowering aspect the employees whereby owing to the autonomy they exercise, they are less dependent on their leaders. There is a difference in the level of sensitivity of the individual and follower.

Ethical leader treats everyone with full dignity, and respecting the rights of the individuals (Ciulla, 1995), while using the power in socially responsible ways (Gini, 1997). Brown et al. (2005) developed an empirical understanding and the measure of ethical leadership which is most widely used by researchers in the literature of the management science (Detert, Trevino, Burris, & Andiappan, 2007; Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009; Piccolo et al., 2010; Walumbwa, Mayer, Wang, Wang, & Workman, 2011; Walumbwa & Schaubroeck, 2009).

### **2.1.2 Moral Attentiveness**

Ethical leadership also increases the attentiveness of the employee toward ethical issues, owing to which the term, namely Moral attentiveness was introduced by different researchers, namely Reynolds (2008) posited moral attentiveness as a recognized construct that represents “the extent to which an individual chronically perceives and considers morality and moral elements in his or her experiences” (p. 1027). Morally attentive employees are those who are fully aware and attentive in the organization and have deep eyes on the overall working in the organization.

Moral attentiveness is a trait built under the influence of ethical leadership. It explains the individual differences and the intensity to pay attention towards moral issues. The moral

attention to different matters is very important because somehow it indirectly creates an obligation for the employee to report any wrongdoing. There are two dimensions of moral attentiveness i.e the perceptual dimension, meaning that the information is automatically scanned at the same time when it is encountered, and reflective dimension in which the individual uses the morality to reflect the information in the ethical perspective (Reynolds, 2008).

Different researchers argued that there will be difference in processing the moral cue of the situation and reflects the difference between the employees based on how differently situation is perceived by different individuals (Hannah, Avolio, & May, 2011; Reynolds & Ceranic, 2009). The concept of moral attentiveness was developed by understanding the social cognitive theory that individuals learn from their environment. There are different perception and behaviors developed and these perceptions and behavior are the function of stimuli individuals receive from their interactions (Bandura 1986; Fiske and Taylor 1991).

As a result, due to moral attentiveness, there will be an increase in the moral sensitivity of the employee and this thing includes the leader's behaviors that how much this is considered important by the leader. The core concept is that the ethical leadership is the communication process of ethical or moral cues to the employees and result in the moral attentiveness. When the employee is working in the organization and the employees of the organization are doing any unethical conduct, then it is the obligation of the employee to report that wrongdoing to their leader.

Interpersonal differences exist among the individuals that how much one is paying attention to the moral aspects. When we are discussing the attention to the moral cues, it means that the attention known in terms of the three main points that are saliency, intensity and ease of access.

There will be a distinction between the two aspects of the ethical leadership that are moral awareness and moral attentiveness. Recent literature that is available on ethical leadership shows that the moral awareness is considered as an important element and ethical decision making of the leader is also very important part of ethical behavior.

Among these, two concepts i.e. moral awareness and ethical decision making, moral awareness are considered a precondition for ethical behavior (DeCelles, DeRue, Margolis, & Ceranic, 2012; Gino, Schweitzer, Mead, & Ariely, 2011; Tenbrunsel & Smith-Crowe, 2008; Treviño, Weaver, & Reynolds, 2006). However, although the moral attentiveness motivates the moral behavior of the employee, it does not mean that the employee will definitely behave in a moral way (Reynolds, 2008).

When the followers moral intentions level is high, then it automatically leads the employees to judge the ethical behavior of their leader. Thus, the followers or the employees high in moral attentiveness exercise this behavior owing to the ethical leadership. As a result, followers in high moral attentiveness owe this to their ethical leader, and these employees having high moral attentiveness like to copy the behavior of their leaders (Brown, Trevino, and Harrison, 2005).

Another researcher Hansen (2001a) describes the notion of moral attentiveness in an academic environment.

According to him, moral attentively means being alert to students' responses to opportunities to grow as good human beings as “moral attentional issues, in part, from being mindful that each student is a unique, irreproducible human being who embodies a distinct, evolving set of dispositions, capacities, understandings, and outlooks” (p. 10). Thus, moral attentiveness is a trait and it becomes a part of personality. Employees that have high intensity of moral attentiveness

are considered vulnerable or they are known for their reporting activity when they see any unethical act in their organization.

Moral attentiveness shows how much an employee is paying attention the issue containing or pertaining to any form in the moral domain. The employees that remain active and are conscious of the dark side has a greater tendency to report any unethical act.

When the ethical leaders engage themselves in a behavior. It is easily communicated to their followers, and is likely to be adapted by the followers, and the followers feel good about their ethical leader (Brown, Trevino, and Harrison, 2005). Moral cognition of the employee is dealing with the mental ability to think about the situation, whether it is ethical or not. There are two stages of the moral cognition the first stage is the attending the moral issue that is known as a the moral attentiveness (Reynolds, 2006a, 2008), and the second stage is the ethical judgments about the situation (Rest et al., 1999).

### **2.1.3 Collectivism**

When an employee joins any organization, he or she carries his or her own beliefs, values, culture, norms, and values. Different people working in the organization belong to different cultures, hence we want to see the effect if culture plays any important component in our model. There are different cultural dimensions that are being discussed as individualism and collectivism, we have taken collectivism in our research because this research is being conducted in Pakistan, where the culture is highly collective as suggested by Hofstede (2005).

Hofstede (2005) defines collectivism as “its opposite pertains to societies in which throughout people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetimes continue to protect them in exchange for unquestioning loyalty” (p. 76). The

people that live in highly collectivist cultures remain in close contact with each other. As compared to collectivism people living in individualistic societies do have care much for each other.

There are different links shown to exist for people living in collectivist or individualistic societies. Different studies emphasize a link between social capital, collectivism and individualism (Beilmann & Realo, 2012). The concept of collectivism got importance in the psychology after the identification by Hofstede's landmark study (1980, 1983), whereby he posited that individualism and collectivism are cultural dimensions. People living in the collectivist cultures or societies are more likely to bind with one another and develop strong relationships.

There are differently association developed in the employees, and these associations vary based on situations, for example, when the person is ill or when the care is needed (Fincher and Thornhill 2012). In addition, some benefits mean that when a person is ill you can give them extra care so that automatically a relationship is developed between the people.

#### **2.1.4 Whistle Blowing Intentions:**

Whistle lowing intentions are developed in the employees when they see their manger or co-worker doing any unethical activity. Different researchers have defined this term. Whistle-blowing intentions has been defined as "the individual's probability of actually engaging in whistle-blowing behavior" (Chiu, 2002, p. 582). There are different conditions in the organization whereby either the employee is actually blowing the whistle on wrongdoing or just feels that he or she should engage in whistle Blowing.

There are different conditions in which the employees are whistle blowing intentions. In some organization whistle blowers are appraised and in some they are considered as a traitor or individuals doing nothing for the well being of the employees as at one time the employees and organizations used to feel that whistle blower were against the organization (Lennane, 1993; De Maria & Jan, 1994). Studies have been published in the perspective of accountants as to how they do creative accounting. Woolf (2004) states that the responsibility of the accountants is that they act as a healing effect and have the responsibility to disclose any unethical thing.

There is also some protection given to the whistleblower for reporting any wrongdoing in the organization. One popular act was Sarben Oxlay act that has focused on the protections of the whistleblower and have emphasized the private companies that they should give protection to the whistleblower. David Welch was the first whistleblower who has claimed about the protection against the whistle blowing process (Telberg, 2004). Although the intentions are also being developed in the employees in the organization because if they work truly in the interest of the organization, then they have to take care of their organizations too. If the ethical leadership exists in the organization, then it also endorses the process of reporting any wrongdoing or develop the whistle blowing intentions in the employees.

Whistle blowing became the important mechanism for reporting wrongdoings in the organizations when many corporate scandals came to the surface, and people started questioning the credibility of the accountants (Sarbanes & Oxley, 2002). Whistle blowing intentions are not hereditary, but they develop in employees with the passage of time and by seeing the behavior of a leader. If the leader is ethical and taking ethical decisions, this automatically triggers the intentions in the employees to report any wrongdoing if they see in the organization Brown Et al. (2005) and Brown and Trevino (2006).



Chiu (2002) acknowledges that there are two types of factors that have an influence on the whistle blowing intentions, one is individual factors and the other is situational factors. The researcher further iterated that although there is the importance of the individual level in the overall intentions process, but situational factors are also important in determining the behavior of the employee toward the whistle blowing intentions. Therefore, there is a need to do research on the sides in which we will note the relative importance of situational versus relative factors on the complete process of whistle blowing.

Individuals that are living in the collectivist culture face difficulty to report the wrongdoings of the peers. When the peers note or see any unethical activity in the organization they are confused whether to report that or not because they are working in the organization where culture has great impact. Therefore, employees who becoming aware of the unethical activity of the peer group members face the ethical dilemmas.

When we are talking about the whistle blowing intentions, it means that intentions are being developed, and as such we are only talking about the intentions, not the actual behavior of the employee. Here we relate the theory of planned behavior that was the extended version of the theory of reasoned action. In the theory, it talks about the reason for developing the behavior, same as here as we have emphasized about the whistle blowing intentions, and not actually about the whistle blowing behavior. Therefore, first we have to link for that aspect, i.e, the reasons for the specific action, or what are the reasons for developing the whistle blowing intentions in the employee.

## **2..4 Ethical Leadership and Whistle Blowing Intentions.**

The emergence of large corporate scandals in the world, e.g. Enron, Tyco and WorldCom, have greatly affected the overall ethical scenario of the organization. These corporate scandals also put a question mark on the ethicality of the leader or the top management of the organizations (Robinson et al. 2012; Seifert et al. 2010). Kanungo (2001) states that the ethical leaders are likely to engage in behaviors that have benefit for a large number of people. An ethical leader in the organization not only decreases the unethical behaviors, but on the other hand increases the organization citizenship behaviors (Mayer et al. 2012; Resick et al. 2013; Walumbwa et al. 2011; Walumbwa and Schaubroeck 2009).

There are different researches being conducted taking ethical leadership and testing them with different variables, but the hype created in the whole world about misrepresenting or wrongdoing in the organization has raised the question of ethical leadership. When the media cases about WorldCom and Enron came to surface, many asked questions to the CEOs of different organizations regarding the association between “ethical leadership” and financial misrepresenting of the data (Perel, 2003).

Different studies on the financial scam in the business ethics literature have focused on the character and honesty of different Chief Executive of several organizations (Bragues, 2008; Morrison, 2001) and required to answer the question of what ethical leaders should do from an entirely philosophical viewpoint based on ethical principles propounded by Greek philosophers such as Plato and Aristotle (MacIntyre, 1981; Knights& O’Leary, 2006).

Different studies in which they have taken a scientific approach deal with the ethics within the organizations, i.e. relating to the contextual factors and situational factors, that help the ethical

leader to build an ethical workplace. Such situational factors include the ethical context in which the employees or the followers have trust on their leader and also create follower satisfaction while working with his or her leader (Brown et al., 2005; Brown & Trevino, 2006).

A different study has been conducted on the significance of culture, values and norms in determining the behaviors of ethical leaders. The GLOBE study, has compared perceptions of leadership across different countries and found that the character of leader and integrity character or integrity was endorsed to a smaller degree among the societies of Middle Eastern countries compared with societies of Nordic (Resick et al., 2006; Waldman et al., 2006).

Near & Miceli (1985) defined whistle blowing as “the disclosure by organization members (former or current) of illegal, immoral, or illegitimate practices under the control of their employers, to persons or organizations that may be able to effect action” (p.4). In this definition whistle blowing include three main components; whistle blower who is blowing the whistle, the leader who is known as the receiver of the complaint, and the organization (Near & Miceli, 2008).

Whistle blowing consist of two different types internal and external. Internal whistle blowing includes the reporting channel within the organization means that the whistleblower is reporting to his or her immediate leader or boss. External whistle blowing means that the whistleblower is using any external sources or some other channels outside the organization that include media or other social channels, since whistle blowing is done for the purpose of uncovering the unethical acts in the organizations.

Most of the researcher identified the situational factors (include the severest of the whistle blowing, and their occurrence), organizational factors (include the supportive culture), personal

factors (ethnicity and education), and moral reasoning (Brewer & Selden, 1998; Caillier, 2016; Caillier, 2012/2013; Cassematis & Wortley, 2013; Mesmer-Magnus & Viswesvaran, 2005; Park, Blenkinsopp, & Park, 2014; Rothwell & Baldwin, 2006).

Researchers have tried to identify, what motivates whistle blowing intentions? While analyzing the previous research, it is analyzed that the basic motivation behind whistle blowing is just to stop the wrongdoing in the organization, that has greatly affected the organization, its members and the overall society in which that wrongdoing is being performed (Miceli et al., 2008).

There are reasons that inhibit the whistle blowing intentional behavior, considering that it is a voluntary action of the employee. If the intentions are developed in the employees to report the wrongdoing and he does not blow, then it is his or her own choice. There are also chances that the employee who will blow the whistle will face retaliation and in some cases may even be fired from the job (Brown, 2008; Dozier & Miceli, 1985; Mesmer-Magnus & Viswesvaran, 2005; Ponemon, 1994).

Whenever there will be an ethical leadership it will facilitate the voice behavior of the employees'. When employees feel concern or has fears, ethical leadership can reduce this fear of the employees (Walumbwa and Schaubroeck 2009).

Social learning theory and social cognitive theory suggest that the employees should learn from their environment, especially by observing the behavior of their leaders and role models (Bandura 1977, 1986). Walumbwa and Schaubroeck (2009) have found that if there will be ethical leadership in the organization, then the employees feel psychological safety to raise voice about the unethical problem or when they find any unethical activity, as they feel easy to report

to their leaders. Brown, Treviño, and Harrison (2005) their studies also show that due to ethical leadership, employees feel safe and show willingness to report the unethical activities.

**H<sub>1</sub>**: Ethical leadership is positively related with whistle blowing intentions.

## **2.5 Moral attentiveness plays a mediating role between ethical leadership and whistle blowing intentions.**

The growing literature on ethical leadership (Brown & Mitchell, 2010; Brown & Treviño, 2006a) discusses the ethical leadership as a general process through which leader and member has a relationship formed and ethical values are being transferred in the follower through a process of social learning, cognition, and exchange ways (Treviño, Brown, & Hartman, 2003; Walumbwa et al., 2011). There are different variables that are discussed by the researchers while they are discussing the ethical leadership and whistle blowing so here we are taking a new construct that is moral attentiveness as a mediating variable this construct is very important in part of the ethical leadership that is being discussed by (Reynolds, 2008). This research will be helpful for people to understand the main concept of ethical leadership, and how it will be related to the moral attentiveness of the employees, because attention toward the moral issue differs from person to person (Hannah, Avolio, & May, 2011; Reynolds & Ceranic, 2009).

Moral attentiveness is developed in the employee due to the ethical behavior of the leader. If the leader is behaving ethically and performing the ethical actions, then the moral cues or moral attentiveness also increases in the employee. Whenever any information is circulating in the organization the person who is high in moral attentiveness, will care, and analyze the information. When the information is keenly accessed, the attention toward the upcoming

information increases. The level of attention is based on the aspect as to show much the employee is experiencing (Reynolds, 2008; Reynolds, Leavitt, & DeCelles, 2010).

The researchers are also proposing that the leaders those have high moral attentiveness are perceived ethical by their followers. Similarly, followers should consider their leader, ethical so the ethical values is automatically transferred in the employees, so that employees are moved toward whistle blowing if they have strong ethical values (Mayer et al., 2012).

Research has shown that moral attentiveness is considered to be a trait like character in the followers and takes place due to ethical leadership. They posit that if that trait is transferred through the ethical leadership, then the employees are being more attentive and if they notice any wrongdoing in the organization, they will definitely report it and

The ethical leader creates moral identity and moral attentiveness both, but the moral attentiveness is the main aspect developed by ethical leaders (Mayer et al., 2012). Reynolds (2008) posits that some individuals more interested in cognitive, ethical issues than others, and that the moral interest of individuals has a significant impact on how they experience. Thus, leaders who are high in moral attentiveness should be more regularly attending to the moral dimensions of information they encounter and more likely to reflect on the information to their followers.

The modern literature on the ethical leadership and ethical decision-making highlights that moral awareness in the employees, that how much fully the employee is aware of the overall situation and moral awareness, is also relating or preconditioned with the ethical leadership. (DeCelles, DeRue, Margolis, & Ceranic, 2012; Gino, Schweitzer, Mead, & Ariely, 2011; Tenbrunsel & Smith-Crowe, 2008; Treviño, Weaver, & Reynolds, 2006).

Social cognitive theory is related to the learning process of the employee. The learning process includes learning within the working environment and other ways. Based on this concept of social cognitive theory (Bandura, 1977 : 1986), Treviño and Brown (2005) argued that the ethical leaders influence the behavior of the employees, and it comes in useful for the modeling process of the employee.

**H2:** Moral attentiveness plays a mediating role between ethical leadership and whistle blowing intentions.

## **2.6 Collectivism moderates the relationship between Moral Attentiveness and Whistle Blowing Intentions**

There are different cultural dimensions that are being discussed as individualism and collectivism, we have taken collectivism in our research because this research is being conducted in Pakistan, where the culture is highly collective as suggested by Hofstede (2005). The cultural dimension also shows how much an individual stresses on his or her own goal or on the other hand the goal of his or her group. Results suggest that in Pakistan a number of factors, such as culture and organizational retaliation, affect the whistle-blowing process. It also highlights that some unique, culturally induced factors contribute toward the employees' perception and practice of whistle blowing in their organizations. The results are explained in light of Hofstede's cultural indices, which indicate that whistle blowing is culture bound.

Collectivism has been a very well known social construct and has been discussed by many researchers (Triandis & Bhawuk, 1997). Hofstede started the work on the cultural dimensions and identified different dimensions of the culture. Triandis (1995) identifies collectivism as “a social pattern consisting of closely linked individuals who see themselves as part of one or more

collectives (family, coworkers, tribe, nation); are primarily motivated by the norms and the duties imposed by those collectives; are willing to give priority to the goals of these collectives over their own personal goals; and emphasize their connectedness to other members of these collectives” (p. 2).

There are different characteristics of collectivism and they differ among the in-group and out-group characteristics. When we are talking about the in-group characteristics of the persons it means that they are intact and remain close to one another. They care for each other and they show concern about their group members. While in out-group members, they somehow belong to the individual societies. They are not intact with one another and they do not show any concern with any of their group members.

The moderating role of ethical leadership is tested on different variables. The moderating role of ethical leadership is checked on the other forms of leadership such as distributive leadership, interpersonal justice and well-being of the employees. When people belong to the collectivist cultures they relate themselves as a part of the in-group and they also perform the tasks on a group basis.

There are different ways through which the reporting of whistle blowing or any wrongdoing is carried out. (Near & Miceli 1985), defined whistle blowing as “the disclosure by organization members (former or current) of illegal, immoral, or illegitimate practices under the control of their employers, to persons or organizations that may be able to effect action” (p.4). Employee utilization channels means that in organizations, employees use various channels to report any wrongdoing or any miss conduct are not sufficient and therefore they are less in number. Therefore, employees use external channels to report any wrongdoing.



In different studies, it is found that employees that are aware of wrongdoing and or corruption in the organization remain quiet and do not tell anyone about that wrong doing (Miceli & Near, 1992). An employee's decision to report any wrongdoing regardless it deals with the individual or organization is determined as different phenomenon that are based upon the organizational, situational, and personal factors (Miceli et al., 1987).

Different studies have shown that whistle blowing plays an important part in the corporate role of the organization. Roy and Singer (2007) have identified that the international business has the threat of facing corruption scandals and other problems in that the whistle blowing intentions plays an important role in the reporting line of the organization. Ethical leadership in the organization plays an important role and if employees in the organization are working under ethical leadership, employees feel that they have to report any wrongdoing in the organization as they see it.

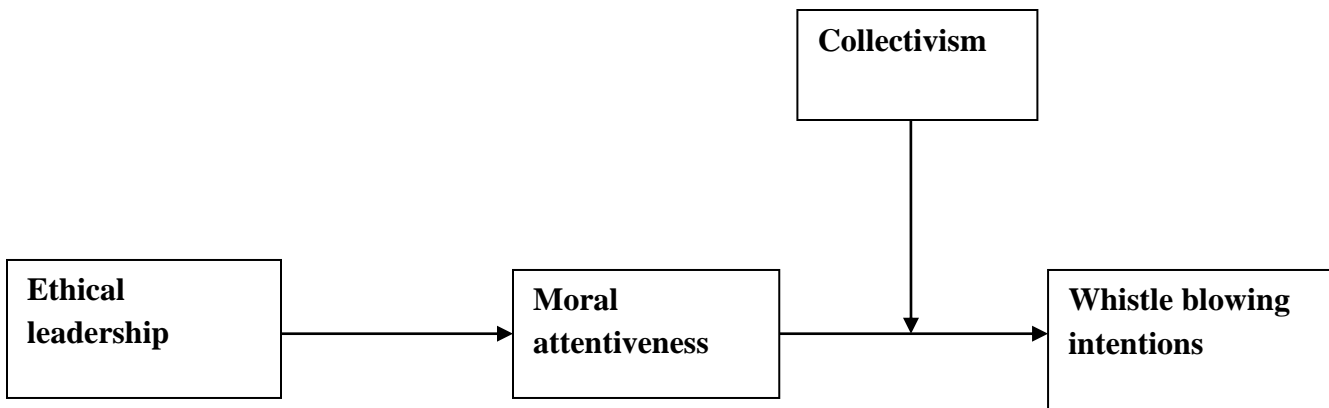
In collectivist cultures, the reporting or wrongdoing in the organization is low as compared to the individualistic cultures. The people are not willing to report because of the fear to lose relationships as well as job. Peoples living in the collectivist cultures are very intact with each other and they cannot report any wrongdoing carried out by their friends or co-worker. The reference on culture suggests that means that to difference in cultures, people in different countries such as United States US and China are either supporting whistle blowing or not. Intentionss develop in the employees while working in the organization that whether they report that problem to a higher authority or not, i.e., whether that the intentions turns into the behavior or not has a solid undercurrent with the cultural elements. Whistle blowing in some countries is used as a tool for controlling the fraudulent activities in the organization (Zhuang et al., 2005). In some countries that controlling mechanisms is affected by the cultural values, but the managers

of multinational organizations take advantage from this cultural awareness about whistle blowing.

From the above it can be concluded that whistle blowing intentions are developed in employees so that they can report wrongdoing in the organizations. The problem here is that as they live in a collective culture, they are not supported and people have fear of losing their job. The law on whistle blower i.e., 'Dodd-Frank Act' indicates that law not only protect the whistleblower but also that person is awarded financial bounties for reporting any wrongdoing in the organization (Rapp, 2012).

**H3:** Collectivism moderates a relationship between moral attentiveness and whistle blowing intentions

## THEORETICAL FRAMEWORK



**Figure 1.1: Research Model of ethical leadership impact on whistle blowing intentions, mediating role of moral attentiveness and moderating role of collectivism.**

### Research Hypotheses

**H1:** Ethical leadership is positively related with whistle blowing intentions.

**H2:** Moral attentiveness plays a mediating role between ethical leadership and whistle blowing intentions

**H3:** Collectivism moderates a relationship between moral attentiveness and whistle blowing intentions

## **Chapter 3**

### **Research Methodology**

#### **3.1 Research Design**

The current study investigates the outcomes of ethical leadership on whistle blowing intentions in the work setting of Pakistani organizations. It also studies the effect of moral attentiveness of employee on the overall process. The study also focuses on the moderating effects of the collectivism, between moral attentiveness and whistle blowing intentions. Due to the short time and unavailability of resources, the present study is cross-sectional, in which data are being collected at one point of time and that data are analyzed for results. The questionnaires were directed towards the employees working in different organizations and regions of Pakistan.

##### **3.1.1 Type of Study**

This is a quantitative, cross-sectional research. Data was collected in one time frame from employees of banking sector through structured questionnaires.

##### **3.1.2 Study Setting**

Respondents (banking sector employees) were approached at their respective workplaces to fill the survey in their regular work setting.

##### **3.1.3 Research Interference**

There was no research interference that could affect the findings of the research.

##### **3.1.4 Unit of Analysis**

The unit of analysis was individual, i.e. employees from the banking sector from twin cities of Islamabad and Rawalpindi.

## **3.2 Population and Sample**

While the present study seeks to focus on the public sector of Pakistan, the population of the study is the employees of different banks. The sample, hence consists of employees of different banks. Data was collected through questionnaires. The convenience sampling technique was used due to time limitations.

### **3.2.1 Population**

The population of interest in current study comprised of the white collar job holders from the banking sector from the twin cities Islamabad and Rawalpindi such as United bank limited (UBL), Bank Al Habib, Habib Metropolitan Bank.

### **3.2.2 Sample and Procedures**

The study was based on convenience sampling due to time limitations. All the questionnaires were self-administered and there was not even one variable that could be filled by supervisor, all the questionnaires were filled by employees.

Questionnaires were accompanied by an introductory letter describing the study aims and relevance, with the promise that the replies and the identity of the participants would be held strictly private and would merely be utilized for the objectives of the present research.

The researcher himself collected completed surveys. The data were collected at one time from banking sector employees. No major events took place during the data collection period in the participating organizations. During data collection researcher followed up with the filling up of the questionnaires after a week's time from respective offices. Despite this, data collection took a lot of time, approximately one month. Total 300 questionnaires were distributed among public sector employees, received 270 responses, but only 180 were usable. Therefore, the response rate is 71.16%.

### **3.3 Instrumentation**

The data were collected through adopting questionnaires from different sources. The type of the items included in the questionnaire was ethical leadership, moral attentiveness, whistles blowing and collectivism, and filled by the employees evaluate their leaders. The response to all items contained in the questionnaire to use 5-point Likert scale where 1 means strongly disagree, to 5 strongly agree, unless otherwise stated. The Questionnaires also consisted of four demographic variables, which included information regarding the respondent Gender, Age, Qualification and Experience.

#### **3.3.1 Ethical leadership**

The 10-item scale was developed by Yukl, Mahsud, Hassan, & Prussia (2013). It was used to measure the perception of employees about their leader's ethical behavior. The responses were obtained through a 5 point Likert scale ranging from 1= Never to 5= Always. The item scales show a strong concern for ethical and moral values, communicates clear ethical standards for members, sets an example of ethical behavior in his/her decisions and actions. "... is honest and can be trusted to tell the truth", "... is fair and unbiased when assigning tasks to members".

#### **3.3.2 Moral attentiveness**

The 7 item scale was developed by Reynolds (2008). The responses were obtained through a 5 point Likert scale ranging from 1= Never to 5= Always. The item scale is, "I regularly think about the ethical implications of my decisions", "I think about the morality of my actions almost every day", "I often find myself pondering about ethical issues", "I often reflect on the moral aspects of my decisions", "I like to think about ethics", "In a typical day, I face several ethical dilemmas", "I often have to choose between doing what's right and doing something that's wrong".

### **3.3.3 Collectivism**

The 5 item scale was developed by Dorfman & Howell, (1988). The responses were obtained through 5 point Likert scale ranging from 1= Never to 5= Always. The item scales are, “Group welfare is more important than individual rewards”, “Group success is more important than individual success”, “Being accepted by the members of your workgroup is very important”, “Employees should only pursue their goals after considering the welfare of the group”, and “Managers should encourage group loyalty even if individual goals suffer”.

### **3.3.4 Whistle Blowing Intentions**

The six-item scale is developed by Park, & Blenkinsopp (2009). The responses were obtained through a 5 point Likert scale ranging from 1= Never to 5= Always. The item scales are “I would whistle-blow on a lower level employee”, I would whistle-blow on a middle management employee, I would whistle-blow on a senior management employee, I would whistle-blow on an employee I consider to be a close friend, I would whistle-blow internally to management.

## **3.4 Data analysis tools**

For analyzing data collected through questionnaires, Ibm spss software was used. The data have been used to investigate the overall results of correlation, regression and for mediation analysis. For evaluating the relationship between the variables such as independent and dependent variable method of correlation analysis was used. While regression is used to inspect that how much change occur in an independent variable and how much it causes a change in the dependent variable. Mediation analysis was conceded out by Baron and Kenny (1986) mediation analysis method

**Table 3.1 Sources of Items, Instrumentation sources & Reliabilities**

| <b>Variable</b>                  | <b>Source</b>               | <b>No. of Items</b> | <b>Reliability</b> |
|----------------------------------|-----------------------------|---------------------|--------------------|
| Ethical leadership (EL)          | Schwarzer and Schulz (2000) | 10                  | .706               |
| Moral Attentiveness (MA)         | Reynolds, (2008)            | 7                   | .743               |
| Whistle Blowing Intentions (WBI) | Park & Blenkinsopp (2009)   | 6                   | .659               |
| Collectivism (C)                 | Dorfman & Howell (1988)     | 5                   | .642               |

### **3.5 Sample Characteristics**

Out of the 180 total respondents, the majority were young. The respondent between age 18 to 25 years were 113, while the respondents of 26 to 33 year age were 56, as the age between 18 and 33 considered young, they contributed 82.2% of the total responses to the present study. The middle age respondents from age 34 to 41 years were 8 and the respondents of age 42 to 49 years were 3. In the total sample of 180 the population, 103 were male and 77 were female, having percentage of 57.2% and 42.8% respectively. As expected, male employees are working in majority as compared to female colleagues, thus showing consistency with perceptions about that Pakistani culture's male dominant society.



**Table 3.2 Age**

|       | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|-------|------------------|----------------|---------------------------|
| 18-25 | 113              | 62.8           | 62.8                      |
| 26-33 | 56               | 31.8           | 93.9                      |
| 34-41 | 8                | 4.4            | 98.3                      |
| 42-49 | 3                | 1.7            | 100.0                     |

**Table 3.3 Gender**

|        | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|--------|------------------|----------------|---------------------------|
| Male   | 103              | 57.2           | 57.2                      |
| Female | 77               | 42.8           | 100.0                     |

**Table 3.4 Qualification**

|     | <b>Frequency</b> | <b>Percent</b> | <b>Cumulative Percent</b> |
|-----|------------------|----------------|---------------------------|
| BBA | 40               | 22.2           | 22.2                      |
| MBA | 78               | 43.3           | 65.6                      |
| MS  | 44               | 24.4           | 90.0                      |
| PHD | 14               | 7.8            | 97.8                      |

## **Chapter 4**

### **Results**

#### **4.1 Descriptive Statistics**

Table 4.1 shows that 2 is the maximum value for Gender, where 1 coded for male and 2 coded for female. The variables used for the current study were measured at 5 point Likert scales from 1 to 5. The independent variable, i.e. Ethical leadership has a value of mean that is 4.70 and value of standard deviation is 0.91. The dependent variable Whistle blowing intentions has a mean and standard deviation values of 4.83 and 0.99 respectively. The mediator Moral Attentiveness showed a mean of 5.00 and a standard deviation of 0.91 whereas the moderator in the study, Collectivism had a mean value of 4.80 and standard deviation 0.95. All the mentioned data in is tabulated below to give a quick review.

**Table 4.1: Descriptive Statistics**

| <b>Variable</b>           | <b>Sample Size</b> | <b>Minimum</b> | <b>Maximum</b> | <b>Mean</b> | <b>Std. Deviation</b> |
|---------------------------|--------------------|----------------|----------------|-------------|-----------------------|
| Age                       | 180                | 1              | 2              | -           | -                     |
| Gender                    | 180                | 1              | 5              | -           | -                     |
| Qualification             | 180                | 1              | 5              | -           | -                     |
| Ethical Leadership        | 180                | 1.40           | 4.70           | 3.40        | 0.91                  |
| Moral Attentiveness       | 180                | 1.29           | 5.00           | 3.60        | 0.91                  |
| Whistle Blowing Attention | 180                | 1.17           | 4.83           | 3.50        | 0.99                  |
| Collectivism              | 180                | 1.00           | 4.80           | 3.64        | 0.95                  |

## **4.2 Correlation analysis**

The main purpose or importance of correlation is the indication of relationship between two variables or in other way we have to study that either the two variables are in the same direction or not. The regression analysis is different in a way that it does not take into consideration the fundamental linkages of variables in this study. This relationship is examined to assess the variables that are either moving in the same direction or in the opposite direction while not containing a value of zero correlation. And negative values indicate the extent to which an

increase in one of the variable shows the difference with the other. Correlation analysis is used in the current study to assess the relationship between the relations. Typically Pearson correct analysis is used to calculate the correlation coefficient, as the most common method, to measure the dependence between two quantities. The values of correlation range from -1.00 to +1.00. Whereas +1.00 values show a positive correlation, while negative values describe negative correlation among the variables. The value range -1.0 to -0.5 or 1.0 to 0.5 shows high correlation, the value range -0.5 to -0.3 or 0.3 to 0.5 moderate correlation, and the value range -0.3 to -0.1 or 0.1 to 0.3 is taken as low correlation. If the relationship value is 0, it means that there is no relationship between the variables.

**Table 4.2:., Standard Deviations, Means, Reliabilities and Correlations,**

|          | <b>Variables</b>           | <b>Mean</b> | <b>S.D</b> | <b>1</b> | <b>2</b> | <b>3</b> | <b>4</b> |
|----------|----------------------------|-------------|------------|----------|----------|----------|----------|
| <b>1</b> | Ethical Leadership         | 4.70        | 0.91       | <b>1</b> |          |          |          |
| <b>2</b> | Moral Attentiveness        | 5.00        | 0.91       | .705**   | <b>1</b> |          |          |
| <b>3</b> | Whistle Blowing Intentions | 4.83        | 0.99       | .663**   | .609**   | <b>1</b> |          |
| <b>4</b> | Collectivism               | 4.80        | 0.95       | .591**   | .687**   | .629**   | <b>1</b> |

Table 4.2 shows the correlation among the different variables. Ethical Leadership is significantly positively correlated to whistle blowing intentions. Correlation matrix between the study variables listed in Table 4.2 illustrates the extent to which the study variables associated with each other. The maximum value of the correlation found .705 \*\* and none of the links were higher than this value, which showed that the variable of the study was valid for further data analysis. Similarly the ethical leadership correlates with the whistle blowing intentions having

the value of .633\*\* same as ethical leadership correlates with the collectivism and the correlation value between the ethical leadership and collectivism is .591\*\*. Further, in this table other variables also show a correlation as collectivism correlates between moral attentiveness and whistle blowing intentions with a value of .609\*\* and .687\*\* respectively. In the last moral attentiveness correlates between whistle blowing intentions with a value of .609\*\*.

“No bivariate correlations were above 0.7, so the assumptions of collinearity were not violated. As this statement is mentioned in the research papers DP Shin, HS Gwak, DE Lee, (2015) & in another research paper by L.W. Hooi , (2016).

### 4.3 Regression Analysis

**Table: 4.3 Regression Results**

| <b>Relationships</b>   | <b>R<sup>2</sup></b> | <b>B</b> | <b>Sig</b> |
|--|----------------------|----------|------------|
| Ethical Leadership (Moral Attentiveness                                | 0.49                 | 0.71     | 0.0000     |
| Moral Attentiveness and Whistle Blowing Intentions                     | 0.47                 | 0.30     | 0.0000     |
| Collectivism   |                      |          |            |
| Ethical Leadership and Whistle Blowing Intentions (total effect model) | 0.43                 | 0.72     | 0.0000     |

Regression analysis between ethical leadership and whistle blowing intentions resulted in the R<sup>2</sup> value of 0.43 representing that ethical leadership brings 43% change in the whistle blowing intentions of followers. Whistle blowing intentions when regressed with ethical leadership had a statistically significant model. As suggested by the current study, ethical leadership predicts approximately 43 percent difference in whistle blowing intentions in a positive direction, which

is consistent with the study hypothesis. The  $R^2$  value is 0.43 at  $p < .05$  (table number). Thus, it can be deduced that 1 unit change in ethical leadership results in nearly 0.4 percent change in whistle blowing intentions. Therefore, H1, which indicated that ethical leadership positively affects followers' whistle blowing intentions is substantiated statistically.

The results of regression analyses demonstrate the strength of the relationship between various variables under discussion. Regression analysis between moral attentiveness and whistle blowing intentions due to collectivism that is moderator resulted in the  $R^2$  value of 0.47, representing that ethical leadership brings 47% change in the moral attentiveness of followers. Moral attentiveness when retreated with ethical leadership model is statistically significant. As suggested by the current study, moral leadership expects nearly 47 percent difference in the moral attentiveness in a positive direction, which is consistent with the study hypothesis.  $R^2$  value is 0.47,  $p < 0.05$  (table number 4.3). Thus, it can be deduced that 1 unit change in ethical leadership results in nearly 0.4 percent change in moral attentiveness. Therefore, H2, which indicated that ethical leadership positively affects followers' moral attentiveness is substantiated statistically.

Regression analysis between moral attentiveness and whistle blowing intentions resulted in the  $R^2$  value of 0.49, representing that moral attentiveness brings 49% change in the whistle blowing intentions of followers. Whistle blowing intentions when regressed with moral attentiveness had a statistically significant model. As suggested by the current study, moral attentiveness expects approximately 49 percent change in whistle blowing intentions in a positive direction, which is consistent with the study hypothesis. The beta value is 0.49 at  $p < .05$  (table number 4.3). Thus, it can be deduced that 1 unit change in moral attentiveness results in nearly 0.48 percent change in whistle blowing intentions. Therefore, H3, which indicated that ethical leadership positively affects followers' moral attentiveness is substantiated statistically.

#### 4.4 Mediation Results.

**Table: 4.4 Mediation of moral attentiveness between ethical leadership and whistle blowing intentions**

|                 | <b>Effect</b> | <b>SE</b> | <b>T</b> | <b>P</b> | <b>Boot LLCI</b> | <b>Boot ULCI</b> |
|-----------------|---------------|-----------|----------|----------|------------------|------------------|
| Total effect    | 0.72          | 0.06      | 11.82    | 0.0000   | 0.60             | 0.84             |
| Direct effect   | 0.50          | 0.08      | 6.08     | 0.0000   | 0.34             | 0.67             |
| Indirect effect | 0.22          | 0.06      | -        | -        | 0.10             | 0.35             |

A mediation analysis was run through SPSS using PROCESS macro by Preacher and Hayes. Model 4 according Hayes templates work as a mediation model. In the mediation model below (table 4.4), the effect of ethical leadership can be partitioned into two parts: 1) the direct effect of EL on WB, and 2) the indirect effect of EL on WB via MA. Combined, the direct and indirect effect of EL on WB or the total effect is 0.72 with positive sign implying the positive relationship. Hence, hypothesis 1 is accepted which started a positive association between ethical leadership and whistle blowing.

The direct effect of EL on WB when the mediator is included in the model turns out to be 0.50 with a positive sign implying a positive relationship between EL and WB. The indirect or mediation effect which is a measure of how much of the effect of EL on WB is being mediated comes out to be 0.22 and is significant with no zero value lying between the upper and lower boot values of the confidence interval. Therefore, we accept H2, i.e. MA mediates the relationship between EL and WB



#### 4.5 Moderation Results.

**Table 4.5 Moderation Analysis for Collectivism between Moral Attentiveness and Whistle Blowing Intentions**

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|  | $\Delta R^2$ | F    | P      |
|--|--------------|------|--------|
| Moral Attentiveness and Whistle Blowing Intentions | 0.029        | 9.99 | 0.0018 |

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n= 180

Using PROCESS macro, the results of moderation analysis according to table 3 demonstrate that the change in  $R^2$  due to collectivism as a moderator comes out to be 0.029, with a significant p value. Therefore, we infer that collectivism moderates between MA and WBI i.e. H3 is accepted subsequently. The results are shown in the (table 4.5)

#### **Hypothesis results**

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**H1:** Ethical leadership is positively related with whistle blowing intentions. **(Accepted)**

**H2:** Moral attentiveness mediates a positive relationship between ethical leadership and whistle blowing intentions. **(Accepted)**

**H3:** Collectivism moderates a relationship between moral attentiveness and whistle blowing intentions. **(Accepted)**

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## Chapter 5

### Discussion, Recommendations Limitations and Conclusion

#### 5.1 Discussion

The purpose of the current Chapter is to study the results of the study, which are reported earlier in the previous chapter. It will also try to elaborate and explain the results and the relations with previous studies and emphasize on the results which are consistent with other studies and also those results which are not consistent with previous studies. This part of the study also intends to answer all the research questions and discuss the hypothesis developed against them.

##### 5.1.1 Discussion On Research Question No 1:

The first question that the present study tried to answer was stated in Chapter 1:

**Question 1:** Does ethical leadership affect whistle-blowing intentions?

For finding the answer to the 1<sup>st</sup> question, a hypothesis was developed and tested, that

**H<sub>1</sub>:** Ethical leadership is positively related with whistle blowing intentions.

It has been established in prior studies that the ethical leadership has greatly increased the urge among the employees that if they see any employee in the organization that he or he is performing any wrongdoing in the organization then someone has to blow the whistle against that.

In prior studies, it has been reported that when there will be ethical leadership in the organization employees feel safe to report any wrongdoing in the organization. Whenever there will be an ethical leadership it will facilitate the voice behavior of the employees'. When employees feel concern or have fear ethical leadership can reduce this fear of the employees. (Walumbwa and

Schaubroeck 2009). It is strategic, financial and legal interest of the organization that they have to take certain measures that can prohibit the wrongdoing (Bamberger, 2006; Karpoff et al., 2008; Schnatterly, 2003). Tulder and Van der Zwart (2006) argued that while taking all those elements in mind the thing matters is that all the organizations have societal and ethical obligation to prevent the wrongdoing from happening. In some organizations, it seems that all facilities are provided to the employees for the reporting of wrongdoing, just because they know that they are not acknowledged in the organization for the reporting of the wrongdoing.

The first hypothesis were accepted and results provide significantly positive and strong support for this hypothesis. The first hypothesis was that ethical leadership is positively related to the whistle blowing intentions. As mentioned in some studies it shows that ethical leadership provide that ethical environment that will reduce the fear of reporting the wrongdoing in the organization and it will also facilitate the voice behavior of the employee (Walumbwa & Schaubroeck 2009).

According to Social cognitive theory first defined by a psychologist Albert Bandura in 1997, as Social cognitive theory (SCT), used in psychology, education, and communication, holds that portions of an individual's knowledge acquisition are directly related to observing others within the context of social interactions, experiences, and outside media influences. That means that the individual or the employees would learn from their environment and also they learn from the social interaction from other employees who are working in the other organizations.

In Pakistan there is a great need for this study because the overall situations of the organization need to change their whole structure of seeing and reporting the wrongdoing in the organization, As Pakistani organizations are not giving proper platform for their employees to report any wrongdoing in the organization. Therefore, the organizations that are working in Pakistan have

to develop a strong ethical culture in the organizations so that the employees feel free to report any wrongdoing in the organization at any level.

### ***5.1.2 Discussion On Research Question No 2:***

The second research question that current study tried to answer was stated in Chapter 1:

***Question 2:*** Does moral attentiveness mediate the relationship between ethical leadership and whistle blowing intentions?

For finding the answer to the 2<sup>nd</sup> question, a hypothesis was developed and tested, that

**H2:** Moral attentiveness plays a mediating role between ethical leadership and whistle blowing intentions.

Past studies have shown that the morally attentive employees are very useful for the organizations. Organizations have to take certain measures that are helpful in the developing those situations in which the employees will feel free to report any wrongdoing in the organization. This research will be helpful for the people understand the main concept of the ethical leadership and how it will be related to the moral attentiveness of the employees because attention toward the moral issue differs from person to person (Hannah, Avolio, & May, 2011; Reynolds & Ceranic, 2009).

The second hypothesis were accepted and results provide significantly positive and strong support for this hypothesis. The second hypothesis was that moral attentiveness plays a mediating role. The results of a current study prove that morally attentive employees are essential for the organization because they report any wrongdoing in the organization. When we are talking about the ethical leadership and the moral attentiveness collectively means that if the

leader is running the organization ethically, then automatically it will enhance the capabilities of the employees that are becoming more attentive, while understanding any environment. The extent to which the organization has an environment of seeing, reporting the wrongdoing, the employees become more attentive, and if they feel or see any wrongdoing in the organization they will definitely report that wrongdoing. All employees need to keenly observe all the work aspects and then they would make the final decision toward reporting of the wrongdoing (Leavitt & DeCelles, 2010). When the information is keenly accessed, the attention toward the upcoming information increases and the attention are based on how much the employee is experiencing (Reynolds, 2008; Reynolds, Leavitt, & DeCelles, 2010). When the employees are working in the organization they observe the whole environment keenly and observes every transaction and working in the organization and if they feel that something is going wrong, they would report that wrongdoing in the organization

### **5.1.3 Discussion On Research Question No 3:**

The 3<sup>rd</sup> research question that the present study tried to answer was stated in Chapter 1,

**Question 3:** Does collectivism plays a moderating role between moral attentiveness and whistle blowing intentions?

For finding the answer to the 3<sup>rd</sup> question, a hypothesis was developed and tested, that

H3: Collectivism moderates a relationship between moral attentiveness and whistle blowing intentions.

The role of culture plays a vital role in any study. Culture is becoming the major part in any study because it has many direct and indirect effects on the organization. This study is conducted

in Pakistan, where the culture is collectivist and people remain in close contact. Collectivism as a cultural dimension was identified first by Hofstede, who identified other cultural dimensions.

The third hypothesis were accepted and results provide significantly positive and strong support for this hypothesis. The result of the current study shows that collectivism moderates the relationship and the overall results are significant. When people are living in the culture like collectivism, they are less likely to report the wrongdoing in the organization. It is found that employees that are aware of wrongdoing and or corruption in the organization remain quiet and do not tell anyone about that wrong doing (Miceli & Near, 1992). Different studies have shown that whistle blowing plays an important role in the corporate roles of the organization. Roy and Singer (2007) have identified that the international business have the threat of facing the corruption scandals and other different problems in that the whistle blowing intentions play an important role in the reporting line of the organization. Ethical leadership in the organization plays an important role and if the employees in the organization are working under the ethical leadership, employees feel that they have to report any wrongdoing in the organization if they see.

## **5.2 Implications and Recommendations**

### **5.2.1 Theoretical implications**

There are many theoretical implications of the current study, which are discussed below:

Firstly, the present study introduced collectivism as a moderator between moral attentiveness and whistle blowing intentions. Collectivism was tested to see its results on whistle blowing intentions. Previously the collectivism was tested in major studies to check the impact that either culture has some impact on the overall research or not. Major studies have revealed that the

cultural differences play a vital role in different studies and it also shows the importance that difference in the cultural values also shows the difference in the perception of the employees that how they perceive the word of whistle blowing intentions. The word intentions mean that it vary in different peoples that how much cost they have to pay for reporting any wrongdoing in the organization and this cost is measured when we have to do cross cultural comparison.

Secondly, the study also studied the moral attentiveness as a mediator in this study. Moral attentiveness means that how much the employee is attentive in the working environment. The employee who is morally attentive are sometime loyal to the organization because they always try to work for the benefit of the organization. In Pakistan, there is a great need for those peoples that are working in the organization need to be morally attentive that if they would see any wrongdoing in the organization they will definitely report that wrongdoing.

Thirdly, the study also provides help to understand the effects of the ethical leadership and how it enhances the performance of employees in term of morally attentiveness especially those employees that are working in Pakistani organizations. Very scarce and rare researches are available on whistle blowing intentions and extremely little research is available in Pakistani culture. Most of the studies conducted on ethical leadership in relationship with whistle blowing intentions are in western societies which are individualistic culture and low power distance societies.

Fourthly, the study provides support for the Social Cognitive Theory (SCT) that peoples build the relationships .These relationships are built when the employees are working in the organization they learn through observing the peoples and they also learn from the social media or print media and they make decisions' that are favored in the perspective of the organization.

When we say that the employees learn from observing the other peoples and other employees means if the peoples are observing others, they came to know that peoples are becoming attentive that if they see any wrongdoing in the organization they suddenly report that wrongdoing in the organization.

Finally, the study also describes the importance of culture. The previous studies were conducted mostly in western cultures which mean that the previous literature represented individualistic and low power distance societies, but in Pakistani culture represent collectivist and high power distance society the results are totally different which shows the impact and importance of culture.

Future researchers are advised to investigate the same study using longitudinal study and are also advised to focus on a specific industry. The researchers should also consider investigating the current relationships for a specific type of different leadership style with this variation of whistle blowing intentions same as the different variables are checking is that variable name turn over intentions and others. Future researchers also need to check other dimensions also such as masculinity, femininity and power distance. Power distance must be checked because in Pakistan there is also high power distance the we will check that in the presence of power distance are employees moving toward the whistle blowing process.

Further, the researchers should find that what are the actual reasons for starting the whistle blowing process and what are the elements that initiate the process of the whistle blowing process. This study is just checking the impact of ethical leadership that would start the process of whistle blowing intentions in the employees they see any wrongdoing in the organization they would report that wrongdoing.



### **5.2.2 Practical implications**

The present study has certain practical implications, which might provide some help for the organizations in Pakistan. It can be noticed that whistle blowing or whistle blowing intentions are a great concern for the organization because as we see in the organizations that are working in Pakistan, a large number of cases are present that show that the people have no fear of doing any wrongdoing. The people know that there is no proper authority that can check there wrongdoing so there is great need of an ethical leader and a proper channel of reporting the wrongdoing.

There are certain suggestions for organizations. The first and the foremost important thing for the Pakistani organization is that they need an ethical leader under which the employees can work and have full trust on the leader that if they would report any wrongdoing their leader will also followup on the report. Secondly the organization should design such structure and hierarchy in which it is easy for employees to report the wrongdoing if they see any. In many organizations, there are no proper channels and the employees feel difficulty in reporting.

In this study, we checked how whistle blowing intentions are effected in the organization. The organization needs to develop a such type of the environment that would be supportive and helpful for the employees. In addition, provide a safe environment in which the employees freely share the ideas and they can feel safe when they want to report any wrongdoing in the organization. If an ethical leader is leading the organization, then automatic safe environment will be there for those employees that if they want to report any wrongdoing in the organization they have no fear in doing that.

The study will also provide guidance for Pakistani organizations to develop their working environment in which the employees have no fear of reporting any wrongdoing in the organization. It is the duty of the organization to provide such working environment that will be helpful for the employees to report the wrongdoing. Once that is accomplished, accountability will then be the order of the day leading the employees to become more responsible, dedicated, and transparent.

### **5.3 Limitations**

The current study tried to eliminate all the problems, but still there are some limitations that must be avoided in future.

Firstly, that sampling and data collection was done through cross sectional method due to time and resource constraints. In a cross sectional study data are collected from the respondents at one specific point of time. Thus, the sample size was small and might not represent all the population of Pakistan, because the sample was not comprehensive and results might change if sample size might increase.

Secondly, the study focused on the banking sector for data collection, because working conditions of the banking sector organization might offer more support for our study, as large organizations involving huge financial resources need relative checks and balances. All these elements such as ethical leaders, safe working environment and proper processes will facilitate the employees to report the wrongdoing in the organization..

Thirdly, the study focuses on the whistle blowing intentions and checking the impact of the ethical leadership on whistle blowing intentions. Future researchers need to do research and to find out that what are the other possible factors that would be helpful in determining the causes

of whistle blowing intentions and also to find out that what are the other intervening variables that affects the overall model.

In Pakistani organizations, leadership is taken for granted and people have to follow the instruction given by their leader, because the leader is main and most important part of the organization. The leader runs the organization and all the employees have to follow the leader instruction and if the leader is unethical then the overall results are different and it shows very bad results.

In this study, moral attentiveness is taken as a mediator between the ethical leadership and whistle blowing intentions. Moral attentiveness is one dimension of ethical orientation .Ethical orientation means that in an organization how many employees are ethically oriented and how much they are giving importance to the ethical sides. A future researcher needs to identify more dimension of ethical orientation except moral attentiveness and conduct the study.

#### **5.4 Conclusion**

The aim of the present study was to investigate the relationship between ethical leadership and whistle blowing intentions in the employees. It also investigated the mediating role of moral attentiveness between the ethical leadership and whistle blowing intentions. Further, the moderation of collectivism was also investigated on the relationship between the moral attentiveness and whistle blowing intentions. The study conducted represented that there is a need of developing the culture in which the employees have no fear in reporting any wrongdoing in the organization. Ethical leadership is solely responsible for the ethical culture in the organization. The results of the study showed that moral attentiveness mediates the relationship between the ethical leadership and whistle blowing intentions. The result of the study also

showed that the collectivism moderates the relationship between the moral attentiveness and whistle blowing intentions.

The examples of two different cultures are given in the study that is the cultures of the United States US and the other is China. One is highly individualistic culture and the other is highly collectivist.. In collectivist culture people are generally double minded to whether they report the wrongdoing or not (Rapp, 2012). This study finds that if there is ethical leadership working in the organization, then the employees are morally attentive and they report any wrongdoing in the organization if they see. Same as if there will be ethical leadership in the organization, then there will be an ethical environment in which the employees feel safe in reporting any wrongdoing in the organization.

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**CAPITAL UNIVERSITY OF SCIENCE & TECHNOLOGY, ISLAMABAD**

Department of Management Sciences

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Dear Participant,

I am a student of MS (HR) at Capital University of Science & Technology, Islamabad. I am conducting a research on **impact of Ethical Leadership on Whistle blowing intentions with a Mediating Role of Moral Attentiveness and Moderating Role of Collectivism**. You can help me by completing the attached questionnaire; you will find it quite interesting. I appreciate your participation in my study and I assure that *your responses will be held confidential* and will only be used for education purposes.

Sincerely,

**Awais Tariq**

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Please tick the relevant choices: 1= **strongly disagree**, 2= **Disagree**, 3= **Neutral**, 4= **Agree**, 5= **strongly Agree**

|   | <b>Ethical Leadership</b>  |   |   |   |   |   |
|---|--|---|---|---|---|---|
| 1 | Shows a strong concern for ethical and moral values                  | 1 | 2 | 3 | 4 | 5 |
| 2 | Communicates clear ethical standards for members...                  | 1 | 2 | 3 | 4 | 5 |
| 3 | Sets an example of ethical behavior in his/her decisions and actions | 1 | 2 | 3 | 4 | 5 |
| 4 | Is honest and can be trusted to tell the truth.                      | 1 | 2 | 3 | 4 | 5 |
| 5 | Is a fair and unbiased when assigning task to members.               | 1 | 2 | 3 | 4 | 5 |
| 6 | You noticed others would not look at you at work.                    | 1 | 2 | 3 | 4 | 5 |
| 7 | Can be trusted to carry out promises and commitments.                | 1 | 2 | 3 | 4 | 5 |
| 8 | Insists on doing what is fair and ethical even when it is not easy.  | 1 | 2 | 3 | 4 | 5 |
| 9 | Regards honesty and integrity as important personal values.          | 1 | 2 | 3 | 4 | 5 |

|                                    |  |   |   |   |   |   |
|------------------------------------|--|---|---|---|---|---|
| 10                                 | Sets an example of dedication and self-sacrifice for the organization              | 1 | 2 | 3 | 4 | 5 |
| <b>Moral Attentiveness</b>         |  |   |   |   |   |   |
| 1                                  | I regularly think about the ethical implications of my decisions                   | 1 | 2 | 3 | 4 | 5 |
| 2                                  | I think about the morality of my actions almost every day                          | 1 | 2 | 3 | 4 | 5 |
| 3                                  | I often find myself pondering about ethical issues                                 | 1 | 2 | 3 | 4 | 5 |
| 4                                  | I often reflect on the moral aspects of my decisions                               | 1 | 2 | 3 | 4 | 5 |
| 5                                  | I like to think about ethics.  | 1 | 2 | 3 | 4 | 5 |
| 6                                  | In a typical day, I face several ethical dilemmas                                  |   |   |   |   |   |
| 7                                  | I often have to choose between doing what's right and doing something that's wrong | 1 | 2 | 3 | 4 | 5 |
| <b>Whistle blowing intentionss</b> |  |   |   |   |   |   |
| 1                                  | I would whistle-blow on a lower level employee                                     | 1 | 2 | 3 | 4 | 5 |
| 2                                  | I would whistle-blow on a middle management employee                               | 1 | 2 | 3 | 4 | 5 |
| 3                                  | I would whistle-blow on a senior management employee                               | 1 | 2 | 3 | 4 | 5 |
| 4                                  | I would whistle-blow on an employee I consider to be a close friend                | 1 | 2 | 3 | 4 | 5 |
| 5                                  | I would whistle-blow internally to management                                      | 1 | 2 | 3 | 4 | 5 |
| 6                                  | I prefer whistle-blowing to anonymous channels in the organization                 | 1 | 2 | 3 | 4 | 5 |
| <b>Collectivism</b>                |  |   |   |   |   |   |
| 1                                  | Group welfare is more important than individual rewards                            | 1 | 2 | 3 | 4 | 5 |
| 2                                  | Group success is more important than individual success                            | 1 | 2 | 3 | 4 | 5 |
| 3                                  | Being accepted by the members of your workgroup is very important                  | 1 | 2 | 3 | 4 | 5 |

|   |  |   |   |   |   |   |
|---|--|---|---|---|---|---|
| 4 | Employees should only pursue their goals after considering the welfare of the group. | 1 | 2 | 3 | 4 | 5 |
| 5 | Managers should encourage group loyalty even if individual goals suffer.             | 1 | 2 | 3 | 4 | 5 |
|   |  |   |   |   |   |   |

**Please provide the following information..**

**Gender:** (1) Male (2) Female

**Age:** (1) 20-30 (2) 31-40 (3) 41-50 (4) 51 and above

**Qualification:** (1) Inter (2) Bachelor (3) Master (4) MS (5) Ph.D.

**Experience** (1) 5-10 (2) 11-15 (3) 16-20 (4) 21-25 (5) 26 and above