

Linking Ethical Leadership to Employee Voice and
Employee Silence: Investigations of Causality and
Underlying Mechanisms



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Abstract

Encouraging employees to ‘voice’ their opinions and ideas is an essential way for organizations to survive and develop in a dynamic and competitive business world. Ethical leadership, a form of leadership in which organizational leaders demonstrate conduct for the common good that is acceptable and appropriate in every area of their life, has been theoretically and empirically demonstrated to be one of the key antecedent variables that are able to promote employee voice and reduce employee silence. However, given ethical leadership theory is relatively new and the motives of employee voice and employee silence are somewhat complicated, the casual relationships and the underlying mechanisms among these variables are not yet well known.

This thesis aims to address a number of these shortcomings via three empirical studies outlined below:

Study 1 tested the causal relationship of ethical leadership on employee voice, and employee silence as well as the effects of cognitive construal and cultural difference on the causalities through a 2 (leader types: ethical leader vs. unethical leader) \times 2 (cognitive construal: high-level construal vs. low-level construal) \times 2 (cultural background: Chinese participants vs. Australian participants) between-subjects designed experimental study. The findings not only support the view that ethical leadership has a direct influence on employee voice and employee silence, but also emphasize the importance of employees’ individual differences in terms of cognition and culture in influencing the ethical leadership process.

Study 2 taking perspectives of conservation of resource theory investigated how ethical leadership exerts influences on the “resource conservation” and “resource acquisition” motives of employees’ use of voice at multi-levels (i.e. individual level and team level) simultaneously. Specifically, study 2 established a two-stage pathway in which the direct effect of ethical leadership on employees’ job burnout and the mediating roles of instrumental ethical climate and employee resilience were tested at the first stage. And, at the second stage the direct effects of job burnout on employee voice and employee silence as well as the moderating role of ethical leadership on such linkages were tested. The findings support the complicated stress-coping motives of employees’ use of voice and indicate that ethical leadership is able to influence how employees balance their resource conservation and acquisition motives of speaking up. Additionally, these findings also provide empirical support for the notion that studies on leadership should deliberately differentiate individual and team levels of analysis.

Study 3 drawing from identity-relevant theories investigated the identity-based mechanisms underlying ethical leadership and employee voice, employee silence. Specifically, study 3 tested the mediating role of moral identity centrality and organizational identity in the ethical leadership, employee voice, and employee silence linkages. Additionally, the study tested the moderating effect of self-construal on the direct and indirect relationships between ethical leadership, employee voice, and employee silence. This study enriches our understanding of how ethical leadership facilitates employee communicative behaviors with regard to self-relevant motives and highlight the role of employees’ individual differences in terms of culture in the target

relationships, providing both theoretical and practical implications for future research and management practice.

Through three empirical studies this thesis aims to illustrate the causal and influence mechanisms between ethical leadership, employee voice and employee silence. The results of these studies will contribute to the literature as well as managerial practice by extending the understanding of the dynamics between ethical leadership and employee communicative behaviors.

Statement of Candidature

I certify that the work in this thesis entitled “Linking Ethical Leadership to Employee Voice and Employee Silence: Investigations of Causality and Underlying Mechanisms” has not previously been submitted for a higher degree to any other university or institution other than Macquarie University and Renmin University of China.

I also certify that any sources of information used throughout the thesis are acknowledged, including any help or assistance that I have received in my work and preparation of this thesis.

The first empirical study presented in this thesis was reviewed and approved by the Macquarie University Human Research Ethics Committee, reference numbers: 5201700489. The second and third empirical studies were reviewed and approved by Psychology Department of Renmin University of China.

A handwritten signature in black ink, reading "Xiang Li". The signature is written in a cursive, flowing style.

Xiang Li (44725264)

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Thesis by Publication

This thesis has been prepared in the Macquarie University ‘thesis by publication’ format. Chapters two through four have been written and prepared as independent publications. Given this, there is some overlap in the literature cited and some unavoidable repetition across chapters. For ease of reading, this repetition has been minimized as much as possible. The formatting of the chapters generally conforms to the Publication Manual of the APA, 6th edition, although tables and figures are inserted within the manuscripts, and chapters are cross-referenced to assist with the readability of the thesis. Before each manuscript, there is a brief introductory section that provides the details of the individual contributions of myself and co-authors.

Chapter 1. Introduction

Thesis Overview

As ‘employee priority’ is turning into a core value of many organizations, employees are increasingly becoming the associates, experts and analyzers of their organizations, rather than simply components in the industrial machine. Playing roles as key links in customer value chains, employees can collect valuable information and discover work-related problems, as well as devise creative ideas based on their daily work and interactions with customers (Morrison, 2014). Thus, encouraging employees to ‘voice’ their opinions and ideas is an essential way for organizations to survive and develop in a dynamic and competitive business world (Burris et al. 2013).

According to Van Dyne & LePine (1998), voice is an extra-role behavior carried out by employees to contribute innovative and challenging suggestions with the intention of improving standard procedures. Enabling employee voice to be heard will not only facilitate organizations to break away from outdated work practices, generate innovative ideas and improve the quality of decision-making (Detert et al. 2013, Morrison 2014), but will also inspire employees to throw themselves into work via mutual trust, empowerment, and affective commitment (Gao et al. 2011; Hassan and Wright, 2014; Ko and Hur, 2014). However, employees are often reluctant to express opinions or even intentionally withhold the genuine expressions about their organizational circumstances (Morrison, 2011). Scholars defined such uncommunicative behavior as employee silence, which refers to employees’ intentional withholding of critical work-related information from others (Van Dyne, 2000; Tangirala & Ramanujam., 2008). Although remaining silent may reduce interpersonal conflicts and promote cooperation in certain situations,

suppressing thoughts not only damages employees' physical and mental health and morale, but also prevents managers from finding problems early so as to prevent them from developing (Morrison, 2014).

After years of investigation on how to manage employee voice and employee silence, scholars have reached a near-unanimous agreement that supervisory leadership plays a critical role in predicting employees' willingness to speak up (e.g. Hsiung, 2012; Wu et al. , 2010). More recently ethical leadership, an ethics-focused construct involving essential components of being an ethical model to followers, caring about others, and actively managing ethics in organizations (Trevino, 2000), has gained attention with the reporting of prominent ethical scandals involving both business and government organizations, (Gong et al. , 2015; Liu, 2015). Brown et al. (2005) empirically demonstrated that ethical leadership could incrementally predict employees' extra efforts and willingness to voice problems above and beyond other leadership construct. And, following on from Brown, an increasing number of researchers have reported a positive relationship between ethical leadership and employee voice (e.g. Walumbwa & Schaubroeck, 2009; Avey, Wernsing & Palanski, 2012; Qi & Ming-Xia, 2014), and a negative relationship between ethical leadership and employee silence (e.g. Tangirala & Ramanujam, 2008).

However, given ethical leadership theory is relatively new and the motivations of employee voice and employee silence are somewhat complicated, the casual relationships and the underlying mechanisms among these variables are not yet well known. Therefore, this thesis aims to add some nuances to the literature with empirical studies that not only test the cause-and-effect relationships between ethical leadership, employee

voice and employee silence, but also investigate how and under what conditions ethical leadership affects employee voice and employee silence. By doing so, this thesis attempts to provide scholars and management practitioners with theoretical and practical implications for ethical leadership development, and organizational vertical communication management.

Leadership

The definition of leadership

Ranging from ancient Chinese leadership philosophies, such as the “rule by virtue” tenet of Confucianism, and the “govern by non-interference” tenant of Taoism, to ancient Greek’s concepts of leadership, such as Plato’s thought about Philosopher-king of Utopia, to the political ideology of the Renaissance, such as Machiavelli’s *The Prince* in which he emphasize that leaders needed steadiness, firmness and concern for the maintenance of authority, power and order in government, the discussion about leadership has never ceased since human beings adopted gregarious lifestyle to achieve collective goals.

According to Oxford Dictionary, a leader is defined as the person who leads or commands a group, organization, or country, and leadership refers to the qualities that make the person a good leader. There are more than 200 different definitions proposed by modern scholars over the last one hundred years (Rost, 1993). In the book, *The Bass Hand Book of Leadership*, Bass (2009) outlined the definitions of leadership in different periods since the 20th century: In the 1920s, leadership was considered as the capacity of leading and inducing obedience, respect, loyalty and cooperation; in the 1930s, scholars emphasizes the leading process through which employees were guided by the leader

toward a specific direction; in 1940s, leadership referred to the individual abilities of persuasion and guidance that beyond the effects of power or position; in 1950s, leadership behaviors in work groups and the authorities group members entitled to the leader were attached importance; in 1960s, scholars focused on leader influence through which group members are encouraged toward a shared goal; in 1970s, individualized influence of leadership on employees was high on the agenda; in 1980s, leadership was seen as motivating and inspiring others to take some purposeful action; in 1990s, leadership referred to the process whereby leaders and followers collaborate to make real changes that reflected their common purpose. The definition of leadership in the 21st century includes six major themes (McFarland et al., 1993; Bass, 2009): (1) leadership is distinguished from management; (2) leadership is no longer limited to the top executives, it's open to all managers or even employees themselves (i.e. self leadership); (3) leadership helps employees discover and reach their potential for themselves; (4) leadership should be human-oriented; (5) leadership elements include long-term vision and other virtues, skills and capacities; (6) leadership should be "change-capable" to lead employees and the whole organization toward successful change.

The history of leadership theories

Since the industrial revolution, scholars and practitioners have begun to systematically think about "what is efficient leadership". From the emergence of very first leadership theories (see Alimo-Metcalfe & Alban-Metcalfe, 2002; Northouse, 2001; Wright, 1996) to the rise of new trends in leadership researches in the 21st century, peoples' understanding of leadership has also deepened with the changes of social economy, organizational operation, and management theory. The development of

leadership theory, it can be roughly divided into three stages: (1) Early leadership theories in the early 20th century to the 1980s; (2) New leadership theories rising in the 1980s and continuing to develop; (3) New trends in leadership theories in the 21st century.

Early leadership theories remains largely grounded in a bureaucratic framework more appropriate for the Industrial Age that is driven by the use of technology to enable mass production and support a large population with a high capacity for division of labor (Gronn, 1999). Organizations (e.g. factories), as industrial machines, are mechanically and hierarchically organized for efficient operation. Accordingly, most of leaders' roles centered on a set of systems and processes designed for organizing, budgeting, staffing, and problem solving to achieve the desired results of an organization, which can only be called management rather than leadership (Alimo-Metcalfe & Alban-Metcalfe, 2005). Early leadership theories principally considered on the features and behaviors of successful leaders, the representative theories include Trait Theory (Terman, 1904; Stogdill, 1948), Behavioral theory (see Stogdill & Coons, 1951; Black, 1984), and Contingency theory (see Fielder, 1967; Hersey & Blanchard, 1969; House, 1975). Those theories focused on leaders' role of management and monitoring, and considered leadership as a process that could be characterized as (1) emphasizes the influence of heroic leader on others; (2) occurs in small groups within the organization; (3) fulfills the purpose of achieving work goals (Northouse, 2017).

New leadership theories, such as Charismatic leadership (House, 1988), transformational leadership (Bass, 1985), servant leadership (Greenleaf, 1969), inspiration leadership (Fry, 2003), humble leadership (Owens & Hekman, 2012)

emerged from 1980s within the context of a business environment characterized by crisis and change. Different from the older theories that highlight leaders' role on controlling costs and maintaining the status quo, the new theories attach importance on leader's ability to define the vision and inspire employees' motivation and passion to explore new resources for achieving organizational innovation and transformation. New leadership theories were better able to account for the leader's ability to transform the organization as a whole toward a bright future, sifting leadership from the industrial age to a new era (Bryman et al., 1996). Additionally, comparing with the mixed findings of research into older theories, the new leadership theories were supported by a growing body of empirical works, promoting their growth and development. Generally, the main tenets of new leadership theories include the following contents: (1) Focus on organizational change and innovation; (2) vision is considered as the core of leadership; (3) Leadership-member relationships based on social exchange rather than transaction exchange; (4) highlight the leadership behaviors such as encourage, empower, and develop employees; (5) take comprehensive analytical factors of leadership into consideration, such as leader traits, employee behavior, situational factors, impact processes, etc.

Business in the 21st century has been marked by globalization, informatization, technicalization, marketization, and diversification, which present new requirements for enterprises to organize and operate organically and sustainably to thrive in this new era (Robbins & Coulter, 2011; Wilden et al., 2013). Correspondingly, new trends in Leadership research emerged as the external environment, organizational paradigm, and management paradigm shift. For example, as more and more organizations tend to adopt team as a primary way to structure work and task, such organizations need to develop

leadership capacity among all team members instead of looking to the principal alone for instructional leadership, resulting a new leadership theory—shared leadership. For another instance, the arising of learning organization that highlights the capacity of continuous learning and adapting and changing leads to more attention focused on the investigation of effective leadership in such organizations. In addition, leader ethics has gained attention with the reporting of prominent ethical scandals involving both business and government organizations, such as the Enron scandal in the United States and influence-peddling scandals of several high-ranking officials in China, leading to the rise of new transformational leadership (Bass & Steidlmeier, 1999), ethical leadership theory (Brown et al., 2005), and authentic leadership theory (Walumbawa et al., 2008).

Ethical leadership

In twenty-first century, business ethics has once again become a hot topic as the media have uncovered a rash of ethical scandals that have harmed the interests of employees and shareholders, and caused serious impact on the business world or even the whole society. Although unethical conduct has been with us as long as human beings have been on the earth, the increasingly complex and dynamic environment today provided us with all sorts of ethical challenges and avenues to express greed (Trevino & Brown, 2004). The exposure of Enron, WorldCom and other cases of ethics scandals indicated that organizations whose business objectives ran counter to business ethics eventually will be eliminated by the society, convincing organizational leaders who are responsible for organizational operation and management to engage in ethical leadership.

The definition of ethical leadership

The definition of ethical leadership has evolved from a “normative perspective” to a

“social science perspective” (Brown et al., 2005). In terms of answering the question “what is ethical leadership”, the normative perspective tends to specify the traits or the way that ethical leaders ought to behave. For example, Ciulla (1995; 2012) suggested that moral virtue is the foundation of leadership ethics. Ladkin (2008) highlighted the importance of adhering to ethical standards and acting in the interests of employees in leader ethics. Walumbwa et al (2008) suggested that a good leader should possess internalized moral perspective to guide their self-awareness and self-regulation. In general, the normative perspective attempts to portray what an "ethical leader" should be (see Bass & Steidlmeier, 1999; Posner & Kouzes, 1993; Toor & Ogunlana, 2008), but fails to provide a clear and verifiable definition of "ethical leadership" (Ciulla, 2012).

The social scientific perspective to the topic is focused on not only describing ethical leadership but also identifying its antecedents and consequences using empirical approaches (Brown et al, 2005; 2006). Through structured interviews with 20 senior executives and 20 ethics officers, Trevino et al (2000; 2003) summarized two pillars of ethical leadership—“ethical person” and “ethical manager”. Being a moral person, an ethical leader conducts himself or herself with integrity and in a caring, and trustworthy manner, which enables the leader to be an attractive and credible role model for followers (Brown et al., 2005; Mayer et al., 2012); being a moral manager, an ethical leader engages in shaping followers’ ethical behaviors by explicitly talking about ethics and values, enhancing communication, and holding followers responsible for their conduct through reward and discipline systems (Brown and Mitchell, 2010; Trevino et al., 2003; Walumbwa & Schaubroeck, 2009). Based on Trevino’s qualitative research, Brown et al (2005) drawing from social learning theory 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), and developed a ten-item instrument to measure perceptions of ethical leadership (i.e. Ethical Leadership Scale, ELS). To this end, Brown’s research makes it possible to explore the antecedents and outcomes of ethical leadership, and gain widespread attention in empirical research (e.g. Brown & Treviño, 2006; Walumbawa et al., 2012)

The difference between ethical leadership and other value-based leaderships

As business ethics and leader ethics became research hotspots, a growing number of leadership theories started to address the moral potential of leadership (e.g. transformation leadership, authentic leadership, servant leadership and spiritual leadership). As those theories overlap the ethical leadership domain in some way, it is necessary to delineate the connections and distinctions between those and the ethical leadership construct.

Transformational leadership: Scholars argued that transformational leadership is moral leadership because transformational leaders (1) possess moral characteristics (e.g. integrity and honest) and concern for others (Bass & Bass, 2009); (2) embed their ethical values into their vision, diction, and decision-making (Kanungo & Mendonca, 1996); (3) lead their followers to collectively engage and pursue the morality when faced with ethical challenge and choice (Bass & Steidlmeier, 1999). These ethical components of transformational leadership overlap with the “moral person” domain of ethical leadership, while it fails to cover the component of "ethical management" that emphasizes leader’s ethical management behaviors, such as communicate with followers about moral values,

norms and codes, and make subordinates acquire ethical behavior through reward and hold followers responsible for their conduct through contingent reward (Brown et al., 2006; Toor & Ofori, 2009).

Authentic leadership: Authentic leadership is defined as “a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development” (Luthans & Avolio, 2003, p243). Authentic leadership has a lot in common with ethical leadership, for example, the two concepts emphasize that leaders should have mature moral understandings and supreme value orientation, which could guide their articulations and behaviors to be consistent with their internalized moral principles. And both of them believe that employees are able to promote their self-awareness and acquire appropriate behaviors by watching and modeling authentic leadership behaviors (Ilies et al., 2005). However, authentic leadership pays more attention to leaders’ positive psychological factors and leaders’ abilities of “self-awareness” and “self-management”, while ethical leadership focus on leaders’ abilities of raising followers’ awareness and using transactional ways to manage followers (Brown & Trevino, 2006).

Servant leadership: Servant leadership theory is based on the underlying assumption that “good leaders must meet the needs of followers” (Greenleaf, 1969). Therefore, the ethical component of servant leadership lies in leaders’ altruistic motivation, traits of integrity and honest, and service-oriented leadership behaviors, which are in line with the “ethical person” component of ethical leadership (Brown, et al., 2006). Alban-Metcalf & Alimo-Metcalf (2000) indicated that servant leadership tends

to describe what the leader did for their followers (e.g. empowering and supporting) instead of stressing leaders' managerial role such as role modeling and shaping followers' behaviors, which is the biggest difference between servant leadership and ethical leadership.

Spiritual leadership: Spiritual Leadership refers to “the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, p.711). Spiritual leaders are able to lead followers to discover their own purpose and identity, engender loyalty and a high level of morale, and change the “temperature” of an interaction or relationship. Spiritual leadership's emphasis on integrity, altruism and human-oriented style is in line with ethical leadership, however, the spiritual leadership construct also contain content that is unassociated with ethical leadership.

Humble leadership: Under the influence of positive psychology, Owen & Hekman (2012) brought humility into the core conception of leadership, and suggested that leader humility as the mechanism behind successful leadership. From a positive psychological perspective, humility is defined as “letting one's accomplishments speak for themselves rather than seeking the spotlight or regarding oneself as a more special than one is.” (Peterson, 2006, p.144) . Humility is a critical attribute that would prevent executives from self-complacency and overconfidence, therefore those top leaders are able to facilitate organizational learning and build organizational resilience (Vera and Rodrigues-Lopez, 2004). Humility leadership consisted of four key components: willingness to view oneself accurately; appreciation of others' strengths and contributions, teachability and low self-focus (Owens, 2009). Humility leadership is similar with ethical leadership

especially in terms of the leader behaviors, such as being vigilant about their own behavior and biases, appreciating followers' contributions, and being employee-oriented. While ethical leadership requires a strong emphasis on shaping organizational behaviors.

In short, the key to distinguishing ethical leadership from other leadership types lies in the following: (1) Focus on and only on the ethical content of leadership; (2) Proposes "ethical person" and "ethical manager" tenants; (3) adopts transactional approaches (e.g. reward and punish system) in leadership process.

The measurement of ethical leadership

Ethical Leadership Scale (ELS): The 10-items ELS were developed by Brown et al (2005). The scale was based upon previous research (e.g. Trevino's et al., 2000) and an in-depth interview with 20 MBA students from two universities.) In Brown's (2005) study, the reliability, structural validity, discriminant validity and predictive validity of the ELS were tested using seven different samples, and the results indicate good reliability and validities. The advantages of ELS lie in: (1) the scale comprehensively reflects what should be included in ethical leadership; (2) the scale is easy to understand and has a relatively stable single dimension structure; (3) the scale can be adapted to different work scenarios. However, some scholars pointed out that ELS are too general, and its contents need be further developed (Frisch & Huppenbauer, 2014).

Leadership Virtue Questionnaire (LVQ): Riggio et al (2010) argued the traditional measurements of leadership that only focus on leadership behaviors are problematic as unethical leaders can also act ethically on the surface, but carry out unethical activities in private. Therefore, they developed the LVQ that includes four dimensions (i.e. prudence, fortitude, temperance and justice) to describe the core virtue of

ethical leadership. The 19-items LVQ opened up a new avenue to measure ethical leadership, but its application in empirical research is limited due to its unique operational definition of ethical leadership.

Ethical leadership Work Questionnaire (ELWQ): De Hoogh and Den Hartog (2008) developed a 17-items ethical leadership scale in their research regarding the relationship between CEO social responsibility and ethical leadership. The scale proposed three dimensions (i.e. Morality and fairness, role clarification, and power sharing) to portray what ethical leadership should be. Based upon De Hoogh and Den Hartog's (2008) work, Kalshoven et al (2011) then developed a 38-items ELWQ that consists seven dimensions: fairness, integrity, ethical guidance, people orientation, power sharing, role clarification, and concern for sustainability. The scale enriches the operational definition of ethical leadership from a multidimensional perspective, however researchers are far from in agreement on whether those dimensions could reflect the core concepts of ethical leadership, and various dimensions may also increase the likelihood that ELWQ will overlap with other leadership concepts.

In addition, there are other ethical leadership measures that are not outlined here, such as Tanner's et al (2010) Ethical Leadership Behavior Scale (ELBS), and Zheng's et al (2011) Ethical Leadership Measure (ELM). In this thesis, I will use Brown's et al (2005) ELS as it has a universal content about ethical leadership and can be adapted to different work scenarios.

The outcomes of ethical leadership

Cuila (2012) suggested that the "good leadership" in the eyes of employees should be the combination of "ethical leadership" and "efficient leadership". Brown & Trevino

(2006) argued that ethical leadership is able to achieve both "ethics" and "efficiency" to transform followers into not only “moral agents” but also “excellent staffs”.

Moral agents: Moral agent refers to a person who is capable of acting with reference to right and wrong. The idea that ethical leaders are able to transform employees into moral agents could be supported by the researches investigating the effects of ethical leadership on employees’ moral identity, moral decision-making and moral behaviors. For example, Zhu (20015) investigated the relationship between ethical leadership and employee moral identity that is a set of specific moral traits organized as a distinct mental image of how a moral person is likely to think, feel, and behave (Aquino & Reed, 2002), and found that ethical leadership could improve employees’ moral identity. Steinbauer et al (2014) found that ethical leadership and employees' moral judgment are positively correlated in the organizational context. And there are a numbers of empirical researches reported that ethical leadership can positively predict employees’ disclosure and ethical behaviors, while negatively predict employees’ deviant behavior and organizational violations (e.g. Bhal & Dadhich, 2011; Ruiz-Palomino & Martínez-Cañas, 2014; van Gils et al., 2015; Resick, et al., 2013).

Excellent staffs: Ethical leadership could also shape employees’ organizational behaviors, namely to inspire employees to unlock their potential to play a good role in their work, and inspire them exert extra efforts beyond their work responsibilities. Specifically, the employee outcomes in terms of “excellent staffs” could be categorized as three aspects: (1) Work attitude. It found that ethical leaders can significantly predict organizational commitment, job satisfaction, job engagement, and can negatively predict turnover intentions, family work conflicts, emotional exhaustion (e.g. Chughtai et al.,

2015; Neubert, Wu & Robert, 2013; Prottas, 2012). (2) In-role behaviors. In-role behavior refers to the collection of a series of actions of the employee based on his or her role in the organization (e.g. job performance). Bouckenooghe et al (2015) found that ethical leadership can improve employees' performances by increasing employees' psychological capital. Piccolo et al (2010) reported that ethical leadership is able to optimize job characteristics (e.g. workload, time pressure and autonomy), leading to high performance. (3) Extra-role behaviors. Extra-role behavior are not part of employees' formal job requirements as they cannot be prescribed or required in advance for a given job but they help in the smooth functioning of the organization as a social system. Ethical leadership has been proven to be effective in predicting employee extra-role behaviors such as organizational citizenship behavior, helping and voice, innovation, and knowledge sharing (e.g. Gu et al., 2015; Kalshoven et al., 2013; Kim & Brymer, 2011; Ma, Cheng, Bibbens & Zhou, 2013; Neubert, Wu & Robert, 2013).

Employee voice and employee silence

History and definition

As early as ancient times, rulers have realized the importance of accepting opinions from ministers or even the unlettered civilians for enhancing their sovereignty, while it was Adam Smith who first introduced the concept of employee voice into labor relations two centuries ago. In his book *The Wealth of Nations*, Adam Smith first proposed the concept of employee voice and pointed out that "in some special times, the voice of the labor is rarely heard and it is difficult to get serious treatment". In the 19th century, the term employee voice was frequently used by the American Trade Union to promote its mission of fighting for labor rights and industrial democracy (Kaufman, 2013). Although

employee voice have got attention for a long time, scholars often regard Hirschman's (1970) book *Exit, Voice and Loyalty* as the starting point for employee voice research, and never stop exploring and perfecting the concept of employee voice in the following 40 years (Maynes & Podsakoff, 2013).

Drawing from a political-economic perspective Hirschman (1970) proposed that employees usually use voice to express their dissatisfaction with some aspect of organizational functioning. Hirschman (1970) treated employee attitudes as the primary determinant of upward voice (Withey & Cooper, 1989), and defined employee voice as "any attempt at all to change, rather than escape from an objectionable state of affairs"(p.30). Van Dyne and LePine (1998) defined employee voice as a promotive extra-role behavior carried out by employees to contribute innovative and challenging suggestions with the intention of improving standard procedures rather than simply criticizing or complaining. Van Dyne and LePine (1998) argued that except for a small number of workers (such as auditors) whose job responsibility involves offering suggestions and ideas, for general employees practicing voice is a pro-organizational extra-role behavior through which organizations could benefit from useful inputs. Morrison (2011) investigated 6 definitions of voice within the organizational literature from year 1998 to 2008, and pointed out that these definitions share three important commonalities: (1) the idea of voice is an act of verbal expression; (2) voice is defined as extra-role behavior; (3) the objective of voice is to bring about improvement and positive change rather than simply to complaint. Latter, Morrison (2014) in a literature review conceptualized employee voice as "informal and discretionary communication by an employee of ideas, suggestions, concerns, information about problems (i.e.

suggestion-focused voice), or opinions about work-related issues (i.e. problem-focused voice) to persons who might be able to take appropriate action, with the intent to bring about improvement or change”(p.174). Based upon previous attributes, Maynes and Podsakoff (2013) summarized four characteristics of voice behaviors: (1) they are exhibited by individual employees; (2) they are not silent, anonymous and neutral; (3) they put employees at the position of challenging the status quo; and (4) they may damage interpersonal relationships at work.

Comparing with employee voice, employee silence is a relatively new concept. Although employee silence is a common phenomenon in organizations, it has not received sufficient attentions due to its implicit nature and it often regarded as the opposite of employee voice (Van Dyne et al., 2003). It was Morrison and Milliken (2000) who first introduced employee silence into academic research, and in their research they explained how organizational forces create climates of silence, where employees collectively perceive speaking up as dangerous or futile and tend to withhold their inputs. In another research, Pinder and Harlos (2001) focused on employees’ decisions about whether to speak up, and define employee silence as the withholding of genuine expressions about one’s organizational circumstances to persons capable of effecting change. Tangirala & Ramanujam (2008) proposed a widespread form of employee silence, namely employees’ intentional withholding of critical work-related information from other members.

Differences between employee voice, employee silence and other employee behaviors

Employee voice and employee silence are usually used in parallel or interchangeably in research, raising questions about whether they should be integrated

(Morrison, 2011). Morrison (2014) argued that conceptually employee voice and employee silence seem to be integrated into one, since silence is failure to voice, and voice is a choice to not remain silent. However, empirically the relationship between voice and silence is often ambiguous given limitations in the ability of observers to know whether an employee is intentionally remaining silent or just does not have any suggestions to offer. Therefore, Morrison (2014) suggested that existing measures of employee voice, which assess the overall frequency of employee voice, are unable to be used for inferring silence. Also, the current research will follow Morrison's suggestion to assess employee silence using measures that explicitly assess employees' information withholding behaviors.

Employee voice, as an extra-role behavior, needs to be distinguished from other employee behaviors. (1) Voice as a response to dissatisfaction. The conception refers to any attempt of employee to actively and constructively improve dissatisfying conditions. The conception is more narrow than employee voice as it focus on just "dissatisfying conditions" , but is more broader than employee voice as it includes any efforts and approaches to address the issue of concern (Morrison, 2011). (2) Anonymous disclosure. Although voice could be conducted by writing emails or letters, it is not the same as anonymous disclosure as employees who engage in voice should use their real name and practice voice in public (Withey & Cooper, 1989; Maynes & Podsakoff, 2013). (3) Moral voice and whistleblowing. Moral voice refers to uncovering illegal or unethical behavior or events (Lee et al., 2017 ; Morrison, 2011). Whistleblowing is similar to moral voice but it primarily refers to anonymous disclosure (Near & Miceli, 1985). These two behaviors only focus on problem-focused voice, but don't cover the domain of

suggestion-focused voice (Liang et al, 2012; Olson-Buchanan & Boswell, 2008; Morrison, 2014). (3) Organizational citizenship behavior (OCB). According to Organ (1988), OCB refers to "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (Organ, 1988, p: 4). Employee voice is considered as a kind of OCB (Van Dyne & LePine, 1998), while it is the most costly, risky and noble OCB behaviors (Ng & Feldman, 2012; Organ, 1988)

In terms of employee silence, Van Dyne et al (2003) indicated that not every case of non-communication represents employee silence. Employee silence should be distinguished from unintentional failure to communicate that might result from mindlessness or having nothing to say. And, Tangirala & Ramanujam (2008) added that employee silence should also be distinct from the voice dimension of procedural justice that refers to an employee's perceived opportunity to express one's opinion, as employee silence refers to employees' actual communicative choices rather than their perceptions of voice opportunities (Van Dyne et al., 1995)

Measurement

Van Dyne and LePine (1998) developed the first operational measure of employee voice, leading to a dramatic increase in voice research. The 6-items employee voice scales has been proved has good reliability and validity, and widely used in academic research (Van Dyne & LePine, 1998; Maynes & Podsakoff, 2013). Van Dyne et al (2003) then proposed the multi-dimension constructs of employee voice and silence, they classified employee voice and silence into three dimensions respectively (i.e. Acquiescent silence and voice, Defensive silence and voice, ProSocial silence and voice) and offered a

sets of untested items for measuring each sub-constructs. Tangirala & Ramanujam (2008) based upon Van Dyne's et al (2003) work developed a 5-item measurement of employee silence, as it is adopted across work scenarios the scale is widely used in empirical research. Liang et al (2012) developed a 10-items scale to measure and differentiate the promotive voice that focuses on achieving future ideal state and the prohibitive voice that is used to express concerns about problem-oriented issues. Additionally, Maynes & Podsakoff (2013) proposed a 4-dimension constructs of employee voice (i.e. supportive voice, constructive voice, defensive voice and destructive voice) and accordingly developed a 30-item measurement, although their research offers new avenues to investigate voice behavior while it could not be widely used without empirical test. In generally, as I focuses on the wider and general concepts of employee voice and employee silence rather than specific sub-constructs, Van Dyne & LePine's (1998) 6-items employee voice scale and Tangirala & Ramanujam's (2008) 5-items employee silence scale will be used in the present research.

The motivations of employee voice and employee silence

Employees' use of voice is driven by various motivations, which can be generally divided into two categories: motivations regarding conscious efficacy and risk calculus, and non-conscious motivations (see Ng & Feldman, 2012; Morrison, 2014).

Motivation regarding conscious efficacy and risk calculus: Conscious or calculative consideration of the costs and benefits of speaking up is one of the most important driving forces for employee voice. Organ (1988) argued that voice is the most costly and noble organizational citizenship behavior ever, as voicing innovative or challenging opinions may not only lead to increased workload, work-life conflict and job

stress, but also put employees at risk of being seen as troublemakers who conflict with the status quo (Bolino & Turnley, 2005; Lee et al., 2017). Therefore, only when employees feel that the organization or managers will seriously act on their suggestions, or their suggestions can bring changes and will not put them in risky positions, their willingness of using voice will increase, otherwise they will intentionally withhold their opinions and ideas (Morrison, 2014; Ng & Feldman, 2012; Halbesleben, 2014). This notion has been supported by several empirical researches. For example, Liang et al (2012) found that psychological safety positively predicts employee voice. Stamper and Van Dyne (2001), Tangirala & Ramanujam (2012) reported that supervisory support positively relate with employees' willingness of speaking up.

More recently, Ng & Feldman (2012) drawing from the conservation of resource (COR) theory extend the literature by providing the stress-coping perspective to interpret the return-on-investment tradeoff motives of employees' use of voice. They considered the practice of voice as an investment activity, through which employees invest personal resources (e.g. energy, time, emotion) into generating, generalizing and acting on the new idea, and expect to benefit from such investment activity with additional resources to alleviate stress in current problems or improved reputations that may bring about further career promotions (Dundon & Gollan, 2007; Fuller, et al., 2007; Seibert, Kraimer, & Crant, 2001). Drawing from the COR perspective, the return on investment of personal resource play as a driving force for speaking up, namely whether employees practice voice depends on the resources they possessed and the additional resources they can gained through their voice behavior (Ng & Feldman, 2012; Halbesleben, 2014; Hobfoll, 2002).

Non-conscious motivation: Morrison (2014) argued that except for conscious or calculative consideration of costs and benefits, employee's exercise of voice also stems from non-conscious and automatic processes. There are at least two kinds of non-conscious motivation: self-relevant motives and implicit beliefs. (1) Self-relevant motives. Morrison (2014) assumed that speaking up may serve for the needs of one's self. For example, an employee who engages in pro-organizational suggestions will benefit from optimized working process and upgraded working environment. Speaking up may also help to achieve self-promotion, such as good reputation and good promotion prospect. Additionally, Maintaining self-identity and strengthening self-identity may also be the purpose and behavioral outcomes of speaking up (Aquino & Reed, 2002). For instance, a public sector employee who has a good sense of service is more likely to speak up against administrative omissions, otherwise he or she might suffer from the stress of being inconsistent. (2) Implicit beliefs are the assumptions or take-for-grant beliefs about voice formed during employees' socialization process starting very early in life and continuing over time. For example, people who have grown up in a culture that emphasize respect for elders may consider speaking up as a violence of social taboo. Therefore, Morrison (2014) assumed that certain cultural factors are able to predict employees' use of voice.

The relationships between ethical leadership, employee voice and employee silence

Using Google Scholar to search the keywords ethical leadership, employee voice and employee silence, there are no more than 15 relevant papers can be found. Most of these have published in recent years, and were based on cross-sectional studies

investigating employees' use of voice as a result of social learning from supervisory ethical leadership (i.e. social learning mechanism) or a way to reciprocate to their ethical leaders for the positive treatments they received (i.e. social exchange mechanism). A brief overview of the theory bases, mediation variables, and moderation variables of these researches will be provided below.

Theory base

Social learning theory: Bandura (1965) argued that human behavior is not only acquired through direct experiences (such as the results of punishments or rewards), but also through indirect experiences by observing others' behaviors and outcomes. Accordingly, he put forward the social learning theory to emphasize the important role of observational learning in motivating individual behaviors. Brown et al. (2005) described ethical leadership as a process of social learning, through which employees are able to acquire direct and indirect experience in terms of ethics, moral values and codes by observing ethical leaders' role modeling and management practices such as encourage communication, contingent reward, and fair decision-making.

Drawing from social learning theory, the literature argued that ethical leaders are legitimate models of normative behavior (e.g. voice) for employees. Through copying ethical leaders' examples of speaking out against inappropriate actions (Walumbawa and Schaubroeck, 2009), or gaining positive vicarious experiences from those who are rewarded by ethical leaders for engaging in voice (Qi & Liu, 2014), employees learn that voice is expected and rewarded in their organizations, thereby reinforcing their knowledge of the necessity and importance of speaking out. On the contrary, if a leader fails to set ethical standards through visible actions, or fails to implement a reward

system, he or she would be perceived as “ethically neutral” (Trevino, 2000). As a result, employees may be complacent, focusing on their short-term interests and could be silent with respect to others’ inappropriate behaviors (Lee., et al. 2017).

Social exchange theory: Later on, social exchange theory was used as a supplement of social learning theory by a growing number of scholars to explain the effect of ethical leadership on employee communicative behaviors, indicating a focus shift from “leader influence” to “employee feedback” (e.g. Cropanzano & Mitchell, 2005; Stamper, Masterson & Knapp, 2009; Qi & Liu, 2014). Social exchange theory (Blau, 1964) asserts that people are generally driven by the principle of reciprocity, that is when they gain positive feelings during their interpersonal interactions with others, they are likely to reciprocate to others for the positive treatments they received. Accordingly, in organizational context, employees are willing to engage in good job performance or extra-role behaviors as when they satisfy with the work environment or the treatments the organization or manager provided (Masterson & Knapp, 2009; Ng & Feldman, 2012).

Drawing on the perspective of social exchange theory, the literature argued that the relationship between an ethical leader and his or her followers is termed “social exchange” rather than “economic exchange”. Such a relationship is based on shared identity, emotional connections, trust, caring and respect between the parties (Walumbawa & Schaubroeck, 2009), reinforcing employees’ identification, affective trust, and loyalty with their leaders and organizations (Chughtai et al. 2015; Neuber et al. 2013; Qi & Liu, 2014). Employees who are involved in social exchange relationships would be motivated to reciprocate their leaders’ actions in terms of extra effort and extra-role behaviors, such as voice (Brown., et al. 2005; Walumbawa., et al. 2011).

Mediators and moderators

Based on social learning and social exchange theories, scholars have empirically tested the direct and indirect relationships between ethical leadership, employee voice and employee silence, and they found that psychological safety (Walumbwa & Schaubroeck, 2009), organizational harmony (Chin, 2013), ethical culture and group ethical voice efficacy (Huang & Paterson, 2017), engagement (Cheng, et al., 2014) play mediating roles in the relationship between ethical leadership and employee voice, while there is no research on employee silence.

As to the moderating variables, only a few researchers investigated the boundary conditions of ethical leadership on employee communicative behaviors. For example, Qi and Liu (2014) found that organizational trust influences the extent to which ethical leadership positively predicts employee voice. And, Hassan (2015) reported the moderating role of perceptions of personal control in the target relationships. Employees as complex individuals have different implicit beliefs, self-concepts, and cognitive styles. These psychological characteristics have been confirmed to have an impact on employee perception and response to supervisory leadership behaviors (e.g. Reynolds, 2008; Van Gill et al., 2015). It is necessary for future research to test employees' individual characteristics in the relationship between the target variables for providing more meaningful findings.

The limitations of the existing research

In general, there are at least four limitations of the existing research regarding the relationship between ethical leadership, employee voice and employee silence that need to be addressed in future research.

First, although the direct effects of ethical leadership on employee voice and employee silence have been confirmed in previous cross-sectional researches, it is impossible to tell whether there are causal relationships between those variables due to lack of causality research.

Second, the previous research investigated employees' use of voice as a result of social learning from supervisory ethical leadership or a way to reciprocate to their ethical leaders for the positive treatments they received. Given employee voice and silence involves complicated motivations (i.e. motivations of efficacy and risk calculus and unconscious motivations), research focused on social learning or social exchange framework to investigate the target relationships will not only fail to distinguish ethical leadership from other positive leaderships (van Gils et al., 2015), but also fail to reveal the whole picture of the "black box" underlying the target relationships.

Third, using Leader-focused approach to investigate the effect of ethical leadership, the previous researches neglect the role of employees' characteristics in ethical leadership process, which may set boundary conditions for ethical leadership (Reynolds, 2008; van Gils et al. 2015).

In addition, previous research has primarily assessed the link between ethical leadership employee voice and employee silence settings in organic organizations that rely a great deal on the initiative of their employees for innovative product and service ideas. Therefore their findings cannot directly generalize to traditional organizations which prioritize rules, routines, and hierarchy might pose an obstacle for employees to engage in voice activities (Burns & Stalker, 1961; Scheniederjans & Scheniederjans, 2015). Does ethical leadership could also be used in such organizations to promote

employee voice and reduce employee silence? There have been no studies on this yet. Given the importance of employee-centered reform in traditional organizations for strengthening their competitive strength and adaptive capacity to deal with the global and dynamic external environment, it is necessary to extend previous works in traditional organizations.

Aims of the Thesis

Taking those limitations mentioned above in mind, this thesis aims to (1) test the causal relationships between ethical leadership, employee voice and employee silence, as well as test the moderating roles of employees' individual characteristics in the target relationships by conducting a scenario experiment; (2) drawing from conservation of resources theory and self-relevant theories investigate the conscious and non-conscious motivational processes underlying ethical leadership, employee voice and employee silence respectively to extend the literature with new mediators and moderators; (3) extend the relationship between ethical leadership, employee voice and employee silence into traditional organizations by using samples collected from traditional organizations that is undergoing a thorough change.

Thesis structure

This introduction has reviewed the relevant literature and introduced the thesis in the context of prior work in the field. Chapter 2 presents an empirical paper titled "*Ethical leadership, employee voice and employee silence: The moderating roles of employees' cognitive construal and culture difference.*" In this paper the causal relationship of ethical leadership on employee voice, and employee silence as well as the effects of

cognitive construal and cultural difference on the causalities were tested by conducting a 2 (leader types: ethical leader vs. unethical leader) \times 2 (cognitive construal: high-level construal vs. low-level construal) \times 2 (cultural background: Chinese participants vs. Australian participants) between-subjects designed experimental study. The findings not only support the view that ethical leadership has a direct influence on employee voice and employee silence, but also emphasize the importance of employees' individual differences in terms of cognition and culture in influencing the ethical leadership process.

Chapter 3 presents an empirical paper titled “*Is Speaking Up Worthy the Cost? An Investigation of the Relationship between Ethical Leadership, Employee Voice and Employee Silence from a Perspective of Conservation of Resource Theory.*” This paper taking perspectives of conservation of resource theory investigated how ethical leadership exerts influences on the “resource conservation” and “resource acquisition” motives of employees' use of voice at multi-levels (i.e. individual level and team level) simultaneously. Specifically, this paper established a two-stage pathway in which the direct effect of ethical leadership on employees' job burnout and the mediating roles of instrumental ethical climate and employee resilience were tested at the first stage. And, at the second stage the direct effects of job burnout on employee voice and employee silence as well as the moderating role of ethical leadership on such linkages were tested. The findings support the complicated stress-coping motives of employees' use of voice and indicate that ethical leadership is able to influence how employees balance their resource conservation and acquisition motives of speaking up. Additionally, these findings also provide empirical support for the notion that studies on leadership should deliberately differentiate individual and team levels of analysis.

Chapter 4 presents an empirical paper titled “*Giving Voice to the Self: The mediating Role of Moral Identity Centrality and Organizational Identification on the Relationship between Ethical Leadership and Employee Voice, Employee Silence.*” This paper drawing from identity-relevant theories investigated the non-conscious motivational mechanisms underlying ethical leadership, employee voice, and employee silence. Specifically, this paper tested the mediating role of moral identity centrality and organizational identity in the ethical leadership, employee voice, and employee silence linkages. Additionally, the study tested the moderating effect of self-construal on the direct and indirect relationships between ethical leadership, employee voice, and employee silence. This study enriches our understanding of how ethical leadership facilitates employee communicative behaviors with regard to self-relevant motives and highlight the role of employees’ individual differences in terms of culture in the target relationships, providing both theoretical and practical implications for future research and management practice.

In Chapter 5, I discussed the theoretical and practical implications of the findings of the three empirical studies. And I also summarized the limitations of this thesis and accordingly proposed future research directions.

Chapter 2: Ethical leadership, employee voice and employee
silence: The moderating roles of employees' cognitive construal
and culture difference

Student Statement of Contributions

I was the major contributor to this co-authored paper. I was responsible for developing the study design, and did this in consultation with my primary supervisor, Colin Wastell and my associate supervisor Naomi Sweller. I also collected all data and conducted the statistical analyses with input and advice from Naomi Sweller. I drafted the first version of the manuscript, and both Colin Wastell and Naomi Sweller provided feedback and suggestions on multiple versions of the manuscript.

Abstract

The first empirical work of the thesis is presented in this chapter. It examined the causal relations of ethical leadership, employee voice and employee silence, as well as the moderating role of employees' individual characteristics (cognitive construal and culture difference) by conducting a 2×2×2 between-subjects designed experiment. The results supported the cause-and-effect relations of ethical leadership, employee voice and employee silence, indicating that the variation in ethical leadership caused the change in employee voice and employee silence. Additionally, employees' construal level and cultural background influenced employees' assessment of supervisory ethical leadership. Employees' cultural background influenced employees' voice and employee silence, as well as moderated the relationship between ethical leadership and employee voice. Theoretical and practical implications are discussed.

Keywords: Ethical leadership, employee voice, employee silence, cognitive construal, culture difference

Introduction

In times of transformation and uncertainty, when traditional ways of doing things are being increasingly challenged, it is more important than ever for organizations to pay attention to ideas that can improve their organizations. Especially for traditional organizations whose operation mode leaves little room for exploration of employee ideas, it is necessary to provide employees with opportunities to voice their ideas for counteracting the problems of low creativity and the underutilizing of talent.

Additionally, with the rapid development of economic globalization, the diversification of workplace added more pressure on managers' shoulders to achieve effective organizational communication. Taking China as an example, an increasing number of traditional enterprises have begun to vigorously expand overseas markets in response to the "going out" strategic policy. As a result, the employee structures of these enterprises have begun to become more and more diversified. Different languages, cultures and generations within employees prompted managers to start thinking about in what way to practice leadership for effectively promoting employee voice and reducing employee silence.

Ethical leadership, which demonstrates supervisor or leader behaviors such as seeing the value of input from employees, provides a two-way communication for employees' participation, exhibits tolerance of dissent, and develops supportive and trusting relationships with employees, has been identified as a critical organizational influencer of employee voice and silence (see Brown & Treviño, 2006; Ng & Feldman, 2012;

Morrison, 2014; Brinsfield, 2013). The idea that ethical leadership serves to encourage employees' use of voice has been empirically supported by a small number of cross-sectional studies that reported a positive relationship between ethical leadership and employee voice (e.g. Walumbwa & Schaubroeck, 2009; Avey, Wernsing & Palanski, 2012; Qi & Ming-Xia, 2014), and a negative relationship between ethical leadership and employee silence (e.g. Tangirala & Ramanujam, 2008). While, cross-sectional study design is inadequate to determine the causality between ethical leadership, employee voice and employee silence (Carlson & Morrison, 2009).

Beyond that, researchers that investigated the relationships between ethical leadership and employee outcomes (e.g. employee voice and employee silence) have generally taken a leader-focused approach, which fails to take into account the fact that followers' characteristics may influence the effectiveness of ethical leadership (van Gils, et al., 2015). A leader-focused approach has been criticized by an increasing number of scholars as it treats employees as passive receivers of supervisory ethical leadership. Recently, several empirical studies indicated that the effects of ethical leadership are not the same for all employees but instead may relay on employees' cognitive style and culture difference. For example, van Gils et al (2015) found that employees in high (versus low) in moral attentiveness are more sensitive to ethical leadership behaviors, leading to less organizational deviance. Gong and Medin (2012) found that people who hold low-level temporal cognitive construal (i.e. construe things concretely) are more emotionally aroused by others' ethical behaviors than people who were characterized as high in cognitive construal (i.e. construe things abstractly). Resick et al (2006) found that employees from collectivistic and individualistic societies hold different assessment

standards of ethical leadership. Together, it seems employees' cognitive style and culture background may influence their perceptions and assessments of ethical leadership, which may in turn form the boundary conditions of ethical leadership. However, till now few studies have addressed those employee characteristics in the investigation of the effect of ethical leadership on employee voice and employee silence.

With these limitations of the extant literature in mind, there are three aims in the present study. First, to investigate the cause-and-effect relationships between ethical leadership, employee voice and employee silence using a scenario experiment. Second, try to identify the effect of employee characteristics (i.e. cognitive construal and culture differences) on employee judgment of the quality of supervisory ethical leadership, and willingness to voice or remain silent. Third, test the moderating role of employees' characteristics on the relationships between ethical leadership, employee voice and employee silence. By doing so, this study seeks to extend the literature by providing empirical evidence for the causal relationship between ethical leadership, employee voice and employee silence, and emphasizing that the perceptions of supervisory ethical leadership as well as the effect of ethical leadership will be influenced by employees' characteristics.

Ethical leadership, employee voice and employee silence

Leaders who are able to not only demonstrate their possession of a set of virtues (e.g. integrity, caring, communicative, people-orientation) in their daily life and work routine, but also engage in transforming their followers into the moral agents through moralization process in the leader-follower interactions are generally recognized as having ethical leadership (See Trevino, Hartman & Brown, 2000; Brown et al., 2005,

Brown & Treviño, 2006). Different from other value-based leadership constructs that consist of both moral and amoral aspects such as transformational leadership and authentic leadership (Bass & Avolio, 1994; Bass, 1999; Walumbawa, et al 2011), ethical leadership originates from leaders' moral motivation (Mayer et al., 2012; De Hoogh & Den Hartog, 2008), focuses on leader ethics that represent universally shared moral norms (Eisenbeiss, 2012), and emphasizes leaders' engagement in informing and shaping the ethical behaviors of their followers (Brown & Treviño, 2006).

Through the ethical leadership process leaders could develop a code of conduct to guide organizational behaviors, leading to a number of positive outcomes including good job performance (e.g. Bello, 2012; Bouckennooghe, Zafar & Raja, 2015), proactive behaviors such as helping and voice (e.g. Kalshoven, et al., 2013; Chen & Hou, 2016), and organizational commitment (e.g. Kim & Brymer, 2011; Hassan, Wright & Yukl, 2014). Among those outcomes, employee voice (i.e. employees offer promotive or problem-focused suggestions) and employee silence (i.e. employees intentionally withhold information and ideas that might be useful to their organizations) have been received a large amount of attention as employees' use of voice involves complicated motivations and determines the success of organization of all kinds (Detert & Burris, 2007; Morrison, 2014). The current literature suggested that ethical leaders are able to encourage employees' use of voice and reduce employee silence as such leaders occupy themselves in leading activities, such as caring about the best interests of followers (Hogg et al., 2012; Hassan & Wright, 2014), and optimizing work settings and environment to promote followers' potentials (Piccolo et al., 2010). The idea has been empirically supported by a handful of cross-sectional studies that reported ethical leadership

positively predicted employee voice (e.g. Walumbwa & Schaubroeck, 2009; Avey, Wernsing & Palanski, 2012; Qi & Ming-Xia, 2014) while negatively predicted employee silence (e.g. Tangirala & Ramanujam, 2008). However, there is also the possibility of reverse causation in the target variables – that is leaders may benefit from followers’ voice to continually advance their leadership behaviors to meet followers’ expectations of ethical leadership.

Although lack of a study to support the idea that the variation in ethical leadership will cause the change in employee voice and employee silence, there are several longitudinal and experimental studies that may indirectly support the target causal relationships. For example, using longitudinal data collected in two waves, nine month apart, from 372 employees, Bommer, et al (2005) found that leaders that engage in role modeling, providing customized supports, sketching out noble vision, can negatively influence employees' cynicism about organizational change. Such cynicism attitude seems to be associated with employees’ use of voice since employees are less likely to invest in voice activities unless they believe that the unfulfilling status quo could be changed and believe in the person leading the change (Reichers et al., 1997; Brinsfield et al., 2012). In another longitudinal empirical study, Alimo-Metcalfe et al (2008) investigated the quality of leadership and found that engaging with others (i.e. provide followers with opportunities to communicate their opinions and involve in decision-making) significantly predict organizational performance, which enables employees to generate valuable ideas and suggestions (Turnley & Feldman, 1999). Additionally, van Gils et al (2015) investigated the cause-and-effect relationship between ethical leadership and followers’ organizational deviance using a scenario experiment. In the experiment,

subjects' perceptions of ethical leadership were manipulated through reading a short story that describes either a high ethical leader or a low ethical leader. Then subjects were asked to report their tendencies of organizational deviance in response to work with the previously described leader. This result to some extent supports the idea that the variation in ethical leadership will cause the change in employee outcomes.

Hypothesis 1a : Ethical leadership plays as a causal role in predicting employee voice.

Hypothesis 1b : Ethical leadership plays as a causal role in predicting employee silence.

Individual differences in the relationship between ethical leadership, employee voice and employee silence

Cognitive construal

According to construal theories, any action can be construed at varying levels of abstraction, ranging from low-level construal that specifies how an action is conducted concretely, to high-level construal that focus on why and what effects an action performed has (e.g. Vallacher & Wegner, 1987; Freitas, Gollwitzer & Trope, 2004; Yogeeswaran & Dasgupta, 2014). A person with high-level construal (or an abstractive mindset) is inclined to pay more attention to the causal effect and ask the question “why is this action important”, while a person who has low-level construal (or a concrete mindset) is likely to have a tendency to focus on details and ask the question “how can this action be accomplished” (Yogeeswaran & Dasgupta, 2014). For example, abstractive mindsets may construe “improve and maintain health” as “for studying hard”, while the

same action may be construed as “eat healthy food” by concrete mindsets (Freitas, Gollwitzer & Trope, 2004; Gong & Medin, 2012).

People’s tendency of construing actions in abstractive versus concrete manners will influence their judgments, attitudes and behaviors (e.g. Luguri et al. 2012; McCrea et al. 2012; Trope & Liberman, 2010; Yogeeswaran & Dasgupta, 2014). Empirical research shows that people with a chronic tendency to identify actions in abstractive ways tend to perceive themselves to be controlled by their own mind, while people chronically identify actions in concrete ways are more likely to be affected by external cues (e.g. Vallacher & Wegner, 1989; Ledgerwood et al., 2008); people with abstractive mindsets are inclined to see the similarities between the self and others, while people with concrete mindsets are likely to focus on the dissimilarities, reducing understanding and empathy toward the dissimilar others (e.g. Levy, Freitas & Salovey, 2002; McCrea et al., 2012; Yogeeswaran & Dasgupta, 2014); people who were experimentally asked to think about why an action performed (high-level construal) shown less moral outrage toward others’ unethical behaviors than did the people thinking about how an action is to be done (low-level construal) (Gong & Median, 2012; Žeželj, & Jokić, 2014).

Based on the above findings, the current study expects that employees’ tendency to construe actions at high level or low level would be an important determinant of how employees perceive leadership behaviors, and assumes that the judgment of ethical leadership would become extreme for employees who have concrete mindsets rather than abstractive mindsets, and this assumption is built on the following reasons:

Firstly, employees with low-level construal are more sensitive and susceptible to external cues, such as supervisory leadership behaviors (Vallacher & Wegner, 1989).

Therefore, comparing with high-level employees whose judgments and actions are mainly based on stable factors such as supervisory personalities (e.g. Fujita, 2008; Kozak et al. 2006), low-level employees' judgment of supervisory ethical leadership may vary according to the contingent supervisory leadership behaviors unsteadily, leading to contextual and extreme judgments (Amit & Greene, 2012; Vallacher & Wegner, 1989).

Secondly, employees with low-level construal are more likely to give weight to the concreate versus abstractive features of their supervisors' behaviors in judgments of supervisory ethical leadership (Vallacher & Wegner, 1989; Ledgerwood et al., 2008; Fujita, 2008). Concrete information (vs. abstractive information) about supervisory ethical leadership is more credible and imaginable, which lead to stronger moral emotions and polarize the judgment of ethical leadership (e.g. Fujita & Trope, 2014; Caruso & Gino, 2011; Amit & Greene, 2012; Gong & Medin, 2012).

Additionally, construing supervisory leadership behaviors from a concrete versus abstractive perspective, employees may focus on the dissimilarities between themselves and their supervisors (Yogeeswaran & Dasgupta, 2014). Especially when supervisors fail to behave ethically, the salient perceptions of interpersonal dissimilarities may reduce employees' understanding and empathy toward the dissimilar supervisor, which may lead to extreme negative judgment of supervisory ethical leadership (Tajfel, 1988; Levy, et al, 2002; McCrea et al., 2012).

Hypothesis 2: Employees' cognitive construal may influence their judgment of supervisory ethical leadership.

Culture difference

One of the dimensions that cultures have been found to vary on is collectivism vs.

individualism (Greif, 1994; Hofstede, 1980). Collectivist cultures, such as those of China, Japan and India, emphasize the needs and goals of the group as a whole over the needs and desires of each individual (Sosik & Jung, 2002). In such cultures, relationships with other members of the group and the interdependence between people play a central role in each person's identity (e.g. Markus & Kitayama, 1991; Triandis et al., 1988; Gardner, Gabriele & Lee, 1999). Individualist cultures, such as those of the United States, Australia and Europe, place a greater emphasis on assertiveness and independence regardless of the expense of group goals. People of the west value their individualism very highly and sometimes at the expense of their group affiliations, they see themselves separate from others and value freedom of making their own choices, thinking their own thoughts, and responsible for their own choices (e.g. Singelis & Sharkey, 1995; Gardner, Gabriele & Lee, 1999; Kim, Sherman & Taylor, 2008). For example, using Hofstede's dimensions of culture framework Minkov (2011) found that Chinese participants had much lower individualism scores (20) than Americans (91) and Australians (90). Li et al (2006) compared the tendencies between Chinese and Canadians of construing their relationships with others (e.g. family members, friends, colleagues), and found that Chinese were more interdependent with others than Canadians. Kitayama et al. (1990) compared Indian and American students and found that self is judged to be more dissimilar to other by American students (vs. Indian students).

When it comes to managerial practices, the differences between collectivistic employees and individualistic employees are critical for ethical leadership process as they affect the type of work relationship between leaders and followers, and influence followers' expectations of their leaders based on this relationship (Lord & Maher, 1991;

Lord & Brown, 2001). Leadership is perceived as ethical when it aligns with the follower's perception of ethical leadership as the assessment of supervisory ethical leadership lies in the eye of the beholder (Giessner & Van Quaquebeke, 2010). Additionally, culture also defines the ethics and the sensitiveness to ethics in a given society (Jackson, 2001), which may influence the assessment standards of ethical leadership behaviors. Therefore, the differences in the expectations of ethical leaders may vary across cultures. For example, Resick et al (2006) found that people from collectivistic societies demonstrated the greatest level of endorsement of leader altruism, while integrity was viewed as most important in individualistic societies' expectation of ethical leaders. In follow-up research, Resick et al (2011) examined the meaning of ethical and unethical leadership held by managers in different cultures. They found that in terms of ethical leadership, consideration and respect for others (72.5%), character (52.5%), and fairness and non-discriminatory (50%) were the top three traits emerged among collectivistic respondents, while leader character (90%), accountability (42.5%) and consideration and respect for others (40%) were the top three traits valued by individualistic respondents. As to unethical leadership, collectivistic respondents frequently mentioned Incivility (78.9%) and acting in self-interest and misusing power (63.2%) while individualistic respondents endorsed deception and dishonesty (76.9%) and acting in self-interest and misusing power (56.4%). Accordingly, I assume that such differences could exert effect on employees' judgment of supervisory ethical leadership.

Hypothesis 3: Culture difference will influence the evaluation of ethical leadership.

Moreover, speaking up has distinct meanings for employees with different culture background, which may exert an effect on their willingness of using voice (Morrison,

2014). For employees with collectivistic culture background it may be more prudent to voice opinions and ideas that may challenge the status quo (Morrison, 2014). In order to avoid interpersonal conflicts such employees prefer indirect communication or remain silent when they have challenging ideas, as their self-esteem drives from the abilities of connecting with others and fitting in the groups (Singelis, 1994). In contrast, it is a good way for individualistic employees to address problematic issues and offer pro-motive suggestions to their supervisors for asserting themselves and fulfill personal achievement (Markus & Kitayama, 1991). Therefore such employees are more likely to feel free to directly communicate what they think with their supervisors without concerns of shocking or outraging others (Hofstede, 1980; Hofstede, et al., 1990). For example, Morrison's et al (2004) finding that employees in the United States more frequently asked their supervisors for feedback than did employees in Hong Kong. Brockner et al (2001) found that the tendency for people to respond less favorably (i.e., with lower organizational commitment) to little opportunities to voice was greater for Americans than Chinese.

Hypothesis 4a: Culture difference will influence employees' willingness of speaking up and remaining silence.

Hypothesis 4b: Culture difference will influence employees' willingness of remaining silence.

Additionally, cultural differences may also have a moderating influence on the relationship between ethical leadership, employee voice and employee silence. Collectivistic employees who hold “contextual, variable and collective” selves are more likely to be motivated by ethical leaders to use voice to benefit their organizations with

suggestions and ideas. While, individualistic employees occupied by “bounded, unitary and stable” selves, their willingness of speaking up are more likely to depend on their own mind rather than contextual cues, such as their supervisor (Markus & Kitayama, 1991; Singelis, 1994).

Hypothesis 5a: Culture difference moderate the relationship between ethical leadership and employee silence.

Hypothesis 5b: Culture difference moderate the relationship between ethical leadership and employee silence.

Method

Participant

Both Australian and Chinese participants ranged between 18-35 years old. They were required to have worked as full-time workers, part time workers or interns for at least 24 hours a week, for more than half a year. Furthermore, they were required to have previously had at least one supervisor to report to in their own country (see Table 1 for sample demographics). The participants were recruited based on a strict requirement about their culture background. All of the Australian participants were born and raised in an Australian family with English as their first language, which means they are English-speaking Caucasians rather than immigrants. And in terms of Chinese participants, they were international students or international graduates working at Australia, all of them originally came from Mainland China. Participants were recruited by posting flyers around the campus and advertising on the online participants pool.

Grouping by cultural background (Chinese vs. Australian), participants in each cultural group were randomly assigned to one of the four conditions of a 2 (ethical vs.

low ethical leadership) \times 2 (high vs. low cognitive construal) between-subjects design.

Table 1 Sample demographic characteristics

Sample demographics		Chinese participants (N=120)		Australian participants (N=121)	
		Sample size	Rate	Sample size	Rate
Gender	Male	50	41.67%	49	40.50%
	Female	70	58.33%	72	59.50%
Age	18-23 years	21	17.50%	103	85.12%
	24-29 years	66	55.00%	15	12.40%
	30-35 years	27	22.50%	2	1.65%
	≥ 35 years	6	5.00%	1	0.83%
Education background	Bachelors' degree or below	45	37.50%	116	95.87%
	Master's degree	67	55.83%	5	4.13%
	Doctorate	8	6.67%	/	/
Types of organization	For profit	70	58.33%	96	79.33%
	Non-profit	26	21.67%	12	9.92%
	Government	10	8.33%	3	2.48%
	Other	14	11.67%	10	8.26%
Tenure	Half year to 1 year	46	38.33%	22	18.18%
	1 to 3 years	12	10.00%	44	36.36%
	3 to 5 years	26	21.67%	26	21.49%
	More than 5 years	36	30.00%	29	23.97%

Procedure

Each participant completed an online survey after providing informed consent. The survey was compiled using Qualtrics software for collecting data.

The experiment started with an introduction to the ethical leadership manipulation through a short story describing either a high ethical leader or a low ethical leader. The descriptions were based on Brown, Trevino and Harrison's (2005) ethical leadership scale. Each description consisted of sentences presenting the scale items, which have previously been shown to be effective in priming participants' ethical leadership perceptions (van Gils et al., 2015). After receiving the ethical leadership manipulation, participants were then asked to use a 7-point scale (1=not at all to 7= very much) to answer the question, "To what extent do you think this leader is an ethical leader?"

Subsequently, the cognitive construal manipulation was introduced, by asking participants to consider either *why* the leader behaved in the described manners (high-level construal), or *how* the leader behaved specifically according to the descriptions (low-level construal). All participants were asked to list either 5 reasons (*why* condition) or 5 ways (*how* condition), in 5 separate textboxes allowing for a minimum 10 words of text each. This design was based on previous studies suggesting that leading participants to focus either on superordinate, goal-oriented characteristics of a given activity (the "why" of activities) or on subordinate, concrete means (the "how" of activities) can directly induce high or low level cognitive construal (cf. Wakslak & Trope, 2009; Liberman & Trope, 1998; Gong & Medin, 2012; Freitas et al., 2004). After receiving the cognitive construal manipulation, participants were then again asked to use the 7-point scale (1=not at all to 7= very much) to answer the question "To what extent do you think

this leader is an ethical leader?”

After completing the two manipulations, participants were directed to imagine their potential cooperation with the described leader. They then answered a series of questions about their willingness to speak up or withholding pro-organizational suggestions to the leader's work group, using the 6-items employee voice scale developed by Van Dyne and LePine (1998) and 5-items employee silence scale developed by Tangirala and Ramanujam (2008) (1=not at all, 7= very much). Participants then answered the 24-items self-construal scale developed by Singelis (1994), as a measurement of the degree to which people see themselves as separate from others, or as connected with others (1=not at all to 7= very much). Finally, participants completed demographic questions to indicate their nationality, age, gender, education background, the total length of work experience, and the principle type of organizations they previously worked or currently work for.

It should be noted that participants in the study received the survey in the language of their mother tongue. Namely, Australian participants completed an English version survey, whereas all the materials originally constructed in English were translated-retranslated into a Chinese version for Chinese participants based on the guidelines of Brislin (1980).

Result

Manipulation check

A one-way ANOVA was conducted as a manipulation check, with the first evaluation of ethical leadership as the dependent variable. The results revealed that participants in the high ethical leadership condition rated the leader as more ethical ($M=6.31$, $SD=0.91$) than participants in the low ethical leadership condition ($M=2.12$,

$SD=1.04$), $F(1, 239)=1220.26$, $p<0.001$, $d=0.84$, indicating that the manipulation of ethical leadership was effective.

To examine the impact of cognitive construal manipulation, the present study followed the processes suggested by Freitas, Gollwitzer and Trope (2004) to test the abstraction level of participants' responses in the 5 textboxes by coding and calculating the verbs and adjectives they used based on the linguistic category model (Semin & Fiedler, 1988). Specifically, this study utilized Semin and Smith's coding schema (1988) and assigned scores of 1,2,3,4 to descriptive action verbs, interpretive action verbs, state verbs, and adjectives, respectively. Two independent Chinese coders (rated Chinese participants' responses) and two independent Australian coders (rated Australian participants' responses) who were unaware of the study hypotheses made these ratings with a high degree of reliability (90% agreement between Chinese coders, and 96% agreement between Australian coders). The resulting score reflects degree of abstraction, with higher scores indicating greater abstraction levels (high-level construal), and vice versa.

Those abstraction were then divided by the total numbers of words generated by the participants during the writing task, providing each participant with a single score indicating their average level of abstraction across all generated words. An independent-samples t -test was conducted, comparing the scores of participants assigned to the *why* condition with those assigned in the *how* condition. As expected, the former group used language reflecting a higher abstraction level ($M=0.54$, $SD=0.17$) than did the latter group ($M=0.39$, $SD=0.16$), $t(229)=6.65$, $p<0.001$, $d=0.16$. This result indicated that the manipulation successfully led participants to represent different level of cognitive

construal.

Ethical leadership, cognitive construal, and cultural background

1. The second evaluations of ethical leadership as the dependent variable

A 2(ethical vs. low ethical leadership) by 2(high vs. low cognitive construal) by 2(Chinese vs. Australian) between-subjects design ANOVA was conducted on the second evaluations of ethical leadership. The three-way ANOVA revealed a significant main effect of ethical leadership, $F(1, 233)=1348.06$, $p<0.001$, $d=0.85$ showing that participants in the high ethical leadership condition rated the leader as more ethical ($M=6.24$, $SD=0.08$) than participants in the low ethical leadership condition ($M=2.15$, $SD=0.08$). The main effects for both cognitive construal, $F(1, 233)=1.73$, $p=0.19$, $d=0.01$, and cultural background, $F(1, 233)=1.21$, $p=0.27$, $d=0.01$, were not significant, hypothesis 3 was not supported.

The two-way interaction between ethical leadership and cognitive construal was not significant, $F(1, 233)=2.35$, $p=0.13$, $d=0.01$. However, the two-way interaction between ethical leadership and cultural background was significant, $F(1, 233)=29.73$, $p<0.001$, $d=0.11$ (see fig.1). Follow-up pairwise comparisons (with Bonferroni adjustment) indicated that Chinese participants rated the leader as less ethical ($M=6.00$, $SD=0.11$) than did Australian participants ($M=6.49$, $SD=0.11$) under the high ethical leadership condition, while Chinese participants rated the leader as more ethical ($M=2.52$, $SD=0.11$) than did Australian participants ($M=1.78$, $SD=0.11$) under the low ethical leadership condition. The two-way interaction between cognitive construal and cultural background was significant, $F(1, 233)=5.77$, $p<0.05$, $d=0.02$ (see fig. 2). Follow-up pairwise comparisons (with Bonferroni adjustment) indicated that Chinese participants rated the

leader as lesser ethical when they were under the low cognitive construal ($M=4.05$, $SD=0.11$) than under the high cognitive construal ($M=4.47$, $SD=0.11$), while no similar phenomenon was detected for Australian participants. There was no significant three-way interaction.

As a follow-up, another two-way ANOVA analysis was conducted using data collected only from Chinese participants to investigate the interaction effect of ethical leadership and construal level on the second evaluations of ethical leadership. The interaction effect was significant, $F(1, 117)=4.14$, $p<0.05$, $d=0.03$, the pairwise comparisons (with Bonferroni adjustment) indicated that under the low ethical leadership condition Chinese participants rated the leader as lesser ethical when they under the low cognitive construal ($M=2.13$, $SD=0.17$) than under the high cognitive construal ($M=2.90$, $SD=0.18$), while under the high ethical leadership condition the participants' assessment of ethical leadership show no difference between people with low and high construal levels (see figure 3), hypothesis 2 was partially supported.

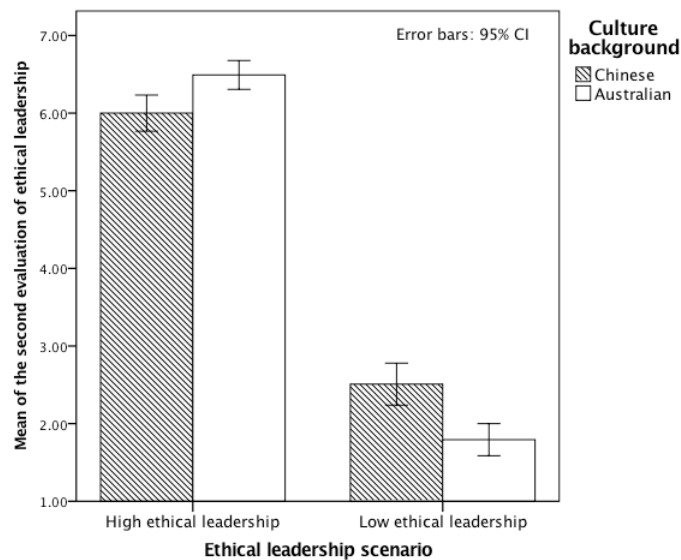


Figure 1. Interaction between ethical leadership and cultural background on the second evaluation of ethical leadership

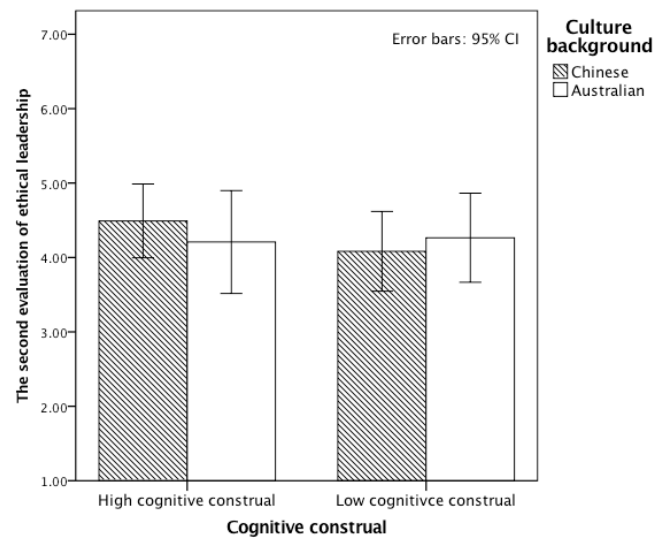


Figure 2. Interaction between cognitive construal and cultural background on the second evaluation of ethical leadership

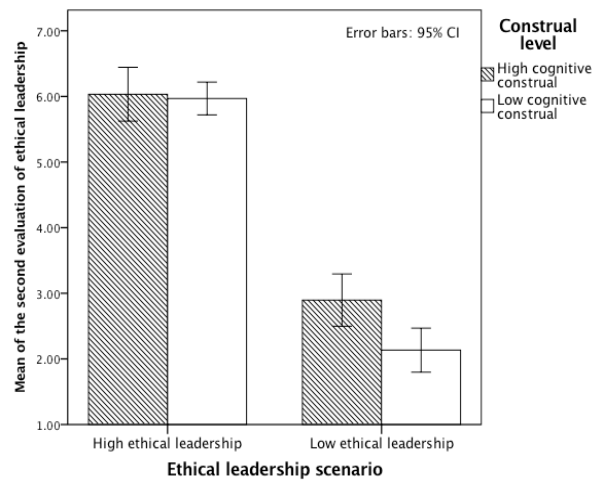


Figure 3. Interaction between cognitive construal and cultural background on the second evaluation of ethical leadership (Chinese participants)

2. Employee voice as the dependent variable

A 2(high vs. low ethical leadership) by 2(high vs. low cognitive construal) by 2(Chinese vs. Australian) between-subjects design ANOVA was conducted on employee voice. The three-way ANOVA revealed a significant main effect of ethical leadership, $F(1, 233)=46.61$, $p<0.001$, $d=0.17$, showing higher levels of ethical leadership

corresponded to higher levels of employee voice ($M=5.87$, $SD=0.09$), than did lower levels of ethical leadership ($M=5.04$, $SD=0.09$), supporting hypothesis 1a. The main effect of cognitive construal was not significant, $F(1, 233)=0.04$, $p=0.83$, $d=0.00$. The main effect of cultural background was significant, $F(1, 233)=6.09$, $p<0.05$, $d=0.03$, showing that Chinese participants had a lower scores on employee voice ($M=5.30$, $SD=0.09$) than did Australian participants ($M=5.61$, $SD=0.09$), supporting hypothesis 4a.

There was a significant two-way interaction between ethical leadership and cultural background, $F(1, 233)=7.66$, $p<0.01$, $d=0.03$ (see. fig 4). Follow-up pairwise comparisons (with Bonferroni adjustment) indicated that Chinese participants had lower scores ($M=4.72$, $SD=0.12$) on employee voice than did Australian participants ($M=5.36$, $SD=0.13$) under low ethical leadership condition, while for the high level ethical leadership condition no similar phenomenon was detected. There were no other significant two-or three-way interactions.



Figure 4. Interaction between ethical leadership and cultural background on employee voice

3. Employee silence as the dependent variable

A 2(high vs. low ethical leadership) by 2(high vs. low cognitive construal) by 2(Chinese vs. Australian) between-subjects design ANOVA was conducted on employee silence. The three-way ANOVA revealed a significant main effect of ethical leadership, $F(1, 233)=25.33$, $p<0.001$, $d=0.10$, showing higher levels of ethical leadership corresponded to lower levels of employee silence ($M=2.36$, $SD=0.09$), than did lower levels of ethical leadership ($M=3.04$, $SD=0.10$), supporting hypothesis 1b. The main effect of cognitive construal was not significant, $F(1, 233)=0.39$, $p=0.53$, $d=0.00$. The main effect of cultural background was significant, $F(1, 233)=31.12$, $p<0.001$, $d=0.12$, showing that Chinese participants had a higher scores on employee silence ($M=3.08$, $SD=0.10$) than did Australian participants ($M=2.32$, $SD=0.10$), supporting hypothesis 4b. There were no significant two- or three-way interactions.

Correlation analysis and regression analysis

To further illustrate the causal relations between ethical leadership, employee voice and employee silence, then a set of Pearson correlation analyses and regression analyses were conducted to test the relationship between ethical leadership, employee voice and employee silence. According to Morrison (2014) employee's use of voice could be influenced by employees' familiarity and understanding of their organizations, the present study controlled the effect of employees' age, education background, and tenure. Self-construal is also involved as an indicator of culture difference. Additionally, given the robust cultural differences reflected in the ratings of ethical leadership, employee voice and employee silence, I reported the results of correlation and regression analyses of Chinese samples and Australian samples respectively to stress the cultural differences

in the proposed causalities.

1. Correlation analyses

The results of correlation analyses of Chinese samples were shown as table 2. As expected, both of the first and second evaluations of ethical leadership were positively related with employee voice ($r=0.52, p<0.01$; $r=0.56, p<0.01$) and negatively related with employee silence ($r=-0.41, p<0.01$; $r=-0.40, p<0.01$). Given there is a small difference between the correlation coefficients of employee voice with the first evaluation of ethical leadership ($r=0.52$) and with the second evaluation of ethical leadership ($r=0.56$), a t-test was conducted to compare the two correlation coefficients. The result shown that the second evaluation of ethical leadership demonstrated a significantly stronger relation with employee voice than did the first evaluation of ethical leadership, $t=10.75, p<0.001$, indicating that cognitive construal manipulation, which led participants to do deep levels of analysis of the priming materials, enhanced the correlation between ethical leadership and employee voice.

Additionally, the interdependent self-construal was significantly associated with the dependent variables (i.e. the first and second evaluations of ethical leadership) and two outcomes (i.e. employee voice and employee silence) while the independent self-construal was not. This suggests that for Chinese participants the more their selves are interdependent with others, the more likely they rated the leader with a higher score of ethical leadership, and the more likely they would like to speak up rather than keep silence.

Table 2 Means standard deviations and correlations (Chinese samples)

Variables	Mean	SD	1	2	3	4	5	6	7	8
1.Age	3.15	0.76								
2.Education background	1.56	0.50	0.20*							
3.Tenure	3.23	1.55	0.61**	-0.02						
4.Independent self-construal	4.81	0.68	0.04	0.09	-0.04					
5.Interdependent self-construal	5.03	0.65	0.11	0.14	0.00	-0.01				
6.The first evaluations of ethical leadership	4.23	1.96	-0.14	-0.19*	-0.10	0.02	0.25**			
7.The second evaluations of ethical leadership	4.28	2.00	-0.13	-0.17	-0.11	0.04	0.24**	0.95**		
8.employee voice	5.31	1.09	0.05	-0.08	0.05	0.10	0.30**	0.52**	0.56**	
9.employee silence	3.07	1.08	-0.02	0.10	-0.01	-0.06	-0.22*	-0.41**	-0.40**	-0.58**

Note: N=120; Age (1=under 18 years, 2=18 to 23 years, 3=24 to 29 years, 4= 30 to 35 years, 5=beyond 35years); Education background (1= Bachelors' degree or below, 2=Masters' degree, 3= Doctorate); Tenure (1= Half year to 1 year 2; 2=1-3 years, 3=3-5 years, 4=over 5 years); * $p<0.05$, ** $p<0.01$, *** $p<0.001$, two-tail test.

The results of correlation analyses of Australian samples were shown as table 3. As expected, both of the first and second evaluations of ethical leadership were positively related with employee voice ($r=0.24$, $p<0.01$; $r=0.24$, $p<0.01$) and negatively related with employee silence ($r=-0.25$, $p<0.01$; $r=-0.26$, $p<0.01$), indicating that the more ethical a leader is perceived to be by their followers, the more likely the followers to speak up, and

the less likely the employees to keep silence. Furthermore, it is worth mentioning that independent self-construal was positively associated with employee voice ($r=0.18$, $p<0.05$) while the interdependent self-construal was not. This suggests that for our Australian participants the more their selves are independent from others, the more likely they would like to voice to express their autonomy.

Table 3 Means standard deviations and correlations (Australian samples)

Variables	Mean	SD	1	2	3	4	5	6	7	8
1.Age	2.12	0.56								
2.Education background	1.04	0.96	0.25**							
3.Tenure	3.45	1.15	0.42**	0.21*						
4.independent self-construal	4.94	0.75	0.10	0.18	0.01					
5.interdependent self-construal	5.14	0.60	-0.25**	-0.19*	-0.14	-0.08				
6.The first evaluation of ethical leadership	4.31	2.59	-0.11	0.04	-0.15	-0.01	-0.01			
7.The second evaluation of ethical leadership	4.24	2.48	-0.18*	-0.05	-0.16	0.01	0.03	0.95**		
8.employee voice	5.62	1.00	-0.19*	0.03	-0.09	0.18*	0.11	0.24**	0.24**	
9.employee silence	2.30	1.10	0.09	-0.03	0.10	-0.12	0.03	-0.25**	-0.26**	-0.64**

Note: N=121; Age (1=under 18 years, 2=18 to 23 years, 3=24 to 29 years, 4= 30 to 35 years, 5=beyond 35years); Education background (1= Bachelors' degree or below, 2=Masters' degree, 3= Doctorate); Tenure (1= Half year to 1 year 2; 2=1-3 years, 3=3-5 years, 4=over 5 years); * $p<0.05$, ** $p<0.01$, *** $p<0.001$, two-tail test.

2. Regression analyses

Two hierarchical multiple regression analyses were performed in which employee voice and employee silence were regressed separately onto 7 control variables (i.e. age, gender, educational background, tenure, types of organization, independent self-construal, and interdependent self-construal) in the first step, and ethical leadership in the second step. The results of Chinese sample and Australian sample were reported in table 4 and table 5 respectively.

Shown as table 4, the first evaluation of ethical leadership positively predicted employee voice (Model 2, $\beta=0.49$, $p<0.001$), while negatively predicted employee silence (Model 5, $\beta=-0.38$, $p<0.01$). The second evaluation of ethical leadership positively predicted employee voice (Model 2, $\beta=0.52$, $p<0.001$), and negatively predicted employee silence (Model 6, $\beta=-0.36$, $p<0.001$). Additionally, interdependent self-construal positively predicted employee voice and negatively predicted employee silence, but its effects were reduced when ethical leadership was entered as a predictor into the regression.

Shown as table 5, the first evaluation of ethical leadership positively predicted employee voice (Model 2, $\beta=0.23$, $p<0.01$) and negatively predicted employee silence (Model 5, $\beta=-0.24$, $p<0.01$). The second evaluation of ethical leadership positively predicted employee voice (Model 2, $\beta=0.21$, $p<0.05$), and negatively predicted employee silence (Model 6, $\beta=-0.24$, $p<0.01$). Independent self-construal positively predicted employee voice and showed no relationship with employee silence.

These results further supported the casual relationship between ethical leadership, employee voice and employee silence in both the Chinese and Australian samples.

Table 4. The results of regression analyses (Chinese samples)

	Employee voice						Employee silence					
	M1		M2		M3		M4		M5		M6	
	β	t	β	t	β	t	β	t	β	t	β	t
Age	0.01	0.11	0.06	0.59	0.06	0.63	-0.02	-0.14	-0.05	-0.75	-0.05	-0.47
Educational background	-0.13	-1.43	-0.03	-0.36	-0.03	-0.37	0.14	1.50	0.06	1.42	0.07	0.78
Tenure	0.04	0.34	0.06	0.61	0.07	0.66	0.00	0.04	-0.01	0.06	-0.01	-0.13
Independent self-construal	0.11	1.29	0.09	1.20	0.08	1.05	-0.07	-0.82	-0.06	-0.56	-0.05	-0.59
Interdependent self-construal	0.31***	3.52	0.18	2.14	0.17*	2.09	-0.24*	-2.57	-0.13	-1.41	-0.13	-1.48
The first evaluation of ethical leadership			0.49***	5.86					-0.38***	-4.28		
The second evaluation of ethical leadership					0.52***	6.46					-0.36***	-3.98
ΔF	3.02	p<0.05	34.31	p<0.001	41.73	p<0.001	1.71	p=0.14	18.30	p<0.001	15.84	p<0.001
R ²	0.12		0.32		0.36		0.03		0.15		0.19	
ΔR^2	0.08		0.21		0.24		0.07		0.12		0.12	

Note: N=120; standardized coefficient β were reported ; *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$; two-tail test.

Table 5. The results of regression analyses (Australian samples)

	Employee voice						Employee silence					
	M1		M2		M3		M4		M5		M6	
	β	t	β	t	β	t	β	t	β	t	β	t
Age	-0.19	-1.89	-0.17	-1.74	-0.16	-1.62	0.09	0.81	0.06	0.62	0.05	0.49
Educational background	0.06	0.61	0.04	0.41	0.06	0.63	-0.03	-0.34	-0.01	-0.13	-0.03	-0.36
Tenure	-0.01	-0.13	0.02	0.18	0.01	0.09	0.08	0.78	0.05	0.47	0.06	0.55
Independent self-construal	0.20*	2.16	0.20*	2.26	0.19*	2.15	-0.12	-1.32	-0.13	-1.41	-0.12	-1.30
Interdependent self-construal	0.09	0.92	0.09	1.02	0.09	0.98	0.04	0.44	0.04	0.39	0.04	0.42
The first evaluation of ethical leadership			0.23**	2.54					-0.24**	-2.65		
The second evaluation of ethical leadership					0.21*	2.33					-0.24**	-2.63
ΔF	2.10	P=0.07	6.47	p<0.05	6.45	p<0.05	0.78	p=0.57	7.02	p<0.01	6.93	p<0.01
R^2	0.08		0.13		0.13		0.03		0.09		0.09	
ΔR^2	0.084		0.09		0.08		-0.01		0.04		0.04	

Note: N=121; standardized coefficient β were reported ; *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$; two-tail test.

In addition, the present study tested whether cultural background served as a moderator of the relationship between ethical leadership and the two outcomes. PROCESS v2.16 of SPSS (Hayes, 2013) was used to estimate how the effect of ethical leadership on employee voice and employee silence varied across the Chinese and Australian samples. 5000 bootstrap samples were used. Estimators are reported in table 6. The second evaluation of ethical leadership was used here since it was a reflection of deep mental processing of priming materials.

As shown in table 6, the moderating effect of cultural background on the relationship between ethical leadership and employee voice was significant ($\beta=0.20$), indicating that the relationship between ethical leadership and employee voice was stronger for Chinese participants than Australian participants, hypothesis 5a was supported. The moderating effect of cultural background on the relationship between ethical leadership and employee silence was not significant, hypothesis 5b was not supported.

Table 6 the moderation effect of cultural background

Cultural background	Effect	Boot SE	95% BCa Bootstrap CI
<i>The direct effect of ethical leadership on employee voice</i>			
Moderation effect	0.20	0.06	[0.09, 0.31]
Chinese	0.30	0.04	[0.21, 0.38]
Australian	0.11	0.04	[0.04, 0.17]
<i>The direct effect of ethical leadership on employee silence</i>			
Moderation effect	-0.10	0.06	[-0.22, 0.02]
Chinese	0.22	0.05	[-0.31, -0.12]
Australian	0.10	0.03	[-0.19, -0.04]

Note: N=241 ; standardized coefficient β were reported; Boot SE=Bootstrap standard error; BCa=Bias Corrected and Accelerated;

CI= confidence interval.

Discussion

By conducting a 2×2×2 between-subjects designed experiment, the current study examined the cause-and-effect relationships between ethical leadership, employee voice and employee silence, as well as the role of employee characteristics (i.e. mental construal level and culture background) in the target causalities. The result indicates that the variation in ethical leadership will cause the change in employee voice and employee silence, and both construal level and culture background do indeed play significant roles in the target causalities. The theoretical and practical implications will be discussed in more detail below.

Theoretical implications

Initially, the present study is among the first to empirically establish the cause-and-effect relationships between ethical leadership, employee voice and employee silence using a scenario experiment. Experimentation has been proven as a powerful methodology that enables scientists to establish causal claims empirically (Imai, Tingley & Yamamoto, 2012). And, comparing with the longitudinal method, which requires substantial amounts of time and a large sample size, the key advantage of randomized experiments is its ability to estimate causal effects without bias effectively and economically (Neyman, 1990). To this end, the present experimental study makes up the deficiency of the current cross-sectional ethical leadership researches by showing that supervisory ethical leadership can rise up employees' willingness of using voice.

Moreover, the present study found that employees' judgment of supervisory ethical

leadership, employees' willingness of using voice, as well as the effect of ethical leadership on employee voice and employee silence varied according to employees' individual characteristics (i.e. cognitive construal and culture background). Van Gils et al (2015) suggested that how ethical leadership influences follower outcomes depends on the interaction between the leader and the followers rather than the function of the leaders' behaviors alone. In alignment with van Gils' point of view, the present study initially investigated whether employees' cognitive and cultural characteristics would lead to differences in the extent to which followers react to their leaders. Such an attempt would also encourage a continuing focus on the importance of cognitive and cultural factors in organizational research and management practice.

Eventually, I would like to specifically demonstrate the functions of cognitive construal and cultural background in the causalities between ethical leadership, employee voice and employee silence. Cognitive construal level refers to individuals' abstraction of mental presentation, which has been proven had significant influence on moral judgment (e.g. Gong & Medin, 2012; Eyal, Liberman & Trope, 2008). The current study found that under low ethical leadership condition Chinese participants' assessments of supervisory ethical leadership were significantly lower when they held a low-level (versus high-level) cognitive construal, while no similar phenomenon was detected for Australian participants. The results, at one hand, supported the idea that concrete mindset (versus abstractive mindset) that concentrates on the details and the concrete process of any action will lead to extreme moral judgment of others' unethical behaviors (Gong & Medin, 2012), which may be partially attributed to its susceptible, contextual, and dissimilarity focused nature (Markus & Kitayama, 1991). For another thing, the results

are among the first to emphasize the cultural difference in terms of cognitive processing, indicating that when compared with Australian, Chinese people's judgments of ethical leadership are more likely to be influenced by how the way they cognitively construe the leadership behaviors.

Going further with culture difference that plays a significant role in the cause-and-effect relationships between ethical leadership, employee voice and employee silence in the present study, its roles could be summed up as the following:

(1) Chinese participants rated the leader as less ethical than did Australian participants under the high ethical leadership condition, while Chinese participants rated the leader as more ethical than did Australian participants under the low ethical leadership condition. One possible account for such culture difference on ethical leadership assessment is the priming materials of (un) ethical leadership, which originate from Brown's (2005) ethical leadership scale that was developed using western samples. The current finding indicates that Australia participants generated more polarized assessment of supervisory ethical leadership than Chinese participant did, which supports Redisi's (2011) argument that leadership is perceived (un) ethical when it aligns with the follower's expectation of (un) ethical leadership.

(2) Chinese participants had a lower score on employee voice than did Australian participants, while Chinese participants had a higher score on employee silence than did Australian participants. The result supported the assumption that comparing with individualistic employees who tend to use voice for asserting their being, collectivistic employees are more likely to avoid direct and challenging voice to remain in interpersonal harmony. Morrision (2014) proposed that self-asserting and challenging

authority are generally regarded as violations of social taboos in collectivistic societies, which may lead to the development of negative schemas of voice. The present study is not only empirically consistent with Morrison's proposal, but also address the culture differences in voice research and organizational communication management.

(3) The relationship between ethical leadership and employee voice was stronger for Chinese participants than Australian participants. The result supported the moderating role of culture background in the relationship between ethical leadership and employee voice, while not for the relationship between ethical leadership and employee silence. It indicated that Chinese employees who hold a interdependent and contextual self are more likely to be motivated by ethical leaders to use voice, while Australian employees who hold a independent and stable self, their willingness of voice are more likely to depend on their own mind rather than supervisory ethical leadership (Markus & Kitayama, 1991). This idea also has been supported by my findings that the independent self-construal positively associated with Australian participants' judgment of ethical leadership and their willingness of voice, while the interdependent self-construal significantly related with Chinese participants' judgment of ethical leadership, as well as their willingness of voice and silence.

Practical implications

From a practical standpoint, the present study provides organizational managers with valuable implications in terms of leadership development and communicative management. Firstly, as an investigation of supervisor ethical leadership, the present study highlights the importance of frontline leaders in promoting employee's engagement and involvement in organizational development and decision-making. Although the

common supervisory tasks are task-oriented, such as helping the team understand performance targets and goals, scheduling work hours and shifts, providing real-time feedback on worker performance, the empirical findings suggested that it is also critical for supervisors to develop ethical leadership to motivate followers' willingness of offering pro-organizational suggestions. To this end, the present study may be able to draw executive managers' attentions to invest into the coaching and development of supervisory leadership programs for achieving better organizational vitality and innovation.

Furthermore, the significant roles of cognitive construal and culture differences in the relationships between ethical leadership, employee voice and employee silence throws light on the importance of individualized instruction for employees. According to Berson and Halevy (2014), followers are more likely to be influenced and motivated when their leader formulates and communicates messages in a way that fits well with their mindset and preferences. By taking employees' characteristics (i.e. cognitive construal and culture background) as a contextual factor into consideration, leaders can not only achieve high efficiency of leadership but also improve their competence in applying appropriate managerial strategies to the right situation. Therefore, it is necessary for leaders to learn not only how to effectively switch between abstract and concrete messages and instructions to successfully influence their followers according to their cognitive construal, but also continuously develop the understanding and tolerance of culture differences, in order to acclimatize themselves to the increasing diversity of the modern workforce and workplace.

Additionally, the current findings suggested that collectivistic employees, their

willingness of voice more relates with their interdependent self-construal. While for individualistic employees' willingness of using voice is more likely associated with their independent self-construal. The results highlighted the role of employees' self-concept in facilitating organizational communication and opened new avenue to help organizational managers and supervisors to engage in vertical communication management.

Limitations and future directions

The current study of course is not without limitations. Firstly, although it confirmed the causal relationships of ethical leadership, employee voice and employee silence in a controlled laboratory setting, the artificiality of the setting may produce unnatural behavior that does not reflect real life. For example, employees' judgments of supervisory ethical leadership is generally based on their long-term interactions with supervisors rather than based on temporary feelings primed by scenarios. And in an actual workplace the motives underlying employee voice and employee silence are more complicated than in controlled experimental settings. Therefore, future research could extend the present research by investigating the target relationships in real organizational settings to achieve higher ecological validity.

Also, the use of experimental design that mainly focuses on establishment of causalities may limit the investigation of the mechanisms underlying ethical leadership, employee voice and employee silence. Ethical leadership is a long-term influence process through which employees are motivated to offer pro-organizational suggestions and ideas. In order to ascertain how ethical leadership affects employee voice and employee silence, therefore, it is necessary for future research to investigate the motivational mechanisms underlying the target relationships using multiple approaches (i.e. survey

research).

Culture difference between Chinese and Australians, which was verified as a moderator in the relationship between ethical leadership and employee voice, was not specified. According to Hofstede's (1988) cultural dimensions theory, cross-culture communication involves multiple dimensions, such as individualism and collectivism, power distance and uncertainty avoidance, the presented model could be extended by including those specified dimensions that might interact with ethical leadership.

Additionally, using different coders for Chinese and Australian participants may lead to a confound, as coders who are nested in different culture might coded the responses of participants following different standards. Therefore, I recruited another two bilingual coders who use mandarin as their first language and got their master degrees on English. The two independent bilingual coders made these ratings with a high degree of reliability (88% agreement for the words generated by Chinese participants, and 92% agreement for the words generated by Australian participants). And the independent-samples *t*-test to compare the abstraction scores generated by *why* condition with those by *how* condition. The result supported the original findings that *why* group used language reflecting a higher abstraction level ($M=0.50$, $SD=0.19$) than did the *how* group ($M=0.41$, $SD=0.22$), $t(229)=3.39$, $p<0.001$. Even though the result indicated that the coding process didn't affect the result of cognitive manipulation, future study should consider other ways to better control the cultural bias, for example using AI technique to complete the coding process.

Conclusion

Although organizational scholars believe that ethical leadership could encourage

employee voice and reduce employee silence, the present study is one of the first to empirically establish the causal relationships between ethical leadership, employee voice and employee silence. And by emphasizing the importance of employees' cognitive and cultural characteristics, the current study showed that some employees are more susceptible to ethical leadership, and as a result, these employees respond with more willingness of using voice than others. Employee voice is critical for organizations to be agile to the external dynamics. The present research suggests that one way to motivate it is by urging leaders to behave ethically and strengthen their awareness of individual differences of their followers.

Chapter 3: Is Speaking Up Worthy the Cost? An Investigation of
the Relationship between Ethical Leadership, Employee Voice and
Employee Silence from a Perspective of Conservation of Resource
Theory

Student Statement of Contributions

I was the major contributor to this co-authored paper. I was responsible for developing the conceptual argument and study design, and did this in consultation with my primary supervisor Kan Shi, Colin Wastell and my associate supervisor Naomi Sweller. I also collected all data and conducted the statistical analyses with input and advice from Kan Shi and Naomi Sweller. I drafted the first version of the manuscript, and both Colin Wastell and Naomi Sweller provided feedback and suggestions on multiple versions of the manuscript.

Abstract

The literature on the mechanisms underlying ethical leadership, employee voice and employee silence has focused primarily on social learning or social exchange processes. It has overlooked that ethical leadership may influence the conscious consideration of the costs and benefits of speaking up. Drawing on conservation of resource theory (COR), The second empirical study presented in this chapter developed and tested a multi-level two stage model to examine the resource management mechanisms underlying the relationships between ethical leadership, employee voice and employee silence at individual and team levels. It was found that both individual and team perceptions of ethical leadership negatively predicted individual employees' job burnout, and instrumental ethical climate and employees' resilience mediated such linkages. In the second stage, both individual and team perceptions of ethical leadership exerted moderation effects on the negative relationship between job burnout and employee voice. That is, the negative effect of job burnout on employee voice was non-significant when the ethical leadership was perceived to be high. This result provides support that employees' use of voice involves motives regarding resource management, and ethical leadership could predict how employees strategically balance such motives. Theoretical and practical implications as well as future research opportunities are discussed.

Keywords: ethical leadership, employee voice, employee silence, multi-level model, job burnout

Introduction

Ethics is key to successful organizations of all types. To fulfill long-term success, therefore, organizations should improve their capacities of coping with ethical challenges in both business and management practices. Leadership is widely seen as the critical source of ethical guidance for an organization, since employees frequently follow their leaders' lead to learn ethics and norms about what is right or wrong in their organizations (Ciulla, 2003; Trevino, 2000; Brown, et al., 2005; Kanungo & Mendonca, 1996). Accordingly, the issue of how leaders lead organizational ethics effectively has received growing interest among leadership and organizational behavior scholars, resulting in an increasing amount of research regarding ethical leadership as well as its outcomes, such as job performance, organization citizenship behavior, ethical behavior, deviant behavior, engagement, employee voice and employee silence (e.g. Treviño, 2000; Brown, et al., 2005; Aronson, 2001; Ciulla, 2005; Eberlin & Tatum, 2008; Ciulla & Forsyth, 2011).

Employee voice (i.e. employees offering promotive or problem-focused suggestions) and employee silence (i.e. employees intentionally withhold information and ideas that might be useful to their organizations) are among those outcomes of ethical leadership that have been a focus of attention recently, due to the growing awareness of the importance of informative inputs from employees in facilitating organizational innovation and development (Van Dyne, et al., 2003; Brinsfield, 2013; Morrison, 2014). The mechanisms underlying ethical leadership and employee voice, employee silence have been frequently investigated as processes of social learning or social exchange. However, such processes are inadequate to illustrate the complexity of employees' use of voice, which are especially salient in uncertain and stressful situations (Ng

& Feldman, 2012; Walumbawa, et al., 2011; van Gils, et al., 2015).

Drawing from the conservation of resource (COR) theory, Ng and Feldman (2012) provide a stress-coping perspective to interpret the motives of employees' use of voice. They considered the practice of voice as a stopgap for employees to strategically manage their personal resources (e.g. energy, time, emotion) for coping with workplace stresses. Ng and Feldman (2012) assumed that employees who experience high-level stress are less likely to offer their suggestions, because the use of voice itself requires energetic resources invested in generating, generalizing and acting on the new ideas. While, employees may also expect to use voice for gaining additional resources to alleviate stress in current problems or aid to their reputations that may bring about further career promotions.

Taking the perspective of Ng and Feldman (2012), the present study assumed that ethical leadership might exert influence on employee voice and employee silence through a series of stress-coping mechanisms, as ethical leaders are not only able to provide their individual followers with tangible and intangible resources (e.g. caring listening, job guidance, and emotion supports) for coping with workplace stress (Brown, 2005; Bello, 2012; Mayer, 2012), but also have control of team resources (e.g. job assignments, rewards and promotional opportunities) and lead the priority settings of their teams as a whole (Piccolo, 2010; Foglia et al., 2008). To this end, the current study examines how followers' stress-coping processes affect the relationship between ethical leadership and followers' voice and silence at both individual and team levels. The findings should not only contribute to ethical leadership theory by increasing understanding of how ethical leadership influences followers' communicative behaviours in terms of stress coping, but also echo the call that "the study of leadership is inherently multilevel in nature" (Bliese et al., 2002, p. 4).

Theoretical Overview

COR theory and employee voice, employee silence

Hobfoll (1988) proposed COR theory to illustrate the dynamics of connections between personal resources and strains. The COR theory assumes that stress occurs when individuals in the face of situations in which there is a threat or an occurrence of resource loss, or when individuals fail to regain resources following resource investment (Best, Stapleton & Downey, 2005). Resources are generally defined as things people value and appreciate, it could be tangible objects (e.g. salary) as well as intangible states and conditions (e.g. energy, time, emotion) (Hobfoll, 1989). In the organizational literature, resource loss has principally been utilized to facilitate the understanding of work stress and strain (Halbesleben & Buckley, 2004; Halbesleben, 2014). A large body of research has reported that when employees lose their resources at work, they will experience stress in the form of impaired physiological and social functions, such as burnout, depression and work-family conflict (e.g. Batt & Valcour, 2003; Hobfoll et al., 2003; Schaufeli et al., 2009). While, the abundance of resource is more likely associated with positive organizational outcomes, such as state positive affect, job satisfaction, and work engagement (e.g. Bakker & Demerouti, 2007; Schaufeli et al., 2009; Wheeler et al., 2012).

Proposed as a theory of motivation, COR theory emphasis two tenants that individuals are motivated to (1) conserve their current resources (i.e. the tenant of resource conservation) and, (2) to acquire additional resources (i.e. the tenant of resource acquisition) (Hobfoll, 1989; Halbesleben, 2014). In other words, so as to stay away from resource loss individuals are likely to avoid activities that may bring on resource consumption, or to invest resources in activities that are able to gain additional resources. In fact, some activities may be considered as methods

for both consuming and gaining resources, such as employee voice (Halbesleben, 2014; NG & Feldman, 2012). Employees who engage in offering their opinions and ideas may not only need to put extra energetic resources into generating, generalizing and acting on the new ideas, but also to take risk of being seen as troublemakers who disrupt the current status quo (Ng & Feldman, 2012; Organ, 1988). While, speaking up may also be a way for employees to convince supervisors to grant them additional resources to mitigate work strains, or to aid their reputations for climbing the corporate ladder (Bolino & Turnley, 2005; Fuller et al., 2007). Accordingly, Ng and Feldman (2012) suggested that employee voice could be performed selectively and strategically when coping with workplace stress.

Drawing from the two tenants of COR theory, the relationship between resource loss and employee's use of voice may be contingent (Ng & Feldman, 2012). According to the conservation tenant, employees with inadequate resources are more likely to be motivated to limit the use of voice for conserving the remaining resources (Hobfoll, 1989; Halbesleben, 2014). While, the acquisition tenant expects that employees tend to use voice frequently in obtaining additional resources to deal with workplace stressors (Dundon & Gollan, 2007). The former has been empirically reinforced in form of the well-established relationship between workplace stressors (e.g. job characteristics, strained interpersonal relationships, unfairness) and employee voice or employee silence (e.g. Brotheridge, 2003; Piccolo, 2010; Tangirala & Ramanujam, 2008; Wang & Hsieh, 2013). And the latter has been indirectly supported by a handful of studies in which employee voice was verified as an instrumental way to accumulate resources used in promoting in-role performance (e.g. Ng & Feldman, 2012). In general, the COR theory provide a new avenue to help extent our understanding of the complicated motives underlying employee voice and employee silence.

COR-based understanding of the relationships between supervisory ethical leadership and employee voice, employee silence

Introducing supervisory ethical leadership into the COR-based understanding of employee voice and silence, I expect that ethical leadership will not only affect employees' perception of stress, but also influence how stress is related to employees' use of voice.

Taking the lens of the resources conservation tenant, I believe that supervisory ethical leadership could exert a large effect on followers' perception of stress, which may consequently influence followers' willingness to engage in resource investment activities (e.g. voice). Leaders are formally or informally in charge of the allocation of work-related resources, such as reward or promotion opportunities, job or emotion support, job demands (Bass & Bass, 2009; Braun et al., 2013; Zaccaro, Rittman, & Marks, 2001). Leadership therefore has been considered as a stable antecedent of followers' stress perception. For example, ethical leadership has been verified to be negatively associated with employees' stress-relevant perceptions, such as workload, depression, and perceptions of poor working conditions (e.g. Li et al., 2014; Piccolo et al., 2010; Stordeur, D'hoore & Vandenberghe, 2001; Stouten et al., 2010), while positively related to employees' positive psychological states, such as well-being, satisfaction, and psychological capital (e.g. Bouckennooghe, Zafar, & Raja, 2015; Kalshoven & Boon, 2012; Kim & Brymer, 2011). These findings provide empirical supports for our proposed linkage.

Taking the perspective of the resources acquisition tenant, I then assume that supervisory ethical leadership may influence the relationships between stress, employee voice and employee silence. In particular, workplace stress may not necessarily lead to less use of voice and silence when high levels of ethical leadership exist. As mentioned above, employees may use voice for gaining additional resources from their supervisors to deal with stresses (Dundon & Gollan,

2007; Ng & Feldman, 2012). While, stressed employees may practice voice and break the silence only when they believe that they can get positive feedback or actual assistance from their supervisors (Detert & Burris, 2007; Milliken et al 2003). One can expect that an employee who suffers from workplace stresses may speak up suggestions for improvement to leaders who are trustworthy, and willing to act on their inputs (i.e. ethical leaders), rather than leaders who will behave in an opposite manner (Detert et al. 2007; Takeuchi et al. 2012). Based on this logic, lack of personal resources may not limit employees' use of voice when they believe their ethical leaders will support them with tangible and intangible resources.

Integrating the two hypotheses, I established a multilevel pathway between ethical leadership and employee voice, employee silence (see figure 1). Specifically, I used a two-stage approach in which we first draw from resources conservation tenant of COR theory to establish the relationship between ethical leadership and followers' job burnout, an individual syndrome responded to exhaustion of personal resources (Maslach, Schaufeli & Leiter, 2001; Travis et al, 2015). I also hypothesize that followers' perception of the team's instrumental ethical climate and individual followers' resilience link ethical leadership to followers' job burnout. In the second stage, I draw from the resources acquisition tenant of COR theory to explain how the relationships between job burnout, employees voice and employee silence vary according to supervisory ethical leadership. Additionally, I tested the effects of ethical leadership on issued outcomes at both individual and team levels simultaneously, to keep consistency with the view that "leadership is by nature a multiple-level phenomenon" (Chun et al., 2009, p. 689).

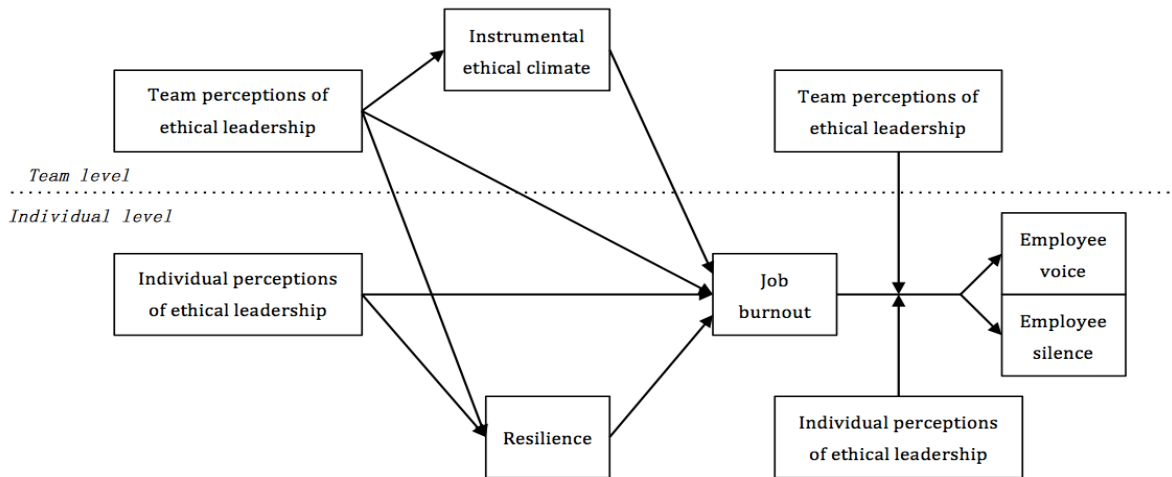


Figure 1. Proposed model

Hypothesis

Ethical leadership at multi-levels

Ethical leadership has been defined 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” (Brown et al, 2005, p.120). Being a moral person who treats individual followers in a moral manner and being a moral manager who leads followers as a whole (e.g. dyads, groups and teams) to achieve a high-level awareness of the salience of ethics and values are the two pillars of ethical leadership construct (Chun et al, 2009; Trevino, 2000; Brown et al., 2005). The effects of ethical leadership have been investigated at either an individual level or a team level (e.g. Avey et al., 2005; Kalshoven & Boon, 2012; Walumbawa et al., 2011), indicating that ethical leaders are able to “lead and motivate not only individuals but also teams as a whole” (Chen et al., 2007, p.331). While beyond these single levels of analysis (i.e. individuals and teams), levels can be viewed in combination or simultaneously (Braun et al., 2013; Yammarino et al., 2005). The influence of ethical leadership on organizational outcomes can therefore comprise several plausible levels.

1. Individual-level relationship

Job burnout is an individual syndrome responded to workplace stresses (Travis, et al, 2015). Employees who suffer from job burnout will experience emotional exhaustion, cynical attitude, and reduced personal accomplishment (Brewer & Shapard, 2004; Maslach, Schaufeli & Leiter, 2001). Individual perceptions of supervisory ethical leadership are able to reduce the chance of job burnout in the following ways. Firstly, ethical leaders who are well known for their integrity and honesty are likely to persist in practicing what they preach and opposing inappropriate behaviors at any time and in all situations (Walumbawa & Schaubroeck, 2009). Accordingly, the followers will tend to develop a deep trust in their individual leaders, minimizing the resources-consuming uncertainties during leader-member interactions. Secondly, ethical leaders are caring and people oriented, they demonstrate individualized consideration toward individual followers and treat them with respect and fairness. Such supportive leadership behaviours will give followers feelings of being desired and supported, upon which followers are able to accumulate resources to deal with work stresses. Last but not the least, ethical leaders design jobs based on their fair and balanced decision to make jobs as feasible and efficient for each individual followers as possible (Piccolo et al, 2015), they also place individual followers in situations that facilitate growth and confidence in their job-related skills (Stouten et al., 2010). On these grounds, followers are confident to exert their own efforts on right positions, leading to enhancement of self-efficacy that may keep them from job burnout.

Hypothesis 1 : individual perceptions of ethical leadership negatively predict individual followers' job burnout.

2. Cross-level relationship

Accepting the influence of ethical leadership on job burnout occurs at the individual level, team perceptions of supervisors' ethical leadership may exert a cross-level main effect on individuals' job burnout as well. Namely, individual followers' job burnout will not only be mitigated by leadership experienced in direct interactions with the ethical leader, but also by leadership behavior directed toward other team members and the team as a whole. Ethical

leaders have a passion for building and leading an ethical team via lining up individual goals into a lofty and shared mission, managing resources based on their fair and balanced decision, establishing a positive climate of trust and support, and implementing contingent reward for holding followers accountable for their conducts (Braun et al., 2013; Trevino, 2000; Zaccaro, Rittman & Marks, 2001).

To this end, it is reasonable to assume that team perceptions of supervisors' ethical leadership has the capacity to influence individuals' job burnout. Firstly, ethical leaders enhance followers' perception of task significance via giving meanings to work tasks and making clear the contribution of group members' task to higher order goals, forging a close tie between individual followers' emotional commitment and their jobs (Piccolo et al., 2010). Secondly, leaders who are engaging in ethical leadership are likely to exhibit an altruistic role model and make the utmost effort to emphasis collective interest and encourage cooperation and multi-assistance, forming a harmonious and interconnected climate that is considered to be a substitute for ethical leadership in providing job resources (Kerr & Jermier, 1978; Kalshoven & Boon, 2015). Additionally, ethical leaders use contingency rewards in exchange for followers' performance and efforts, to maintain standards, define rules and determine the consequences of followers' ethical or unethical behaviors (Brown et al., 2006; Rezvani & Khosravi, 2012). Such transactional leadership behaviors have been shown to be positively associated with individual followers' perception of organizational justice and commitment, which are able to alleviate job burnout (Jin, Zhang & Wang, 2015; Hakanen, Schaufeli & Ahola, 2008; Salehi & Gholtash, 2011).

Hypothesis 2 : team perceptions of ethical leadership negatively predict individual followers' job burnout.

Ethical climate as a mediator

The ethical climate is “the prevailing perceptions of what is ethically correct behavior and how ethical issues should be handled” (Victor & Cullen, 1987, pp.51-52). Specifically, it involves the shared perceptions of rightness or wrongness presented in a certain community (i.e.

dyad, team, group or organization), specifying the norms and codes for appropriate and inappropriate behavior within the community (Luria & Yagil, 2008; Babin et al., 2000; DeConinck, 2011). Victor and Cullen (1987, 1988) proposed a two-dimensional theoretical typology to investigate different types of ethical climate. According to the typology, the two dimensions respectively refer to ethical criteria used for communal decision-making (i.e. egoism, benevolence, and principle) and locus of analysis used as a referent in ethical decisions (i.e. individual, local, and cosmopolitan). The combination of the two dimensions yielded five different types of ethical climates, namely instrumental, caring, independence, law and code, and rules. The current study focuses on the instrumental ethical climate at a team level, which is rooted in local or individual egoistic criterion emphasizing the maximization of self-interest within the team (Martin & Cullen, 2006).

Instrumental ethical climate exists when team norms and expectations emphasize the needs and preferences of the team or the individuals from an egoistic perspective, and encourage ethical decisions serve to the interest of the team or provide personal gains and benefits even to harm of the interests of others (Wyld & Jones, 1997; Victor & Cullen, 1988; Goldman & Tabak, 2010). Even though team members working in an instrumental ethical climate may occasionally bear in mind the interest of others, this seems to be a short-term means for serving long-term self-interest (Wimbush & Shepard, 1994). If a team is perceived as be full of instrumental climate, the team members may not only be unable to get supportive resources (i.e. job or emotion supports) from others when they run into difficulties, but also have to dig into personal resources to deal with uncertainties and insecurities in terms of interpersonal relationships that have been found to be closely related with job burnout (Bosman, Rothmann, & Buitendach, 2005; Westman, Etzion, & Danon, 2001; Shoss, Jiang & Probst, 2016). Therefore, the current study assumes that instrumental ethical climate served as a stressful condition may exert a cross-level effect in increasing individuals' job burnout.

There are evidences that modifying the work climate can reduce negative employee outcomes (e.g. Liao & Rupp, 2005; Shalley, 2000), and ethical leadership have been found to be

one of the most effective organizational factors that could assist the climate to go in the right direction (e.g. Mayer et al., 2010; Neubert, 2009; Stouten et al., 2010). Ethical leaders may be able to decrease the chance of individual's job burnout via reshaping the instrumental ethical climate into a climate of support and trust at the team level. Ethical leaders are likely to engage in altruistic role modeling and encouraging multi-helping among team members, they make justice decisions to allocate resources fairly to each member (van Dijk & Cremer, 2006). They inspire interpersonal relationships to be developed on a ground of social-exchange rather than economic exchange (Walumbwa et al., 2011). Leaders who pitch into ethical leadership may also regularly communicate with their followers regarding followers' job significance and responsibilities from a benevolence and cosmopolitan perspective, giving the priority of the interest of others and the whole society (Piccolo et al., 2010). In addition, ethical leaders can mitigate instrumental ethical climate by rewarding benevolent behavior and preventing and punishing egoistic behavior to set up examples of correct value orientation of the whole team (Brown & Treviño, 2006). As a result, members operating in a team with positive ethical climate would be less likely to develop job burnout.

Hypothesis 3 : instrumental ethical climate mediates the relationship between team perceptions of ethical leadership and individual followers' job burnout.

Resilience as a mediator

In the organizational behavior literature, resilience is generally defined as “the developable capacity to rebound or bounce back from adversity, conflict and failure or even positive events, progress and increased responsibility”(Luthans, 2002, pp.702). The definition suggests that resilient employees are allowed to not only recover from workplace calamities and adversities, but also learn from and achieve psychological growth through overcoming those challenges and difficulties (Youssef & Luthans, 2007; Shoss, Jiang & Probst, 2018). Traditional approaches reviewed resilience as an individual difference in the capacity of coping with or recovering from workplace stresses (Block & Kremen, 1996). Drawing on theories of clinical and developmental psychology, however, an increasing number of scholars argued that the state-like resilience is

capable of being developed and enhanced (Bonanno, 2005; Youssef & Luthans, 2007; Masten & Reed, 2002; Richardson, 2002).

As all leaders are likely to face situations where followers suffer from workplace adversities, developing followers' resilience is one of the most critical elements of the positive leadership construct (Avolio et al., 2004; Harland, Harrison & Jones, 2005). The current study assumes that both individual and team perceptions of supervisory ethical leadership will exert a positive influence on individual follower' resilience, and my assumption is based on the following academic findings: At the individual level, ethical leaders engage in individualized behaviors, provide timely job and emotional support, and place employees in developable situations to facilitate their skill improvement and psychological growth (eg. Harland, Harrison and Jones, 2005; Piccolo et al, 2010; Brown et al., 2005). At the team level, ethical leaders promote good interpersonal relationships, provide ethical guidance for coping with complicated situations, transmit a sense of higher purpose that goes beyond the goals of the individual, and show followers the bright side of difficulties and adversities (eg. Rego et al, 2012; Shoss, Jiang & Probst, 2018). As a result, followers are able to conserve and accumulate adequate personal resources to conquer workplace stresses, replace negative coping approaches (e.g. avoid the real problems) with healthy and positive strategies (e.g. talk to supportive supervisors or workmates), develop self-confidence and self-efficacy to take challenges and transform them into opportunities to growth (e.g. Shin et al., 2012; Youssef & Luthans, 2007; Shoss, Jiang & Probst, 2018).

Although there is little empirical research on the direct relationship between ethical leadership and followers' resilience, some indirect support can be learnt from the literature. For example, Rego et al (2012) empirically found that ethics-based leadership could promote employees' resilience. Harland, Harrison and Jones (2005) found that leaders' individualized consideration was negatively related with followers' workplace stress. A meta-analytic result of Dumdum et al (2002) reported that the correlations between supervisory contingent reward behaviors and followers' job satisfaction was 0.76. In addition, some scholars has demonstrated

the effects of ethical leadership on followers' positive psychological or emotional states (e.g. psychological safety, job satisfaction, well-being), such emotion resources are likely to enable individual followers to triumph over or rebound from challenges and difficulties in workplace (e.g. Cohn et al., 2009; Ong et al., 2006; Zautra et al., 2010).

It stands reasons to believe that resilient employees are less likely to suffer from job burnout. Maslach et al (2001) noted that people who are incapable of dealing with stresses effectively are more likely to experience job burnout. Employees who are more likely to be burned out could be characterized as anxious and sensitive to stresses, lower hardness and openness, poor self-confidence and self-esteem, and a passive and defensive coping style (Maslach, 2001; Semmer, 1996). On the contrary, resilient employees "have strong awareness and acceptance of reality and ability to be flexible, to improvise and to adapt to change" (Siu et al, 2009, pp.771). Those who have capacity to take control of workplace stresses and bounce back from adversities have been directly or indirectly verified to be less likely to experience job burnout. For example, Steinhardt et al (2008) found that high resilience was positively associated with more effective coping strategies, self-esteem and self-leadership while negatively with symptoms of burn out (e.g. depression, perceived stress). Liossis et al (2009) reported that the improvement of resilience will benefit employees with greater optimism, greater work satisfaction, less stress and reduced exhaustion. Siu et al (2009) conducted a longitudinal study, which indicated that resilience was positively related to job satisfaction, work-life balance and quality of life, while negatively related to physical symptoms (e.g. insomnia and depressive mood) that are highly associated with job burnout. In conclusion, employees who are resilient as a result of supervisory ethical leadership are more likely at a better position to stand up to job burnout.

Hypothesis 4 : individual followers' resilience mediates the relationship between individual perceptions of ethical leadership and individual followers' job burnout.

Hypothesis 5 : individual followers' resilience mediates the relationship between team

perceptions of ethical leadership and individual followers' job burnout.

Job burnout and employee voice, employee silence

Employees are vulnerable to job burnout when they are confronted with situations that may lead to shortage of resources (Maslach, 1988; Ng & Feldman, 2012). Burned-out employees are more likely to report intentions to leave their jobs (e.g. Jackson et al, 1986), higher frequency of absenteeism (e.g. Swider & Zimmerman, 2010) and poor job performance (e.g. Halbesleben & Bowler, 2007; Wright & Cropanzano, 1998). They also tend to withhold discretionary behaviours, which may not translate into direct consequences for themselves (Bakker, Demerouti & Verbeke, 2004; Schnake, 1991). Schaufeli and Enzmann (1999) noted that job burnout reduces employees' involvement in the organization, makes them lose trust and expectations of their supervisors and co-workers, which corresponds to less chance for them to go the extra mile in their work. Therefore, it is surely highly unlikely that an employee who is already burned out to engage in speaking up, as making one's opinions and ideas to be heard may bring on costly depletion of personal resources (Bolino & Turnley, 2005; Lee et al., 2015). On the contrary, a burned-out employee is more likely to withhold their concerns and opinions since they lose concerns for their jobs, teams or organizations (Schaufeli & Enzmann, 1999). And they tend to hold gloomy and pessimistic attitudes about the possibilities and prospect of the changes that their suggestions will bring about (Brinsfield, 2013). Thus, I propose the following hypotheses:

Hypothesis 6: job burnout negatively associates with employee voice.

Hypothesis 7: job burnout positively associates with employee silence.

The cross-level moderating role of supervisory ethical leadership

Based on the resource acquisition motive of employee voice, the current study assumes that ethical leadership may set a boundary at both individual and team levels for the effect of job burnout on employee voice and employee silence. Namely, the negative relationship between job burnout and employee voice and the positive relationship between job burnout and employee silence might be weaker when there is a high ethical leadership (vs. low). I believe that burnt out employees may strategically use voice for gaining support from their supervisor only when they

believe that the supervisor will treat them in a caring and trustworthy manner at individual level, and be willing to act on their inputs to ease the stressful situations and optimize the way of resource allocation at team level. Otherwise, burned-out employees are less likely to use voice, as poor ethical leadership may make employees believe that speaking up would not be useful in gaining supports or effecting the focal stressful situation, even worse may lead to extra stress, such as bad leader-member relationships and unfair treatment, which may further deplete their remaining resources.

Hypothesis8: individual perception of ethical leadership will interact with job burnout such that the negative relationship between individual followers' job burnout and voice behavior will be weaker when individual perception of ethical leadership is high (vs. low).

Hypothesis9: individual perception of ethical leadership will interact with job burnout such that the positive relationship between individual followers' job burnout and silence behavior will be weaker when individual perception of ethical leadership is high (vs. low).

Hypothesis10: team perception of ethical leadership will interact with job burnout such that the negative relationship between individual followers' job burnout and voice behavior will be weaker when team perception of ethical leadership is high (vs. low).

Hypothesis11: team perception of ethical leadership will interact with job burnout such that the positive relationship between individual followers' job burnout and silence behavior will be weaker when team perception of ethical leadership is high (vs. low).

Method

1. Sample and procedures

Multi-source data for the present study was requested from 175 frontline supervisor-subordinate teams (each team include 1 supervisor and 4~7 subordinates) of three branches of a state-owned enterprise of China. In each team, four subordinates were randomly selected to receive an invitation to participate in the study. I limited the number to four subordinates per

supervisor in order to avoid a situation in which supervisors may confuse their subordinates' performance if those supervisors were required to rate too many subordinates (Li & Sun, 2015). Two sets of pen-and-paper questionnaires were used: the supervisor received a survey to rate the voice and silence behaviors of his or her direct subordinates, and the subordinates filled out a separate survey which contained measures of instrumental ethical climate, resilience, job burnout and supervisory ethical leadership. The supervisor and subordinate surveys were linked using matched code (for example, a supervisor survey was coded as 86, the matched three follower surveys were coded as 86-1, 86-2, 86-3, 86-4 respectively), and both supervisors and subordinates were given the names of the person they were to rate to avoid confusion.

The teams whose supervisor rated less than 3 subordinates or the participant subordinates less than 3 were excluded. Finally, valid responses from 555 subordinates (a response rate of 79%) rated by 141 supervisors (a response rate of 81%) were received. The sample of subordinates and supervisors are shown as table 1.

Table1. Sample demographic characteristics

Sample Demographics		Subordinates (N=555)		Supervisors (N=141)	
		Sample size	Rate	Sample size	Population
Gender	Male	405	72.97%	102	72.34%
	Female	150	27.02%	39	27.66%
Age	≤25	180	32.43%	11	7.80%
	26-35	288	51.89%	70	49.64%
	36-45	63	11.35%	27	19.15%
	46-55	20	3.60%	30	21.28%
	55-60	2	0.36%	3	2.13%
	≥60	2	0.36%	/	/

Marital Status	Unmarried	313	56.40%	35	24.82%
	Married	232	41.80%	100	70.92%
	Divorced or widowed	10	1.80%	6	4.26%
Educational Background	High-school degree or less	42	7.57%	5	3.55%
	Diploma or bachelor	505	90.99%	128	90.78%
	Master or above	8	1.44%	8	5.67%
Tenure	≤ 5 years	316	56.94%	30	21.28%
	5-15 years	151	27.21%	46	32.62%
	15-30 years	78	14.05%	57	40.43%
	≥ 30 years	10	1.80%	8	5.67%

2. Measures

The questionnaires used in this study were originally constructed in English. We translated-retranslated the English questionnaires into a Chinese version based on the guidelines of Brislin (1980). All scales were rated using a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Ethical leadership was measured as experienced by subordinates using the Brown et al. (2005) 10-item measure, including items such as ‘My supervisor sets an example of how to do things the right way in terms of ethics’. A confirmatory factor analysis (CFA) was conducted to test the factor structure of ethical leadership in the current Chinese sample. The CFA results showed that the tenth item “When making decisions, my supervisor asks ‘what is the right thing to do?’ ” had a non-significant standardized factor loading ($\lambda=0.08$, $p=0.08$), indicating no contribution to the corresponding component. Therefore, this item was deleted and the model fit re-assessed with the resulting of the 9-item scale. The re-specified scale provided a good fit with the data ($\chi^2_{(27)}=92.40$, $p<0.001$, SRMR=0.03, IFI=0.98, CFI=0.98), and the 9 items merged

into one factor with significant standardized factor loadings that were greater than 0.4. The α reliability of the 9-item scale was 0.92.

Instrumental ethical climate was measured as experienced by subordinates using 6 items adapted from the measurement created by Victor and Cullen (1988), including items such as ‘in this workgroup, people protect their own interests above all else’. CFA results showed that the 6 items merged into one factor perfectly ($\chi^2_{(9)}=165.60$, $p<0.001$, SRMR=0.05, IFI=0.93, CFI=0.93), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.90.

Resilience was measured as experienced by subordinates using 6 items adapted from the measurement created by Siu et al (2009), including items such as ‘During stressful circumstances, I never experience anxiety’. CFA results showed that the 6 items merged into one factor perfectly ($\chi^2_{(9)}=85.43$, $p<0.001$, SRMR=0.04 , IFI=0.96, CFI=0.96), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.88.

Job burnout was measured with 9 items adapted from the emotional exhaustion and cynicism dimension of Maslach Burnout Inventory (Maslach & Jackson, 1981), including items such as “I feel emotionally drained from my work”. CFA results showed that the 6 items merged into one factor acceptably ($\chi^2_{(27)}=611.13$, $p<0.001$, SRMR=0.08 , IFI=0.85, CFI=0.85), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.93.

Employee voice. Supervisors rated their subordinates’ voice behaviour using a measure created by Van Dyne & LePine (1998). The measure included items such as ‘this employee develops and makes recommendations concerning issues that affect work’. CFA results showed that the 6 items merged into one factor ($\chi^2_{(9)}=27.42$, $p<0.01$, SRMR=0.02 , IFI=0.98, CFI=0.99), suggesting a one-dimensional construct. The scale’s α reliability for the current study

was 0.87.

Employee silence. Supervisors rated their subordinates' silence behaviour using a 5-item scale created by Tangirala and Ramanujam (2008). The measure included items such as 'this employee would like to keep quiet instead of asking questions when he or she want to get more information about work in the workgroup'. CFA results showed that the 5 items merged into one factor ($\chi^2_{(5)}=115.92$, $p<0.001$, SRMR=0.06 , IFI=0.87, CFI=0.86), suggesting a one-dimensional construct. The scale's α reliability for the current study was 0.79.

Control variables: Since voice could be influenced by employees' familiarity and understanding of their organizations (Morrison, 2011), the effects of age (1, under 25 years; 2, 26 to 35 years; 3, 36 to 45 years; 4, 46 to 55 years; 5, beyond 56 years), education background (1, high school and below; 2, bachelor; 3, Master or PhD), and tenure (1, less than 5 years; 2, 5-15 years; 3, 15-30 years; 4, over 30 years) were controlled in the present study.

3. Analytic strategy and levels of analysis

A series of statistical analyses were conducted using Amos 24.0, SPSS23.0 and MPLUS 7.4 for the current study. First, the convergence and distinctiveness of the six key constructs of interest (ethical leadership, instrumental ethical climate, resilience, job burnout, employee voice and employee silence) were tested at the item level using confirmatory factor analysis (CFA). Second, descriptive statistics and correlation analyses were conducted as a pre-test of the hypotheses. Third, Hierarchical Linear Modeling (HLM) was used to analyze the relations between the independent variable (ethical leadership), mediator variables (instrumental ethical leadership and resilience), and job burnout at both individual and team levels. In short, the multilevel mediation tests were based on 1-1-1model (i.e. independent, mediator and outcome variables measured at the individual level, but individual-level units nested in team-level units),

whereby both effects within and between teams may be contained in a single mediation effect estimate (Braun et al., 2013). To overcome the confounding of mediation effects within and between teams the individual-level variables were team-mean centered, and their subtracted means were grand-mean centered and reintroduced into the team-level equations (Zhang, Zyphur & Preacher, 2009; Hofmann & Gavin, 1998). Next, Ordinary Least Squares (OLS) regression in SPSS was applied in order to test the relationships between job burnout, employee voice and employee silence, and then HLM was used to test the proposed individual-level and cross-level moderation effects of ethical leadership on relationships between job burnout and the two outcomes (i.e. employee voice and employee silence).

4. Data aggregation

As described above, ethical leadership, instrumental ethical climate and resilience were introduced at both team-level and individual-levels of analysis. Given these variables were measured at the individual-level, their aggregation to the team-level was required for further analyses. To validate whether the structures of these variables were statistically appropriate for aggregation to the team level, therefore, the inter-rater agreement was estimated by calculating $r_{wg(j)}$ values, an index which represents the extent to which a sample of ratings departs from what would be obtained if individuals responded randomly (James, et al, 1984). Median $r_{wg(j)}$ values >0.7 are generally considered sufficient agreement to warrant aggregation (Gwet, 2014). Intra-class correlation coefficients, such as ICC (1) and ICC (2), were then estimated. ICC (1) presents the proportion of the total variance that can be explained by group membership (Bryk & Raudenbush, 1992). ICC (2) provides an estimate of the reliability of the group means (McGraw & Wong, 1996). ICC (1) and ICC (2) together provide information of whether sufficient between-group variance exists for testing meso-relationships (Bliese, 2000). The ICC (1)

values $>.10$, and ICC (2) values $>.30$, are generally acceptable (Lebreton & Senter, 2008).

The median $r_{wg(j)}$ values in the current study across teams of 0.96, 0.86, and 0.93 for ethical leadership, instrumental ethical climate, and resilience respectively, suggesting an acceptable level of inter-rater agreement. The ANOVA test shows significant F values for ethical leadership ($F=2.63$, $p<0.001$), instrumental ethical climate ($F=1.82$, $p<0.001$), and resilience ($F=1.83$, $p<0.001$). The ICC (1) values of these variables were 0.29, 0.17, and 0.17 respectively, while the ICC (2) values of these variables were 0.62, 0.45, and 0.45 respectively, suggesting that these variables differed between groups. These results warranted the use of data aggregation for ethical leadership, instrumental ethical climate and resilience in the current study.

Result

1. Confirmatory factor analysis

A confirmatory factor analysis was conducted to test the factor structure, convergent validity and discriminatory validity of the scales. The hypothesized six-factor model (i.e. ethical leadership, instrumental ethical climate, resilience, job burnout, employee voice and employee silence) provided a good fit to the data, $\chi^2_{(764)} = 2150.95$, $p<0.001$, IFI=0.90, TLI=0.89, CFI=0.90, RMSEA=0.06, and all the indicator variables had significant loadings on to their latent factors ($p<0.001$), indicating favorable convergent validity. The hypothesized model was compared with five alternative, less-differentiated models. As shown in table 2, the hypothesized six-factor model fit the data significantly better than the alternatives, indicating a good distinctiveness of ethical leadership, instrumental ethical climate, resilience, job burnout, employee voice and employee silence. In addition, the two-factor model, in which all the measures collected from employees were loaded on to a self-rating factor while supervisor-rated

employee voice was on the separate second factor, fit data significantly worse than the hypothesized model ($\chi^2 (778) = 7940.13$, $p < 0.001$, $IFI = 0.49$, $TLI = 0.46$, $CFI = 0.49$, $RMSEA = 0.13$), suggesting that same-source variance was not a problem in the current study.

Furthermore, based on the six-factor model, the average variance extracted (AVE) of each construct and the determination coefficient was calculated among these latent constructs. According to Fornell and Larcker (1981), the value of AVE above 0.36 and the value of composite reliability (CR) above 0.6 indicate good convergent validity. In addition, for satisfactory discriminant validity, the square root of AVE from the construct should be greater than the determination coefficient between the construct and other constructs in the model (Fornell & Larcker, 1981). Table 3 lists the AVE values, CR values and determination coefficients. These results further support the good convergent and discriminant validity of the scales.

Table2. Comparison of alternative models

	χ^2	<i>df</i>	<i>CMIN/DF</i>	<i>RMSEA</i>	<i>IFI</i>	<i>TLI</i>	<i>CFI</i>	$\chi^2(df)$
Hypothesized six-factor model	2150.95***	764	2.82	0.06	0.90	0.89	0.90	-
Five-factor model	3591.26***	769	4.67	0.08	0.80	0.79	0.80	1440.31(5)***
Four-factor model	4941.34***	773	6.39	0.10	0.70	0.69	0.70	2790.39(11)***
Three-factor model	5381.04***	776	6.93	0.10	0.67	0.65	0.67	3230.09(12)***
Two-factor model	7940.13***	778	10.21	0.13	0.49	0.46	0.49	5789.18(14)***
One-factor model	9434.55**	779	12.11	0.14	0.39	0.35	0.38	7283.60(15)***

Note: five-factor model: ethical leadership and instrumental ethical climate merged; Four-factor model: based on five-factor model, resilience and job burnout merged; Three-factor model: based on four-factor model, employee voice and employee silence merged; Two-factor model: subordinates rated scales (i.e. ethical leadership, instrumental ethical climate, resilience and job burnout) merged, while supervisor rated scales (i.e. employee voice and employee silence) merged; One-factor model: all scales merged. $\chi^2(df)$ is in relation to hypothesized model, *** $p < 0.001$, two-tailed.

Table 3. AVE , CR values of each construct and the determination coefficients among latent constructs

<i>Construct</i>	<i>items</i>	λ	p	<i>AVE</i>	<i>CR</i>	<i>Correlation between constructs</i>	r	r^2
Ethical leadership (EL)	el1	0.78	0.001	0.60	0.93	EL-ECI	-0.34	0.12
	el2	0.52	0.001			EL-RI	0.42	0.18
	el3	0.87	0.001			EL-BO	-0.34	0.12
	el4	0.80	0.001			EL-EV	0.32	0.10
	el5	0.86	0.001			EL-ES	-0.23	0.05
	el6	0.82	0.001					
	el7	0.84	0.001					
	el8	0.88	0.001					
	el9	0.46	0.001					
Instrumental ethical climate (IEC)	iec1	0.64	0.001	0.55	0.89	IEC-RI	-0.24	0.06
	iec2	0.81	0.001			IEC-BO	0.40	0.16
	iec3	0.83	0.001			IEC-EV	-0.21	0.04
	iec4	0.54	0.001			IEC-EV	0.10	0.01
	iec5	0.79	0.001					
	iec6	0.79	0.001					
Resilience (R)	r1	0.68	0.001	0.58	0.89	R-BO	-0.45	0.21
	r2	0.86	0.001			R-EV	0.30	0.09
	r3	0.79	0.001			R-ES	-0.18	0.03
	r4	0.84	0.001					
	r5	0.62	0.001					
	r6	0.76	0.001					
Job burnout (JB)	jb1	0.77	0.001	0.61	0.93	JB-EV	-0.33	0.11
	jb2	0.69	0.001			JB-ES	0.15	0.02
	jb3	0.85	0.001					

	jb4	0.76	0.001					
	jb5	0.84	0.001					
	jb6	0.83	0.001					
	jb7	0.79	0.001					
	jb8	0.77	0.001					
	jb9	0.74	0.001					
	ev1	0.75	0.001	0.54	0.87	EV-ES	-0.54	0.29
	ev2	0.78	0.001					
Employee voice (EV)	ev3	0.83	0.001					
	ev4	0.78	0.001					
	ev5	0.50	0.001					
	ev6	0.73	0.001					
	es1	0.58	0.001	0.43	0.84			
Employee silence (ES)	es2	0.75	0.001					
	es3	0.57	0.001					
	es4	0.65	0.001					
	es5	0.72	0.001					

Note : standardized estimators were reported; λ = factor loading; AVE= average variance extracted ; CR= composite reliability; r^2 = determination coefficients.

2. Descriptive statistics

Table 4 shows the means and standard deviations for each variable, as well as correlation coefficients among variables. As expected, ethical leadership positively correlated with resilience ($r=0.37$, $p<0.01$), and employee voice ($r=0.26$, $p<0.01$), but negatively correlated with instrumental ethical climate ($r=-0.27$, $p<0.01$), job burnout ($r=-0.32$, $p<0.01$), and employee silence ($r=-0.19$, $p<0.01$).

Table 4 mean standard deviation and correlations

Variables	Mean	SD	1	2	3	4	5	6	7	8
1.Age	1.89	0.81								
2.Educational background	3.35	0.67	-0.03							
3.Tenure	1.60	0.79	0.79**	-0.10*						
4.Ethical leadership	4.29	0.70	-0.08*	0.18**	-0.04					
5.Instrumental ethical climate	2.48	1.04	-0.10*	-0.10*	-0.09*	-0.27**				
6.Resilience	3.99	0.72	-0.05	0.07	-0.03	0.37**	-0.18**			
7.Job burnout	2.38	0.97	0.07	-0.10*	-0.02	-0.32**	0.35**	-0.42**		
8.Employee voice	3.91	0.80	0.02	0.06	0.04	0.26**	-0.17**	0.27**	-0.31**	
9.Employee silence	2.07	0.79	0.01	-0.05	-0.03	-0.19**	0.07	-0.15**	0.11*	-0.42**

Note: N=555, * $p<0.05$, ** $p<0.01$, *** $p<0.001$, two-tail test.

3. Hypothesis testing

To test the multilevel mediation and moderation hypotheses, the amount of variance within and between teams in job burnout, employee voice and employee silence (null models) was calculated as a necessary precondition to use HLM. The null models shown 18%, 48% and 52% of the variance resided between teams for job burnout, employee voice and employee silence justifying the use of HLM.

Hypotheses 1 and 2 proposed an individual-level relationship between individual perceptions of ethical leadership and individual employees' job burnout, as well as a cross-level relationship between team perceptions of ethical leadership and individual employees' job burnout. Individual perceptions of ethical leadership negatively predicted job burnout (Model 1, $\gamma=-0.29$, $p<0.001$), and team perceptions of ethical leadership negatively predicted job burnout (Model 1, $\gamma=-0.60$, $p<0.001$), supporting hypotheses 1 and 2 (see table 5).

Hypotheses 3, 4 and 5 proposed that instrumental ethical climate and individual employees'

resilience mediate the relationship between ethical leadership and individual employees' job burnout at multi-levels. Mathieu and Taylors' (2007) meso-mediation were followed to test these hypotheses, and the results were reported in table 5. Specifically, step 1 tested the relationships between predictors (i.e. individual perceptions of ethical leadership and team perceptions of ethical leadership) and outcome (i.e. job burnout), which have already been established in testing hypothesis 1 and 2. Step 2 tested the relationships between predictors (i.e. individual perceptions of ethical leadership and team perceptions of ethical leadership) and mediators (i.e. instrumental ethical climate and employees' resilience). As expected, team perceptions of ethical leadership negatively predicted instrumental ethical climate (Model 2, $\gamma=-0.57$, $p<0.05$) and positively predicted employees' resilience (Model 3, $\gamma=0.52$, $p<0.001$). Individual perceptions of ethical leadership positively predicted employees' resilience (Model 3, $\gamma=0.27$, $p<0.001$). At step 3, I predicted job burnout from predictors (i.e. individual perceptions of ethical leadership and team perceptions of ethical leadership) and mediators (i.e. instrumental ethical climate and resilience) at both individual and team levels simultaneously. Estimators were attained from a single equation in order to indicate the interrelatedness of the mediators and to determine their individual mediating effects. Results were shown as Model 4. The relationship between instrumental ethical climate and job burnout was significant ($\gamma=0.39$, $p<0.001$), and the relationship between resilience and job burnout was also significant ($\gamma=-0.43$, $p<0.001$).

Next, mediation hypotheses (hypotheses 3, 4 and 5) were tested via Monte Carlo simulation using the open-source software R. This procedure was used to accurately reflect the asymmetric nature of the sampling distribution of an indirect effect (Preacher, et al, 2010). With 20000 Monte Carlo replications, the indirect effect for team perceptions of ethical leadership \rightarrow instrumental ethical climate \rightarrow job burnout was -0.23, with a 95% bias-corrected bootstrap CI of

[-0.421 , -0.090], supporting hypothesis 3. The indirect effect for individual perceptions of ethical leadership → resilience → job burnout was -0.11 with a 95% bias-corrected bootstrap CI of [-0.18 , -0.05], supporting hypothesis 4. The indirect effect for team perceptions of ethical leadership → resilience → job burnout was -0.21 with a 95% bias-corrected bootstrap CI of [-0.36 , -0.08], supporting hypothesis 5.

Table 5 Hierarchical linear modelling analyses of mediation effect

Predictors	Job burnout <i>Model 1</i>		<i>Instrumental ethical climate Model2</i>		Resilience <i>Model 3</i>		Job burnout <i>Model 4</i>	
	Estimate	SE	Estimate	SE	Estimate	SE	Estimate	SE
Intercept	2.51***	(0.32)	2.35***	(0.30)	3.54**	(0.22)	2.30***	(0.31)
Level 1 (Individual level)								
Age	-0.01	(0.09)	-0.16	(0.09)	-0.01	(0.06)	0.05	(0.09)
Educational background	-0.04	(0.06)	-0.05	(0.06)	0.02	(0.05)	-0.02	(0.06)
Tenure	0.02	(0.09)	-0.12	(0.10)	-0.06	(0.06)	0.03	(0.09)
Individual perceptions of ethical leadership	-0.29***	(0.08)	-0.23*	(0.09)	0.27***	(0.07)	-0.14	(0.07)
Instrumental ethical climate							0.15**	(0.06)
Resilience							-0.43***	(0.07)
Level 2 (Team level)								
Team perceptions of ethical leadership	-0.60***	(0.12)	-0.57*	(0.13)	0.52***	0.08	-0.16	(0.11)
Instrumental ethical climate							0.39***	(0.06)
Resilience							-0.40**	(0.13)
Pseudo R ²	0.14		0.13		0.20		0.32	

Note: level-1 N=555, level-2 N= 141. Unstandardized coefficient are reported; robust standard errors are in parentheses;

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ (two-tail test); Pseudo R^2 were calculated using Snijders and Bosker's (1999) formulas.

Hypotheses 6 and 7 proposed job burnout negatively predicted employee voice, and positively predicted employee silence. Ordinary least squares (OLS) regression in SPSS23.0 was applied to test these two hypotheses. As shown in table 6, the negative relationship between job burnout and employee voice was significant (Model 5, $B = -0.23$, $p < 0.001$) supporting hypothesis 6, and the positive relationship between job burnout and employee silence was significant (Model 6, $B = 0.08$, $p < 0.05$), supporting hypothesis 7.

Table 6 Results of Ordinary Least Squares (OLS) regression predicting employee voice and employee silence

Predictors	Employee voice <i>Model5</i>		Employee silence <i>Model6</i>	
	Estimate	SE	Estimate	SE
Interceptions	4.45***	(0.27)	1.95***	(0.28)
Age	-0.01	(0.07)	0.08	(0.07)
Educational background	0.05	(0.05)	-0.06	(0.05)
Tenure	0.13	(0.08)	-0.19*	(0.08)
Job burnout	-0.23***	(0.03)	0.08*	(0.03)
R^2	0.11		0.03	

Note: level-1 $N = 555$. Unstandardized coefficient are reported; robust standard errors are in parentheses; *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ (two-tail test)

Hypotheses 8-11 proposed that the relationships between job burnout and the two outcomes (employee voice and employee silence) would be moderated by individual perceptions of ethical leadership and team perceptions of ethical leadership respectively. To test these hypotheses four

multilevel models were sequentially estimated (see table 7 for estimators).

Firstly, to test the moderating effect of individual perceptions of ethical leadership on the relationship between job burnout and two outcomes, individual perceptions of ethical leadership and job burnout were mean centered and multiplied to create an interaction term. Two multilevel models (Model 7 and 8) were then carried out in which the outcomes were predicted from control variables, resilience, individual perceptions of ethical leadership, job burnout and the interaction term at individual level, and instrumental ethical climate and team perceptions of ethical leadership were involved as covariates at the team level. Unstandardized coefficient estimates of Model 7 and 8 indicated that the interaction term had a significant relationship with employee voice ($\gamma=0.11$, $p<0.05$), but a non-significant relationship with employee silence ($\gamma=0.00$, $p=ns.$), supporting hypothesis 8 but not hypothesis 9.

Secondly, to test the cross-level moderation effects of team perceptions of ethical leadership, two further multilevel models were estimated (Model 9 and Model 10), which added the cross-level moderation effect of team perceptions of ethical leadership on the random slope for job burnout predicting the outcomes. Unstandardized coefficient estimates of Models 9 and 10 indicated that the team perceptions of ethical leadership were positively and significantly related to the random slope between job burnout and employee voice ($\gamma=0.13$, $p<0.05$), but not to the random slope between job burnout and employee silence ($\gamma=0.04$, $p=ns.$). Hypothesis 10 was therefore supported, while hypothesis 11 was not.

Table 7 Hierarchical linear modeling analyses of moderation effects

Predictors	Employee voice <i>Model 7</i>		Employee silence <i>Model 8</i>		Employee voice <i>Model 9</i>		Employee silence <i>Model 10</i>	
	Estimate	SE	Estimate	SE	Estimate	SE	Estimate	SE
Intercept	4.08***	(0.20)	1.87***	(0.13)	4.01***	(0.20)	1.90***	(0.12)
<i>Level 1 (individual level)</i>								
Age	0.03	(0.04)	0.00	(0.03)	0.02	(0.04)	-0.01	(0.03)
Educational background	-0.05	(0.03)	0.03	(0.02)	-0.03	(0.03)	0.03	(0.02)
Tenure	0.02	(0.04)	0.01	(0.04)	0.04	(0.04)	0.00	(0.04)
Resilience	0.05	(0.04)	0.00	(0.03)	0.04	(0.04)	0.00	(0.03)
Job burnout	-0.12***	(0.03)	-0.02	(0.02)				
Individual perceptions of ethical leadership	0.00	(0.04)	0.00	(0.02)	0.03	(0.04)	0.00	(0.02)
Individual perceptions of ethical leadership X Job burnout	0.11*	(0.05)	0.00	(0.02)				
<i>Level 2 (team level)</i>								

Instrumental ethical climate	-0.16	(0.09)	0.06	(0.11)	-0.19	(0.10)	0.04	(0.10)
Team perceptions of ethical leadership	0.42***	(0.13)	-0.41***	(0.13)	0.48***	(0.13)	-0.41***	(0.13)
Job burnout slope ^a					-0.10***	(0.03)	-0.02	(0.02)
Team perceptions of ethical leadership X job burnout ^b					0.13*	(0.07)	0.04	(0.04)
Pseudo R ²	0.18		0.07		0.19		0.07	

Note: level-1 N=555, level-2 N= 141. Unstandardized coefficients are reported; robust standard errors are in parentheses.

^a The effect of job burnout was estimated as a random slope on employee voice, and on employee silence.

^b Moderation effects of team perceptions of ethical leadership on the random slope for job burnout predicting employee voice and employee silence.

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$ (two-tail test); Pseudo R² were calculated using Snijders and Bosker's (1999) formulas.

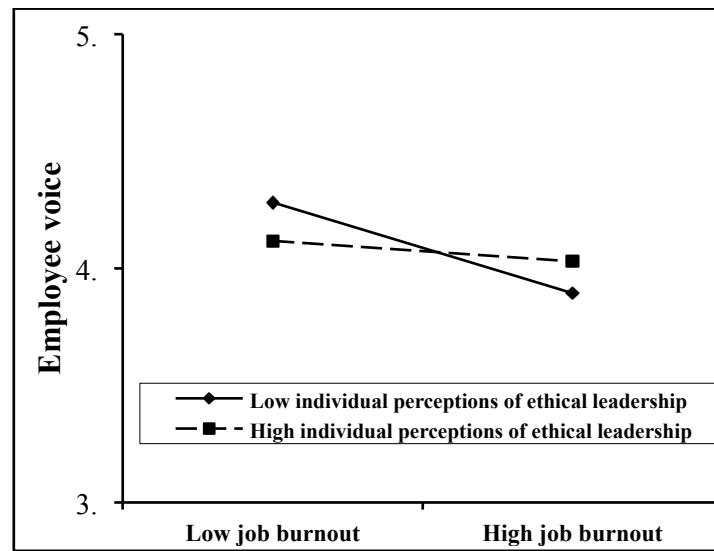


Figure 2. Individual perceptions of ethical leadership moderate the effect of job burnout on employee voice.

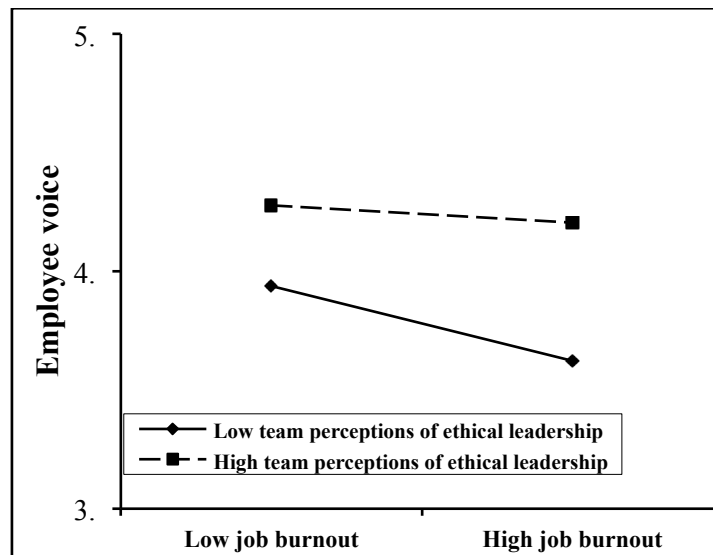


Figure 3. Team perceptions of ethical leadership moderate the effect of job burnout on employee voice.

Discussion

Adopting the COR framework instead of social learning or social exchange theory, the present study attempts to extend the understanding of how followers' stress-coping processes affect the relationship between ethical leadership and followers' voice and silence. Taking a stress-coping perspective of employees' use of voice, the present study developed a multilevel two-stage model through which the contingent relationships among ethical leadership, employees' job burnout, employee voice and silence were investigated. In particular, it was found that ethical leadership negatively influences individual employees' job burnout via decreased instrumental ethical climate and increased individual resilience, and the negative effect of job burnout is conditional on supervisory ethical leadership. I believe that the study advances the literature and managerial practice in a number of ways.

Theoretical implications

Firstly, the findings contribute to employee communicative behavior theories by empirically examining the stress-coping motives underlying employee voice and employee silence. The current study found that job burnout negatively influences employee voice and positively influences employee silence, while the negative effect of job burnout on employee voice will be insignificant when the supervisory ethical leadership is perceived to be high. Such findings underline the contingent relationship between job burnout and employees' use of voice, which bear out Ng and Feldman's theory that employee voice could be performed selectively and strategically when coping with workplace stress.

Second, the current study provides important preliminary evidence that ethical leadership theory may benefit from incorporating resource conservation and resource acquisition motives of employees' use of voice. In particular, the findings indicate that supervisory ethical leadership could not only decrease employees' job burnout that then will impact employee voice and silence, but also set a contingent boundary for the negative effect of job burnout on employee voice. Although the relationships between ethical leadership and employee voice, employee silence have been principally investigated from a social learning or social exchange perspective, the current study constitutes one of the few studies to have empirically revealed the impact of ethical leadership on employee voice and employee silence from a stress-coping perspectives. Such a theoretical innovation would lead the future researchers to explore potential stress-relevant variables that could further extend the understanding of how and under what conditions ethical leadership affects employee voice and employee silence.

Third, the current study is one of the first empirical studies that illustrate the effect of ethical leadership on relevant outcomes at both individual and team levels of analysis. Specifically, I found a relationship of individual perceptions of supervisory ethical leadership with individual outcomes (i.e. individual followers' job burnout and resilience), a team-level relationship of team perceptions of supervisory ethical leadership with instrumental ethical climate, and cross-level relationships between team perceptions of supervisory ethical leadership and followers' resilience, and job burnout. In addition, I found that both individual perceptions of ethical leadership and team perceptions of ethical leadership could exert moderating effects on the relation between individual employees' job burnout and voice behavior, emphasizing the distinct functions of ethical

leadership at individual and team levels that may influence how individual employees strategically balance resource conservation and resource acquisition activities (e.g. voice). These findings provide empirical support for the notion that studies on leadership should deliberately differentiate individual and team levels of analysis (Braun et al., 2013; Schriesheim et al., 2006).

In addition, the current investigation of the mediating roles of instrumental ethical climate and employees' resilience in the relationship between ethical leadership and employees' job burnout extends our understanding of how ethical leadership influences job burnout through both individual and team level pathways. The results indicate that individual perceptions of ethical leadership could decrease individual employees' job burnout through increased individual employees' resilience, and team perceptions of ethical leadership could decrease individual employees' job burnout through decreased instrumental ethical climate as well as increased individual employees' resilience. The results contribute to the ethical leadership theory with verified stress management functions of ethical leadership.

Practical implications

First, the current study highlights the contingent relationship between stress and employees' use of voice. That is, high stress (i.e. job burnout) may lead to less use of voice only if employees believe that supervisory supports of resource are unavailable, and verse versa. The results underline that the awareness of stress-coping motives of employee voice and employee silence should be enhanced for organizations and managers to achieve effective management of vertical communication. And, management practices should further explore the organizational factors that may influence the process

that how individual strategically balance the resource conservation and resource acquisition motives of speaking up.

Second, given the results mark the importance of ethical leadership in alleviating job burnout and influencing the relationship between job burnout and employee voice at multi-levels, they should encourage supervisors to enhance their ethical leadership to facilitate their capacities of resources management at both individual and team levels. Since ethical leadership can be enhanced and trained, it is critical for organizations to introduce training approaches (e.g. individual consideration, skills of lead the ethics of resources allocation) that address ethical leadership at multiple levels in order to provide supervisors with necessary knowledge and skills.

Additionally, by investigating the mediating roles of instrumental ethical climate and individual employees' resilience in the relationship between ethical leadership and individual employees' job burnout, the current study opens up new avenues for supervisors to facilitate their capacities of stress management in workplace. Supervisors are required to ensure employees are able to complete their jobs in a safe working environment. The current study indicate that modifying the egoistic-based work climate into a climate of support and trust at the team level, or prepare employees with high-level of resilience are strategies supervisors can take to help reduce stress levels within the team in order to achieve healthy workplace and better business performance.

Limitations and future direction

Despite the promising findings, the current study has several limitations that should be addressed in future research.

First, the cross-sectional nature of the current study, which collects data only once

and in one short period, indicates that the results cannot provide definite information about the causal relationship between ethical leadership and followers' outcomes. Moreover, although the current study utilized multi-source data using different ratters for supervisory leadership and employee outcomes, common method variance may continue to be a potential problem given ethical leadership, instrumental ethical climate, resilience, job burnout were self-reported by employees within one time period. Therefore, a longitudinal study in which data is gathered for the same subjects repeatedly over a period of time is recommended to achieve more internal validity and to establish a reliable cause-and-effect relationship, as well as offer further information about dynamics of the target relationships.

Second, since the data was collected from first-line employees operating at big manufactory firms located at China, the findings may not be able to generalize to other industries and countries. For example, the tasks and goals in some organizations (e.g. academic institute) relay heavily on employees' innovation, the exercise of speaking up new ideas may more likely to be associated with resource acquisition motives, which may influence the contingent relationship between stress and employees' use of voice. In addition, it is likely that eastern culture may exhibit influence on the results, limiting the generalization of the findings into western cultures. Comparing easterners who are more likely to control the expression of their opinions for avoiding interpersonal conflicts, westerners are inclined to assert their opinions to express their autonomy (Markus & Kitayama, 1991). Accordingly, one can expect that the resources conservation motives may exert less effect on western employees' use of voice. Therefore, I call for future research to replicate the current study using samples collected from different

organizations and multiple cultures in order to achieve meaningful generalizations.

Additionally, variables other than those studied here might be able to extend current findings in relationship between ethical leadership, employee voice, and employee silence. For example, the value of resources varies among individuals and is tied to their personal experiences and situations (Halbesleben, 2014). Some employees may prefer supervisory job guidance, while others may expect their supervisor provide with them more autonomy in their works. It seems necessary to investigate the moderating role of individual difference of resources preference in the relationship between ethical leadership and employee voice, employee silence in future research. Additionally, variables, such as organizational human resource management (HRM), organizational culture, CEO leadership, should also be considered in future research since they are substitute resources of supervisory ethical leadership (Kalshoven & Boon, 2012).

In conclusion, the current study takes the stress-coping perspective to examine how followers' stress-coping processes affect the relationship between ethical leadership and followers' voice and silence at both individual and team levels. Specifically, the study proposed and tested a multilevel two-stage model in which I first found that both individual and team perceptions of ethical leaderships negatively predicted individual employees' job burnout, and team's instrumental ethical climate and individual followers' resilience mediated such linkages. In the second stage of my model, I found that ethical leadership exert a moderation effect on the negative relationship between individual employees' job burnout and voice behaviors, that is, the negative effect of job burnout on employee voice will be insignificant when the ethical leadership is perceived to be high. The results of the current study could encourage further investigation to

advance the understanding of the dynamics between ethical leadership and employee communicative behaviors.

Chapter 4 : Giving Voice to the Self: The mediating Role of Moral

Identity Centrality and Organizational Identification on the
Relationship between Ethical Leadership and Employee Voice,
Employee Silence

Student Statement of Contributions

I was the major contributor to this co-authored paper. I was responsible for developing the conceptual argument and study design, and did this in consultation with my primary supervisor Kan Shi, Colin Wastell and my associate supervisor Naomi Sweller. I also collected all data and conducted the statistical analyses with input and advice from Kan Shi and Naomi Sweller. I drafted the first version of the manuscript, and both Colin Wastell and Naomi Sweller provided feedback and suggestions on multiple versions of the manuscript.

Abstract

Although employee voice and silence have frequently been investigated as a result of social learning or social exchange mechanisms, much less is known about how employees use voice to assert their own beings or express their self-concepts. To this end, the third empirical study presented in this chapter attempts to take an identity perspective to illustrate how and under what conditions ethical leadership influences employee voice and employee silence. Drawing on moral identity and social identity theories, this research examines the relationship among ethical leadership, employee voice and employee silence by focusing on the mediating role of moral identity centrality and organizational identification, as well as the moderating role of interdependent self-construal. Multi-source data came from 503 frontline employees and their supervisors in a wide range of public sectors located in the People's Republic of China. Structural equation models demonstrated that: ethical leadership positively predicted employee voice but negatively predicted employee silence; moral identity centrality and organizational identification partially mediated the relationship between ethical leadership and employee voice; organizational identification but not moral identity centrality fully mediated the relationship between ethical leadership and employee silence; In addition, we also found that interdependent self-construal negatively moderated the direct effect of moral identity centrality on employee voice, as well as the indirect effect of ethical leadership on employee voice mediated by moral identity centrality; and interdependent self-construal positively moderated the direct effect of organizational identification on employee voice, as well as the indirect effect of ethical leadership on employee voice mediated by organizational identification. This research

enriches the understanding of how ethical leadership facilitates employee communicative behaviors with regard to self-relevant motives, and highlights the role of employees' individual differences in terms of culture in the target relationships, providing both theoretical and practical implications for future research and management practice.

Keywords: employee voice and silence, ethical leadership, moral identity centrality, organizational identification, self-construal

Introduction

With the continuously deepening understanding of the importance of business ethics and corporate social responsibilities, leaders are more than ever asked to not only behave ethically across their work or non-work roles but also to shoulder the responsibility of shaping appropriate organizational behaviors. Thereupon, ethical leadership—an ethic-focused construct that involves essential components of being an ethical model to employees and actively managing ethics in organizations—has been the focus of both researchers and practitioners in the past decade (Brown, 2005; Kalshoven et al., 2011; Li, et al., 2013; Walumbwa & Schaubroeck, 2009). In general, most scholars focus on the moral aspects of ethical leadership and associate ethical leadership with employees' moral or immoral conduct (e.g. moral reasoning, moral decision-making and deviation behavior). Except transferring employees into moral actors, some researches reported that ethical leaders could also be able to nurture outspoken and candid employees (e.g. Walumbwa & Schaubroeck, 2009; Avey, Wernsing & Palanski, 2012; Qi & Ming-Xia, 2014), leading to a number of investigations of the underlying mechanisms between ethical leadership and employee communicative behaviors (i.e. employee voice and employee silence).

The influence of ethical leadership on employee voice and silence has been frequently described as a process of social learning or social exchange. For example, Walumbawa and Schaubroeck (2009) pointed out that employees are likely to copy ethical leaders' examples of speaking out against inappropriate actions, and learn from those who are rewarded by ethical leaders for engaging in voice. As another example, Brown and colleagues (2005) suggested that employees of ethical leaders are more likely

to perceive themselves as being in a social exchange relationship with their leaders, encouraging employees to engage in extra-role behaviors (e.g. voice) for reciprocating their leaders and organizations.

Although social learning and social exchange theories are valuable, I argue that they are inadequate to portray the whole picture of the complex mechanisms involved in the target relationships. Firstly, social learning and social exchange are general mechanisms that could also apply to other positive leadership styles, such as transformational leadership and authentic leadership (van Gils et al., 2015). Consequently, describing ethical leadership as a general leadership process in shaping followers' communicative behaviors may overlook the morality-relevant motivational functions that are the central aspects of the construct of ethical leadership. Secondly, given that many scholars have argued that employee voice and silence are driven by multiple motives (e.g. Van Dyne, et al, 2003; Morrison, 2014; Ng & Feldman, 2012), considering such behaviors merely as outcomes of social learning or social exchange may set limits on further investigation of the possible motives of employee voice and silence during the leader-employee interactions (Walumbwa et al., 2011; Ng & Feldman, 2012).

To compensate for these shortcomings, the present study attempts to take an identity perspective to illustrate how ethical leadership influences employee voice and silence with respect to employee's self-concepts or self-identities. Identities are shared social meanings that specify a person's self-schema when he or she occupies a particular role in society or is a member of a particular group, which have been theorized and empirically verified to be able to promote identity-congruent behaviors (Burke & Stets, 2009). Accordingly, the current study introduces moral identity centrality (i.e. the extent to

which a person defines himself/herself in terms of typical moral attributes) and organizational identification (i.e. the extent to which a person identifies himself or herself as a member of an organization) into the relationships between ethical leadership, employee voice and employee silence. Incorporating moral identity centrality and organizational identification to explain the psychological processes involved in the target relationships may enrich our understanding of how ethical leaders foster employees' communicative behaviors by shaping and influencing their self-concepts.

Furthermore, leader-focused approaches to ethical leadership research have been criticized for treating employees as passive recipients of ethical leadership (van Gils et al., 2015). Individual differences in employees' own characteristics may determine the extent to which they are likely to be influenced by their leaders (Avey et al., 2011; Reynolds, 2008). Based on self-construal theory (Markus & Kitayama, 1991), the present study introduces interdependent self-construal (i.e. the degree to which people see themselves as connected to others) as a moderator into the proposed linkage between ethical leadership and employee communicative behaviors. Self-construal theory is an attempt to illustrate how cultural factors chronically influence one's self-concept, highlighting the individual difference in terms of culture (Markus & Kitayama, 1991; Singelis, 1994). We hypothesize that the degree to which employees see themselves as connected with others may moderate the relationship between their identity-based motives (i.e. moral identity centrality and organizational identification) and their communicative behaviors (i.e. employee voice and silence), setting boundary conditions on the effect of ethical leadership.

In summary, this paper takes an identity perspective to investigate how and under

what circumstances ethical leadership could have a desirable effect on employee voice and silence. Three relationships are tested: (1) the relationship between ethical leadership, employee voice and employee silence; (2) the mediating role of moral identity centrality and organizational identification in such relationships; and (3) the moderating role of interdependent self-construal in the target linkage. By doing so, this study not only broadens ethical leadership and employee voice and silence theory, but also enriches our understanding of the effectiveness of ethical leadership on employee communication management.

Theoretical overview

Self and identity

The investigation of identity attempts to illuminate the reciprocal link between self and society, in other words, the underlying processes by which society exerts an influence on one's social or role-related behaviors mediated by one's being or selfhood (Blumer, 1969; Hogg et al., 1995; Stryker, 1968). The self, which characterizes an individual's consciousness of his or her own being, is understood as a hierarchical structure in which a set of identities are organized in particular ways in relation to certain social roles or social categories (McCall & Simmons, 1966; Turner et al., 1987). In this regard, identities are shared social meanings that specify a person's values, goals, traits, and acts, when "he or she occupies a particular role in society, a member of a particular group, or claims particular characteristics that identify him or her as a unique person" (Burke & Stets, 2009, p.3). Engaging in appropriate behaviors within the framework of a certain identity, people have the means for accomplishing social confirmation of the

identity, verifying the self, and consequently leading to a sense of self-efficacy or self-esteem (Stets & Burke, 2000; Taylor, 1989).

In generally, there are two main perspectives on the social basis of the self-concept to explain the identity-based motives for normative behaviors (Hogg, Terry & White, 1995). Identity theory conceptualizes issues of self and identity at the level of the personal self (e.g. Burke, 1980; Stryker, 1968; McCall & Simmons, 1966), while social identity theory highlights the importance of social interactions and memberships for the awareness of who one is, and sets out to explain group processes and intergroup relations (e.g. Hogg & Abrams, 1988; Tajfe & Turner, 1979; Turner, 1982). Hogg and colleagues (1995) outlined that the theories are similar in addressing the reciprocity of society and self, regarding the self as a structure organized by multiple identities, and emphasizing the role of identities in regulating actions. The theories' differences can be attributed to (1) disciplinary base—sociology versus psychology, (2) level of analysis—individual level versus group level, (3) the type or degree of social-cognitive process specified in the identity-related actions, and (4) the relative emphasis placed on role identity and on membership identity.

Stets and Burke (2000) argued that although differences exist between identity theory and social identity theory, they are “more differences in emphasis than in kind, and that linking the two theories can establish a more fully integrated view of the self”(p.224). Stets and Burke's argument was based on an examination of core components of these two theories, and they found three areas that are central to link the personal identity and group identity, leading to a more comprehensive and integrated understanding of the dynamics of the self. Firstly, with regard to the basis of identity, the role identity is based

on the specifications that accompany a particular role, for example the perceptions and actions of being a good teacher, while the basis of social identity is in the uniformity of values and attributes among group members. Given one always simultaneously occupies a role and belongs to a group, for example a teacher belongs to the teacher group, role and social identities are indiscrete in influencing one's perceptions and actions.

The second area is related to the activation of identity. In terms of describing how identities become activated in a situation, it seems that role identity theory uses a full range of probabilities to address which role a person will enact in a situation when more than one role may be appropriate (Stryker, 1968), while social identity theory uses only the probabilities of 0 and 1 to emphasize the activation of a particular identity as a function of the interaction between the characteristics of the perceiver and of the situation. Putting aside the differences in understanding activation or salience of identity, both of theories acknowledge the importance of the individual's goals and purposes, and agree that an identity exert no effect unless it is be activated by situation factors.

The last area is linked to the cognitive and motivational processes. The central cognitive process of identity theory is self-verification whereby a person sees him- or herself in terms of their identified role, while that of social identity theory is so-called depersonalization or seeing the self in terms of the membership which embody the in-group prototype. Both processes refer to the social influence through which a person reaffirms his or her social structural arrangements. As to the motivational mechanism of an identity, both theories consider multiple motives that drive the identity-congruent behaviors, such as self-consistency, self-regulation, self-esteem, and self-efficacy (Burke, 1991; Buke & Stetes 1999). And, it seems that self-esteem is more closely to membership

(Turner et al., 1987; Tajfel & Turner, 1986), and self-efficacy is more discrete with the behavioral enactment of role identity (Stryker, 1980; Stets & Burke, 2000).

The integrated perspective of identity theory and social identity theory provides a basis for establishing a general theory of the self, which in this study will be used to illustrate the identity-based mechanism in the linkage of leadership and employee outcomes in groups for establishing a new understanding of the leadership process in shaping desirable organizational behaviors.

The identity function of leadership

Hogg and Colleagues (2012) suggested that leadership has an identity function, as people usually look to, learn from and thrive with their leaders to define and reaffirm their identifies. In an organizational context, a leader refers to the person who holds a dominant or superior position and is able to exercise a high degree of control or influence over others. Given the nature of a leader, such as high standing in followers' attention and implementing organizational codes and policies, leaders are not only important sources of role modeling in terms of how to be a good or pro-social person (Brown, 2005; Bandura, 1986; Bryan & Test, 1967), but also play a key role in managing and constructing the awareness of who we are as an entity in the organization (Balmer, 2008; Hogg et al., 2012).

Leaders, especially supervisors, are role models for their followers to identify with, as they are in an observable position of the organizational hierarchy, and able to focus followers' attention on their values and behaviors through formal (i.e. leadership process) and informal (i.e. social contact) ways in everyday life. For example, a leader may frequently assert his or her positive attributes, such as honesty and altruism, making him

or her attractive for effective role modeling (Bandura, 1986). Further, a leader may make salient a particular message or behavior that is highly valued in his or her self-concept by accentuating its importance through explicit communication. In addition, a leader can also strengthen certain norms or codes that are consistent with their values via rewards or punishments. Accordingly, the followers may also set those highlighted values, norms and codes in the prominence hierarchy of their self-concept (Burke & Stets, 2009).

Leaders are agents or actors of an organization, who encourage their followers to identify with the organization as a whole. Hogg (2008) asserted that leaders are more likely selected from people who are considered by others as being best able to construct a group identity, or saying who possess prototypical properties of the group. The more a leader is perceived to be group prototypical (i.e. to embody the group identity or to embody “who we are”), the more the leader derives influence that he or she represents what is group-normative (van Knippenberg & Hogg, 2003; van Knippenberg, 2011). Leaders are usually perceived by followers as the visible embodiment of what is valued and considered as important by the group, as they implement organizational policies and strategies, maintain the standards and codes, as well as engage in and encourage group-oriented behaviors. Therefore, van Knippenberg (2011), based on a social identification of leadership perspective proposed that the greater the extent to which a leader is perceived to be group prototypical, the more group members will identify with the group and the more their social identity will be salient.

Identity-based understanding of voice and silence

On account of the formulation of self-relevant motives of employee voice and silence, Morrison (2014) proposed that although voice is primarily pro-social, when

employees are deciding whether to speak up to their supervisors they may think seriously about not just how this behavior could lead to organizational improvement but also how it could potentially advance their own interest. Employees who put their heart and soul into offering a suggestion would also in turn benefit from their communicative behaviors (Ng & Feldman, 2012). For example, speaking up to facilitate the current work processes, may ease the way for employees to fulfill effectiveness and productivity of their own work, leading to a sense of self-efficacy (Klaas et al., 2012). Addressing a problematic work-related issue means being able to assert their virtues such as responsibility and honesty, leaving good impression of themselves and gaining prestige (Ashford & Barton, 2007). Initiating an innovation program may promote the core competitive power of their organization, resulting in a positive collective self-esteem (Buke & Stetes 1999). Such self-relevant motives are consistent with, or may be components of, the motivational process of identity, indicating that the self plays a critical role in motivating voice.

Similarly, the reasons employees have for remaining silent in response to important issues, situations or concerns at work, may also be self-relevant. In an interview-based study of motives of employee silence, Brinsfield (2012) proposed that other than avoidance, the negative consequence of speaking up, employees are likely to keep silent even when they have something meaningful to say due to their sense of self-doubt, feeling ineffectual and disengaged. LePine and Van Dyne (1989) found that self-esteem positively related to people's expressive behavior, and they (2001) demonstrated people who are less self-confident, insecure, depressed, and anxious would be less likely to communicate. Brinsfield (2012) pointed out that employees would also prefer to be silent when they believe that speaking up would not be useful in effecting the focal issue and

situation, indicating a lack of self-efficacy to make a difference. In addition, uncoupling of selves from work roles or memberships—namely disengagement may curtail the salience and effectiveness of role identity or social identity. Similarly, Pierce and Coghlan (2006) reported that psychological ownership of one's work role influences the degree to which an employee would like to engage in voice.

In general, it seems that identity serves as an important connector to link together leadership and employee communicative behaviors, leading us to investigate the relationship between ethical leadership and employee voice, employee silence in terms of identity based motives. We assume that such an investigation may enrich our understanding of how and when ethical leadership exerts influence on employee voice and silence, and embellish the literature on ethical leadership and employee communicative behaviors.

Hypothesis

Ethical leadership, employee voice and employee silence

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). Accordingly, an ethical leader should be both a moral person and a moral manager in order to demonstrate what he or she is likely to do, and what followers should do (Trevino, 2000). Being a moral person, an ethical leader conducts himself or herself with integrity and in a caring, and trustworthy manner, which enables the leader to be an attractive and credible role model for followers to identify with (Brown et al., 2005; Mayer et al., 2012). Being a moral manager, an ethical leader

engages in shaping employees' ethical behaviors by explicitly talking about ethics and values, enhancing communication, and holding employees responsible for their conduct through reward and discipline systems (Brown & Mitchell, 2010; Trevino et al., 2003; Walumbwa & Schaubroeck, 2009). These systems are essential identity managerial practices for a leader to be seen as a prominent prototype of the organization (Trevino, 2000; van Knippenberg, 2011).

Morrison (2014) proposed that it is only if employees feel they have efficacy to make a difference in effecting state quos that their "latent voice opportunity" could be facilitated. Ethical leaders are able to facilitate such latent opportunity for voice, because "being open and communicative" is one of the central components of the ethical leadership construct (Brown et al., 2005). Leaders who engage in ethical leadership will not only solicit positive contributions, but will also welcome identification of problematic issues (Morrison, 2014). Such leaders take suggestion-focused voice seriously and treat problem-focused voice as warnings to be addressed rather than punished (Trevino, 2000). As a result, employees feel confident and effective in sharing concerns and offering suggestions, leading to further engagement of communicative behaviors (Liang et al., 2012; Morison, 2011). Such a linkage has been well supported by empirical findings. For example, the likelihood of expressing voice would increase when employees perceive that supervisors are open to change (Detert et al., 2007), are willing to act on input from below (Takeuchi et al., 2012), as well as engage in supportive, empowering and consultative behaviors (Fast et al., 2014; Gao et al., 2011; Hassan and Wright, 2014; Tangirala and Ramanujam, 2012). If employees perceive that their supervisors do not want to hear from them on the other hand, or they have had a bad voice experience with

the supervisor's temper, they are more likely to withhold their ideas, suggestions or concerns deliberately (Kish-Gephart & Detert, 2009).

Besides directly encouraging communicative behavior, an ethical leader may exert influence on employee voice and silence via highlighting the significance of work-relevant identities. Ethical leaders are legitimate models of normative behavior for employees (Brown, 2005; Bandura, 1986). Through copying ethical leaders' examples of speaking out against inappropriate actions (Walumbawa & Schaubroeck, 2009), or gaining positive vicarious experiences from those who are rewarded by ethical leaders for engaging in voice (Qi & Ming-xia, 2014), employees learn that speaking out is valued and rewarded, thereby reinforcing their identity of being candid or informative. Furthermore, an ethical leader usually stays one step ahead of the pack to go the extra mile in their work. They are hard working, patient, conscientious and willing to deal with problems at work (Chen & Hou, 2016). Modeling such attributes in terms of work engagement and gaining positive feedback from ethical leaders, employees are able to place those attributes in the prominence hierarchy of their self-concept, leading to initiatives of extra role behaviors such as voice (Zhu et al., 2011). In addition, ethical leaders pay attention to emphasis task significance—that is an employee's knowledge of other people's dependence on the work he or she is doing (Hackman & Oldham, 1976)—and the importance of cooperation (Piccolo et al., 2010). By doing so, employees are encouraged to form a sense of high degree of cohesion and mission that is based on a shared identity and goals, and to strengthen their ties to others, consequently reinforcing their sense of duty to act in the interest of others and the whole organization (Chughtai et al., 2015; Neuber et al., 2013; Qi & Ming-xia, 2014).

Based on the above discussion, we propose the following hypothesis:

Hypothesis1: Ethical leadership is positively related to employee voice.

Hypothesis2: Ethical leadership is negatively related to employee silence.

The mediating role of moral identity centrality

Moral identity is rooted in the very core of one's selfhood. Selfhood is hierarchically organized with a set of identities ordered by centrality or salience (Blais, 1984; McCall, George & Simmons, 1966). It is one's "essential self", through which people are instinctively motivated to promote or protect the welfare of others (Blais, 1984; Hart, Atkins & Ford, 1998). Therefore, moral identity has been seen as the critical underlying foundation of desirable behaviors in organizations (Shao et al., 2008). In generally, moral identity has been conceptualized as an integrated schema of moral values, goals, traits and behavioral scripts by which people are guided in their conduct, consistent with their inner notions of right and wrong (Shao et al., 2008). Aquino and Reed (2002) further specified moral identity as "self-conception organized around a set of moral traits, such as being caring, hard working, responsible, honest and helpful" (p1412). The moral trait-based identity presents a clear mental schema rooted in one's being of how a moral person should think, feel and behave (Aquino et al., 2009). It can be a source of personal intrinsic motivation that makes a person feel obliged to act in a manner in accordance with his or her moral self (Blasi, 1984; He, Zhu, & Zheng, 2014).

Moral identity centrality refers the degree to which moral identity is central to self-concept (Aquino et al., 2009). When a person's moral identity takes up greater centrality within the working self-concept, he or she should perceive that being a moral person is more self-definitional than other self-identities (Blasi, 2004). The mindset associated with

moral identity filters information processing, and facilitates the cognition and behavior that are congruent with the focal moral identity (Das et al., 2008; Shavitt et al., 2009; Swann et al., 1987). Accordingly, people with stronger moral identity centrality are more likely to be strongly and frequently influenced by moral identity in guiding their cognitive processing and moral behavior (Aquino et al., 2009; Higgins, 1989). With respect to the function of moral identity centrality in regulating behaviors, a wide range of evidence has emerged. For example, people with stronger moral identity centrality are inclined to engage in social volunteering (Aquino & Reed, 2002), and charitable donating (Aquino et al., 2009). In organizational context, it has been found that higher moral identity centrality positively predicted employee engagement (He, Zhu, & Zheng, 2014) and organizational citizenship behavior (McFerran et al., 2010), while negatively predicting cheating (Reynolds & Ceranic, 2007), lying (Aquino et al., 2009) and moral disengagement (He & Harris, 2014).

The centrality of the moral self-schema within the working self-concept is likely to be activated by situational factors, such as a moral exemplar (Aquino & Reed, 2002; Shao et al., 2008). Leaders whose morality is central to their self-identities are likely to be perceived as ethical leaders and regarded as moral exemplars by followers (Brown et al., 2005; Mayer et al., 2012). As leadership is one of the managerial discourses that employees are asked to identify with (Carroll & Levy, 2010), I suggest that leaders who are engaged in ethical leadership may exert a large influence on followers' perceptions of "who am I" in terms of morality. The possible avenues by which ethical leadership affects follower moral identity centrality can be specified as the following.

Firstly, ethical leaders positively influence followers via modeling of moral virtues

and values and portraying what is desired moral behavior in an organization (Bandura, 1991). In regard to followers, paying attention to and emulating the emotions, attitudes, values, and behaviors that ethical leaders present in a visible way could lead to awareness of morality which may facilitate the accessibility and centrality of moral identity. Secondly, ethical leaders have their fingers on the pulse of business ethics and engage in selecting and communicating information that has moral relevance to each follower in a given situation (Trevino, 2000; Brown et al., 2005). As a result, followers learn and think seriously about how to make their own moral decisions and how to exert effort on improving their own mastery of moral self-management (Steinbauer et al., 2014; Zhu et al., 2011). By doing so, the helm of moral identity in one's self-concept could be significantly strengthened. In addition, ethical leadership includes a transactional influence process that could be reflected as the use of contingent reward (Brown & Trevino, 2006). Ethical leaders attempt to provide tangible or intangible resources to followers in exchange for their efforts on engaging in desirable behaviors while punishing immoral behaviors (Zhu et al., 2011). To this end, the use of reward and discipline played the role of an external strengthening mechanism in activating the salience of moral identity.

Hypothesis 3: Ethical leadership is positively related to followers' moral identity centrality.

Being true to one's moral self in actions is the essence of the self-consistency principle of moral identity theory (Aquino & Reed, 2002; Aquino et al., 2009; Shao et al., 2008). A person whose moral identity is centered and important in their self-definition will strive to do what he or she thinks is right, with the purpose of maintaining

consistency between his or her self-concept and actions (May et al., 2012). Employees could be motivated to engage in voice and break the silence by their moral identity, because communicating work-related concerns and ideas is a way to affirm their sense of self and reinforce their own values, otherwise he or she might suffer from the stress of being inconsistent (Ashford & Barton, 2007; Morrison, 2014). For instance, a public sector employee who has a good sense of service is more inclined to speak up against the violation of administrative omission, while if they keep silence in face of such situation they will feel bad for obeying their own self conception. In addition to this, moral identity highlights a set of work-related attributes, such as being helpful, hardworking and responsible (Aquino & Reed, 2002), forming a personal resource base of employee engagement (He et al., 2014). Once these attributes are at the centre of an employee's moral self, he or she is more likely to be motivated to be dutiful or go the extra miles in their work (Kluver et al., 2014). Conversely, moral identity centrality may be negatively related to employee silence. Employees who have a strong moral identity centrality will not cheat or lie to their colleges or supervisor to cover up others' immoral deeds or problematic issues (Aquino et al., 2009; Reynolds & Ceranic, 2007). Employees who are strongly moral identity-congruent will suffer from keeping silent when they find an opportunity to improve the workings in their organization (Aquino & Reed, 2002; Blasi, 1984; Shao et al., 2008).

Integrating the preceding discussion, we propose the following:

Hypothesis 4: Moral identity will mediate the relationship between ethical leadership and employee voice.

Hypothesis 5: Moral identity will mediate the relationship between ethical

leadership and employee silence.

The mediating role of organizational identification

Organizational identification is a special form of social identification, through which a person identifies himself or herself as a member of a particular social aggregate-the organization (Boros, 2008). Starting from the social identification theory (SIT), Ashforth and Mael (1989) defined organizational identification as the perception of oneness with or belonging to a collective (an organization). The definition is in line with the assumption of self-categorization, whereby membership comprises an individual's social identity and makes the self perceived as categorically interchangeable with other in-group members, namely depersonalization (Dutton, Dukerich & Harquail, 1994; Haslam & Platow, 2001). Pratt (1998) pointed out that "organizational identification occurs when an individual's belief about his or her organization become self-referential or self-defining" (p.172). The more an individual identifies with an organization, the more likely he or she is to show a supportive attitude toward the organization, take the perspective of the organization, and act in the best interest of that organization (Dutton, Dukerich & Harquail, 1994; Gumus, et al., 2012). For these reasons, organizational identification has been shown to be a stable antecedent in predicating higher job satisfaction (Scott & Stephens, 2009), good job performance (Liu et al., 2011), more organizational citizenship behavior (Zhang & Chen, 2013), decreased employee turnover (Riketta et al., 2006), reduced attrition (Mael & Ashforth, 2001) and lower job deviation (Dukerich et al., 2002).

Alvesson and Willmott (2002) suggested that identity regulation is the "significant, neglected and increasingly important modality of organizational control"(p. 621).

Leaders are the key component in the managerial chain of organizational identification, since the more a leader is effective in mobilizing and influencing followers, the more he or she will be seen as group prototypical, and as someone who can embody what is defining about the group identity (Hogg, 2001). In addition, as the representatives and agents of an organization (Levinson, 1965; Rousseau, 1995), leaders are apt to demonstrate “what should we do” via representing organizational processes (Kozlowski & Doherty, 1989) in their interactions with followers (Rousseau, 1995).

Regarding the analysis above, I assume that leaders who practice ethical leadership will promote followers’ organizational identification. Firstly, ethical leaders are the people who are more prototypical in an organization in which business ethics and sustainable development are high on the agenda. For example, in public sectors, ethics is the key competence that should be highlighted when selecting the right person to succeed in a leadership position. Ethical leaders guide the organization into the track of sustainable development, and have their advantages in shaping internal brand as well as external prestige (Van Knippenberg, 2011; Vallaster & De Chernatony, 2005), such contributions of ethical leadership play a critical role in cultivating employees’ organization identification (Smidts, Pruyn, & Van Riel, 2000; Van Knippenberg & Sleebos, 2006). Secondly, ethical leaders manage followers in a caring and humane-based way. They are caring listeners, and encourage the free airing of views, pay more attention to the potential and values of their followers, and encourage innovation and development (Brown, 2005; DiLiello & Houghton, 2006; Trevino, 2000). Consequently, the followers are likely to generalize supervisory treatment to organizational treatment (Zhang & Chen, 2012), and sublimate their satisfaction and positive emotions into the identification and

commitment toward their organization. Thirdly, ethical leaders are good at contingent reward. Firstly, by utilizing discipline to hold their followers accountable to the ethical standards, ethical leaders can protect the interest of the whole organization, which will provide followers with a feeling of safety and certainty. Secondly, by praising or rewarding an employee who acts in the best interest of the organization, ethical leaders are likely to enhance the employee's self-efficacy of organizational membership. In sum, I hypothesize the following:

Hypothesis 6: Ethical leadership positively relate to employee's organizational identification.

There are at least two influences in particular that are relevant to an understanding of the effectiveness of organizational identification on employee voice and employee silence. Firstly, organizational identification leads one to experience the organizational identity as not only self-describing but also as self-guiding (Hogg et al., 2012). If employees define themselves by the same moral attributes or positive virtues that they believe define their organization, they are more likely to engage in voice on the behalf of organizational agents, and vice versa. Secondly, organizational identification motivates a person to see him- or herself through the lens of organizational membership, and enables the person to take the organization's best interest to heart, and incorporate the organizational interest into his or her self-worth (Ashforth & Mael, 1989; Turner et al., 1987; Van Knippenberg, 2011). Therefore, the salient "collective self" would be the driving motive forcing employees to play a good role in defending misbehaviors and have a go at providing positive suggestions for the sake of the organization. Oppositely, being closed-mouthing or sitting on the sidelines is conduct that is inconsistent with the

salient identity of being an organizational member, meaning employees with high organizational identification are less likely to keep silent.

Hypothesis 7: Organizational identification mediates the relationship between ethical leadership and employee voice.

Hypothesis 8: Organizational identification mediates the relationship between ethical leadership and employee silence.

The moderation role of self-construal

The burgeoning of literatures on self-construal is an attempt to answer the fundamental question in cultural psychology of “who am I” across the diversity of cultures—namely, the relationship between the individual self and the culture setting (Gardner, Gabriel & Lee, 1999; Voyer & Franks, 2014). Markus and Kitayama (1991) believed that culture differences in where the self is construed influence the self-conception of the individuals within the culture. They pointed out that in terms of “the degree to which people see themselves as separate from others or as connected with others” (p.226), one clear distinction emerges between members of western and eastern cultures. Markus and Kitayama (1991) proposed that westerners on average hold a “bounded, unitary and stable” self that is separate from others (the independent self-construal), while easterners are tend to hold a “contextual, variable, collective” self that intertwines with others (the interdependent self-construal).

Chinese culture encourages the development of cognitions that refer to a collective (such as an organization), thus increasing the chances that these cognitions will facilitate the development of interdependent self-construal (Krikman et al, 2006; Triandis, 1989). Given the uniqueness of such a self originates from the specific configuration of

relationships that each person has developed, Chinese people may differ in the strength of interdependent self-construal (Markus & Kitayama, 1991; Singelis, 1994). In this study I focus on the interdependent self-construal of my Chinese sample. I assume that interdependent self-construal may moderate the relationship between the proposed mediators (i.e. moral identity and organizational identification) and the two outcomes (i.e. employee voice and employee silence). Specifically, organizational identification would be more effective at boosting voice or curtailing silence for employees who hold a higher level of independent self-construal, while moral identity would be more advantageous in influencing their willingness to speak up for employees who hold a lower level independent self-construal.

My assumption builds on three inferences. Firstly, Markus and Kitayama (1991) suggested that the interdependent self is likely to voluntarily control the expression of inter attributes, such as abilities and opinions, unless it perceives the existence of underlying interdependence in the focal context. Building up organizational identification would be a way for employees who hold a higher level of interdependent self-construal to generate a feeling of affiliation and mutuality in their organization, leading to a strong willingness to contribute personal viewpoints for the sake of the whole organization. On the other hand, for employees who are relatively less affected by others, salient moral identity may be the driving motive to assert an opinion to express their autonomy.

Secondly, the more a person construes the self within contextual factors such as others, the more his or her self-esteem will be affected by external evaluation (Singelis, 1994). Strong organizational identification may strengthen the degree to which the interdependent self intertwines with others—namely depersonalization, leading to a sense

of collective honor and disgrace (Ashforth & Mael, 1989; Turner et al, 1987). Consequently, pro-organizational behaviors, such as contributing supportive opinions or addressing problematic issues, may be motivated by organizational identification for preserving the collective self-respect. Conversely, individuals who hold lower interdependent self-construal relatively tend to gain self-esteem through expressing the self and validating their internal attributes (Singelis, 1994). Therefore, they are more likely to be motivated by a salient moral identity to engage in constructive opinions for asserting their attributes and values as well as gaining a sense of self-efficacy (Stets & Burke, 2000).

Last but not the least, Singelis (1994) suggested that individuals who hold a strong interdependent self-construal would prefer indirect communication and avoid interpersonal conflicts as their self-esteem drives from the ability to connect with others and fit into the group. For such an employee, a strong sense of organizational identification would be able to weaken the significance of his or her personal identity, alleviating the uncomfortable perception of proposing a challenging suggestion. For employees who are relatively less attentive to others' feelings and thoughts however, the centrality of moral self may highlight the moral self to behave in a positive way, such as come up with new ideas and new points of view, to assert their personal identity.

Integrating the preceding discussion, we propose the following:

Hypothesis 9: Interdependent self-construal moderates the positive relationship between moral identity centrality and employee voice, such that it is stronger for low-level self-construal than for high-level construal.

Hypothesis 10: Interdependent self-construal moderates the negative relationship

between moral identity centrality and employee silence, such that it is stronger for low-level self-construal than for high-level construal.

Hypothesis 11: Interdependent self-construal moderates the positive relationship between organizational identification and employee voice, such that it is stronger for high-level self-construal than for low-level construal.

Hypothesis 12: Interdependent self-construal moderates the negative relationship between organizational identification and employee silence, such that it is stronger for high-level self-construal than for low-level construal.

In addition, I propose that ethical leadership should affect followers' voice behavior through moral identity and organizational identification, conditional on followers' interdependent self-construal. Specifically, ethical leadership will exert a stronger influence on employee voice and silence through enhanced moral identity for low-level self-construal followers than for high-level followers. Further, ethical leadership will exert a stronger influence on employee voice and silence through enhanced organizational identification for high-level self-construal followers than for low-level followers.

Hypothesis 13: Ethical leadership will be more strongly related to employee voice, as mediated through moral identity centrality, when employees with low-level interdependent self-construal than when they with high-level interdependent self-construal.

Hypothesis 14: Ethical leadership will be more strongly related to employee silence, as mediated through moral identity centrality, when employees with low-level interdependent self-construal than when they with high-level interdependent self-

construal.

Hypothesis 15: Ethical leadership will be more strongly related to employee voice, as mediated through organizational identification, when employees with high-level interdependent self-construal than when they with low-level interdependent self-construal.

Hypothesis 16: Ethical leadership will be more strongly related to employee silence, as mediated through organizational identification, when employees with high-level interdependent self-construal than when they with low-level interdependent self-construal.

Overall, we proposed a moderated mediation model (i.e. a conditional indirect effects model), such that the mediating effects of ethical leadership on employee voice and silence via moral identity centrality and organizational identification are moderated by employees' interdependent self-construal.

Method

1. Sample and procedures

Multi-source data for the present study was requested from 503 supervisor-subordinate pairs (each pair consisted of 1 supervisor and 2~3 subordinates) in a variety of government sectors, such as labor security, market management, and law enforcement sectors, located at Chongqing city of China. With the help of the officers of propaganda department of Chongqing city, I organized 8 meetings to demonstrate the whole process about how to fill out surveys to our participants. After each demonstration, those participants were asked to fill out the paper-and-pen surveys immediately to guarantee the respond rate. For each supervisor-subordinate pair, the supervisor received a survey to rate the voice and silence behavior of his or her direct subordinates, and the subordinates filled out a separate survey which contained measures of their moral identity, organizational identity, interdependent self-construal and supervisory ethical leadership. The supervisor and subordinate surveys were linked using matched code (for example, a supervisor survey was coded as 86, the matched three follower surveys were coded as 86-1, 86-2, 86-3 respectively), and both supervisors and subordinates were given the names of the person they were to rate to avoid confusion. The completed surveys were mailed to the researchers by the heads of propaganda department of Chongqing city.

I received valid responses from a matched dyad samples including 503 subordinates (a response rate of 75%), rated by 191 supervisors (a response rate of 63%). On average, each supervisor rated 2.6 followers. The demographic information of subordinates and supervisors were shown in table 1.

Table1. Sample demographic characteristics

Sample Demographics		Subordinates (N=503)		Supervisors (N=191)	
		Sample size	Rate	Sample size	Population
Gender	Male	286	56.86%	142	74.34%
	Female	217	43.14%	49	25.65%
Age	≤25 years	9	1.79%	/	/
	26-35 years	58	11.53%	3	1.57%
	36-45 years	145	28.83%	76	39.79%
	46-55 years	227	45.13%	109	57.07%
	≥56 years	64	12.72%	3	1.57%
Marital state	Unmarried	179	35.59%	3	1.57%
	Married	264	52.49%	180	94.24%
	Divorced or widowed	36	7.16%	8	1.05%
Educational background	High-school degree or less	43	8.54%	/	/
	Diploma or bachelor	424	84.29%	175	91.62%
	Master or above	36	7.16%	16	8.38%
Tenure	≤ 5 years	24	4.77%	/	/
	5-15 years	74	14.71%	8	4.19%
	15-30 years	207	41.15%	117	61.26%
	≥ 30 years	3	0.60%	66	34.55%

2. Measures

The questionnaires used in this study were originally constructed in English. We translated and back translated the English questionnaires into a Chinese version based on the guidelines of Brislin (1980). All scales were rated using a 5-point Likert-type scale

ranging from 1 (strongly disagree) to 5 (strongly agree).

Ethical leadership was measured as experienced by subordinates using the Brown et al. (2005) 10-item measure, including items such as ‘My supervisor sets an example of how to do things the right way in terms of ethics’. A confirmatory factor analysis (CFA) was conducted to test the factor structure of ethical leadership in the current Chinese sample. The CFA results showed that the tenth item “When making decisions, my supervisor asks ‘what is the right thing to do?’ ” had a non-significant standardized factor loading ($\lambda=0.07$, $p=0.13$), indicating no contribution to the corresponding component. Therefore, we deleted this item and re-assessed the 9-item scale for goodness-of-fit with the data. The re-specified scale provided a good fit with the data ($\chi^2_{(27)}=205.78$, $p<0.001$, SRMR=0.04, IFI=0.94, CFI=0.94), and the 9 items merged into one factor perfectly with significant standardized factor loadings that were greater than 0.4. The α reliability of the 9-item scale was 0.92.

Organizational identification was measured as experienced by subordinates using Smidts’s (2001) 5-item measure, including items such as “‘I experience a strong sense of belonging to my organization’”. CFA results showed that the five items merged into one factor perfectly ($\chi^2_{(5)}=73.43$, $p<0.001$, SRMR=0.03, IFI=0.96, CFI=0.96), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.90.

Moral identity centrality: Following Aquino et al (2009), moral identity centrality was measured as experienced by subordinates using the internalization dimension (5 items) of the moral identity scale created by Aquino and Reed (2002). The scale starts with instructing the participants to imagine a person with a set of moral characteristics (i.e. caring, compassionate, fair, friendly, generous, hardworking, and helpful), and then

asking them to answer 5 questions on a 5-point Likert scale such as ‘it would make me feel good to be a person who has these characteristics’. CFA results showed that the six items merged into one factor acceptably ($\chi^2_{(5)}=91.66$, $p<0.001$, SRMR=0.07 , IFI=0.87, CFI=0.87), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.77.

Employee voice. Supervisors rated their subordinates’ voice behavior using a measure created by LePine and Van Dyne (1998). The measure included items such as ‘this employee develops and makes recommendations concerning issues that affect work’. CFA results showed that the six items merged into one factor perfectly ($\chi^2_{(9)}=28.24$, $p<0.001$, SRMR=0.03 , IFI=0.98, CFI=0.98), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.81.

Employee silence. Supervisors rated their subordinates’ silence behavior using a revised 5-item scale created by Tangirala and Ramanujam (2008). The measure included items such as ‘this employee would like to keep quiet instead of asking questions when he or she want to get more information about work in the workgroup’. CFA results showed that the five items merged into one factor perfectly ($\chi^2_{(5)}=3.23$, $p=0.67$, SRMR=0.01 , IFI=1.00, CFI=1.00), suggesting a one-dimensional construct. The scale’s α reliability for the current study was 0.72.

Interdependent self-construal was measured as experienced by subordinates using Singelis’ (1994) 12-item measure, including items such as “It is important for me to maintain harmony within my group ”. CFA results showed that the five items merged into one factor acceptably ($\chi^2_{(54)}=315.37$, $p<0.001$, SRMR=0.06 , IFI=0.89, CFI=0.89), suggesting a one-dimensional construct. The scale’s α reliability for the

current study was 0.89.

Control variables: Since voice could be influenced by employees' familiarity and understanding of their organizations (Morrison, 2011), we controlled for the effects of age (1, under 25 years; 2, 26 to 35 years; 3, 36 to 45 years; 4, 46 to 55 years; 5, beyond 56 years), education background (1, high school and below; 2, bachelor; 3, Master or PhD), and tenure (1, less than 5 years; 2, 5-15 years; 3, 15-30 years; 4, over 30 years) in the present study.

3. Analytic strategy

A series of statistical analyses were conducted using Amos 24.0, MPLUS 7.4 and SPSS 23.0 for the current study: First, we tested the convergence and distinctiveness of the six key constructs of interest (ethical leadership, moral identity centrality, organizational identification, interdependent self-construal, employee voice and employee silence) at the item level using confirmatory factor analysis (CFA); Second, descriptive statistics and correlation analyses were conducted as a pretest of our hypotheses; Third, the mediation hypotheses were tested using structural equation modeling. Fourth, the moderation and moderated mediation hypotheses were tested using regression analysis.

Given that the data in this study have a nested structure (i.e. 503 followers nested within 191 supervisors), we conducted a one-way random effects analysis of variance in supervisor level means of employee voice ($F=1.06$, $p=0.31$), and employee silence ($F=1.24$, $p=0.05$). The non-significant results indicated that it was not necessary to use multilevel modeling to analyze the current data. Therefore, our hypotheses were tested using individual-level modeling.

Result

1. Confirmatory factor analysis

A confirmatory factor analysis was conducted to test the factor structure, convergent validity and discriminant validity of our scales. The hypothesized six-factor model (i.e. ethical leadership, moral identity centrality, organizational identification, employee voice, employee silence and interdependent self-construal) provided an acceptable fit to the data, $\chi^2_{(804)} = 2047.04$, $p < 0.001$, IFI=0.88, TLI=0.87, CFI=0.88, RMSEA=0.06 (adjusted model fit: $\chi^2_{(804)} = 1886.06$, $p < 0.001$, IFI=0.91, TLI=0.90, CFI=0.91, RMSEA=0.05) and all the indicator variables had significant loadings on to their latent factors ($p < 0.001$) with an average value of 0.68, indicating acceptable convergent validity. Then we compared the hypothesized model with four alternative, less-differentiated models. As shown in table 2, the hypothesized six-factor model fit the data significantly better than the alternatives, indicating a good distinctiveness of ethical leadership, organizational identification, moral identity centrality, interdependent self-construal, employee voice and employee silence. In addition, the two-factor model, in which all the measures collected from employees were loaded on to a self-rating factor while supervisor-rated employee voice loaded on the separate second factor, fits data significantly worse than the hypothesized model, $\chi^2_{(818)} = 5926.58$, $p < 0.001$, IFI=0.50, TLI=0.48, CFI=0.50, RMSEA=0.11, suggesting that same-source variance was not a problem in the current study.

Furthermore, based on the six-factor model, we calculated the average variance extracted (AVE) of each construct and determination coefficient among these latent

constructs. According to Fornell and Larcker (1981), the value of AVE above 0.36 and the value of composite reliability(CR) above 0.6 indicate good convergent validity. In addition, for satisfactory discriminant validity, the square root of AVE from the construct should be greater than the determination coefficient between the construct and other constructs in the model (Goo, 2010; Fornell & Larcker, 1981). Table 3 listed the AVE values, CR values and determination coefficients, results further back up the good convergent and discriminant validity of our scales.

Table2. Comparison of alternative models

	χ^2	<i>df</i>	$\frac{CMIN/D}{F}$	<i>RMSEA</i>	<i>IFI</i>	<i>TLI</i>	<i>CFI</i>	$\chi^2(df)$
Hypothesized six-factor model(adjusted)	1886.06***	802	2.35	0.05	0.91	0.90	0.91	-
Hypothesized six-factor model	2047.04***	804	2.55	0.06	0.88	0.87	0.88	-
Five-factor model	2584.40***	809	3.20	0.07	0.83	0.82	0.83	537.36(5)***
Four-factor model	3040.20***	813	3.74	0.07	0.78	0.77	0.78	993.16(9)***
Two-factor model	5926.58***	818	7.25	0.11	0.50	0.48	0.50	3879.54(14)***
One-factor model	6525.79***	819	7.97	0.12	0.45	0.42	0.44	4478.75(15)***

Note: five-factor model: organizational identification and moral identity centrality merged; Four-factor model: based on five-factor model, employee voice and employee silence merged; Two-factor model: ethical leadership, organizational identification and moral identity centrality merged, while employee voice and employee silence merged; One-factor model: all scales merged. $\chi^2(df)$ is in relation to hypothesized model, *** $p < 0.001$, two-tailed.

Table 3. AVE, CR values of each construct and the determination coefficients among latent constructs

<i>Construct</i>	<i>items</i>	λ	p	<i>AVE</i>	<i>CR</i>	<i>Correlation between constructs</i>	r	r^2
Ethical leadership (EL)	el1	0.812	0.001	0.59	0.93	EL-MIC	0.308	0.094
	el2	0.785	0.001			EL-OI	0.536	0.287
	el3	0.815	0.001			EL-EV	0.438	0.192
	el4	0.853	0.001			EL-ES	-0.174	0.030
	el5	0.849	0.001			EL-SC	0.327	0.107
	el6	0.792	0.001					
	el7	0.693	0.001					
	el8	0.758	0.001					
	el9	0.497	0.001					
Moral identity centrality (MIC)	mic1	0.644	0.001	0.41	0.78	MIC-OI	0.310	0.096
	mic2	0.605	0.001			MIC-EV	0.374	0.140
	mic3	0.635	0.001			MIC-ES	-0.115	0.013
	mic4	0.733	0.001			MIC-SC	0.386	0.149
	mic5	0.590	0.001					
Organizational identification (OI)	oi1	0.752	0.001	0.66	0.90	OI-EV	0.503	0.253
	oi2	0.857	0.001			OI-ES	-0.199	0.040
	oi3	0.881	0.001			OI-SC	0.281	0.079
	oi4	0.724	0.001					
	oi5	0.813	0.001					
Employee voice (EV)	ev1	0.471	0.001	0.45	0.83	EV-ES	-0.212	0.045
	ev2	0.727	0.001			EV-SC	0.345	0.119
	ev3	0.753	0.001					
	ev4	0.760	0.001					
	ev5	0.556	0.001					

	ev6	0.695	0.001		
	es1	0.667	0.001	ES-SC	-0.017 0.000
Employee	es2	0.851	0.001		
silence	es3	0.568	0.001	0.37	0.73
(ES)	es4	0.469	0.001		
	es5	0.373	0.001		
	sc1	0.455	0.001		
	sc2	0.613	0.001		
	sc3	0.627	0.001		
	sc4	0.676	0.001		
	sc5	0.738	0.001		
Interdependent	sc6	0.732	0.001		
self-construal	sc7	0.722	0.001	0.41	0.89
(SC)	sc8	0.538	0.001		
	sc9	0.547	0.001		
	sc10	0.783	0.001		
	sc11	0.744	0.001		
	sc12	0.420	0.001		

Note : standardized estimators were reported; λ = factor loading; AVE= average variance extracted; CR=composite reliability; r^2 = determination coefficients.

2. Descriptive statistics

Table 4 shows the mean and standard deviation for each variable, as well as correlation coefficients among variables. As expected, ethical leadership positively correlated with moral identity centrality ($r=0.29$, $p<0.01$), organizational identification ($r=0.50$, $p<0.01$) and employee voice ($r=0.37$, $p<0.01$), while negatively correlated with employee silence ($r=-0.18$, $p<0.01$).

Table 4 mean standard deviation and correlations

Variables	Mean	SD	1	2	3	4	5	6	7	
1.Age	3.56	0.92								
2.Educational background	3.69	0.81	-0.38**							
3. Tenure	3.16	0.86	0.72**	-0.09*						
4.Ethical leadership	4.22	0.53	-0.11*	0.08	-0.04					
5.Moral identity centrality	4.14	0.46	-0.07	0.13**	-0.01	0.29**				
6.Organizational identification	4.07	0.56	-0.05	0.07	-0.01	0.50**	0.35**			
7.Employee voice	3.93	0.49	-0.02	-0.03	-0.06	0.37**	0.44**	0.38**		
8.Employee silence	2.20	0.61	0.03	0.11*	0.06	-0.18**	-0.19**	-0.14**	-0.19**	
9.Interdependent self-construal	3.72	0.62	-0.08	0.36**	0.15**	0.29**	0.25**	0.29**	0.28**	-0.01

3. Hypothesis test

Hypothesis 1 and 2 proposed that ethical leadership predicts employee voice and employee silence respectively. To test the direct effects of ethical leadership, we conducted two hierarchical multiple regression analyses in which employee voice and employee silence separately were regressed onto 3 control variables (i.e. age, educational background, tenure) in the first step, and ethical leadership in the second step. The results indicate that ethical leadership positively predicted employee voice ($\beta=0.38$, $t=9.05$, $p<0.001$, $R^2=0.15$, $F=81.96$), while negatively predicted employee silence ($\beta=-0.19$, $t=-4.36$, $p<0.001$, $R^2=0.06$, $F=19.01$), supporting hypothesis 1 and 2.

We conducted a structural equation modeling (SEM)—a multivariate statistical analysis technique that basically is used to analyze the structural relationship between measured variables and latent constructs (Bentler, 1980)—to test the mediating role of moral identity centrality and organizational identification on the relationship between

ethical leadership and employee voice, employee silence. A full mediation model (Model1) and two partial mediation models (Model2 and Model3) were tested. In Model1, none of the direct effects of ethical leadership were estimated on employee voice and employee silence. To test Model2 the direct effect of ethical leadership on employee voice were added into Model1, and to test Model3 the direct effects on employee silence were added into Model1. In all three models, covariates (i.e. age, educational background and tenure) were controlled on the mediators and the outcome variables simultaneously.

The three models yielded good fit to the current data (see table 5). Comparing the fit of full mediation model (Model1) with the fit of the two partial mediation models (Model2 and Model3), the model fit of Model2 was significantly better than the model fit of Model1, $\chi^2(df) = 12.14(1)$, $p < 0.001$, while the Model3 didn't, $\chi^2(df) = 1.2(1)$, $P = n.s.$ Furthermore, we tested an alternative model (Model4) in which the direct effects of ethical leadership, moral identity centrality and organizational identification, were estimated on two outcomes without indirect paths, as an attempt of testing other possible relationships among these interested variables. Model 4 also yield a good fit to the data, while it didn't significantly improve the model fit of Model1 as Model2 did, $\chi^2(df) = 2.09(9)$, $p = n.s.$ Therefore, Model2 were used as the final partial mediation model of this study for its good representation of the relationship between interested variables (see figure 1).

The standardized path coefficients in Model2 are presented in figure1. As shown, ethical leadership was positively related to moral identity centrality ($\gamma = 0.29$, $p < 0.001$) and organizational identification ($\gamma = 0.54$, $p < 0.01$), hypothesis 3 and 6 were supported; moral identity centrality was positively related to employee voice ($\gamma = 0.23$, $p < 0.01$),

while showed no significant relationship with employee silence ($\gamma=-0.11$, $p=0.09$); organizational identification was positively related to employee voice ($\gamma=0.35$, $p<0.01$) and employee silence ($\gamma=-0.19$, $p<0.001$). On the whole, hypothesis 4 , 7 , 8 were supported while 5 were not.

We then used Bootstrap method testing the mediation effect of our two mediators. Bootstrap method through repeated random sampling estimates the indirect effect of mediator and its sampling distribution, as well as confidence intervals (Edwards & Lambert, 2007). After 5000 times Bootstrap sampling, the result shows as following: (1) the total indirect effect between ethical leadership and employee voice via moral identity centrality and organizational identification was statistically significant ($\beta_{a \times b}=0.26$, $p<0.001$), 95% CI =[0.18 , 0.35]. Specifically, the indirect effect via moral identity centrality was statistically significant ($\beta_{a \times b}=0.07$, $p<0.05$), 95% CI =[0.02 , 0.15]; the indirect effect via organizational identification was statistically significant ($\beta_{a \times b}=0.19$, $p<0.001$), 95% CI =[0.12 , 0.28]. (2) the total indirect effect between ethical leadership and employee silence via moral identity centrality and organizational identification was statistically significant ($\beta_{a \times b}=-0.13$, $p<0.001$), 95% CI =[-0.21 , -0.07]. Specifically, the indirect effect via moral identity centrality was not significant ($\beta_{a \times b}=-0.03$, $p=0.15$), 95% CI =[-0.09 , 0]; the indirect effect via organizational identification was statistically significant ($\beta_{a \times b}=-0.10$, $p<0.01$), 95% CI =[-0.17 , -0.04].

Hypothesis 4 , 7 and 8 were further supported.

Table 5. Comparison of model fit (N=503)

<i>Model</i>	χ^2	<i>df</i>	<i>RMSEA [90% IC]</i>	<i>CFI</i>	<i>TLI</i>	$\chi^2(df)$
Model1 : full mediation model	1318.68***	528	0.06 [0.05, 0.06]	0.90	0.88	-
Model2 : partial mediation model						
The direct effect of ethical leadership on employee voice were added into Model1	1306.54***	527	0.05 [0.05, 0.06]	0.90	0.89	12.14 (1)***
Model3 : partial mediation model						
The direct effect of ethical leadership on employee silence were added into Model1	1317.48***	527	0.06 [0.05, 0.06]	0.90	0.88	1.2 (1)
Model4 : The direct effects of ethical leadership, organizational identification, moral identity centrality were estimated no two outcomes	1316.59***	535	0.05 [0.05, 0.06]	0.90	0.89	2.09(9)

Note: age, educational background and tenure were controlled as covariates on the mediators and the outcome variables simultaneously. $\Delta\chi^2$ (df) is in relation to Model1, *** $p < 0.001$, two-tailed.

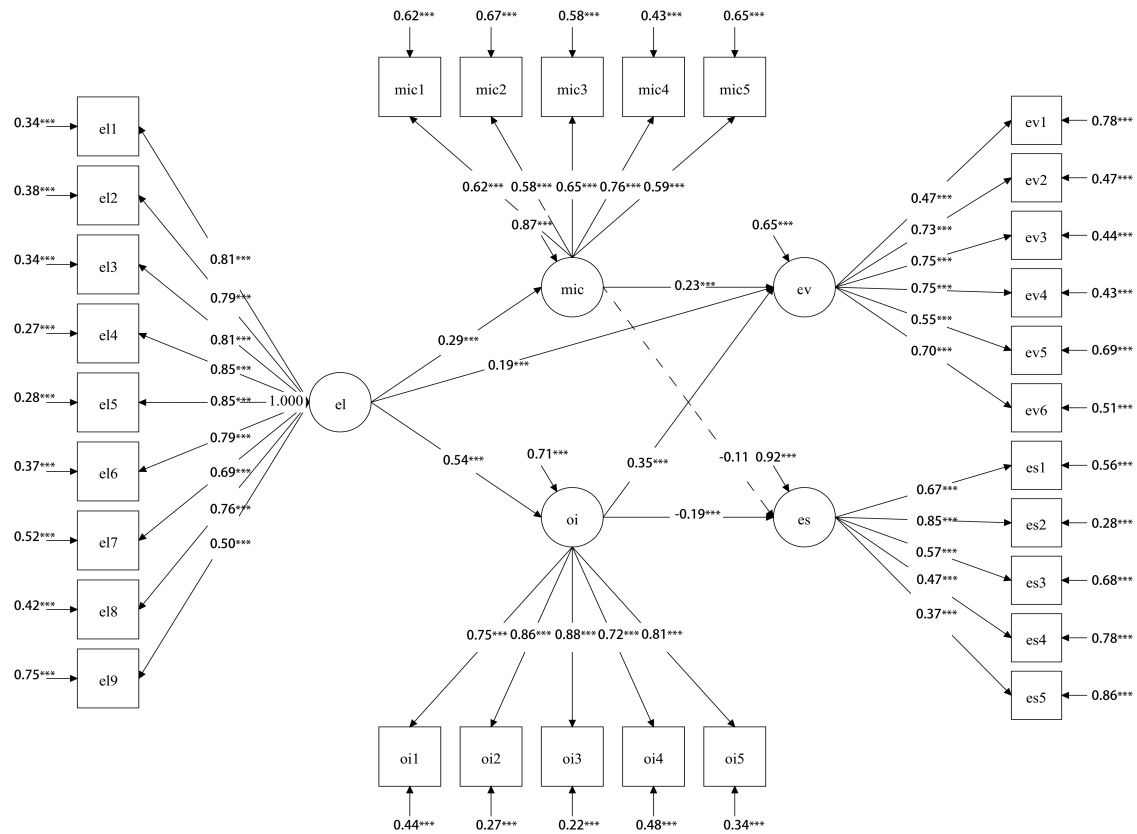


Figure1. The partial mediation model

Note: el=ethical leadership, mic=moral identity centrality, oi=organizational identification, ev=employee voice, es=employee silence; standardized coefficients were reported, *** $p < 0.001$, ** $p < 0.01$.

Hypothesis 9, 10, 11, and 12 proposed that the relationship between moral identity centrality and two outcomes (i.e. employee voice and employee silence) as well as the relationship between organizational identification and two outcomes would be moderated by interdependent self-construal. Since moral identity centrality had no significant relationship with employee silence, only 9, 11 and 12 were tested. To this end, moral identity centrality and interdependent self-construal were mean centered and multiplied to create interaction term1, while organizational identification and interdependent self-construal were mean centered and multiplied to create interaction term 2. Then, a multiple regression analysis was carried out in which all the predictors (i.e., control variables, ethical leadership, moral identity centrality, organizational identification and

interdependent self-construal) and interaction term 1 and 2, were entered sequentially, predicting two outcomes. As presented in model 3 in table 6, interaction term 1 had a significantly negative relationship with employee voice ($\beta=-0.14$, $p<0.01$), indicating that interdependent self-construal negatively moderated the relationship between moral identity centrality and employee voice. While, interaction term 2 had a significantly positive relationship with employee voice ($\beta=0.17$, $p<0.001$), indicating that interdependent self-construal positively moderated the relationship between organizational identification and employee voice, hypothesis 9 and 11 were supported. However, shown as model 6 of table 6, the interaction term2 had no significant relationship with employee silence, hypothesis 12 was not supported.

In order to clarify the moderation effect of interdependent self-construal in hypothesis 9 and 11, we plotted the effects following the recommendation of Cohen et al. (2003). As shown as figure 2, moral identity centrality was positively related to employee voice when interdependent self-construal was low ($B_{simple}=0.35$, $t=5.85$, $p<0.001$) , while the relationship was no longer significant when it was high ($B_{simple}=0.11$, $t=1.89$, $p=0.06$). Shown as figure 3, organizational identification was positively related to employee voice when interdependent self-construal was high ($B_{simple}=0.45$, $t= 7.46$, $p<0.001$) , while the relationship was no longer significant when it was low ($B_{simple}=0.10$, $t=1.62$, $p=0.11$).

Table 6. Moderation effect of interdependent self-construal (N=503)

	Employee voice						Employee silence					
	M1		M2		M3		M4		M5		M6	
	β	t	β	t	β	t	β	t	β	t	β	t
Age	0.00	0.00	0.09	1.48	0.10	1.59	0.04	0.51	0.01	0.89	0.01	0.10
Educational background	-0.04	-0.80	-0.14**	-3.08	-0.12**	-2.86	0.13*	2.60	0.15**	0.01	0.15**	2.83
Tenure	-0.07	-1.07	-0.15**	-2.71	-0.16**	-2.79	0.03	0.47	0.05	0.52	0.04	0.66
Ethical leadership			0.14**	5.59	0.14**	4.90			-0.11*	0.04	-0.11*	-2.13
Moral identity centrality			0.23***	6.02	0.20***	6.77			-0.09	-1.88	-0.09	-1.87
Organizational identification			0.27***	3.07	0.30***	3.15			-0.12*	-2.31	-0.13*	-2.38
Interdependent self-construal			0.18***	4.03	0.15***	3.55			0.01	0.26	0.01	0.25
Moral identity centrality \times interdependent self-construal					-0.14**	-3.45						
Organizational identification \times interdependent self-construal					0.17**	4.51					-0.03	-0.64
ΔF	0.98	p=0.43	56.82	p<0.001	13.32	p<0.001	2.19	p=0.05	7.74	p<0.001	0.54	p=0.59
R ²	0.10		0.32		0.36		0.02		0.08		0.08	
ΔR^2	0.01		0.31		0.04		0.02		0.06		0.00	

Note : standardized coefficients β were reported; *** p <0.001, ** p <0.01, * p <0.05;

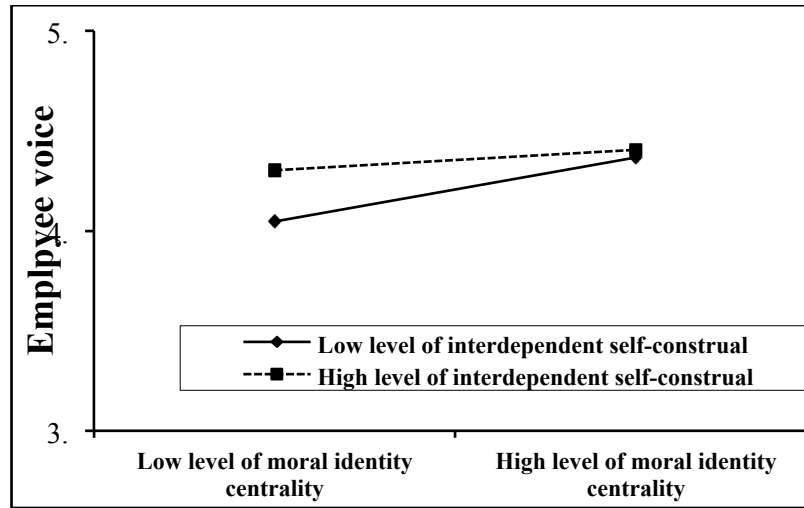


Figure 2. Interactive effects of moral identity centrality and interdependent self-construal

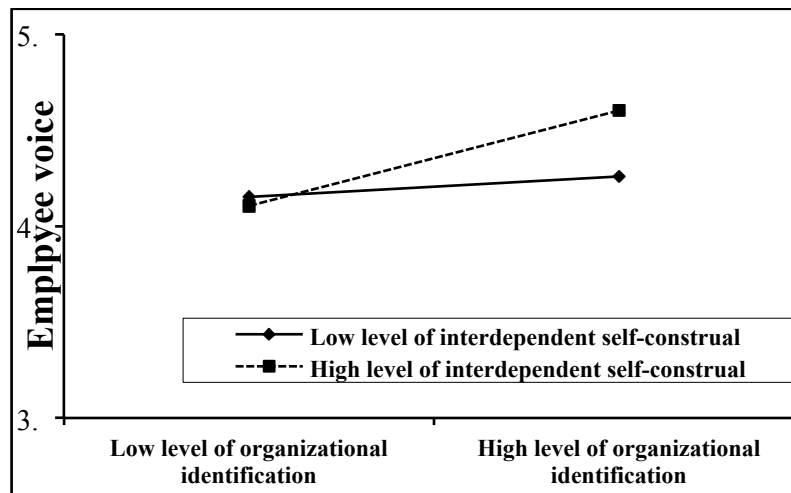


Figure 3. Interactive effects of organizational identification and interdependent self-construal

Hypothesis 13, 14, 15 and 16 proposed that the indirect effect of ethical leadership on employee voice and employee silence, via moral identity centrality and organizational identification, differs in strength across low and high levels of independent self-construal. Given the moderating role of interdependent self-construal was not supported on the relationship between the two mediators and employee silence, only hypothesis 13 and 15 were tested. To test the moderated mediation effects proposed by hypothesis 13 and 15, PROCESS v2.16 of SPSS (model 14, Hayes, 2013) was used to estimate how the indirect effect of ethical leadership on employee voice vary across low (i.e., -1 SD) and high (i.e., +1 SD) levels of interdependent self-construal from 5000 bootstrap samples, and estimators were reported in table 7. The results indicated that (1) the moderated mediation effect was significant in the linkage of “ethical leadership-moral identity centrality-employee voice”, $\beta_{ax \times bmzZ} = -0.03$, 95%CI=[-0.05, -0.01], indicating that the indirect effect via moral identity centrality increased as a function of decreased interdependent self-construal; (2) the moderated mediation effect was significant in the linkage of “ethical leadership-organizational identification-employee voice”, $\beta_{ax \times bmzZ} = 0.06$, 95%CI=[0.01, 0.10], indicating that the indirect effect via organizational identification increased as a function of increased interdependent self-construal.

Table 7. The results of moderated mediation effect testing

Interdependent self-construal	Indirect effect $a_x \times (b_m + b_{mz}Z)$	Boot SE	95% BCa Bootstrap CI
<i>The indirect effect of ethical leadership on employee voice via moral identity centrality</i>			
-SD	0.07	0.02	[0.03, 0.12]
M	0.04	0.02	[0.02, 0.07]
+SD	0.01	0.02	[-0.02, 0.05]
Moderated mediation effect ($a_x \times b_{mz}Z$)	-0.03	0.01	[-0.06, -0.01]
<i>The indirect effect of ethical leadership on employee voice via organizational identification</i>			
-SD	0.08	0.03	[0.03, 0.15]
M	0.14	0.03	[0.09, 0.20]
+SD	0.20	0.04	[0.12, 0.28]
Moderated mediation effect ($a_x \times b_{mz}Z$)	0.06	0.02	[0.02, 0.10]

Note: N=503 ; standardized coefficient β were reported; Boot SE=Bootstrap standard error; BCa=Bias Corrected and Accelerated; CI= confidence interval.

Discussion

Taking an integrated perspective of self-concept in terms of role identity and social identity (Stets & Burke, 2000), the present study attempts to extend the understanding of how and under what conditions ethical leadership affects employee voice and employee silence. Of the two proposed identity-based psychological mechanisms through which ethical leadership influences employee voice and employee silence, the study finds support for the mediating effects of moral identity centrality and organizational identification in the relationship between ethical leadership and employee voice, and for the mediating effect of organizational identification but not for moral identity centrality

in the relationship between ethical leadership and employee silence. In addition, interdependent self-construal was proven as a significant moderator in moderating the direct relationship between the two mediators and employee voice, as well as the indirect relationship between ethical leadership and employee voice. Taken together, these findings have important theoretical and practical implications, which will be discussed in more detail below.

Theoretical contributions

The first theoretical contribution lies in the fact that the present study extended current literatures by examining the mediating effect of identity-based self-concept on ethical leadership and employee voice and silence. Given the large attention other psychological mechanisms (i.e. social learning or social exchange) have received in previous research (e.g. Brown et al. 2005; Walumbwa and Schaubroeck, 2009), my focus on identity-based motivational process fits with calls for further examination of the implications of self-relevant motives for encouraging employee communicative behaviors (He et al. 2014; Morrison, 2014). The effect of ethical leadership on nurturing followers into moral agents (i.e. people who act with reference to the universal notion of right and wrong or saying pro-social) (e.g. Zhu, et al, 2008; Brown, 2006; Weaver, 2006; Shao, et al, 2008) or organizational soldiers (i.e. people who diligently act on the interest of their organizations or say pro-organizational) has been at the helm of ethical leadership theory (e.g. Brown, 2005; Trevino, 2000; Walumbawa, et al, 2009; Qi & Ming-xia, 2014). This is one of the first empirical studies that examined the mediating effects of moral identity and organizational identification simultaneously on ethical leadership and employee voice and silence. Research findings from the present study suggested that ethical leaders

are capable of facilitating bottom-up communications by transferring followers into moral agents and prototypical organizational members. It provides support that except careful consideration of the pros and cons of speaking up, employees' communicative behaviors could also be motivated by intrinsic and implicit motives in terms of the self.

Additionally, the present study finds that organizational identification has greater indirect effects on ethical leadership and employee voice as well as on ethical leadership and employee silence than does moral identity centrality. The findings suggested that employee voice and especially employee silence investigated in this study are more likely to be organizational-oriented rather than self-asserting. Apparently, employees may engage in speaking up at work not because their candid and informative selfhoods force them to do so, but rather because they feel allegiance and identification with their organization. This view is consistent with the argument that the collective self is more important than the individual self in Chinese culture (Chen & Boucher, 2008).

Furthermore, the possibility of the lack of association between moral identity centrality and employee silence might lie in culture issues. A few recent studies suggested that employee silence often derives from unconscious and automatic process, such as negative implicit voice theories or taken-for-granted beliefs about the riskiness of voice (Deteret & Edmondson, 2011; Kis-Gephart, et al, 2009; Morrision, 2014). Such implicit theories or beliefs may result from a socialization process that starts very early in life and continues over time. Morrision (2014) proposed that people from cultures where self-asserting and authority challenging are violations of social taboos (for example, a Chinese old saying goes, the outstanding usually bear the brunt of attack) are more likely to develop negative schemas of voice. Taking such a perspective in the current study, the

lack of an association between moral identity centrality and employee silence of our Chinese sample may involve cultural concerns that need further investigation.

Going further with culture issues regarding vertical communication in organizational contexts, the current study contribute to the literatures by investigating the boundary conditions of ethical leadership on employee communicative behaviors in terms of interdependent self-construal—namely the degree to which people see themselves as connected with others. The current study shows that moral identity centrality is capable of facilitating employee voice only when employees hold a low-level of interdependent self-construal, while organizational identification would be more effective in promoting voice behavior, only when employees are high-level interdependent self-construal. These findings further verify the argument that culture is likely to come into play in voice management (Morrison, 2014; Kis-Gephart, et al, 2009). The current study argues that although eastern culture, such as Chinese culture, is characterized on the whole as interdependent or collectivist, people show differences in the degree to which they construe themselves within the focal culture, leading to diversities in pro-voice motives. This study is among the first to illustrate whether culture would lead to differences in the extent to which followers react to their leaders. Such an attempt would also encourage a continuing focus on the importance of culture factors in organizational research and management practice, as the upcoming multi-cultural challenges in the front of the future organizations.

In addition, the proposed hypotheses of the present study with regard to the direct and indirect relationship between ethical leadership and employee communicative behaviors were supported by survey data from employees and their supervisors in a wide

variety of Chinese public sectors. Given the effectiveness of ethical leadership on employee voice and employee silence in business organizations has been well confirmed by previous research (e.g. Walumbwa and Schuabroeck, 2009; Walumbwa et al. 2011; Qi & Ming-xia, 2014), the current study adds on the existing literature by showing that such linkages can be generalized to the public sector organizations. The mechanistic nature (e.g. hierarchy centralization, and low level of integration) of public sector organizations may make members more accustomed to following established routines rather than raising challenging and innovative opinions (Burns & Stalker, 1961; Wu et al. 2015). Findings in the current study suggest that ethical leaders are active agents in public sectors, and are able to break organizational inertia and motivate followers' initiative to voice.

Practical implications

There are at least three practical implications of my findings that should support organizational development. Firstly, current findings showed that leaders who are capable of being ethical exemplars for their followers and embodying the ethical prototype of their organizations significantly affected how followers' perceived their level of moral identity and organizational identification, establishing a basis for enhancing organizational communications. The findings highlight the pivotal role of ethical leadership in shaping candid and outspoken employees via transferring employees into moral and organizational agents. It is critical for organizations to realize the importance of ethical leadership in achieving their strategic objectives. Organizations may want to introduce ethical competence as one of the eligible standards to their talent pool and promotion planning for appointing and encouraging the best potential people into

leadership positions. To this end, diversified training activities could be implemented, for example trainings on social responsibility, moral decision-making, crisis management, supervision and communication. Additionally, morality and ethics should be brought into the core position of organizational cultures and reinforce the core values in the day-to-day work environment. Accordingly, individuals in the organization will be motivated to change their behavior to fit well within the organizational culture, and may enjoy work and engage in extra effort when their needs and values are consistent with those in the workplace.

Another important practical implication is that, by demonstrating moral identity centrality and organizational identification as the underlying motives of employee voice and silence, the current study opens up a new avenue for operationalizing employee communicative behaviors. Such self-relevant and identity-based motives may exert influences on encouraging employees to offer suggestions and show concerns about the status quo automatically without any calculative consideration of costs and benefits (Morrison, 2014). Hereby, organizational practices that could enhance ethical awareness and employee ownerships should be high on the agenda. For example, trainings, such as moral awareness raising, dilemma analysis and group role-play, could be employed for employees to promote their moral intuitions, enable them to identify and deal with ethical problems, as well as provide them with guidance for choices and actions in daily work (de Colle & Gonella, 2002). Management mechanisms, such as training, working processes, incentive and promotion should be further optimized for building commitment, enhancing engagement and overcoming communication barriers. Consequently, employees who are well informed about the ethical and organizational values stated in

the practices of management will reach a position to understand and contribute to their organizational mission achievement through their communicative behaviors.

Furthermore, the significant moderating role of interdependent self-construal in the current study provides voice management practice with the third practical implications. The findings showed that employees who have a low level of interdependent self tend to be motivated to speak up by moral identity centrality, while, employees who hold a high level of interdependent self are more likely to be motivated by organizational identification to engage in voice. Such findings not only call for practical attention on culture difference, but also throw light on the importance of culture-based individualized instruction in future multi-cultural workplace. For generation Z, people typically born in the mid-1990s to mid-2000s, achieving self-worth and being well prepared for a global business environment (Montana & Petit, 2008) has become a driving force in the current and future workplace, appropriate management practice and supervisory leadership should be applied for providing them with avenues to realize self-fulfilment.

Limitation and future direction

Despite the promising findings, the current study do has some limitations. First, the sample was collected from public sectors of China, limiting the generalizability of the results. The current investigation in Chinese public sectors may be able to be extended to mechanism organizations (Burn & Stalker, 1961). However, in terms of organic organizations whose operation is based on flat structure, centralized decision-making and high level of integration (Scheniederjans & Scheniederjans, 2015), the current findings may show a poor generalization. In addition, the current study, which is set in the Chinese culture, might not generalize to other cultural contexts, because cultural

differences, such as power distance, collectivism, and uncertainty avoidance (Coelho, 2011), may not only diversify people's understanding of ethical leadership but also influence the way they behave. Therefore, I call for future research to replicate the current study using samples collected from different organizations and multiple cultures in order to achieve meaningful generalizations.

Second, the current cross-sectional study collected data only once and in one short period. As a result, it does not provide definite information about the causal relationship between ethical leadership and followers' outcomes. Furthermore, although the multi-source data reduced the same-source bias in our study, common method variance may continue to be a potential problem given ethical leadership, moral identity centrality, organizational identification and interdependent self-construal were self-reported by employees within the one time period. Thus, a longitudinal design is recommended in future research to achieve more internal validity and to establish a reliable cause-and-effect relationship, as well as offer further information about dynamics in the target relationship.

Third, although the one-way random effects analysis of our nest-structured data indicate that it is not necessary to use multilevel modeling, future ethical leadership research should deliberately differentiate individual and team levels of analysis as "leadership is by nature a multiple-level phenomenon" (Chun, et al., 2009, p. 689). Leaders who engage in being both a "moral person" and a "moral leader" are able to "lead and motive not only individuals but also teams as a whole" (Chen, et al, 2007, p.331). Future research should analyze effects of ethical leadership at individual as well as team levels to further strength our understanding of ethical leadership.

Variables other than those studied here might be able to extend current findings in the relationship between ethical leadership and employee communicative behaviors. For instance, given the leader-follower interaction happens day-to-day within cultural, organizational, or even work group context, it is a necessary to further investigate multi-level factors such as power distance (Morrison, 2014), team size (Wu et al. 2015) and senior managers' ethical leadership (Mayer, et al, 2009). These constructs may affect the effectiveness of ethical leadership on employee communicative behaviors, in order to benefit organizations with practical implications.

Additionally, given both the CFA model and the hypothesis structural equation model didn't fit the data very well (the key indexes were less than 0.9), it is necessary for the future study to take steps to improve the model fit. There are ways that might be able to used to hit the mark: using reliable measurements, increasing the volume of samples; exploring the theoretical paths that have been left out among those key variables; controlling the covariates that might be able to exert influence on the hypothesized mediators or the outcomes.

In conclusion, the current research adds to the leadership and organizational communication literatures by examining a moderated mediation model of when and how ethical leadership relates to employee voice as well as employee silence. Specially, I found that ethical leadership could exert a desirable effect on employee voice and employee silence via promoted moral identity centrality and organizational identification. In addition, the direct and indirect relationship between ethical leadership and employee voice were moderated by employees' interdependent self-construal. The results of current study could encourage further investigation to advance our understanding of the

dynamics between ethical leadership and employee communicative behaviors.

Chapter 5: General discussion

With the advance of China's "new normal" economy policy and "one belt and one road" strategy, Chinese traditional organizations are supposed as never before to engage in employee-centered reform to strengthen their competitive strength and adaptive capacity to deal with the global and dynamic external environment. Setting in such background, this thesis examined the relationships as well as underlying mechanisms between ethical leadership, employee voice and employee silence. By doing so, this thesis attempts to contribute the literature and management practice in terms of organizational vertical communication in traditional organizations.

Specifically, this thesis consists of three empirical studies. Study 1 tested the causal relationships between ethical leadership, employee voice and employee silence as well as the moderating role of cognitive construal and cultural difference in the causality via a 2 (leader types: ethical leader vs. unethical leader) \times 2 (cognitive construal: high-level construal vs. low-level construal) \times 2 (cultural difference: Chinese participants vs. Australian participants) between-subjects designed experimental study. Findings supported the causality between ethical leadership, employee voice and employee silence, and emphasizes the effect of cognitive construal and cultural difference on the causal relationships.

Study 2 is based on the assertion that ethical leadership influences resource management motives of employee voice and employee silence. To this end, drawing from conservation of resources theory study 2 established pathways between ethical leadership, employee voice and employee silence, and tested the target relationships at multiple levels simultaneously. Study 2 used a two-stage approach in which the direct effect of ethical leadership on followers' job burnout and the mediating roles of

instrumental ethical climate and employee resilience were tested at the first stage. At the second stage, the effects of job burnout on employee voice and employee silence as well as the moderating role of ethical leadership on such linkages were tested. The two-stage model aims to illustrate the resource management mechanisms underlying ethical leadership and employee communicative behaviors.

Study 3 is based on the assertion that ethical leadership influences the self-relevant uncalculated automatic motives of employee voice and employee silence. To this end, drawing from identity-relevant theories study 3 investigated the identity mechanisms between ethical leadership, employee voice and employee silence. Specifically, study 3 proposed and verified the mediating role of moral identity centrality and organizational identity in the ethical leadership and employee voice, employee silence linkages, and found that interdependent self-construal played as a moderator in the target relationships and set boundary conditions for the effect of ethical leadership.

The theoretical and practical implications, limitations and future directions will be discussed in details below.

Theoretical implications

Several theoretical implications stem from the present thesis, and inform the ethical leadership and employee communicative behaviors literatures.

First, this thesis illustrates the relationships and mechanisms between ethical leadership, employee voice and employee silence in Chinese traditional organizations. Although the positive correlations between the target variables in business organizations have been well confirmed by previous research (e.g. Walumbwa & Schuabroeck, 2009; Walumbwa et al., 2011; Qi & Liu, 2012), this thesis adds to the existing literature by

showing that such a link can be generalized to traditional organizations. According to Burns and Stalker (1961), one of the main problems traditional organizations suffered from is the lack of creativity and innovation, since their mechanistic, hierarchical and routine operations would make members accustomed to following established routines rather than raising challenging and innovative opinions (Wu et al., 2015). The correlations between ethical leadership, employee voice and employee silence reported in this thesis suggests that ethical leaders are also active agents in traditional organizations, and are able to break organizational inertia and motivate followers' initiative to voice pro-organizational suggestions.

Second, the present thesis is among the first to offer empirical support for the cause-and-effect relationships between ethical leadership, employee voice and employee silence by conducting a well-controlled experiment (chapter 2). The findings indicate that the variation in ethical leadership will cause the change in employee voice and employee silence, which makes up the deficiency of the previous cross-sectional ethical leadership researches by showing that supervisory ethical leadership is the cause determining whether followers will voice pro-organizational suggestions or inversely remain silent even when they have good ideas in mind. Additionally, given the advantage of randomized experiments (i.e. estimate causal effects without bias effectively and economically), it would be valuable to extend the experimental design to other research that focuses on the relationship between supervisory leadership and employee outcomes.

Third, the present thesis is a promising first step in integrating insights from conservation of resources and identity perspectives on the psychological relationship between employees and supervisors (chapter 3 and chapter 4). Previous research

generally illustrated employee voice and employee silence as results of social learning from their supervisors' leadership behavior or feedbacks for the treatment they received from their supervisors. This thesis drawing from conservation of resources theory and identity theories to investigate the calculative and non-calculative motives of employee voice and silence, indicating that supervisory ethical leadership is able to promote employee communicative behaviors via those processes. It would be also valuable to extend the current analysis to other indicators associated with resources-relevant or self-relevant identities behaviors between individual, leader, and organization.

Fourth. This thesis extends the previous literature as to the relations between ethical leadership and employee communicative behaviors by offering alternative mediator variables (i.e. instrument ethical climate, resilience, job burnout, moral identity centrality, organizational identification). To this end, it is not only provides concrete insight regarding the psychological mechanisms through which ethical leadership exerts influence on employee voice and silence, but also indicates that those variables are able to function as substitutes for ethical leadership to replace its effect on employee outcomes. For example, resilience enable employees take full advantage of their personal resources to deal with stresses and go the extra mile in their work. As resilience could be strengthened through multiple approaches, such as making connections with family members, friends or others to get help and support, changing the way they interpret and respond to crises, looking for opportunities for self-discovery, helping employees to establish firm resilience may function as substitute or complement for ethical leadership on promoting employee voice.

Fifth, this thesis addresses the gap regarding the lack of empirical studies

investigating the extent to which the effect of ethical leadership differs across employees (Brown & Trevino, 2006). The present thesis proposed and verified the moderating roles of employees' culture background, cognitive construal and self-construal in the relations of ethical leadership and employee voice. The findings support Van Gils's et al (2015) idea that employees have their subjective initiatives to construe and react upon supervisory ethical leadership according to their own characteristics rather than being passive recipients during ethical leadership processes. The findings of this research may also provoke scholars to think about the effective leadership components and organizational operations to provide employees with appropriate and individualized leadership and management in order to meet the requirements of the dynamic and diversified workplace of future.

Practical implications

Turning to the practical implications of this thesis, findings suggest that organizations may benefit from conducting the following actions.

First, encourage employee voice and value employee inputs for maintaining organizational vitality and attaining the goal of successful transformation. With the increasing numbers of knowledgeable workers entering into the workplace, human capital is more than ever to be the core of competitiveness of organization of all kinds, therefore, establishing a sound communication mechanism to encourage inputs below is the key to unlock the potentials of human resources. Traditional organizations should realize that their mechanistic nature, such as hierarchical structure, concentrated decision-making power, may hinder their vertical communication and should take actions overcome such limitations. Therefore, they may want to develop the ethical leadership of

frontline managers as well as other layers of management; encourage communications between managers and employees to build up multi-trust; keep employees informed of organizational strategies, and provide employees with opportunities to be involved in decision-making; establish a variety of formal and informal communication channels; and create a safe climate to sharing ideas.

Second, attach importance to ethical leadership training for frontline leaders. The present study found that supervisory ethical leadership positively influenced employees' willingness to voice, moral identity, organizational identity and resilience to stress, while negatively influenced employee burnout and teams' instrumental climate. These results indicated that traditional organizations may want to consider integrating measures of ethical leadership into leader assessment and investing in ethical leadership development initiatives. The ethical leadership development program may take the following contents into consideration: (1) transforming leaders into both ethical persons and ethical managers, that is training leaders to develop a broad ethical awareness, make fair decisions, demonstrate consideration and respect for staff, and hold staff accountable should equip managers to role model ethically appropriate behavior and decision making. (2) Training leaders' abilities for leading both ethically individual followers and the teams as a whole. Specifically, those target leadership behaviors include providing individual followers with both emotional and work supports appropriately for dealing with workplace stresses; helping followers build up robust resilience to face challenges; inspiring his or her team with a shared vision of future; managing and allocating resources effectively for energizing the team, and creating a safe and harmonious environment to boost productivities. (3) Raising leaders' awareness of employees'

individual differences in ethical or moral judgment and promoting their capacities of ethical contingency leading. The training should prepare leaders to understand a wider, richer array of moral values and work styles, and enhance their contingent leading capacities to offer appropriate support and leading strategy for their diversified followers. As a result, these upgraded leadership behaviors should help employees to understand ethical expectations, make ethical evaluations, and feel motivated to throw themselves into pro-organizational behaviors.

Third, keep a watchful eye on employees' job burnout. Burnt out employees are less likely to invest personal resources into engaging in pro-organizational suggestions and innovative ideas, which may restrain organizational creativity, agility and vitality. Therefore, traditional organizations should set up a regime for monitoring, preventing and evaluating employee job burnout, and take steps to create a safe and supportive environment in which employees are willing to support each other, share resource and information with others, and help each other rebound or bounce back from adversity, conflict and failure. Additionally, it is necessary to carve out more ways that are able to control workplace stressors and energize employees. For example, design reasonable jobs that fit with employee's capacity; optimize work process to improve work efficiency, practice human-oriented management, encourage vertical and horizontal communication, promote fairness and justice during decision-making, distribution and reward, provide easy access to employee assistance program (EAP) enabling employees take advantage of the available services.

Fourth, cultivate employee moral identity and organizational identification through multiple ways. Employees want to be a part of an organization that is able to enhance

their moral identity or motivate their bright side of self so that they have confidence to unleash their intelligence to offer pro-organizational suggestions and ideas. Expect ethical leaders who invest more of their time on transforming employees into moral agents and facilitate employees' feelings of belonging to the organization, organizations are likely to benefit from other organizational practices that could promote employees' ethical awareness and organizational ownerships. For example, cultivating a culture that promotes fairness and ethics; demonstrating organizational values through training programs and internal and external branding; investing in formal training programs targeted at improving employees' capacity to make morally sound judgments; providing employees with opportunities to partake in solving problems and making decisions appropriate to their level in the organization to strengthen their sense of belonging and ownership.

Last but not least, traditional organizations' awareness should be raised to practice individualized management. China's business environment today has become more and more global and diverse, as not only Chinese enterprises were encouraged to go to global and foreign enterprises are attracted to invest into Chinese market, but also increasing numbers of young people who are born in the mid-1990s to mid-2000s and are characterized as independent, diversified, and well prepared for a global business environment (Montana & Petit, 2008) has becoming a driving force in the current and future workplace. Facing with the diversified workforce, organizations, managers as well as supervisors should engage in optimizing their management operation, broadening their horizons, and promoting their leadership and contingency capacities in order to conducting appropriate management practice and supervisory leadership for providing

such diversified workplace with avenues to harness their talents and attract their interest.

Limitation and future research directions

Notwithstanding the empirical supports that lend to the hypothesized models proposed by the present paper, it is clearly the case that there are several limitations that should be addressed in future research.

First, although this thesis combined experimental design (i.e. chapter 2) and cross-sectional design (i.e. chapter 3 and chapter 4) to examine the cause-and-effect relations between ethical leadership, employee voice and employee silence, given each design has its own limitations, for e.g. experimental design suffers from low ecological validity and cross-sectional design may prevent us from making causal claims, future research that is set in real organizational context and adopts a longitudinal design may help further ascertain the causal basis of the relationships the present thesis reported as well as extend the literature by illustrating the dynamic relations between those target variables .

Second, given the nature of traditional organizations, for e.g. hierarchical structure and mechanistic operation (Wu et al., 2015), findings of the present thesis are not able to directly generalize to organizations that are characterized as organic or flattening. For example, recently a increasing number of organizations tend to adopt virtual team as a primary way to structure work and task, the self-managed operation of virtual team may prevent employees from identifying with the whole organization, leading to reduced mediation effect of organizational identification in the linkage of ethical leadership and employee voice (Dulebohn & Hoch, 2017). Additionally, given the hypothesized models in chapter 3 and chapter 4 were tested using samples from two kinds of traditional organization (i.e. public sector and state-owned corporate), the model that verified using

samples from public sector may not work for state-owned corporate. For example, Chinese public sectors more emphasize the integrity and morality of their employees than state-owned corporates do, accordingly the mediating role of moral identity centrality may be more significant for employees of public sectors versus state-owned corporates. Therefore, it is necessary for future research to replicate the current findings by conducting research in various organizations before any meaningful generalizations can be made.

Third, variables in the current studies were measured using the scales that was developed based on western samples. Although the general tenets of ethical leadership may be universal, specific aspects of ethical leadership may be emphasized differently across cultures. For example, chapter 2 found the difference between Australian and Chinese participants in terms of assessment of supervisory ethical leadership. Chapter 3 and chapter 4 reported that the tenth item of ethical leadership scale had a non-significant standardized factor loading on the corresponding component. Therefore, we call for future research to develop ethical leadership construct and measurement that are consistent with Chinese employees' expectations of ethical leadership behaviors.

Fourth, the thesis demonstrated two motivational mechanisms (i.e. resource management motive and self-relevant motives) between ethical leadership, employee voice and employee silence based on two theories (i.e. conservation of resources theory and identity theories) respectively. By doing so, it is able to differentiate between the expected utility calculus and non-calculative automatic motivational process of employees' upward communicative behaviors (Morrison, 2014). However, it is still unclear that which motivational process is more susceptible to the influence of ethical

leadership, making space for future research to investigate and compare the two motivational mechanisms using an integrated model.

Additionally, there is no doubt that the present thesis does not cover exhaustively all potential variables that may exert effects on the relations of target variables. For example, study 1 reported a significant difference between Chinese and Australian participants as to assessment of ethical leadership and willingness of using voice, however, without specific and quantified such culture differences we have less knowledge about the factors driving such differences. For another example, job characteristics and interpersonal relationships, which have been confirmed by previous research as stable antecedents of job burnout, were not introduced into the model of study 3. Additionally, given frontline work teams are nested throughout the organization, the organizational-level variables and external factors, such as organizational culture, CEO leadership, HRM practice and economic environment, should also be taken into consideration to establish a comprehensive model for guiding organizational communication management. All together, the limitation of the present thesis leaves room for future research to explore possible influencing factors to extend the literature with more meaningful results.

Conclusion

Through three empirical studies this thesis aimed to illustrate the causal relationships and motivational mechanisms between ethical leadership, employee voice and employee silence. There were three major findings in this thesis.

Firstly, the cause-and-effect relationships between ethical leadership, employee voice and employee silence were influenced by employees' cognitive and culture characteristics. Specifically, employees' construal level and culture background

influenced employees' assessment of supervisory ethical leadership. Employees' culture background influenced employee voice and employee silence, as well as moderates the relationship between ethical leadership and employee voice.

Secondly, ethical leadership influences employee voice and employee silence through motivational mechanisms of resource management. Drawing from conservation of resource theory, this thesis examined how followers' stress-coping processes affected the relationship between ethical leadership and followers' voice and silence at both individual and team levels. Specifically, this thesis tested a multilevel two-stage model in which it first found that both individual and team perceptions of ethical leaderships negatively predicted individual employees' job burnout, and team's instrumental ethical climate and individual followers' resilience mediated such linkages. In the second stage of the model, it found that ethical leadership exerted a moderation effect on the negative relationship between individual employees' job burnout and voice behavior, that is, the negative effect of job burnout on employee voice was non-significant when the ethical leadership was perceived to be high.

Thirdly, ethical leadership influences employee voice and employee silence through motivational mechanism of self-relevant identity. Drawing on moral identity and social identity theories, this thesis examined the relationships among ethical leadership, employee voice and employee silence by focusing on the mediating role of moral identity centrality and organizational identification, as well as the moderating role of interdependent self-construal. Findings indicated that the proposed mediators partially mediated the relationship between ethical leadership, employee voice and employee silence. The proposed moderator respectively moderated the direct effects of the two

mediators on employee voice, as well as the indirect effect of ethical leadership on employee voice mediated by two mediators.

In conclusion, given ethical leadership theory is relatively new and the motives of employee voice and silence are complicated, there are little knowledge about the casual relationships and the underlying mechanisms among these variables. The three empirical studies conducted in the thesis were attempts to illustrate the causal and influence mechanisms between ethical leadership, employee voice and silence. And, I believe that the findings reported in this thesis might be able contribute to the literature and managerial practice by extending the understanding of the dynamics between ethical leadership and employee communicative behaviors.

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Appendix A: Supplementary Material for Chapter 2

Priming Materials:

领导类型启动材料 (For Chinese participants)

伦理型领导：

你在一个大型企业（拥有 5000 名以上的员工）的基层工作组中工作。你的领导 Bob 一直以一种道德的方式生活。他是一个可靠的人，他在做每项决定之前都会认真思考什么才是正确的决定。在工作中，你的领导 Bob 注重做出诚实且公正的决定。他会倾听下属的想法，在做决定时会从下属的利益出发。他会和那些违反了道德规范的下属讨论道德准则、规范的重要性。在定义成功时，他不单单以结果为导向，还会考虑获得结果的方式和过程。总而言之，你的领导 Bob 树立了一个良好的榜样以表明如何以道德的方式做事。

非伦理型领导：

你在一个大型企业（拥有 5000 名以上的员工）的基层工作组中工作。你的领导 Bob，不在乎他个人生活中的道德问题。他不是一个可靠的人，他在做决定之前不会认真思考什么才是正确的决定。在工作中，你的领导 Bob 也不注重做出诚实且公正的决定。他不会倾听下属的想法，在做决定时不会从下属的利益出发。他不和下属讨论道德准则、规范的重要性，也不在意下属的行为是否符合道德标准。在定义成功时，他仅仅以结果为导向，而不在乎获得结果的方式和过程。总而言之，你的领导 Bob 没能树立一个良好的榜样以说明如何道德地做事。

Ethical Leadership priming materials (For Australian participants)

Ethical leader description:

You are working in a Front-line work-group of a big company (more than 5,000 employees). Your leader Bob lives his personal life in an ethical way. He is a reliable person and asks himself what is the right thing to do before making decisions. Your leader Bob also takes honest and balanced decisions in his work. He listens to what employees have to say and keeps their interest in mind when deciding. At work he

discusses the importance of ethical norms and disciplines employees who violate ethical standards. He defines success not only in terms of results, but also in the way the results are obtained. All in all, your leader Bob sets an example of how to do things the right way in terms of ethics.

Unethical leader description:

You are working in a front-line work-group of a big company (more than 5,000 employees). Your leader Bob, in his personal life, does not care about living life in an ethical way. He is not really a reliable person and rarely asks himself what is the right thing to do before making decisions. In his work, your leader Bob does not always take honest and balanced decisions either. He does not listen to what employees have to say and does not keep their interest in mind when deciding. At work he never discusses the importance of ethical norms and does not pay attention to whether employees behave in accordance with the ethical standards. He defines success only in terms of results, and does not care about the way results are obtained. All in all, your leader Bob is not a good example of how to do things the right way in terms of ethic.

认知建构启动材料 (For Chinese participants):

高认知建构:

人们所做的每一件事背后都存在一个为什么要做这件事的原因。并且, 追溯人们行为背后的原因, 总能发现人们想要实现的目标。比如, 你正在参加一个心理学实验。你为什么要这样做呢? 也许是为了完成某门课程的要求; 也许是为了满足自己对于心理学的兴趣; 亦或是为了使自己增长知识。现在, 回想短文中描述的领导 Bob, 并推测五种原因以说明 Bob 为什么要以描述的方式管理他的工作组?

低认知建构:

人们所做的每一件事都存在一个如何做过程。并且, 人们做事的过程能够细化为具体的行动方式。比如, 你在自学心理学知识, 你是如何自学的呢? 你去阅读一本心理学的书籍, 你去聆听一堂心理学讲座, 你去参加一次心理学实验。现在, 回想短文中描述的领导 Bob, 并具体且详细地列举 Bob 管理工作组的五种行动方式。

Cognitive construal priming materials (For Australian participants)

High-level construal:

For everything people do, there always is a reason why they do it. Moreover, the reasons behind peoples' behavior could be traced back to their broad goals. For example, you are participating in a psychological experiment. Why are you doing this? Perhaps you aim to satisfy a course requirement, perhaps to cater to your interest in psychology, or perhaps to educate yourself. Now, recalling the leader Bob described in the short story, propose 5 reasons WHY Bob manages his work-group in the described ways.

Low-level construal:

For everything people do, there always is a process of how they do it. Moreover, the process of how people do things could be specified as very specific behaviors. For example, you are learning psychology by yourself. How can you do this? Perhaps reading a psychology book, perhaps attending a psychology class, or perhaps anticipating a psychology experiment. Now, recalling the leader Bob described in the short story, and list 5 ways HOW Bob manages his work-group.

Questionnaires

Questionnaire 1 Employee Voice

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.		Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1.	I would like to develop and make recommendations concerning work issues that affect this work-group.					
2.	I would like to speak up and encourage others in this work-group to get involved in work issues that affect this work-group.					
3.	I would like to communicate my opinions about work issues to others in this work-group even if my opinions are different and others in this work-group disagree with me.					
4.	I would like to keep well informed about issues where my opinion might be useful to this work-group.					
5.	I would like to get involved in issues that affect the quality of work life here in this work-group.					
6.	I would like to speak up in this work-group with ideas for new projects or changes in procedures.					

Questionnaire 2 Employee Silence

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.		Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1.	I choose to remain silent when I have concerns in this work-group.					
2.	Although I have ideas for improving work in this work-group, I will not speak up.					

3.	I say nothing to others about potential problems I noticed in this work-group.					
4.	I remain silent when I have information that might help prevent an incident in this work-group.					
5.	I keep quiet instead of asking questions when I want to get more information about work in this work-group.					

Questionnaire 3 Self-construal (interdependent construal and independent construal)

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.		Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1.	I have respect for the authority figures with whom I interact.					
2.	It is important for me to maintain harmony within my group.					
3.	My happiness depends on the happiness of those around me.					
4.	I would offer my seat in a bus to my teacher.					
5.	I respect people who are modest about themselves.					
6.	I will sacrifice my self-interest for the benefit of the group I am in.					
7.	I often have the feeling that my relationships with others are more important than my own accomplishments.					
8.	I should take into consideration my parents advice when making education/career plans.					
9.	It is important to me to respect decisions made by the group.					
10.	I will stay in a group if they need me, even when I'm not happy with the group.					
11.	If my brother or sister fails, I feel responsible.					
12.	Even when I strongly disagree with group members, I avoid an argument.					
13.	I'd rather say "No" directly than risk being misunderstood.					

14.	Speaking up during a class is not a problem for me.					
15.	Having a lively imagination is important to me.					
16.	I am comfortable with being singled out for praise or rewards.					
17.	I am the same person at home that I am at school or company.					
18.	Being able to take care of myself is a primary concern for me.					
19.	I act the same way no matter who I am with.					
20.	I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am.					
21.	I prefer to be direct and forthright when dealing with people I've just met.					
22.	I enjoy being unique and different from others in many respects.					
23.	My personal identity independent of others, is very important to me.					
24.	I value being in good health above everything.					

Appendix B: Supplementary Material for Chapter 3

Subordinate Questionnaires :

Questionnaire 1 Moral Identity Centrality

Listed below are some characteristics that may describe a person: Caring, compassionate, fair, friendly, generous, hardworking, helpful, honest, and kind. The person with these characteristics could be you or it could be someone else. For a moment, visualize in your mind the kind of person who has these characteristics. Imagine how that person would think, feel, and act. When you have a clear image of what this person would be like, answer the following questions.	S t r o n g l y d i	D i s a g r e e	U n d e c i d e d	A g r e e	S t r o n g l y a g
1. It would make me feel good to be a person who has these					
2. Being someone who has these characteristics is an important part of who I am.					
3. A big part of my emotional well-being is tied up in having these characteristics.					
4. I would be ashamed to be a person who has these characteristics. (R)					
5. Having these characteristics is not really important to me. (R)					

Questionnaire 2 Organizational Identification

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.	Stron gly disagr ee	Dis agr ee	Un dec ide d	Ag ree	Stron gly agr ee
1. I feel strong ties with my organization					
2. I experience a strong sense of belonging to my organization.					
3. I feel proud to work for my organization.					
4. I am sufficiently acknowledged in my organization.					
5. I am glad to be a member of my organization.					

Questionnaire 3 Interdependent Self-construal

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1. I have respect for the authority figures with whom I interact.					
2. It is important for me to maintain harmony within my group.					
3. My happiness depends on the happiness of those around me.					
5. I would offer my seat in a bus to my teacher.					
6. I respect people who are modest about themselves.					
7. I will sacrifice my self-interest for the benefit of the group I am in.					
8. I often have the feeling that my relationships with others are more important than my own accomplishments.					
9. I should take into consideration my parents advice when making education/career plans.					
10. It is important to me to respect decisions made by the group.					
11. I will stay in a group if they need me, even when I'm not happy with the group.					
12. If my brother or sister fails, I feel responsible.					
13. Even when I strongly disagree with group members, I avoid an argument.					

Questionnaire 4 Supervisory Ethical Leadership

<p>The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.</p>	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1. My supervisor listens to what employees have to say.					
2. My supervisor disciplines employees who violate ethical standards.					
3. My supervisor conducts his/her personal life in an ethical manner.					
4. My supervisor has the best interests of employees in mind.					
5. My supervisor makes fair and balanced decisions.					
6. My supervisor can be trusted.					
7. My supervisor discussed business ethics or values with employees.					
8. My supervisor sets an example of how to do things the right way in terms of ethics					
9. My supervisor defines success not just by results but also the way that they are obtained.					
10. When making decisions, my supervisor asks “what is the right thing to do?”					

Supervisor Questionnaires:

Questionnaire 1 employee voice

<p>The following questions are used to understand your direct subordinate, please answer according to the actual situation, not the way you want. Please fill in the scores you think are appropriate according to the subordinate number, where: 1 strongly disagree; 2 disagree; 3 undecided; 4 agree; 5strongly agree.</p>	
<p>7. My subordinate develops and makes recommendations concerning work issues that affect this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>8. My subordinate speaks up and encourages others in this work-group to get involved in work issues that affect this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>9. My subordinate communicates his or her opinions about work issues to others in this work-group even if his or her opinions are different and others in this work-group disagree with him or her.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>10. My subordinate keeps well informed about issues where his or her opinion might be useful to this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>11. My subordinate gets involved in issues that affect the quality of work life here in this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>12. My subordinate speak sup in this work-group with ideas for new projects or changes in procedures.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>

Questionnaire 2 employee silence

<p>The following questions are used to understand your direct subordinate, please answer according to the actual situation, not the way you want. Please fill in the scores you think are appropriate for each of your subordinate, where: 1 strongly disagree; 2 disagree; 3 undecided; 4 agree; 5strongly agree.</p>	
6. My subordinate chooses to remain silent when he or she has concerns in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
7. Although my subordinate has ideas for improving work in this work-group, he or she will not speak up.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
8. My subordinate says nothing to others about potential problems he or she noticed in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
9. My subordinate remains silent when he or she has information that might help prevent an incident in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
10. My subordinate keeps quiet instead of asking questions when he or she want to get more information about work in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();

Appendix C: Supplementary Material for Chapter 4

Subordinate Questionnaires:

Questionnaire 1 Job burnout

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.	Str on gly dis ag ree	Di sa gr ee	Un de cid ed	Ag ree	Str on gly agr ee
1. I feel emotionally drained from my work.					
3. I feel used up at the end of the workday.					
4. I feel fatigued when I get up in the morning and have to face another day on the job.					
5. Working all day is really a strain for me.					
6. I feel burned out from my work.					
7. I have become less and less interested in my work since I started this job.					
9. I am not as enthusiastic about my work as I used to be.					
11. I doubt the meaning of the work I have done.					
13. I am less and less concerned about whether or not I contribute to my work.					

Questionnaire 2 Instrumental Ethical Climate

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.	Str on gly dis ag	Di sa gr ee	Un de cid ed	Ag ree	Str on gly agr ee
1. In this work group, people protect their own interests above all else					
3. In this work group, people are mostly out for themselves.					
4. There is no room for one's own personal morals or ethics in this work group					
5. People are expected to do anything to further the company's interests, regardless of the consequences.					
6. People here are concerned with the company's interests to the exclusion of all else.					
7. Work is considered substandard only when it hurts the group's					

Questionnaire 3 Resilience

The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.	Str on gly dis ag ree	Di sa gr ee	Un de cid ed	Ag ree	Str on gly agr ee
1. I feel capable of overcoming my present or any future difficulties and problems I might face such as resolving dilemmas or making difficult decisions.					
2. I have high capacity for facing adversity.					
3. When there is a great deal of pressure being placed on me, I					
4. In really difficult situations, I feel able to respond in positive					
5. During stressful circumstances, I never experience anxiety.					
6. Even if I am frustrated, I can recover quickly.					

Questionnaire 4 Supervisory Ethical Leadership

<p>The following questions are used to understand your personal psychological feelings, please answer according to your actual situation, not what you want. Please type on the option that best represents your opinion or feeling.</p>	Str on gly dis ag ree	Di sa gr ee	Un de cid ed	Ag ree	Str on gly agr ee
1. My supervisor listens to what employees have to say.					
2. My supervisor disciplines employees who violate ethical standards.					
3. My supervisor conducts his/her personal life in an ethical manner.					
4. My supervisor has the best interests of employees in mind.					
5. My supervisor makes fair and balanced decisions.					
6. My supervisor can be trusted.					
7. My supervisor discussed business ethics or values with employees.					
8. My supervisor sets an example of how to do things the right way in terms of ethics					
9. My supervisor defines success not just by results but also the way that they are obtained.					
10. When making decisions, my supervisor asks “what is the right thing to do?”					

Supervisor Questionnaires

Questionnaire 1 Employee Voice

<p>The following questions are used to understand your direct subordinate, please answer according to the actual situation, not the way you want. Please fill in the scores you think are appropriate according to the subordinate number, where: 1 strongly disagree; 2 disagree; 3 undecided; 4 agree; 5 strongly agree.</p>	
<p>1. My subordinate develops and makes recommendations concerning work issues that affect this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>2. My subordinate speaks up and encourages others in this work-group to get involved in work issues that affect this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>3. My subordinate communicates his or her opinions about work issues to others in this work-group even if his or her opinions are different and others in this work-group disagree with him or her.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>4. My subordinate keeps well informed about issues where his or her opinion might be useful to this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>5. My subordinate gets involved in issues that affect the quality of work life here in this work-group.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>
<p>6. My subordinate speak up in this work-group with ideas for new projects or changes in procedures.</p>	<p>Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();</p>

Questionnaire 2 Employee Silence

<p>The following questions are used to understand your direct subordinate, please answer according to the actual situation, not the way you want. Please fill in the scores you think are appropriate for each of your subordinate, where: 1 strongly disagree; 2 disagree; 3 undecided; 4 agree; 5strongly agree.</p>	
1. My subordinate chooses to remain silent when he or she has concerns in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
2. Although my subordinate has ideas for improving work in this work-group, he or she will not speak up.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
3. My subordinate says nothing to others about potential problems he or she noticed in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
4. My subordinate remains silent when he or she has information that might help prevent an incident in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();
5. My subordinate keeps quiet instead of asking questions when he or she want to get more information about work in this work-group.	Subordinate 1 (); Subordinate 2 (); Subordinate 3 (); Subordinate 4 ();

Appendix D: Letter of Approval from the Macquarie University

Human Research Ethics Committee for Chapter 2



MACQUARIE
University

XIANG LI <xiang.li30@students.mq.edu.au>

RE: HS Ethics Application - Approved (5201700489)(Con/Met)

1 message

FHS Ethics <fhs.ethics@mq.edu.au>

Wed, Jun 7, 2017 at 9:15 AM

To: Colin Wastell <colin.wastell@mq.edu.au>

Cc: Naomi Sweller <naomi.sweller@mq.edu.au>, Ms Xiang Li <xiang.li30@students.mq.edu.au>

Dear Associate Professor Wastell,

Re: "How ethical leadership influences employee voice" (5201700489)

Thank you very much for your response. Your response has addressed the issues raised by the Faculty of Human Sciences Human Research Ethics Sub-Committee and approval has been granted, effective 7th June 2017. This email constitutes ethical approval only.

This research meets the requirements of the National Statement on Ethical Conduct in Human Research (2007). The National Statement is available at the following web site:

<https://www.nhmrc.gov.au/book/national-statement-ethical-conduct-human-research>

The following personnel are authorised to conduct this research:

Associate Professor Colin Wastell

Dr Naomi Sweller

Ms Xiang Li

Please note the following standard requirements of approval:

1. The approval of this project is conditional upon your continuing compliance with the National Statement on Ethical Conduct in Human Research (2007).
2. Approval will be for a period of five (5) years subject to the provision of annual reports.

Progress Report 1 Due: 7th June 2018

Progress Report 2 Due: 7th June 2019

Progress Report 3 Due: 7th June 2020

Progress Report 4 Due: 7th June 2021

Final Report Due: 7th June 2022