

# **Emotional Intelligence and Employee Silence: Exploring Paradox of Mutual Trust and Moral Disengagement**

**By**

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES ISLAMABAD  
JUNE, 2021**

**EMOTIONAL INTELLIGENCE AND EMPLOYEE SILENCE:  
EXPLORING PARADOX OF MUTUAL TRUST AND MORAL  
DISENGAGEMENT**

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MS (HRM), National University of Modern languages Islamabad, 2016

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR THE DEGREE OF

**DOCTOR OF PHILOSOPHY  
In Management Sciences**

**To**

**FACULTY OF MANAGEMENT SCIENCES**



**NATIONAL UNIVERSITY OF MODERN LANGUAGES, ISLAMABAD**

**June, 2021**

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**Thesis/ Dissertation Title: EMOTIONAL INTELLIGENCE AND EMPLOYEE SILENCE: EXPLORING PARADOX OF MUTUAL TRUST AND MORAL DISENGAGEMENT**

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**Registration #: 048-PhD/MS/F16**

**Doctor of Philosophy**

Degree name in Full

**Management Sciences**

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## ABSTRACT

Although considerable research has been conducted on employee voice, relatively few studies have investigated employee silence. Also, most of the research on employee silence has been conducted in western countries where cultural norms are different from Asian countries. The purpose of this study was to examine the relationship between emotional intelligence and employee silence as well as the affects of emotional intelligence on employee silence through mutual trust (intervention). The study also investigated the moderating role (interaction, strengthening or weakening effect) of organizational culture on the effects of emotional intelligence. The study embarks on the social cognitive theory to explain the relationships. Since employee silence can be critical in healthcare system the data was collected from 430 healthcare workers (doctors, nurses) working in the hospitals of Islamabad and Rawalpindi. An adopted measurement scale was used to collect the data. To ensure the reliability of the scale pilot test was conducted before full-scale data collection. To fulfill the objective of examining gender differences and differences in public and private sector, stratified sampling was used to collect the data. Data collection was started in March 2020 after carefully analyzing and making needed adjustments in the instrument. Data was analyzed using Structural equation modelling to test the causation. The results showed positive association of emotional intelligence with trust, moral disengagement and employee silence. Trust did not mediated the relationship between emotional intelligence and employee Silence. However, moral disengagement mediated the relationship between emotional intelligence and employee silence. Bureaucratic culture moderated the relationship between emotional intelligence and moral disengagement. The current study have many theoretical implications as it seeks to investigate all four dimensions of employee silence and seek to investigate role of the culture on employees' counterproductive work behavior---silence. It contradicts the prevailing theorization of emotional intelligence as a positive psychology and highlights the need of development of new scales variables in newer contexts. The study also contribute practically by explaining the contradictory role of emotional intelligence to reduce silence and warn the theorists and practitioner to be cautious about negative use of such positive factors. The study also calls to create a supportive culture that can help

in decreasing silence. The present study is one of the few efforts to investigate employee silence in a non-western country and role of emotional intelligence. The results of the study indicate that despite the popularity and positives effects of emotional intelligence managers need to be cautious when relying on emotional intelligence for problem solving and creativity. The results of the study also sheds light on Trust relations that result in distinguishing behaviors in certain contexts. Trust might not be helpful in influencing positive behaviors in certain contexts.

**Keywords:** Moral disengagement, Silence, culture, emotional intelligence

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## ACRONYMS

Emotional intelligence	EI
Moral disengagement	MD
Organizational Culture	OC
Social cognitive Theory	SCT
Confirmatory Factor Analysis	CFA
Counterproductive Work behaviour	CWB
Structural Equation Modelling	SEM

## **ACKNOWLEDGEMENT**

All the praises and trillions of humble thanks to Allah Almighty (the most beneficial and merciful) who gave me the brain, ability and courage to perform such a creative work. I owe gratitude to some people. I wish to pay humble gratitude to my mother and sisters for their love, care, prayers and moral support. I am very thankful to my supervisor Prof. Dr. Naveed Akhtar who has been kind to extend his valuable guidance and suggestions from very start of this research work. Without his guidance and continuous supervision, it would not have been possible for me to complete this work. I also pay humble gratitude to my teacher and my husband whose moral and financial support enabled me in completing this degree.

In the end, I am very thankful to everybody who directly or indirectly helped me in the completion of my research work.

SADIA SAEED

## **DEDICATION**

To my Mother, husband, and especially my daughters Pareeshay and Mahrosh who are the blessing of my life and inspiration for whatever I can achieve and the reason why this work could not be completed two years earlier, and to my son Sarosh who awaits in heaven.

## **CHAPTER 1**

### **INTRODUCTION**

This chapter introduces the context and rationale of the current research study. It starts with a detailed background and its description and then presents the problem statement. The problem statement gives an idea of what is already known, where the gap lies, what needs to be explored, and why it should be explored. The chapter discusses the need for research study by shedding light on research gaps- the areas of the research that have been ignored or no one has touched upon previously. The objectives of the study are discussed along with research questions. The importance of the study is also discussed which signifies the prominence of relationships in the study. The study is very important as the relationships are very important and will significantly help the managers and theorists to look at certain constructs e.g. emotional intelligence, silence, moral disengagement, trust, and organizational culture from a different perspective.

#### **1.1 BACKGROUND**

Our society is facing many problems since we entered the new millennium. Problems related to economies, health, culture, environment, and geopolitical are getting worse with every passing day. It is very important to cope with these problems at the societal as well as individual level so that there is harmony and peace in the lives of humankind because only then they can become productive citizens (Bell & Mo, 2014; Han, 2008; H. Yang, 2018). Scientists, as well as researchers and intellectuals, are busy finding ways that can help societies to overcome these problems and live peacefully. There are varying opinions as to how to bring harmony and peace to societies and how can we overcome these problems. Most of them agree that to solve these worrisome problems of the society, citizens of the society need to develop emotional and social skills along with well-developed intellectual abilities (Black et al., 2019; Wang et al., 2021; Wang et al., 2019; Wang & Kong, 2014). This recognition has led to the

realization of the importance of the ability to get along with others in society and shrewd interpersonal skills. This revelation is the reason behind vastly growing curiosity in the notion of emotional intelligence (Pfeiffer, 2001) over the past few decades. This change of view is translating into the business world also. People who can share knowledge and are not hesitant or fearful to share even the troublesome information are much needed in the organization (Felipe et al., 2017; Pangil & Nasurddin, 2010). Organizations are increasingly in need of those individuals who can respond to the dynamic challenges that the environment poses. They (organizations) need people who can take a stand for their beliefs. Organizations progressively demand more and more from their employees. The intensity of competition and higher customer focus and dynamicity of the environment in today's world have forced organizations to demand more openness, speaking up and accepting responsibility, and taking initiatives (Quinn & Spreitzer, 1997). The motivation behind conducting the current research study is to explore the factors and methods that help in reducing employee silence (withholding important information). Even though most of the research work has paid attention to empowering of employees and open communication channels (Kumar & Kumar, 2017; Liu et al., 2020; Vu, 2020), a lot of employees report that their organizations do not allow them to share information and knowledge. They report that their organizations are not supportive of communication which is among the reasons why change management initiatives fail. Vakola and Bouradas (2005) reported that more specific reasons behind the failure of change management programs or the obstacles to the success of such initiatives include the absence of trust, absence of needed information, and organizational silence. Morrison and Milliken (2000, p.721) defined the concept of silence as "employee's choice to withhold their concerns and opinions regarding organizational problems". Morrison and Milliken (2000) are the pioneers of the concept of "silence". They not only familiarised the concept but also offered a model to identify its important elements. They suggested that organizational silence is a phenomenon that is socially



fabricated and generated at an organizational level and is influenced by various organizational features. How the organizational members perceive these features that include management process, organizational culture, and decision making process defines the silence behaviour of each employee (Vakola & Bouradas, 2005). When employees remain silent it becomes challenging to recognise different positive and negative effects of various solution (Erkutlu & Chafra, 2019b), because to solve work related problems, employees of the organization are the key source of feedback (Morrison & Milliken, 2000). Williams and Perlow (2003) has reported that although the occurrence of organizational silence is pervasive and anticipated in organizations, yet there is dainty experiential proof in the literature that intends to define, analyze and handle it (Milliken et al., 2003; Van Dyne et al., 2003). According to Erkutlu and Chafra (2019), investigation of the aspects linked to silence continues to be a central question in organization management.

The present study is designed to focus on the elements that can reduce silence in the organization. First of all the study focuses on the emotional intelligence of the employees. Although emotional intelligence is widely popular and contains a million-dollar training industry, researchers started paying attention to the impact of emotional intelligence only recently (Brunetto et al., 2012). The concept of emotional intelligence was first identified and described by Salovey and Mayer (1990) . They described it as a subcategory of “social intelligence” that involves abilities, such as capability to monitor self-emotions and others’ emotional states and feelings, ability to differentiate amongst them, and finally the ability to use that info to guide a person’s thoughts and decisions. The concept has been defined in many ways since its first conceptualization.

According to McEnrue et al. (2009), the research on emotional intelligence has mainly focused on three phenomena. First researchers tried to define and develop measures for the construct of emotional intelligence (For example, Bar-On, 2004; Mayer et al., 1997). Some

other researchers ( Ciarrochi et al., 2000; Palmer et al., 2005) have been trying to distinguish it from other intelligence like cognitive intelligence or personality trait, etc. The third category of the researchers is those who have been trying to discover the association between “emotional intelligence” and behavioural outcomes and attitudes (Austin, 2004; Day & Carroll, 2004; Wong & Law, 2002). The current study falls in the third category and tries to observe the association between this important construct (Emotional intelligence) and behavioural outcomes.

The present research study also tries to focus on two facets of emotional intelligence: first, it will help in promoting or producing positive behaviours e. g. mutual trust between employees and supervisors and as a result affects employee silence as suggested by hypotheses 1, 2, and 3 in chapter 2. Second, the emotional intelligence of the individuals will promote positive behaviours by reducing the negative moral behaviours such as moral disengagement resulting by negative circumstances in the organization. Mayer et al. (1997) suggested that emotionally intelligent people have some form of positive mental health at least and because they can understand their emotions and those of others and have the ability to positively regulate these emotions they are a pleasure to be around, and people feel happy in their company. They argued that people with a low level of emotional intelligence who cannot regulate their emotions may be enslaved by their own emotions. The current study tries to examine the association between EI (emotional intelligence) and moral disengagement and its impact on employee silence. The main focus is to see whether emotional intelligence has a negative impact on moral disengagement. Moral disengagement has been defined as moral self-regulation methods that usually prevent immoral actions or vengeance can also be deactivated selectively and had been labeled as moral disengagement (Bandura et al., 1996) . MD (moral disengagement) can cause the deactivation of self-regulated mechanisms and can disconnect from moral self-sanctions will lead to negative behaviour (Bandura, 1999, 2014). In terms of both verbal and physical

violence, Higher emotional intelligence levels were found to be linked with less aggressive behaviour (Garcia-Sancho et al., 2014) . According to McAlister, (2001) if it can be measured, then it is possible to modify or improve the process of moral disengagement through education and influential communication. Since most of employee behaviours are nourished in specific context or culture. This study investigated the interacting role of the OC (organizational culture) on the effects of emotional intelligence on trust and MD (moral disengagement).

## **1.2 PROBLEM STATEMENT**

Employee silence can have serious negative effects on individuals as well as organizational performance. At individual level, it can lead to job dissatisfaction, lower commitment, and other negative work-related attitudes (Knoll & van Dick, 2013a; Nikolaou et al., 2011). Whereas silence has also been linked with ineffective organizational performance, learning, and innovation at an organizational level. Enron, the largest corporate bankruptcy in US history was essentially due to the loss of critically important and on-time information from front-line employees. This disaster occurred because employees remained silent (Whiteside & Barclay, 2013). There is a need to find the factors that can reduce this behaviour in organizations. However, the research on silence is tilted toward the problems silence can create in the organizations or its triggers. It is equally important finding such factors that can help to reduce silence in the organization. There is a need to investigate various organizational as well as personal factors that have a potential to reduce this negative behaviour in the organization. Once the factors that can contribute to decreasing this counterproductive work behaviour are recognised, organizations would be able to create open communication (Morrison, 2014) and work more efficiently.

The focus of the current study is to investigate some personal as well as organizational factors to reduce silence in the organization and find a factor that will make organizational members capable of openly sharing their knowledge regarding work-related issues. To achieve

this purpose the study focuses on a cognitive variable that is emotional intelligence. Moreover, the study focuses on two main objectives: whether emotional intelligence can reduce negative behaviours as well as promote positive behaviours. The study seeks to investigate whether members of the organization with high emotional intelligence can balance the likely benefits and cost of silence successfully that could prevent such issues in the organization. Emotional intelligence may negatively affect the silence in the organization. Emotional intelligence might be positively related to mutual trust that will decrease silence. Emotional intelligence may also negatively affect moral disengagement which in turn will decrease silence. Finally, Culture may play a role of a catalyst to reduce or increase the silence.

### **1.3 RESEARCH GAP**

Silence is realized as a counterproductive behaviour by most researchers. The researchers have tried to examine the precedents of silence to understand the behaviour, but there are still some areas that need to be investigated thoroughly in different organizations and across nations (Erkutlu & Chafra, 2019; He et al., 2019; Welander et al., 2019). Research on silence is skewed towards negative effects of silence and how different organizational characteristic contribute to silence. Despite being recognized as counterproductive behaviour, there is limited research that focuses on finding the factors that can reduce silence in the organization. Additional research is necessary to explore and recognize the dynamics that can reduce these counterproductive behaviours.

- Adapted from He et al. (2019): Silence is a dominant phenomenon halting the productivity and efficiency of the organizations and it is very important to analyse the overall silence behaviour in the organization. Although some researchers have tried to examine the silence behaviour they have mainly focused on one or two aspects of silence. To understand silence behaviour fully we need to analyse silence behaviour in general first and if it is prevalent then more rigorous research can be conducted to understand the exact motivation behind

silence in any organization. Since silence has been recognised as a multifaceted construct and He et al. (2019) suggested adopting different forms of Silence. Therefore the dependent variable for the study included all dimensions (i.e., acquiescent, quiescent, prosaically, and opportunistic) of Employee silence. This will ensure that no form of silence is left out and silence behaviour is recorded regardless of the motives behind silence behaviour. The existing literature on silence focuses mainly on two dimensions, either acquiescent or quiescent type of silence. There are fewer studies based on pro-social silence (Hawass & Hawass, 2016), and even fewer and to the best of the researcher's knowledge no study was found on opportunistic silence except for the one from Knoll and Van Dick (2013).

- Adapted from He et al. (2019): Besides knowing the silence behaviour in the organization it is also important to understand the factor that could have an impact on silence. Many researchers have focused on antecedents of silence but very few researches can be found that focus on the factors that can reduce the counterproductive behaviour of silence. The present study focuses on this in two ways: by increasing positive behaviours and decreasing negative behaviours. For this purpose, the study is focusing on the most famous variable emotional intelligence. Emotional intelligence is positively related to job satisfaction, job commitment, etc. and it also is negatively related to various counterproductive behaviour. He et al. (2019) suggested that Moral disengagement could partially mediate the relationship to transform silence. This study will try to examine whether emotional intelligence has an impact on silence through moral disengagement.

- Adapted from He et al., (2019): He et al. (2019) suggested testing dual mediation and conducting an orderly examination by developing a combination of various emotional, perceptive, cognitive, physiological, moral, and individual variables. That justifies the inclusion of Moral disengagement and mutual trust as intervening variables.

- Adapted from Erkutlu and Chafra, (2019); Srivastava et al., (2019): Erkutlu and Chafra, (2019) in their study, suggested testing the effects of perceived organizational culture on employee behaviour. Srivastava et al. (2019) in their study suggested testing the moderation of OC (organizational culture) in the relationship between EI (emotional intelligence) and silence. Hence, the study includes organizational culture as moderating variable.
- Adapted from Hassan et al. (2019); Erkutlu and Chafra, (2019) : Hassan et al., (2019) in their study, suggested inquiring about reverse causation and investigating the effects of mutual trust on silence. Erkutlu and Chafra, (2019) in their study, suggested seeking interventions that might reduce silence. Since mutual trust can decrease the chance of silence, the mediating role of mutual trust to reduce silence will be tested.

#### **1.4 OBJECTIVES OF THE STUDY**

Employee silence can have serious negative consequences at both individual and organizational levels. Different researchers have tried to explore different antecedents and precedents of silence to understand the phenomena that can cause serious damage to the organization. The objective of this research study is to recognize such elements/factors that can reduce silence so that organizations can become more efficient, innovative, and adaptable by sharing knowledge and work-related problems. “Emotional intelligence” or EI is the ability to understand and manage your own emotions, and those of the people around you”. According to Petrides et al. (2007), employees who are high emotional intelligence levels are unlikely to be caught getting involved in divergent behaviors since they can interpret subtle cues present in other’s emotions easily as compared to those who have lower levels of emotional intelligence (Keltner et al., 2003). In addition to being emotionally intelligent, other factors can intervene and affect the employee's silence. Since the researchers have mainly focused on the consequences resulting from silence in the organizations and there is little research available on the factors to reduce silence, the present study focused to develop a framework to reduce silence in two contrasting

ways. First, by eliminating negative behaviors (moral disengagement), and second, facilitating positive behaviors. The study focused on the impact of emotional intelligence in the health sector of Pakistan. The study aimed at investigating the relationship between emotional intelligence on counterproductive behaviors.

The objectives of the current research study are:

1. To examine/ investigate the role of EI (emotional intelligence) on employee silence.
2. To investigate the mediation of mutual trust in a relationship between “emotional intelligence” and “employee silence”.
3. To investigate mediation of moral disengagement in relationship of “emotional intelligence” and “employee silence”.
4. To examine the interaction of organizational culture on the relationship of moral disengagement, mutual trust, and emotional intelligence.

## **1.5 RESEARCH QUESTIONS**

The research questions of the study are:

1. What impact does emotional intelligence have on employee silence?
2. What impact does emotional intelligence have on mutual trust?
3. What is the impact of Mutual trust on silence?
4. What impact does Emotional intelligence have on moral disengagement?
5. What kind of relationship exists between moral disengagement and Silence?
6. What kind of influence do different types of organizational cultures (e. g. hierarchical or clan culture) have on the association between EI (emotional intelligence) and MD (moral disengagement) and between EI and mutual trust?

## **1.6 SIGNIFICANCE OF THE STUDY**

The theoretical significance of the proposed study is manifold: first, the existing body of research on silence is mostly conducted in western countries. Khan & Law (2018) reported that Pakistani culture is different from the rest of the world, especially in terms of power distance and relationship management. Uncertainty avoidance is also higher in Pakistan than the western countries. This phenomenon translates into the business world also (Khan & Law, 2018). People tend to avoid taking risks at work because of various reasons. They might remain silent to save their jobs or relationship. This study attempts to understand the phenomena of silence in the Pakistani context and aims to reduce it. It will provide deep insights into whether emotionally intelligent people are more productive and have positive attitudes at work, have more positive interpersonal relationships and their chances of getting involved in counterproductive behaviours like moral disengagement and silence are lower. The study will shed the light on the effectiveness of emotional intelligence in different contexts. Different contexts such as social and cultural can play an imperative role in shaping employees' silence behaviour (Srivastava et al., 2019). Findings from previous research studies performed in western countries might not be generalizable (Jones, 2018) to eastern cultures, so there is a need to understand the antecedents and precedents of silence in non-western culture. The present study answers the repeated call for cultural context (Jain, 2015; Dedahanove et al, 2016 ; Erkutlu & Chafra, 2019).

Second: The study is based on recent gaps and by trying to fulfill these gaps; it contributes to the existing body of literature on silence. The present study compares the strengthening (moral disengagement) and weakening factors (mutual trust) of silence in a relationship between “emotional intelligence” and “Employee silence”.

Third: Most of the work on the silence is based on mainly two dimensions either acquiescent or quiescence type of silence and there are fewer studies based on pro-social silence



(Hawass & Hawass, 2016) and even fewer and hard to find on other forms of silence. This study seeks to full fill this gap (Dedahanov et al., 2016; He et al., 2019) and seeks to incorporate four widely distinguished forms of silence: quiescent silence, pro-social silence, opportunistic silence, and acquiescent silence to make sure that none of the silence motives are excluded from the recorded response.

Fourth, since its first conception two decades ago, researchers have mainly focused on the factors that cause moral disengagement and its effects of moral disengagement (Newman et al., 2019). It was only in the last few years, a decade at max, that scholars and researchers started to discover the factor that leads to moral disengagement, the context in which moral disengagement occurs and its outcomes, and its effects on organizational performance (Bonner et al., 2016). The research anchored on studying moral disengagement when researchers (Barsky, 2011; Dang et al., 2017; Hinrichs et al., 2012; J. Kish-Gephart et al., 2014) started focusing on culprits of different big scandals like Enron, the culprits, Bernie Madoff and Ken Lay at Enron both used the techniques of moral disengagement to justify the wrongdoings they have conducted. However, there are fewer pieces of evidence on how to prevent this negative attitude of moral disengagement. Given the fact that when employees behave immorally without feeling distressed and when they individually or collectively disengage, it results in potentially devastating consequences for the organization (Newman et al., 2019). It is very important to explore the factors that would prevent employees from being morally disengaged.

The present study is also practically significant as it tries to explore the organizational cultural effects on the silence that will help to understand the employee silence behaviour concerning the internal environment of the organization. Since the study incorporates two opposite dimensions of organizational culture i.e., bureaucratic culture and clan culture, it will help practitioners to identify and manage the factors that increase or decrease silence. Promoting a culture that motivates employees to voice their concerns will be very beneficial

for the organization as silence behaviour results in more harm, it is less anticipated conduct and more frightening for the organizations than any other counterproductive behaviours that are naturally passive. People high in emotional intelligence might be capable of successfully balancing the possible advantages and disadvantages of silence, which will help prevent issues that arise because of silence.

The study is organized in a way that first of all (chapter 1) introduces the topic and gives brief statements of the problem and objectives and highlights the research gap and identifies the significance of the study and develops the research question with the help of gaps.

Chapter 2 discusses the literature with relevant supporting theories being discussed first. The chapter continues with a discussion of all the variables. In the final section of the chapter, hypotheses are built based on the literature.

Chapter 3 discusses the methodology of the study in detail. First of all, it introduces the conceptual framework of the study and then continues with a thorough discussion on population, sample, sampling techniques, measurement scale, and data collection and data analysis. It also includes operational definitions of the constructs.

Chapter 4 presents a detailed data analysis, starting with reliability and validity, descriptive statistics, normality tests, confirmatory factor analysis, and hypothesis testing through SEM (Structure Equation Modelling).

Chapter 5 offers arguments on the results, practical and theoretical contributions, and conclusions.

## **1.7 CHAPTER SUMMARY.**

This chapter presents a comprehensive background of the current research study. The main idea is to clarify the context of the study and its importance. Emotional intelligence is the capability to recognise and control one's emotions/feelings and others. The ability helps deal with many individual and group problems. Employees face many issues in the organization and

remain silent about them. Their silence behaviour can lead and exaggerate these negative issues in the organization. Many researchers have focused on the effects of silence in the organization but there are fewer studies that focused on finding ways to reduce these behaviours. The study tries to see the negative impact of emotional intelligence on silence behaviour. The study also focuses on important interventions: positive and negative to see the impact of emotional intelligence on silence through positive factors (mutual trust) that will reduce silence behaviours and negative factors that otherwise escalate counterproductive behaviours like silence. Since every organization is structurally different and there was a repeated call in the literature to examine the influence of culture, the interaction of “organizational culture” is also tested. The study is based on recent gaps and answers many important questions e.g., whether emotional intelligence is a capability to solve counterproductive behaviour and enhance positive work behaviour. The results will help practitioners, HR managers, and trainers to select the right people for the right job and to train them for increased efficiency.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

A detailed background of the literature is presented in this section. In the first unit. In the first section theories supporting the research model of the study are discussed. The relationships in the model are supported by social cognitive theory and its extension- moral disengagement theory. The next section gives a brief introduction to the variables in the model. First, a brief introduction is given in the form of history and research on the variables: emotional intelligence, employee Silence, Mutual trust, Moral disengagement, and organizational culture. The next section presents the hypothesis development. Hypotheses are supported by the theoretical argument. For this purpose following the best practices, (Short et al., 2009) a thorough search was conducted in the Google Scholar as well as all relevant databases available on HEC digital library and other relevant databases for research articles, case studies, and doctoral dissertations in English with the words emotional intelligence, silence, trust, moral disengagement, and organizational culture separately in the titles, keywords, abstract, or text. The search yielded sufficient articles to develop and justify the hypothesis. The abstract and method section of all the articles was reviewed to see whether the study met the inclusion criteria. The focus of this study was to examine the influence of positive influence of emotional intelligence on trust and the negative influence on moral disengagement, to examine the mediation of trust and moral disengagement, and finally to examine how silence is affected by (and not what are the effects of silence on employees or how to use silence for strategic purposes), only those articles were included that met the above criteria. First, only those articles were examined that included the terms and discussed all the constructs (EI, trust, moral disengagement, silence, and organizational culture) either conceptually or measured empirically. Second, all those articles related to independent and dependant variables were included that were conducted in or had suggestions for employees in, organizational contexts.

Although most of the work included had their samples drawn from employees of any organization some of the articles were also included where a sample was drawn from kids or university students that discussed the roots of emotional intelligence, silence, and moral disengagement. (e. g., Detert et al., 2008; Keaten & Kelly, 2008). Finally, a thorough search was conducted to look for the studies where emotional intelligence and its effects were tested in health care institutions (e.g., Pope, 2019).

The present study gets its theoretical support from SCT “Social Cognitive Theory”. The main idea of SCT is that three reciprocally interacting dynamics are behind every action of human: (1) the external environment of an individual, (2) cognitive and other personal factors, and (3) behaviour (Bandura, 2001a) . The theory argues that these three dynamics do not affect each other instantaneously or with the same power; nor do they impact each other simultaneously. The theory claims that individuals are not just simple observers of their physical body as it strides through environmental happenings. Rather, people are agents of their selves and their experiences. The essential characteristics of personal agency are “intentionality”, “forethought”, “self-reactiveness”, and “self-reflectiveness”. “Intentionality” speaks about a person’s intentions or pre-emptive commitment to bring about a future action plan. “Forethought” hints at having an imminent perspective in which the person anticipates the possible outcomes of his or her likely actions. “Self-reactiveness” is the thoughtful capability of decision making and planning, developing suitable avenues of action, and motivating and regulating their execution. “Self-reflectiveness” hints at introspection of one’s functioning, or ability to analyse one’s learning (Bandura, 2001a).

## **2.1 THEORIES**

Every research study seeks to generate a new theory, test a previous theory, and approve or disapprove of an existing theory. Research needs to be related to existing theories to be considered valid. The theoretical framework helps the researcher to connect to the existing

knowledge. It provides the basis on which to build the structure of the research. That is it helps to connect the dots and develop hypotheses. Some theories supportive of this study are discussed next in this chapter.

## **2.2 SOCIAL COGNITIVE THEORY**

Most of the early psychological theories were founded on the principle that human behaviour is caused by external factors (Bandura, 1989). It resembled an input-output model. This implies that human behaviour was automatically and mechanically shaped by external forces. Finally, the arrival of computers linked the biological calculator to the mind. This new notion of the linkage of behaviour (output) with consciousness went through progression. Cognitions are contenting psychological elements whose connotation is not dependent on the illustrative propositions in which they figure (Abbott et al., 1992). (Green & Vervaeke, (1996) noted that several theorists viewed their conceptual models as a guess of reasoning activities. Carlson and Ripley (1997) emphasized the role of consciousness in mental regulation of action and so on.

Social learning theory was introduced in the 1960s by Albert Bandura which was later known as social cognitive theory. It was developed as social cognitive theory in 1986. The main foundation of SCT social cognitive theory is that human action is a result of three dynamics that act reciprocally: i) Behaviour, ii) mental (intellectual) and other personal factors and iii) the individual's external environment. It means that people learn through a reciprocal and dynamic interaction of person, behaviour, and environment in a social setting. As the theory states that the relationship between major factors is reciprocal or bidirectional, which means that individuals are the product of and the producers of their surroundings/environment. It is different from behaviourist approach that postulates that the environment creates behaviours. The reciprocal interplay of an individual and the surroundings is the distinguishing factor of social cognitive theory (Bandura, 2001b). The theory takes into consideration the past

experiences of a person that shape their behaviour. These past experiences determine whether a person will engage in a specific behaviour or more specifically it points to the reason why a person engages in a specific behaviour. Almost all theories talk about how the behaviours are initiated like trait activation theory but none explains how to maintain a behaviour (LaMorte,2019). Social cognitive theory not only explains how behaviours are shaped but also explains the control and reinforcement mechanism through which behaviours are maintained. SC theory consist of six elements of which five were part of social learning theory while the sixth “self-efficacy” was added when theory evolve to social cognitive. The six elements of the theory are: “Reciprocal Determinism” (is the main element which is the mutual interplay of individual, behaviour and environment), “Behavioral capability” (an individual’s ability to behave in a certain way using their skills and knowledge), “Observational learning” (individuals can learn the behaviours by observing), Reinforcements (responses whether external or internal that are the basis for continuing or quitting the behaviour), Expectations (expected responses to person’s behaviour that people will engage in a certain behaviour after evaluating its consequences) and final element is self-efficacy (that means the confidence of an individual to perform a specific behaviour). Bandura (1986) suggested that not only do humans influence their environment but they are also influenced by the environment itself which he termed, “reciprocal determinism”. The third factor, a person’s psychological processes, or cognitions, was later added by Bandura to other two reciprocal factors: environment and behaviour. It is important to understand that these three factors do not affect one another simultaneously or immediately, there must be a gap in time since the effects of the action of one factor are seen in the other. Social cognitive theory is in congruence with the model of emergent interactive agency (Bandura, 1986, 1999). According to the theory, people are not just simple observers of their bodies through environmental episodes rather they are agents of themselves and their own experiences (Bandura, 2001b). According to theory, being

an agent means making things happen intentionally by one's actions. Agency does not mean an entity separately existing in a particular place. Rather, A person's belief system, self-regulatory capabilities, and the mechanism of exercise of personal influence are all part of an Agency. The factors that empower people for their personal development, acclimatization, and self-renewing with dynamic times are the fundamental characteristics of agency i.e. "intentionality", "forethought", "self-reactiveness", and "self-reflectiveness". "Intentionality" means a pre-emptive vow to produce a future action. "Forethought"; the outlook for the future-points to the ability to anticipate likely consequences of one's prospective actions in the future (Bandura, 2001a). The thoughtful proficiency to make choices and shape suitable action plans and motivation and regulation of their application are called Self-reactiveness. Whereas Self-reflectiveness means self-examination of one's undertakings, (Bandura, 2001a). The theory, however, argues that possessing a certain skill and the ability to use that skill are two different characteristics.: the distinction between the basis of thoughts and their deliberate use and actual function (Bandura, 2001b). Use of skill is very much dependent on the self-confidence to exercise control over certain happenings with the purpose to accomplish goals. This self-belief is also a determinant of a person's efforts that he will exert to accomplish goals. Two people having the same skills may perform entirely differently from each other if their belief in self-efficacy is different. The stronger the belief in self-efficacy, the more enthusiast a person is, and more are the chances of goal accomplishment as compared to those who have a humble belief in themselves.

Another important aspect of the theory is learning. As the theory states, individuals can learn competencies by observing others (Bandura, 1997; Wood & Bandura, 1989). The theory continues with the discussion of the use of acquired knowledge, since people do not enact everything they learn, the theory distinguishes between merely acquiring knowledge and performing those behaviours actively. The theory suggests that people will not continue the



newly sculpted behaviour without any reinforcement that they adopted in the beginning without immediate rewards (Bandura, 1986). These behaviours are not abstract rather they are concrete as the learning should be applied in a specific way. However, there is a chance of learning a few metaphysical rules that are applicable in a variety of situations later. Bandura, (2001) argues that the human mind generates and creates; it is pre-emptive and contemplative, rather than just reactive. People conceptualize unusual occurrences and multiple action plans and finally select one of them. Sperry (1993) reported that mental agents fine-tune their actions not just through downward causation but also by undergoing upward activation of their sensory stimulus. Salovey and Mayer (1990a) described emotional intelligence as a fragment of “social intelligence” that involves the capability to discern one’s personal and others’ emotional states and feelings, differentiate between them, and direct one’s thinking and actions by utilizing the obtained information. To put it in another way, emotional intelligence requires the ability to observe, recognise, and comprehend personal emotional states and others’ emotions and to identify the difference between personal emotional states and those of others (Shamsuddin & Rahman, 2014). In sum, social cognitive theory represents a reciprocal relationship between behaviour, personal factors, and the environment. The present study tests the relationship between emotional intelligence (personal/cognitive) and employee silence (behaviour) which is also affected by various environmental (Organizational culture) and personal and behavioural factors( trust and moral disengagement). People conceptualize (through emotional intelligence) different outcomes and then select one that is most appropriate (silence). Since the theory suggest that behaviour is also shaped by experiences and people closely observe the consequences of their actions. According to the theory, once people adopt a new behaviour (silence) they will continue the behaviour in presence of reinforcing factors like organizational culture and relationship with their supervisors (trust).

### **2.3 MORAL DISENGAGEMENT THEORY**

The core features of Bandura's Social cognitive theory are "intentionality", "forethought", "self-reactiveness", and "self-reflectiveness" as stated earlier (section 2.2). As the agency factor of social cognitive theory explains people are not just doers but also evaluators of their actions. The multidimensional self-directedness acts using a self-regulatory process which creates a linkage between cogitation and operation, a group of reflexive sub-functions ( i.e. monitoring personal performance, guidance through personal standards, and taking self-corrective actions ) governs the self-regulation process (Bandura, 1986). Thus, Self-Reactiveness is to monitor one's pattern of behaviour and environmental and cognitive conditions that is shaping that specific behaviour as the first step to awards affecting it. Performance comparison with personal standards helps to influence self-reactiveness (Bandura, 2001b). An important part of self-directedness is formed by moral agency. Psychological theories have so far focused more on moral reasoning neglecting moral conduct. Self-regulatory mechanisms allow moral reasoning to be translated into actions in which moral agency is applied by situational circumstances and self-sanctions and personal standards, and these standard forms the basis against which the rightness or wrongness of the action is evaluated and morally judged (Bandura, 1999, 2001a). This implementation of the moral agency has twofold aspects—"pre-emptive" and "inhibitive" (Bandura, 1999). The former "pre-emptive" form is simply the power to behave humanitarian, and the latter "inhibitive" form is demonstrated in the power to abstain from inhuman behaviour.

However, the ethical principles will not always work as permanent inner controllers of the behaviour; rather mechanism of self-regulation will work only if they are already registered in specified activities. Heald (2017, p. 6) explained moral disengagement as the mechanism in which "many psychosocial tactics can be applied to disengage moral self-sanctions that inhibit from inhumane behaviour" although these self-sanctions are the processes through which

people come to live by their moral standards most often called “affective *self*-sanctions”. Once these sanctions are deactivated and disengaged it is possible to engage in various kinds of behaviours by persons having the same moral standards. This behaviour is a result of disengagement and selective activation of self-sanction. This elaborates that moral disengagement does not result in alteration of moral standards. Rather, it arranges the means for those who morally disengage to avoid moral standards in ways that strip morality from destructive conduct and their accountability for it. Moral disengagement explains the inconsistent behaviour of the people still being kind to others in their day-to-day lives and can be seen as silent bystanders of (or even can participate in) atrocities (Heald, 2017). However, the concept of moral disengagement is not limited to extreme situations. It is common in all walks of everyday life for people in all types of moral predicaments to manage them. As the children reach their late adolescence, they have learned the full array of disengagement practices (Heald, 2017). Bandura has identified eight processes that are used to separate behaviour from moral standards. As explained earlier many psychosocial tactics can selectively extricate moral “self-reactions” from merciless behaviour (Bandura, 1991). The focal point of a number of these mechanisms of moral disengagement is the intellectual construal of the behaviour itself. Moral disengagement leads to masking harmful conduct by representing it as serving moral or socially important purposes with mealy-mouthed language and crafting vindicating comparisons with shoddier brutalities to make it socially and personally acceptable. Other mechanisms include diffusion and displacement of responsibility to reduce the sense of accountability for harmful conduct. Moral self-sanctions that inhibit a person from wrongdoings can also be deteriorated or detached as a result of venues of the control process. By overlooking, reducing, or arguing the harmful effects of one's behaviour (Bandura, 1990). Finally, the practice of blaming people for bringing the suffering on themselves and dehumanizing the victims, attaching inhuman qualities to them to disengage restraining self-

sanctions. These practices of justifying wrongdoings help the doers in experiencing low guilt. Those rating high on moral disengagement are less prosocial and experience low guilt over harmful conduct, and are more likely to engage in revengeful cogitation (Bandura, Barbaranelli, & Caprara, 1996). This is through selective disengagement of moral agency (taking ownership of one's action), that paradox in behaviour of the people can be observed--- - considerately commit wrongdoings and inhumanities in other spheres of their lives while behaving righteously in normal day to day life (Bandura, 1999; Zimbardo, 1995). Moral Disengagement theory introduced by Bandura was gradually familiarised in organizational behaviour research lately during the past few decades. It provides scholars with a lens for investigating the generating processes of a wide range of unethical work behaviours e. g. counterproductive work behaviour (e. g., Barsky, Zyphur, & Johnson, 2006; Journal, May, & Claybourn, 2016). Bandura, (1990) developed the MD theory as a deepening element to social cognitive theory. SCT (Social cognitive theory) suggests that most people will implement control over their judgments and thoughts and will employ moral behaviours (Bandura, 1986). Conversely, Bandura, Barbaranelli, and Caprara (1996) argued that those ethical self-controlling procedures that usually constrain a person from indulging in unethical and immoral conduct or that stop a person from vengeance can be deactivated selectively, and the deactivation let a person engage in an array of negative behaviours. The cognitive maneuver of deactivation of self-control is labeled as “Moral Disengagement”, which occurs through different interlinked mechanisms. These mechanisms can be grouped into eight categories (Petitta et al., 2017) which can be condensed further into three broad mechanisms: three broad categories of moral disengagement methods can be illustrated as (1). “Moral justification” consists of moral rationalisation (justification is provided when callousness is normalized or rationalized by reference to 'prerogatives' or necessities which ascribe ethical and social purposes to harmful action); “Euphemistic” labelling ( using a language intuitively to label an

inhuman act to sanitize it from the acts of violence and refer to it politely) and Advantageous comparison ( comparing the event to a situation that makes it appear less injurious and explaining that the act is beneficial for the society at large even though it appears as harmful or inhumane). (2) Diffusion of responsibility consists of “Displacement of responsibility” and “Diffusion of responsibility”(both of these terms point to the act of freeing oneself from responsibility and holding someone else accountable for the immoral action, for example, justifying the act that the conduct was ordered by the people high up in the authority). (3) Blaming the victim includes: Misrepresentation of consequences, Dehumanization, and ascription of blame (it refers to blaming the people who were the victims of violence by stripping them of humanness—considering them as less human and claiming they deserved it). To make things simpler and lucid, these eight mechanisms can be classified into four groups or as Bandura (1999) has termed “loci” or “sets”: behavioural ( relating to behaviour or conduct), agency (action causing a particular effect), outcomes (results and consequences), and victim ( a person who is tricked, or harmed). Bandura (1986, 1999) suggests that they take place in this specific order. First phase of moral disengagement is the behavioural locus and the mechanisms that are associated with behaviour. Second phase is the agency and its mechanisms, third phase comprises outcomes and the mechanisms associated with it and the fourth phase is victim and the mechanisms associated with it. Therefore, moral disengagement is considered as a process that is linear “something that progresses from one step to another in a sequence”. If the MD (moral disengagement) is said to be linear it means that a person who is morally detached will only reach the last phase of moral disengagement (victim blaming and victim dehumanization) if he has gone through the other three “sets”. Nevertheless, this view is neither confirmed nor disconfirmed through research to the date (Newman et al, 2020). The first “locus” is behavioural, that is, individuals will morally disengage by justifying their actions in various ways or mechanisms. People will engage in immoral acts and then will try

to justify their immoral acts. The methods in this “set” contain moral rationalization (that people try to rationalize their action through various mechanisms in order to justify the immorality of their act), Substitutional (euphemistic) labelling (people try to label or give a pleasant name to their act), and comparing in a way that is advantageous for the culprit (advantageous comparison that is people will try to compare their act with other moral acts). Moral rationalisation is the procedure by which corrupt behaviour is vindicated as being tolerable by the culprit, and it functions as moral or social purpose through that (Bandura, 1999). The person justifies his act as being correct by giving various reasons for his actions. This rationalization can be made possible by the next method of pleasant labelling, which refers to the extent the culprit uses a language to verbally expurgate the unethical behaviour to make it appear respectable. To illustrate such labelling, Bandura, (1999) uses the example of deaths of civilians during army operations frequently described as “collateral damage, ” instead of stating openly as “civilian deaths. ” The last tool under the behavioural “locus” is comparing in a way that is advantageous. In advantageous comparison the culprit tries to compare and contrast the immoral behaviour against worst possible behaviour that would make the immoral behaviour more tolerable (Bandura, 1999). For example using very abusive language that affects a person emotionally and comparing it with hitting. The second “locus” of disengagement devices is concerned with the agency (Bandura, 1999), that is, people are not just simple observer of their bodies through environmental episodes rather they are agents of themselves and of their own experiences (Bandura, 2001b). The methods in which people develop logic for their personal choices and the behaviours associated with those choices. The set of agency contains the methods of responsibility displacement (Ashforth & Anand, 2003) where committers try to free themselves of the blame and emphasize that they are not accountable for unethical behaviour. They justify their actions by arguing that there were some external factors like top management or other people higher up in the hierarchy of the

organization (Bandura, 1999). It means that committers will never accept their fault or confess their crime rather they would try to blame it on others. It contains the instrument of diffusion of responsibility, which points to the culprit's reluctance to accept their wrongdoings and take responsibility for the unethical behaviour. The culprit argues that he does not feel like being personally accountable (Greenberg, 2002) for that conduct of the group. The third set of moral disengagement named outcomes comprises of a single method, neglect or misrepresentation of consequences. This points to a situation where committer tries to ignore the damage they have caused, and tries to convince others that the harm is not as serious as it actually appears (Bandura, 1999). Simply put, the individual morally disengages and ignores or tries to verbally minimize the apparent negative aspect of the consequences. The last set of moral disengagement mechanism focuses on how the committer addresses the people who had been the victims of their wrongdoings and comprises attribution of blame and dehumanization methods. Bandura (1999) explains the dehumanization as a process adopted by the committer of unethical behaviour in which he/she treats the victim as they deserve that harm being less human than others. It means that the committer does not consider others as humans and think that since they are inferior in one way or the other they deserve to be treated roughly or inhumanly. This phenomenon is observable in the history and Bandura (1999) highlights that people have been engaged in dreadful acts that cannot be described and have been involved in unimaginable conduct throughout history through the mechanism of dehumanization. As Boardley and Kavussanu (2011) has provided the example of athletes when they refer to their competition as animals. The last method of this set is called attribution of blame. Attribution of blame states a situation in which committers tries to blame others, usually they try to vindicate themselves of the responsibility and blame the immoral act to the victim. Many researchers have tried to translate and elaborate the work of Bandura, (1986). Bandura's (1986) work for the development of the concept "moral disengagement" is based on ideas from

formative work on rationalization. The work of Bandura takes inspiration from neutralization (Matza & Sykes, 1957). Rationalization and neutralization explain how individuals explain away or justify their unethical behaviour. People try to rationalize or find justifiable reasons behind their immoral behaviour. They try to free themselves of the blame by neutralizing the act. Rationalization and neutralization mechanisms share significant overlap and have so much in common with the mechanisms of moral disengagement by Bandura (1986, 1991, 1999), because both these concepts describe the ways in which people morally disengage in almost the same ways. For example, most of the work on mechanisms of rationalization mechanism share so many similarities with the mechanisms of Bandura's moral disengagement conceptualization (Ashforth & Anand, 2003). That work comprises of renunciation of accountability (that is similar to mechanisms of displacement of responsibility by Bandura), renunciation of harm (that is same as Bandura's falsification of consequences mechanisms), comparable to Bandura's mechanisms of blaming the victims and depersonalization is renunciation of victim, and finally call to upper reliabilities shares its meaning with the mechanisms of moral justification of Bandura's. Moreover, a noteworthy conceptual overlay of moral disengagement suggested by Bandura with neutralization mechanisms can be found highlighted in later research studies (for instance, Fooks et al., 2013). These include a renunciation of responsibility (that is comparable with Bandura's displacement of responsibility), blame of culprit, and renunciation of injury or harm (the mechanism by Bandura in which the culprits try to convince others that harm is less serious than it appears and it is labelled as distortion of consequences), renunciation of the victim (Bandura's mechanisms in which culprit claims that victim deserves these penalties, victim accusing), and "appeal to higher authority" (like Bandura's "mechanism of moral justification" in which the culprits tries to justify unethical behaviour) (Fooks et al., 2013; Newman et al., 2020). The conceptualization of Bandura's conceptualization of moral disengagement has proved to be the



best, and its validity is proved over different times. Current research on moral disengagement continue to count on Bandura's work and proposed typology of moral disengagement. Bandura's typology is so comprehensive and popular among researchers that in the last decade it has been used in various field like supply chains to explain immoral conduct (Eriksson & Svensson, 2016) as well as "individuals' response to organizational injustice" (Y. Liu & Berry, 2013) and "abusive supervision" (Xu et al., 2015). In many of the formative conceptual studies researchers have argued that moral disengagement instigate, propagates and facilitates corruption in the organization sexual harassment at work. (Moore, 2008; Page & Pina, 2015).

While social cognitive theory explains the self-regulatory process, moral disengagement, on the other hand, enlightens the failure process of self-regulatory system in which moral disengagement techniques inactivate the rational links between malfeasance and the "self-sanctioning" that is supposed to inhibit it (Bandura, 1986; Bandura, Barbaranelli, & Caprara, 1996). Research on individuals as well as group violence shows that all the processes of moral disengagement have an impact on people's inclination in perpetrating suffering upon other people (Bandura,1996). Since one of the constructs in the current study is Moral disengagement, the theory relates to the current study in an obvious manner. A deep analysis may unearth the methods in which certain traits and contextual factors may increase or decrease moral disengagement. Moore, (2015) concluded after analysing five-year research on moral disengagement that it could be conceptualized in two ways. First, it could be considered a stable cognitive orientation, although that depends on the influence of the context. Second, it can be conceptualized as a stable state activated by more direct contextual factors. The study will help in understanding moral disengagement concerning emotional intelligence and different cultural context. How people become onlookers to their actions and how they actively disengage their moral self-sanctions to act immorally or remain silent even in problematic situations. Moreover, they try to justify their counterproductive behaviour (silence) through different

mechanisms of MD, for example, someone deserved this or the immoral action was in compliance with rules or orders from higher authority.

## **2.4 EMPLOYEE SILENCE**

Employees may observe the violation of social, legal, economic and organizational norms and rules at workplace. Most of the times these violations go unreported by the employees and they become silent observers of the phenomena and sometimes they become victims of these violations e. g. Torture and sexual harassment (Thompson & Bunderson, 2003). Many organizations face a situation in which members of the organization know the truth about certain occurrences but they do not have courage to express and in some organization it is a norm not to raise voice and conformity to norms is perceived as a good and desirable ability (Hayden & Ghosh, 2008) . These situations are equally harmful for individuals and for the organizations, they are working in. Many research studies have revealed that a lot of workers (employees) feel hesitation to raise their voice about the organizational problems, expressing new ideas or opinion to improve certain situations, due to fear of negative consequences (Ryan & Oestreich, 1998). This phenomena has caught the attention of the researchers (for example, Morrison & Milliken, 2000) and considering it as an important phenomenon, research scholars have tried to discover the precursors or root causes and the outcomes or consequences of “silence” (Brinsfield, 2013; Pinder & Harlos, 2001). Researchers have been trying to understand the reasons and motivation to remain silent. Silence has been studied from different perspectives; organizational silence (Knoll & van Dick, 2013b), silence on critical issues, and the bottom up perspective (Tangirala & Ramanujam, 2008; Vakola & Bouradas, 2005). The results of these studies point to the fact that employees do not speak up and prefer to endure silence in the presence of their managers and supervisors about important problems (Milliken et al., 2003). Researchers have argued that certain powerful norms exist in the organization that prevent employees from speaking up about the problematic situation and behaviours in the

organization (Argyris, 1977; Heald, 2017; Schein, 2010.; Sprague & Ruud, 1988). Employees not only remain silent about problematic situations rather they do not speak up when they have better ideas to solve those problems or are reluctant to express new ideas- ideas that can bring innovation, a reform in organizational structure, ideas to smarten business strategies and the list goes on. Sometimes the silence becomes a norm in the organization. Prouska and Psychogios (2018) advocated that sometimes silence in organization is in response to behaviours and obvious emotions of others. It means when people observe that other people remain silent in front of others, they prefer to remain silent even if they have something valuable to say and when they have some information. Silence can take many forms in the organization from fear to norm to social acceptance. Noelle-Neumann (1974) developed the theory of “spiral of silence” that suggest that if people believe that they share common opinion with the majority and most of the other people have the same belief they feel encouraged to speak. On the other hand, people with the belief that only a minority shares their opinion, remain in the background where their communication is restrained and they do not speak up even when they have valuable information. Although silence has been recognized as a distinct concept and different researchers in different discipline e.g. ethnography, social psychology, political science and communication science. Researchers have started focusing on organizational silence as a separate notion lately. Why the whistle always remain unblown has been the focus of research for last few decades. Queries like when and why employees engage in blowing the whistle on misconducts or speak up to share their apprehensions have been examined in organizational scientific research studies (e.g., Hirschman, 1970; Near & Miceli, 1985). However, here is very little information regarding silence behaviour of employees in organizations that is when employees abstain from seeking attention by sharing the issues at work such as immoral or illegal conduct or any other changes that disrupt moral, legal or personal standards. In contrast to adjacent fields that s silence, such as ethnography (Sheriff,

2000), the spiral of silence in political science (Noelle-Neumann, 1974), social psychology (Rosen & Tesser, 1970), and particularly communication science (Tannen, 1985), scientific research in organization started focusing on silence as a distinct notion lately. Other disciplines have been more vigilant to notice and explore the phenomena of silence. This delay by the organization science has already done so much damage to organizations (for example, Enron, 2001; World Com, 2002). Researchers have pin point numerous reasons as to why employees would withhold information and remain silent. Numerous environmental, managerial and structural situations (e.g., physical remoteness and psychological distance between management and employees, unspoken managerial dogmas regarding the worth of contributions by the employees towards organization and managers' approach towards disagreement) develop into a mutually shared opinion that it is precarious and pointless to raise voice on critical issues (Morrison & Milliken, 2000). Morrison and Milliken in their conceptualization of organizational silence argued that in order to realise why employees do not share their concerns on important issues, it is important to enquire into not only a possible lack of contextual setting that promote voice but to identify the presence of organizational factors that provide the basis of silence categorically is equally important. After the introduction of the concept silence in 2000 by Morrison and Milliken researchers focused on the reason behind individual level silence in subsequent studies. Although organizational silence as a concept was not explicitly introduced for the explanation of the reasons as to why a certain individual decides to remain silent (for instance, Pinder & Harlos, 2001; Van Dyne et al., 2003). Their studies complement top down perspective of Morrison & Milliken by elaborating it further on multiple individual related motives for employees' unwillingness to raise their voice on desecrations. They offered the notion of employee silence that is the suppression of any kind of honest countenance. These can include but not limited to the hiding the countenance about a person's intellectual, emotional or behavioural assessments of the

organizational conditions from the people who are apparently capable of affecting the situation and bringing “change” (Pinder & Harlos 2001). Later, different qualitative researches that solicited case studies (Perlow & Repenning, 2009) and interviews (Milliken et al. 2003) discovered a diverse picture of likely backgrounds and consequences of employee silence. As a result it has been recommended in conceptual papers that theorizing employee silence as a single dimensional construct can potentially overlook significant variances in employees’ motivation to suppress critical information along with various organizational situations and outcomes (Pinder & Harlos, 2001; Van Dyne et al., 2003). Employee silence is usually examined as a unitary construct in most of the survey studies, although employee silence is considered a multidimensional construct and mentioned as such in the theory parts of almost every paper (e.g., Tangirala & Ramanujam, 2008). Lack of substantial experiential data on the diversity of employee silence is an obstacle in the development of understanding the reasons as to when and why employees suppress their concerns, their opinions and their knowledge. Meanwhile, individual and organizational factors that might be able to motivate employees to speak up and help in reducing their concerns about the negative consequences of speaking needs to be investigated. Morrison and Milliken (2000) reported that although some empirical data is available that suggest that in the face of consequences employees often find obligated to stay quiet. Paradoxically, this data is found in popular rather than academic sources e. g., Industry Week. They (Morrison & Milliken, 2000) argued that this is a prevailing phenomenon in organization and it needs serious attention by scholars and practitioners and termed it “organizational Silence”. Morrison and Milliken (2000) introduced the notion of “organizational silence” in the organizational science but they did not explicitly introduced the concept of organizational silence to explain employee behaviour. They argued that this is a collective level phenomenon and suggested that in a quest to understand this, it is imperative to appreciate the contextual factors (factors that lie outside of the individual actor) that cause

silence. Once the concept was identified in organizational silence, subsequent researches (Pinder & Harlos, 2001; Dyne et al., 2003) started focusing on the individuals and tried to explain the different factors that focused on employee behaviour and their reluctance to speak up and so introduced the concept of “employee silence”. Employee silence occurs when the member of the organization choose to remain silent for some reason (Milliken & Morrison, 2000).

Why do employees speak and why they do not speak when they have some important information to share that can affect the organization is very important to understand. At the outset employee silence and employee voice looks like two opposing sides of the same coin. Perhaps that is the reason most of the researchers have focused extensively on employee voice behaviour and voice mechanism in the organization. Some researchers have associated voice and silence in a way that they treated silence as ground and voice as figure (Rasmussen et al., 1992) . Figure and ground is a perceptual grouping that is important for identifying bodies through vision. It means that voice can be seen on silence as we see a black drawing on a white sheet. More specifically silence is the basis of voice. Some researchers have denoted that these two concepts seems as two extremes on a continuum of behaviour (Dyne et al., 2003). Employees often have more knowledge, they have ideas related to new developments. They might have information regarding upcoming technologies or an ongoing problems in the organization and opinions to solve those problems in productive manners to ameliorate work and organizations. On some occasions and in some situation employees exercise voice mechanism and express their ideas for improvement, share even the problematic information, and feel free to voice their opinions. There are times when these employees stay silent and suppress their ideas about production, info related to ongoing problems, and their opinions to deal with these problems effectively (Zehir & Erdogan, 2011). Essentially, expressing of ideas and withholding of information, these behaviours might appear to be two extremes and look

like polar opposites because voice denotes speaking up while silence denotes not speaking on significant problems and issues in organizations (Zehir & Erdogan, 2011). But these two concept—voice and silence-- are hardly the opposite poles. There could be a variety of situations in which even a naturally outgoing person remain silent or an otherwise reserved person can speak up on certain issues. Presence of voice does not mean absence of silence and vice versa. The two concept are different from one another in various ways. First, the motivation behind the behaviours could be different (Whiteside & Barclay, 2013). Second, antecedents and consequences are independent of the voice mechanism in the organization. Van Dyne et al. (2003) call this comparison a superficial one that has no reality. Findings of Detert and Edmondson (2011) are also in accordance with these that it is important to understand that what implies to voice does not implies to silence and vice versa. Silence is defined independent of voice in management literature (Brinsfield, 2013; Tangirala & Ramanujam, 2008). It is not simply defined as opposite of silence that denotes the presence or absence of an act (Gambarotto et al., 2010). Evidence suggest that employee silence remains pervasive in the organization, even though employee voice is related to the likely gains (Milliken et al., 2003; Peterson, 1994). Research on employee silence is thought to be still in its infancy. Although there is sufficient research on voice but there is very little research on silence that has been considered as a separate and unique construct only recently (Brinsfield, 2013; Morrison & Milliken, 2000). Different scholars have argued that employee's decision to remain silence are based on various reasons. Employees may assume that their voices will not be heard or the employees may think that voicing will damage their relationship with others and it may result in negative performance evaluation. Employee silence occurs when the member of the organization choose to remain silent for some reason. Several researchers pin down multidimensional nature of employee silence. Researchers argue that employees' decisions to remain silent could be based on various reasons. There are different motivation

behind employee silence. Although Morrison and Milliken (2000) identified organizational silence as a complex construct and discussed contextual factors (factors that lie outside of the individual actor). Van Dyne et al., (2003) became the first one to identify employee silence as multidimensional construct. Based on employee motives to remain silent Van Dyne et al. (2003) differentiated three categories of silence: “Acquiescent Silence”, “Defensive Silence”, and “ProSocial Silence”. Employee may chose to remain silent or hide information for variety of reasons, for example 1). They may remain silent to avoid any conflicts or retaliation. 2). Disclosure of information may harm their colleagues or friends and they want to protect them, 3). They think that speaking up will not yield any profits and their information will go wasted (Van Dyne et al., 2003). Later, researchers (Brinsfield, 2013; Knoll & Van Dick, 2013; Milliken et al., 2003) classified it in four categories depending on the motives to choose silence or withholding information. Morrison and Milliken (2000) claimed that employees will often remain silent and will not speak and withhold their ideas because of their strong belief about the top management and their supervisors that they do not need nor value their ideas. This is called acquiescent Silence. If the climate of conformism is encouraged and opposition is inhibited in addition to lack of interest becomes the reason behind demotivation of employees about speaking up. This passive suppression of appropriate information and is based on submissiveness and acquiescence. This passive withholding of information was coined as “acquiescent silence” by Pinder and Harlos (2010). Acquiescent silence can be characterised as disengaged behaviour (Farrell, 1983; Kahn, 1990) presented by the employees who surrendered before unfavourable circumstances and so they are unwilling to exert the effort to raise their voices, try to transform the situation or get involved (Pinder & Harlos, 2001; Van Dyne et al., 2003). On the other hand when employees actively engage in hiding information either to protect themselves or based on fear is called Quiescent Silence. Pinder and Harlos (2001) are behind the realization of this second form of silence. It talk about the active



suppression of pertinent evidence in for the purpose of defending oneself or remaining silent out of fear of the negative consequences because of speaking up, that could possibly be malicious. In the Quiescent Silence, the key motive for withholding opinions, ideas or information is fear as stated by Morrison and Milliken (2000). Although Van Dyne et al. (2003) defined this as “defensive silence”, it is called by different names throughout literature. Edmondson's (1999) psychological safety, and Detert & Burris' (2007) voice opportunity, and the reluctance to share bad news was termed as “MUM effect” by Rosen and Tesser (1970). Quiescent silence occurs when employees are aware of alternatives for specific action they disagree with, yet they prefer to keep quiet and suppress the information as a better personal strategy. Employees in this condition are defined as “suffering in silence” Since they are still interested in their work and their organization (Knoll & van Dick, 2013). This a representation of employee behaviour where they are aware of the bad things happening and even the solution to such problems but prefer to remain silent to save their jobs. In doing so they also suffer from anxiety and depression (Joinson, 1996) caused by guilt of withholding the information. Another form of active silence is withholding the information to protect others. This is termed Prosocial Silence which was introduced by Van Dyne et al. (2003). Van Dyne et al. (2003) added prosocial reasons to extend Pinder and Harlos’ (2001) theorization of employee silence. The definition of prosocial silence they put forward is that people with hold ideas opinion and information to benefit others that is this suppression of ideas is based on altruism or cooperative motives (Van Dyne et al. 2003). This type of silence is totally selfless (altruistic). People remain silent just to benefit others that is that suppression of ideas is based on cooperative motive and philanthropy and not for their own sake. Van Dyne et al., (2003) drew on research on communication and morality and highlighted situations in which silence is appropriate and valued (Knoll & Van Dick, 2013). Moreover, they suggest that there is a significant association between sportsmanship and prosocial silence, since lack of grievances and acceptance of

inconveniences at work without complaints is said to be the spirit of sportsmanship (Organ, 1988). People go beyond their predefined roles just to help others and let them advance in their careers. There could be several reasons behind engagement in prosocial silence such as: people remain silent to protect their social identity (Ashforth & Mael, 1989). Social identification means that people generally identify with social situations and do not observe them as a disconnected bystanders. They sense themselves as a part of a certain group and that is individuals' inbuilt tendency to relate themselves to a certain group and exclude from other (Tajfel & Turner, 1986). There could be various reasons behind prosocial silence. The reason behind prosocial silence might be high motivation for affiliation or it might be a general noble personality. The person engaged in prosocial silence might be in high need of affiliation. He/she values the relationship more than anything else. In this case the person might observe their peers or colleagues engaging in immoral or inappropriate conduct but will not say a word to their managers to save the relationship. They might also be interested in preserving social capital (the networks of relations in society) (Adler & Kwon, 2002). There could be a shady side to this type of prosocial behaviour, although it seems valuable and to be benefitting the organization that employees protect propriety and confidential knowledge (Umphress & Bingham, 2011) . A new term "unethical pro-organizational behaviour" was invented by Umphress and Bingham (2011) for the events in which employee occasionally engage in unethical or immoral acts with the intent of benefitting their organization. Employees might be following their moral principles strongly and adhere to their norms but some time they might behave unethically just to benefit their organization or their colleagues purely on the basis of altruism. Employees who are strongly attached to their colleagues or organization because he/she strongly identify with the organization, he/she might perform some action just for the benefits the organization (for instance, they might not be able to inform customers regarding the flaws and weak points of the product), or colleagues (for instance, a person might notice a

co-workers negative behaviour towards customer or violation of rules but fails to raise this issue with supervisor), and at the same time encroach upon essential laws, values or organizational principles of proper behaviour (Umphress & Bingham, 2011). Evidence suggest that most probably, these kind of prosocial organizational behaviour can reflect the key motives behind silence regarding wrongdoings and failure in various organizations such as the educational institutions (e.g., Prentice & Miller, 1993) where students remain silent even if they observe their friends cheating and they are aware of any fraudulent activity their friend might be involved in. The police (e.g., Trautman, 2001) when they see their colleagues harassing public or involved in illegal arrests. Health care (for example, Gibson & Singh, 2003) where nurses and even doctors remain silent even if they observe their colleagues misbehaving with patients and finally, the government (for example, De Maria, 2006) where people frequently get involved in wrongdoings but their colleagues remain silent. In addition to fear, suffering in silence and protection of others, people sometimes remain silent to take advantage of a certain situation or a resource. This form of advantageous silence is called “Opportunistic Silence”. Knoll and Van Dick (2013) introduced this fourth form of silence besides “prosocial silence”. This is when employees withhold information for their advantage. They might have knowledge about performing some tasks but will hide from the peers when they need the information just to perform the same activity later and get all the appreciation from the managers. Similarly they might hide the information to let their peers down in the eyes of management and get all the advantages. They suggested that occasionally, employees use suppression of opinions, ideas and info to attain benefits for themselves. Knoll and Van Dick (2013) drew on the concept of opportunism by Williamson’s (1985) “self-interest seeking with slyness”, to define their notion of opportunistic silence. There are several possible indicators of opportunism, but Knoll and Van Dick focused on the more elusive forms, such as for a purpose to mislead or confuse in mind one might withhold information or provide incomplete

or misleading information. This variant of silence has not enjoyed much consideration in the investigations in which people remain silent out of opportunistic motives. However it is widely recognised in the writings on counter-productive work behaviour (Gruys & Sackett, 2003). When Greenberg et al. (2007) and Brinsfield (2009) introduced the concept of deviant silence, they were among the first to draw on the literature on opportunistic silence (Knoll & Van Dick, 2013). Nonetheless, remaining silent for the purpose of harming others (for example, the colleagues or organization) although vital in the perception of “deviant” silence, is fairly a single approach to use silence in a cunning way. It (suppression of information) might be useful in the situation when employees just want to avoid extra workload or do not want to bestow power and status (Connelly et al. 2011; Garfield, 2006). In essence “opportunistic silence is strategically withholding work-related ideas, information, or opinions with the goal of achieving an advantage for oneself while accepting harm of others” s characterised by fear of unpleasant repercussions of voicing where people engage themselves in self-protecting behaviour. Acquiescent silence is based on resignation where the employee feel disengaged and feels that nothing will change. Prosocial silence is self-sacrificing, based on protection of social relation and cooperative motives where employees withhold information to benefit other people in the organization. Prosocial silence is not directed by organization rather it is a proactive behaviour (Van Dyne et al., 2003). The motive behind suppression of info in prosocial quietness is to safeguard a co-worker, superior or the organization from unexpected troubles and embarrassment (Knoll & van Dick, 2013b). Opportunistic silence is based on opportunism where employees withhold information for the sake of some future benefit or to harm other people for self-benefit. Among these dimensions Quiescent silence is the most researched dimension of silence- that refers to avoidance of anguish that results as a negative aftermath of speaking up. Second most researched dimension is acquiescent silence (Dedahanov & Rhee, 2015; Erkutlu & Chafra, 2019), the occurrence of which is based on

pessimistic view of the employee, that is, they suppress the information due to their perception that their ideas will not be heard or valued by the management. Moreover, Brinsfield (2009) distinguished six facets of silence: Relational silence (like prosocial-silence, that is unwilling to damage a relationship), deviant silence (withholding of needed information), “defensive silence” (like “quiescent silence” to avoid negative consequences caused by speaking up about issues in the organization), diffident silence (as the term suggests, lack of assertiveness in expression of ideas or self-doubt), “ineffectual silence” (similar to “acquiescence silence”, that is simply a submissive behaviour, acceptance of organizational situations and feeling of submission), and “disengaged silence” (disconnected or lack of apprehensions, becoming indifferent). Prouska and Psychogios (2018) proposed another type of silence and they called it social empathy silence. In their study they suggested that main issues about which employees remained silent were reduction of salary, reduction of benefits and increased working hours plus worsening working conditions and they came up with three types of silence. However, researchers (Knoll & van Dick, 2013a; Milliken et al., 2003) reported that no other study was found on the social empathy silence and most of the research on silence is based on four categories of silence devised by Brinsfield (2013). Knutson and Kristiansen (2015) argue that the only approach to comprehend the silence is to understand the settings in which silence occurs. Withholding information and ideas is likely to damage error correction, decision making in organization, growth, improvement and innovative practices (Beer & Eisenstat, 2000). Morrison and Milliken (2000) point out that organizational silence leads to cognitive dissonance and as a result, in low level of satisfaction, motivation and commitment and many other variables in the organization. Understanding silence in itself is a complex concept. Silence cannot be conceptualised as unitary construct rather it has different meanings and affects and that depends on who enacts it, where it is enacted and when? (Brown 2007). This implies that to understand the silence it is necessary to understand the subject, the reason and

the context. To explain it further, it is important to ascertain that who remained silent and the context (in terms of place and environment and the event in which silence occurred) in which he remained silent. For instance, even the acuities of silence vary in different cultures (Acheson, 2008). Additionally, there are many different forms of silence, for example deliberate disaffection that calls for additional analysis (Driver 2003), retreat (Brown, 2007), advantageous (Mazzei, 2003) and concealed (Morison & Macleod, 2014). There are so many definitions and conceptualizations of silence all-important for psychological discourse. Some presents its antecedent and some focus on the negative outcomes while others focusing on its strategic use. There are many forms of silences and all of the presents important phenomena for psychological discourse, and even there is no distinction between stated and tacit as silence is a factor that works together with the things said and within over-all strategies that are related to them (Foucault, 1990). Indeed, the source and destiny of all words is silence (Van Manen, 1990). The continuous effort to understand the phenomena of silence reinforces the idea that silence is not something static or fixed it has so many meanings (Hao, 2010). It can take different shapes and forms and is used in many situations (R. L. Scott, 1993). Silence is eloquent, shared in the presence of others. It also has varying motives like “indecisive, relational, self-protective, hesitant, disengaged, and deviant” (Brinsfield, 2013).

Silence is defined as “Employee silence occurs when the member of the organization choose to remain silent for some reason” (Milliken & Morrison, 2000, p.721) .

“The withholding of any form of genuine expression about the individual’s behavioural, cognitive, and/or affective evaluations of his or her organizational circumstances to persons who are perceived to be capable of effecting change” (Pinder and Harlos, 2001, p.334).

“The assertive and intentional withholding of relevant ideas, information, and opinions” (Van Dyne et al., 2003, p.1361).

“A state in which employees refrain from calling attention to issues at work such as illegal or immoral practices or developments that violate personal, moral, or legal standards” (Knoll & Van Dick, 2013, p.351).

“Employee silence occurs when workers fail to bring pertinent information to the attention of their employer” (Hrzone, 2021).

“Silence is perceived as an omission in communication interactions” (Tannen, n.d. p. 97).

One thing that can be inferred confidently from these definitions is that it is personal choice of the individual to remain silent. They remain silent for various reasons e. g. for getting advantages or avoiding disadvantages of speaking up. Employee silence is a deliberate action of the employees, and not a mindless activity and it does not happen by chance or an accidental failure to communicate (Van Dyne et al., 2003). Silence is a cognitive reaction of the employees to any situation or incident. It is the deliberate suppression of apparently significant info that include suggestions, apprehensions and queries (Tangirala & Ramanujam, 2008). In fact, silence is an unproductive organizational practise that results in wastage of cost and hard work and it can emerge in numerous forms, such as group silence in conferences, lower levels of involvement in proposal outlines, lower levels of voice in group et cetera (Shojaie et al., 2011). Silence is detrimental in the organization, it not only affect the organization but it also affects employees in negative manner. When employees deliberately or unintentionally withhold the info that can be useful for the organization they are part of, is called employee silence. This refers to the phenomenon where employees withhold ideas and information and do not raise their voices about important issues in the organization in front of their managers (Tangirala & Ramanujam, 2008). Employee silence is extremely harmful to organizations and frequently cause extreme damage to employees which leads top absenteeism and high turnover rate in the organization (Colquitt & Greenberg, 2003). This leads to high costs, inefficiencies and losses. Communication is an important element for organizational success. If silence takes place in the

organization, communication is lost that can cause damage to the general working of the organization (Pentilla, 2003). Employee silence results in zero innovation and continuation of ill planned projects that causes faulty products, low spirits and a compromised net income (Pentilla, 2003). Employees who become indifferent cause the organization to function badly lose money. Because they are least concerned about the health of the organization. As with many other problems when major losses get unsurfaced managers tend to cover the losses through various strategies without realising and attending the main cause that is employee silence. They spend more on promotions or other activities instead of addressing the real issue that is silence (Bagheri et al., 2012). Joinson (1996) suggested that employees who do not attend to their work are also likely to remain silent about the problems they observe in the organization to avoid negative consequences (Beheshtifar et al. 2012). Because they do not want, be noticed by the managers or other members of the organization. Besides organizational problems, employee silence is damaging to themselves also. It can affect the employees in many ways (Joinson, 1996). Employee silence can also affect employees in various kind of negative ways. Depending on various reasons (e.g. employees are not involved in decision making, their ideas are not valued, even the valuable suggestions are ignored etc.) employee can become indifferent (Bagheri et al., 2012), that is they do not care anymore about what is happening in the organization. Indifferent employees in the organization often develop the attitude of 'getting along, going along'. They perceive themselves as part of the machines or like devices in machinery factory that just finishes its jobs on a click of a switch (Beheshtifar et al. 2012). When employees develop this attitude and perception that they are just machines without brains, they develop depression and other health problems. More often than that such employees use drugs and alcohol to cure anxiety and depression that actually make these problems worse. Tangirala & Ramanujam (2008) stated that employee silence adversely affects the individual wellbeing and escalate stress that causes the feeling of guilt resulting in



psychological health issues. It is common perception that employee silence damages the organizations whereas it is equally damaging for the employees (Bagheri et al., 2012).

This counterproductive behaviour is present everywhere even in the health care system where it is more harmful. Pope (2019) reported that people remain silent in the healthcare system because they are afraid of many things e.g. higher authority, blame and resulting shame and other negative consequences. People who stand up and raise issues can be victimized that is why they remain silent and do not want to be counted (pope, 2019). Employee silence is a counterproductive work behaviour that can be a result of various factors such as abused supervision, personality traits and various other personal and organizational factors (Pinder and Harlos, 2001; Tangirala and Ramanujam, 2008). Many questions remain unresolved due the over emphasis on the silence behaviour as an approach to circumvent any undesirable consequences or risk that are linked with information sharing, e. g. what exactly are the motives behind this counterproductive behaviour (Brinsfield, 2013) along with the information related to avoid this behaviour in the organization. There is a need to find ways to reduce silence in the organization since it is proved detrimental (Verhezen, 2010) for organizations in numerous ways. Evidence also suggest that silence every so often may be based on motives other than risk evasion (e. g., Morrison et al., 2011; Van Dyne et al., 2003). Ma (2010) elaborated the concept of silence very comprehensively. He described silence based on four Ws: “who silence? Silence to whom? What is the problem of silence? What is the form?”. These questions are very important, as these will help a person to understand the silence in its true sense. This approach answers important questions to understand the whole context of silence, i.e. who remained silent and why, what was the problem that was not raised. Who was the person in charge? This question will help to analyse the behaviour of the supervisor whether supervisor behaviour was the reason behind employee silence. These questions combined with the form of silence will help practitioners understand the context of the silence and improve the

conditions to avoid recurrence of such behaviours. If Employees (frontline workers or the managers) provide information, suggestion and ideas to improve situation, it will help organizations to achieve their objectives. However, employees remain silent because of various reason (Bari et al., 2020), and researchers are trying to explore all the factors that lead to employee silence.

Silence has negative impact on exploration and innovation and it can lead to stress (Morrison & Milliken, 2000). This argument suggests that muteness is equally harmful for organization in which it occurs and its members. Silence is also related to corruption and it can affect employee trust and motivation (Vakola & Bouradas, 2005b). If employees perceive that their words are not valued in the organization they not only become indifferent regarding problems in the organization but they tend to get demotivated. This results in dissatisfied employees and decreased production (Jain, 2015). Researchers have tried to investigate the negative effects of employee silence and types of strategic silence, and research has emerged on antecedents of employee silence only recently (Wang & Hsieh, 2013; Wynen et al., 2020). In other words researchers have focused on the factors behind motivation to remain silent (Hassan, 2015). The fact that if the factors that can reduce silence in the organization can be determined it can resolve many issues, has been largely ignored. If the factors behind speaking up could be explored or more specifically the exploration of the factors to mitigate silence would benefit the organization more (Jain, 2015) than finding the factors that cause silence. However, the research to explore such factors that can decrease the counterproductive behaviour of silence remains incipient. Although silence has not been studied as extensively as other variables but the concept has been studied from different perspectives (Jain, 2015). Irrespective of the reasons or motives to remain silence or more specifically what causes silence in the organization, it can weaken decision making process in organization, lead to demotivation, hurt employee morale and trust and can result in low commitment and

disappointment (Morrison & Milliken, 2000). Silence can also cause stress, scepticism and employee disengagement (Beer & Eisenstat, 2000). Employee silence affect the organization directly and indirectly (Tangirala & Ramanujam, 2000). It can directly affect the work when important information for decision making does not reach the mangers. It has an indirect effect on work and performance through affecting the wellbeing of employees (Van Dyne et al., 2003). Employee silence, as a separate concept has rose to prominence recently. Although employee silence might have substantial detrimental consequences for Public organizations, that means that exploration of its precursors by researchers remains embryonic (Hassan, 2015; Wang & Hsieh, 2013). Results from different studies indicate that organizational as well as employees performance gets better when they share information and ideas with each other and their managers (Emelifeonwu & Valk, 2019; Detert et al., 2013; MacKenzie et al., 2011).

## **2.5 EMOTIONAL INTELLIGENCE**

Salovey and Mayer (1990) first defined the concept of Emotional intelligence (EI). They described it as a subcategory of social intelligence that includes abilities such as ability to observe one's own emotions and feelings and emotional state of others, ability to differentiate between them, and finally the ability to utilize that info to direct a person's thoughts and decisions. Salovey and Mayer (1990b) introduced a seemingly Contradictory concept— Emotional Intelligence. Traditionally emotions have been viewed as disorganized interruptions of mental activity and acute disturbance of the individual (Young, 1943) so it must be controlled. Another traditional school of thought (Easterbrook, 1959) defined emotion as organizing response because of its adaptive focus on reasoning activities and actions that follow (Easterbrook, 1959). Wechsler (1958) defined “intelligence” as "intelligence is the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment" (Salovey & Mayer, 1990, p.187). According to Salovey and Mayor (1990) intelligence is viewed as inter correlated set of mental abilities so calling

emotional intelligence is not a contradictory concept at all. They supported their argument by referring to general model of intelligence and by comparing emotional intelligence (EI) with other type of intelligence, or example, social intelligence. “Social intelligence” was at first defined as a capability to comprehend and manage individuals. The early history of EI (emotional intelligence) can be traced back to 1920s (Carmeli, 2003) but the systematic conceptualization of the concept by scholars started in 1980s. The work of Gardner (1982) is worth considering who conceptualized interpersonal intelligence and intra personal intelligence. After that, Mayer et al. (1997) work on emotional literacy laid the foundations for the work of Salovey and Mayer (1989-1990) who first introduced the concept “emotional intelligence”. Salovey and Mayor (1990) reported that different authors have defined it in different terms. For example, as unifying construct for understanding personality (Kihlstrom & Cantor, 2000), constructive thinking is a core part of personality and it is defined as capability to deal adaptively and with the environment (Epstein & Meier, 1989), Finally, accepting others and world at large (Sternberg et al., 1981). In view of these definitions of EI (emotional intelligence) Salovey and Mayor (1990, p.190) defined it as a “subset of social intelligence that involves a set of abilities i.e. the ability to observe one's own feelings and emotions and others', ability to distinguish among them and finally the ability to use this information to direct one's philosophy and actions”. More precisely Emotional Intelligence is “A set of conceptually related mental processes related to emotional facts. The mental processes include: a) appraising and expressing emotions in the self and others: assessment and evaluation of emotions in self and others, b) regulating emotion in the self and others: managing and controlling emotions in self and others, and c) using emotions in adaptive ways: using emotional information according to the situation” (Salovey & Mayor, 1990, p.192). Later Mayer et al. (1997) emphasizes 1). The capability to observe emotional state, 2). To incorporate it in judgements, 3). To comprehend feelings and emotions, and 4) to manage

emotion as four cognitive components of emotional intelligence. According to Salovey and Mayer, (1990) Self-emotion appraisal means the skill of understanding and naturally expressing personal emotions. Regulation of emotion in oneself means adjust and control own emotions. Others' emotion appraisal mean the ability to understand and perceive others' emotion and the use of emotion means the ability to guide their emotions toward positive outcomes. People are different from each other and so in the understanding and appraising of emotions- the extent to what they understand their emotions and comprehend other's emotion. If people can understand their emotions they can respond to situations in positive manner and can have better working relations with their colleagues. Similarly if they can understand other people emotions and can judge their feelings they can lead and manage them better (Salovey & Mayer, 1989-1990). The ability to regulate emotions like monitoring, evaluating and adjusting to changing moods is also diverse in people. The ability to regulate emotions results in adjusting one's mood positively according to the situation. This smartness can positively influence other and make a person charismatic (Wasielewski, 1985). Utilization of emotions is the most difficult, complicated yet effective if one can utilize her emotions productively. It can help in making flexible plans for the future that is creating multiple solutions for one situations. It also sharpens the creative thinking and punctuality in oneself and it enhances the ability to cope up with challenging and stressful situations more positively and effectively (Salovey & Mayer, 1989-1990). A book titled "emotional intelligence" in subsequent years by Goleman (1995) made the term popular. His work on emotional intelligence is very comprehensive; he states that emotional intelligence is very expansive. He advances the knowledge on emotional intelligence by suggesting that many human abilities falls in the domain of emotional intelligence, including impulse control, delay of gratification, enthusiasm, motivation, ability to empathize, regulation of mood, positivity, frustration tolerance and persistence. He defines the concept of emotional intelligence as "impulses to act". Goleman (1995) defines emotional

intelligence as the ability to manage relationships calmly and smoothly; to control emotional instinct and to read other's deepest feelings , ---ability to harness emotional urge, ability to interpret other's deepest emotions and ability to manage relationships efficiently. Which implies that the individual are able to harness their emotion. They are able to control and direct their emotions in whatever direction they want. The use of metaphor by Goleman (1995) is very shrewd. Rein is simply a rope attached to horse's bit and used as a device to check, guide and direct the horse. In that, sense rein of emotion simply means having full control over emotions in terms of expression, use and manipulation for one's own sake.

Salovey and Mayer have elucidated the concept of emotional intelligence in many ways since its first conceptualization in 1990. The explanations of emotional intelligence by Goleman (1998) and Bar-On and Parker (2000) are Among those widespread definition which helped to shift the focus toward motivation of oneself and better handling of social relationships. This helped the researchers to concentrate on and explore various positive outcomes of emotional intelligence. Goleman (1998) added more details to the Mayer & Salovey (1997) definition by including five core fields: to recognize one's own emotions, to manage emotions efficiently, to motivate oneself, to recognize emotional state of others, and managing social relations. On the other hand Bar-On (2000) defined the construct as a series of elements like patterns of thought, feelings and behaviours (non-cognitive skills), skills and proficiencies, that effect one's skill to successfully handle the pressures and the demands of environment. However, the conceptualization has faced criticism for the use of the word 'non-cognitive' that is meant to describe a construct classified as intelligence. Emotional intelligence can be seen, in general terms, as the capability to handle emotions effectively to accomplish all individual and group objectives. According to Geher and Renstrom (2004) accurateness in identifying others' emotional state, exactitude in appreciation of personal emotions, and

utilizing that emotional information effectively are the components that are found in most widely accepted definitions of emotional intelligence.

Salovey and Mayor (1990, 1997) suggested that emotionally intelligent people have a minimum positive rationality at least and because they can understand their self-emotional states and others' feelings and are capable of positively regulating these emotions, they are a pleasure to be around and people feel happy in their company. They argued that people with low level of emotional intelligence who cannot regulate their emotions might be enslaved by their own emotions. Those who are unable to recognize their emotions cannot plan their lives in a way that fulfils their emotional needs that can lead to depressions and suicidal behaviours. Evidence suggest that emotional intelligence is positively related to different work attitudes like 'job satisfaction', "work commitment", "career commitment", "job involvement", decreased turnover intentions and "organizational commitment" (Carmeli, 2003). Emotional intelligence increases job satisfaction by creating positive meaning out of work. By attaching positive meaning people become more committed and involved with the work. Salovey and Mayor (1997) suggested that emotionally intelligent people can communicate in interesting ways and might be successful in making their employees feel better at work and might be very successful in creating and designing such products that needs the involvement of feeling and aesthetic scene. This is logical because once an individual is able to understand other's emotions and can put herself in someone else' shoes she would be able to talk and behave in the ways other admire. Since the recognition of the role of emotion at workplace, the research on emotional intelligence has expanded widely. Because emotions has a key role in working lives of the individuals when they try to understand and interact with the world according to their perception (McEnrue et al., 2009). Emotionally intelligent people can communicate more effectively with colleagues and customers at work. Ever Since it has emerged in 90s, the interest is growing in the emotional intelligence (McEnrue et al., 2009). According to Pfeiffer

(2001) the reason behind this vesting interest is to find solution for the challenges the society is facing in this new millennium, e. g. number of health-related issues, geopolitical, environmental, racial, cultural, and various economic problems. The solution to these problems, according to Pfeiffer (2001) , lies in not only intellectual abilities but social and emotional skills are also important to effectively get along with other members of the society. According to Carmeli (2003) the reason behind this vesting interest in emotional intelligence is the belief that people higher at emotional intelligence are more successful at work place then the people with lower emotional intelligence. Carmeli (2003) also suggested that although there is a growing number of literature available that emotional intelligence can lead to success, we still have less data on whether the high emotional intelligence is more valued in employees or employees with low emotional intelligence are more valued in the organization. Researchers need to analyse this variable in more depth to understand its effects.

There has been a substantial disagreement over the definition of the construct of emotional intelligence among different researchers. However, most of the researchers realize the importance of emotional intelligence in organizational performance (Singh & Woods, 2008). Research on emotional intelligence indicates two prominent school of thought. One is that of Mayer and Salovey's and their colleagues: emotional intelligence is an ability that is like other abilities like verbal skills and other skills. While the other school of thought is that of Bar-On's and Goleman which integrates the personality factors with emotional abilities: "the mixed model" (Professions & Singh, 2008). Bar-On (2000) and Golman (1998) perceive self-motivation and handling of social relationship as a personality trait and as emotional intelligence. Mayor and colleague's model of emotional intelligence is about the mental process and it talks about the concepts of assessment and countenance, Regulation of emotions of others and self and adaptive use of emotions—an ability independent of other ways of



behaving, talents and traits. Whereas emotional intelligence is non-cognitive ability and specific personality trait according to Goleman (1997, 1998) and Bar-On (1997, 2000).

Bar-On (2000) explains emotional intelligence as a group of capabilities skills and non cognitive competencies that can affects one's ability to successfully cope demands and pressures of the environment. Because of these differences in school of thought, three streams appear in the literature (Ashkanasy & Daus, 2005). According to Decker et al. (2009) the critiques have been equally harsh regarding all the streams and criticisms and arguments regarding emotional intelligence (EI) research are indiscriminative through all the streams frequently but it is very important to understand the stream of research to be employed. Every stream has faced criticism. The important thing is to understand which stream to follow for the purpose of research. Three main streams are: 1) Mayer and Salovey (1997) and MSCEIT an ability based measure is used, second stream is also based on Mayer et al. (1997), it uses self and peer reported measure like Austin et al., (2004); Schutte et al., (1998) and Wong and Law (2002). Third stream is grounded in Bar-On's mixed model of personality and trait and uses numerous self-reported and peer report instrument (Ashkanasy & Daus, 2005).

Shutte (2007) examined and reported that a meta-analysis of the research studies issued before 2003 explored that emotional intelligence not only has its considerable distinct variance, rather emotional intelligence have similarities with both aspects of personality traits and cognitive intelligence (Van Rooy & Viswesvaran, 2004). These results from the meta-analysis are an indication that general emotional intelligence is promising in predicting various life outcomes. Downey et al. (2011) reported that researchers and practitioners has started taking interest in emotional intelligence as an important factor in workplace environment because of various organizational studies which examined and specified notable relationship between individual emotional intelligence and various organizational outcomes and constructs.

Researchers are analysing the variable more and more deeply in relation to various other

variables. The construct of emotional intelligence might have considerable possibilities to explore (Downey et al., 2011). Sometimes people feel bad about their friends and colleagues being treated harshly they might feel angry and have feelings of revenge (J. Kish-Gephart et al., 2009). That anger is based on empathy that is the capability to comprehend and sharing the feelings and emotions of other (putting oneself in someone else' shoes). Individuals may feel compassionate (based on empathy) anger in the best interests of others in a climate of fear (J. Kish-Gephart et al., 2009) that in turn can incite natural feeling of vengeance. For example, how an employee feels when he observes his friends and colleagues are forced to leave because of organizational restructuring or downsizing or common layoffs during economic recessions (Prouska & Psychogios, 2018). Previously it has been found that people with high emotional intelligence demonstrate powerful leadership behaviours (Downey et al., 2006; Gardner & Stough, 2002), are less affected by workplace stress and perceived stress and experience improved quality of working lifespan (Slaski & Cartwright, 2002). People with high levels of emotional intelligence possess better co-operative conflict management skills (Jordan & Troth, 2002). They are able to resolve conflict collaboratively and effectively. Hence, it can easily be inferred from these findings that at an individual level, highly emotionally intelligent individuals develop good behaviours that will let those individuals to foster collaborative relationships, deal with work-related stress adaptively and lead more effectively through greater countenance, comprehension, use and management of emotions. High emotional intelligence or superior talent to recognise the emotions of others and more trust in supervisors envisage exclusive variation in the job satisfaction, organizational commitment and organizational outcomes (Downey et al., 2011).

Emotional intelligence is established as a construct that can affect an extensive collection of behaviours and job attitudes at work. The setting of the study ( research design, methods, specifically the context), however, can influence the level of impact (Van Rooy &

Viswesvaran, 2004). Emotional intelligence with all its positive influences is important for all areas. Emotional intelligence is particularly important broadly for front line workers in the service industry since these employees are located in the border spanning locations and frequently interact with customers directly (C. Prentice, 2019). Unlike manufacturing or production industry,(where products are manufactured by the employees of the factory and shipped to the distribution channels where other people who are not employees of that specific organization handle the customer interaction and relationship), people in service industry like hotels and hospitals (service boys, staff, nurses and doctors, et cetera) are closely linked with their customers or clients (Caruso et al., 2002; T. T. Kim et al., 2012). They interact with their customers or clients frequently on daily basis. Their jobs involve a great deal of of emotional labour, which can be weakened positively through emotional intelligence (Prentice et al., 2013). Emotional intelligence can reduce stress and anxiety associated with these jobs. Results of different researches have pointed to the fact that job dissatisfaction and stress has positive relationship with emotional labour (Jay & Ok, 2012), that is traumatic working conditions can increase anxiety and lead to job dissatisfaction. People who are constantly working under pressure can become de motivated, dissatisfied, and emotionally exhausted. However, there is a positive association between emotional intelligence (EI) and job satisfaction. It helps in management of traumatic working conditions “emotional labour” because it affects one’s skills to handle demanding conditions effectively and be successful in management of surrounding pressures and demands (J. Lee & Ok, 2012; Prentice et al., 2013). Emotional intelligence has been widely debated as a construct that effectively predicts job performance (Carmeli & Josman, 2006). Potential of performance related to a certain task can be effectively assessed and predicted by emotional intelligence. However, the effectiveness of emotional intelligence in foreseeing job performances is dependent on the nature of job and the type of the business. It is specifically useful for teamwork since emotional intelligence improves the ability to deal

with co-workers (Mayer & Salovey, 1997). Emotional intelligence is specifically required in the jobs where interpersonal skills are most needed like front line workers who directly deals with customers and clients (Ashkanasy & Daus, 2005; Darvishmotevali et al., 2018). Employees who have high emotional intelligence can achieve better service performance as they are able to handle arising conflicts with customers (Prentice et al., 2013). Although Emotional intelligence has always been advocated as a positive factor for influencing the behaviour in the organization. It has long been advocated as a positive psychology. However it can lead to manipulative behaviours as well. Although Carr (2000) raised the concern over the negative side of emotional intelligence, very few researchers have focused on that side of emotional intelligence. Some researchers has tried to recognise certain contexts where EI does not seem helpful, and even harmful to a person and have supported that there is a “dark” side to EI. For example, Côté et al.(2011) reported that emotional intelligence was used to manipulate others in organizations.

## **2.6 PERCEIVED MUTUAL TRUST**

The word trust that seems like a simple construct is the hardest and most complex construct. An extensive review of the research reveals that trust can be broken down into three components: i) competence, ii) benevolence, and iii) honesty (Grayson, 2016). According to Mayer et al (1995) that willingness to trust somebody and the honesty, integrity and benevolence in trustee are the main determinants of trust. Trust in competence simply means that the person is capable of doing a certain job. Ability refers to group of skills, competencies that make a person capable of doing something and to have influence in some specific field. The field of the ability is highly specific as the trustee might be highly proficient in some technical part, rendering to that person trust on work related to that specific part. Nonetheless, the trustee can have extensive information, expertise or knowledge about another area, e.g. interpersonal communication. In this situation, that person might be highly trusted to do

technical or analytical work but he/she cannot be trusted to deal with an important customer. Hence, trust is area specific. Some researchers have also called it affected trust (e.g. Mayer et al., 1995; Sitkin & Roth, 1993). Honesty means that the person does not lie and the simple belief that the person will keep its promise (Mayer et al., 1995). Integrity or honesty means truthfulness. Perhaps it is the most important element of trust. Without the integrity or honesty no one can trust anybody. If a person is not honest or dishonest it easy to decide whether to trust him / her or not (Stull, 2009). It is the element of integrity that makes the trust decision easier (Stull, 2009), employees will most likely trust a person whom they believe will be able to maintain a balance between their behaviors and actions with them. Hence, truthfulness, honesty, or more specifically integrity is the most important aspect of the trust and communication in the organization (Tourani, 2011). Researchers describes benevolence as a belief of trustor that trustee cares about him (Stull, 2009; Mayer et al., 1995). Benevolence means that individual believe that the person has his best interests at heart and cares about the individual (Mayer et al., 1995). Benevolence is that apart from egocentric motives how much a trustee wants to do good to the trustee. Benevolence means that trustee has some kind of attachment and affection to the trustor. An example of this affection can be seen in the relationship between a teacher (trustee) and a pupil (trustor) or a coach and player. The teacher always wants to help the pupil, although she is not required to do so and there are no rewards attached to being helpful (Mayer et al., 1995). It is the positive perception of the trustee towards the trustor ( Mayer et al., 1995). Mayer (1995) suggested that benevolence has a positive effect on trust that means that high level of benevolence will result in greater levels of trust within the organization. McAllister (1995) identified two building blocks of trust: cognitive and affective. Cognitive obviously is cognition based and it is visible when the trustor believes in the honesty, dependability and capability of the trustee. That is competence and honesty.

McAllister (1995) described trust grounded in relational care and emotional ties between trustee and the trustor. Although both of the elements are tested empirically and research has yielded positive outcomes (job satisfaction, employee commitment, organizational citizenship) related to both type of trust (Dirks & Ferrin, 2002). One drawback of these studies is the one-directional theorization of trust, especially in the situation of trust between subordinate and supervisor (Schoorman et al., 2007). Another unidirectional type of trust in leader–subordinate relationships is called felt trust. Researchers (for instance, Lester & Brower, 2003; Salamon & Robinson, 2008) have strongly paid attention to Felt trust or feeling trusted (for example, when subordinates feel that their supervisors trust them). Brower et al. (2000) was the one who differentiated between employees’ trust in leader and supervisors’ trust in subordinates, which can be calculated either from the employee’s viewpoint or from supervisor’s viewpoint separately. They also suggested that leader’s trust in employee and employee’s trust in leader might not have convergent capability. They supported their notion with the argument that when supervisors/ leaders and managers undertake risks and involve in behaviors like delegation, workers or employees get the impression of how much their supervisor trusts them. This feeling of being trusted can result in positive outcomes for organizations and subordinates. Trust to manager is conceptualised as subordinate’s belief that superior will behave consistently, will keep his/her promises, deal fairly and will answer clearly and accurately (Reinke & Baldwin, 2001). It is dependent on the interaction between the two parties. The psychologist named Erik H. Erikson defined trust in 1950 as a necessary morality of others along with essential sense of one's own credibility (Reinke & Baldwin, 2001). McAllister (1995) states there is an association between the employee-manager’ frequency of interaction and employees’ level of trust to manager. Frequency of interaction means communication, but the quality of communication between employee and manager is as important as its existence. Employees feel free to express their ideas when communication is qualified and healthy. There is also a

twist to concept of trust conceptualized by Cressey (1953), that trusted people can become trust violators when they perceive that the problem at hand (whether financial or moral) is non-shareable. Hypothetically, “mutual trust” is different from “felt trust” and “trust in leader”. As an example, a supervisor might trust his subordinate but the subordinate does not trust his supervisor. Similarly, an employee can trust his supervisor but supervisor may not trust him. Trust can be considered as a set of expectations from each other in common social settings (Schoorman et al., 2007). Bender (1978) stated that normally the trust that exist in a community is transactional type. That means that both parties have some rights and reliability towards each other, it is a give and take kind of relationship. Trust is built in organization through many ways. Schoorman et al. (2007) suggested that trust is normally produced by institutional signals: common characteristics and experiences. By and large, trust develops in two ways. First, it might be grounded in norms of fairness that refers to the degree to which the relationship is equitable in a way that one party judges that the other party will fulfil its promises (Schoorman et al., 2007). Agreement on any universal definition is unavailable and a precise definition of trust is evasive mainly because of difference in conceptions of trust at all levels: individual, group and organizational (Castaldo et al., 2010; Li & Betts, 2011; Rousseau et al., 1998). Mayer, et al., (1995) characterised “a willingness to be vulnerable” and “a willingness to take risks” as essential parts of trust and most researchers agree that these two must be included in the definition of trust. Two parties are the requirement of trust the trustee (party to be trusted) and the trustor (the party that trusts). Two commonly used different definitions of trust in the literature are: (1). faith in the other's benevolence (Friedman, 1991) and (2). Faith or certainty in one's expectations (Schoorman et al., 2007). With the increase in level of trust, individuals (or groups) may rely more on the trusted party (Ring & van de Ven, 1992). Trust is dynamic concept. On one hand, trust is about the relationships between seniors and juniors (employees’ trust in supervisors and vice versa) that is related to the openness,

interest, confidence, competence, and reliance on others. Nonetheless, Various forms of trust have been described in literature e.g. “basic trust”, “blind trust”, “simple trust” and “authentic trust” (Becky et al., 2010). Authentic trust is the trust in which parties are willing to take risk and confront any problems and are able to overcome it. It leads to productive organizational relationships, but it does not simply happen nor is it mandatory (Becky et al., 2010). It is based on good will. Interpersonal trust can be directed in any or all three direction: upward, downward or lateral (Schindler & Thomas, 1993). Upward trust means employee trust their supervisors. Downward trust means that managers trust their employees. Lateral trust refers to trust from co-worker to co-worker (Gunpath, 2007).

Mutual trust is said to be present when the two parties, subordinate and supervisor, have trust in each other and perceive that the other person is aware about their trust and intents (Serva et al., 2005). However, the research on mutual trust between administrators and juniors is deficient. While “perceived mutual trust” presents some development over the unilateral viewpoint, yet it is unable to capture essence and a comprehensive overview of trust from both sides. Objectivity in mutual trust means that the two parties trust each other in reality. That is that supervisor trust the employee and employee trust his/her supervisor. High-level of mutual trust occurs only when both kind of trust are higher. Most often researchers have measured mutual trust from one perspective or more specifically it has been measured by only one party (e. g. McAllister, 1995; Mishra & Mishra, 1994). Mutual trust is a harmonizing trust in which each party, the trustor and trustee, has same kind and level of trust on each other at a particular time (Serva et al., 2005). Mutuality refers to the concept that the behavior of one party might affect the perceptions of one party about trust and mutual trust might be lost as one party's perceptions of trust might be influenced by the other party's cooperative behavior.

Given the complexity of environment where competition is growing globally, trust between organizational members is becoming more important, trust has a substantial effect on



the quality of relationships between superiors and subordinates and especially between individuals in the organization (Kutains et al., 2014). Trusting relationship have been found to be effective in predicting employee's performance and work outcomes like organizational citizenship behavior and (e.g. Ashleigh et al., 2012). Trust is very important element in the relationship of employee and supervisor and it has been related to more citizenship behaviours, high task performance and positive attitudes (Dirks & Ferrin, 2002). Trust not only helps in increasing commitment but it is also helpful in creating citizenship behavior (Innocenti et al., 2011). When employees develop organizational citizenship that means they start to feel a part of the organization and they own the organization they will be involved in extra role behavior (Ashleigh et al., 2012). This extra role performance helps in achieving organizational objectives more successfully. This behavior can be developed through mutual trust between employees and managers (Serva et al., 2005). "Mutual trust" denotes a condition when the supervisor and the employees trust each other reciprocally (Serva et al., 2005). That is mutuality only exist when both parties trust each other. They have faith in each other's competence, and honesty. As Rousseau et al. (1998) explained that trust is a state of mind in which one makes him/herself vulnerable by entrusting himself and it is hinged on prospects of good intents or behavior of other party. Judgement about other person's behavior and good intentions greatly influence the level of trust. Because people expect it to be a reciprocal relationship. If one party trusts the other they will expect same reciprocity in exchange (Cheung et al., 2017). Essentially, some researchers of organizational behavior have argued that bidirectional trust is essential to enable stable and supportive work relationships while they studied the employees' "perceived mutual trust" instead of one-sided trust (e.g. Whitener et al., 1998). Reciprocity is that an individual's trust in others is determined by one party's judgment regarding the other party's good intents. When a person trust someone he or she expects the others to respond through the goodwill in exchange and not hurt the relationship (Burt & Knez,

1996; Cheung et al., 2017). As Ferrin et al. (2008) have highlighted that trust “takes two to tango”, but fewer evidences are available on the unbiased situation of mutual trust between employees and their supervisors. While perceived mutual trust as a construct presents some advantages over the one-sided construct of trust, it is still not enough to capture the whole picture and true essence of trust from both sides.

Mutual trust is a dyadic construct (Dees & Cramton, 1991) in which perception and actions of one party are influenced by actions and behaviour of others (Yakovleva et al., 2010). It is also regarded as a relationship between two parties/individuals in such a way that one individual can rely on other for the completion of work without watching the other partner (Schoorman et al., 2007). Trust exist when one party can rely on other for their work and share their thoughts and concerns without fear of any harm. They believe that other party will not take advantage of their weaknesses and will take care of their interests. Mutual trust is obligatory in the employment relationship as a duty of good faith (i.e. each party should "look out" for each other). Ring & van de Ven (1992, p.488) defined mutual trust as “the confidence that each party will fulfil its obligations and behave as expected”.

The concept of trust has enjoyed enormous consideration in the past couple of decades (P. H. Kim et al., 2013). Khanifar and Zarvandi (2010) suggested that importance of trust in organizational work is very important and experts (Dedahanov & Rhee, 2015; Zhu et al., 2019) agree on the significance of trust in the organization due to various reasons. These reasons include: i) it is useful in developing adaptation strategies, ii) Trust decreases detrimental conflicts, iii) Trust increases supportive behaviours in groups (Dirks & Ferrin, 2002). Employees become more loyal in the environment of trust since trust helps them to own the organization, the members of the organization and their own mistakes. Trust is also important for the wellbeing of employees (Partonia, n.d.). Because when employees feel trusted, they feel valued and satisfied. This satisfaction lead to overall wellbeing of employees. Employees

becomes more productive in such environment. On the other hand, if trust is absent it can lead to failures that result in higher costs (Bromiley, n.d.). Employees will be demotivated and as a result will become lazy and less productive overtime. They might leave the organization as well. Trust is making oneself vulnerable to others and exposing themselves willingly (Butler, 1999). People have firm belief that others will not harm them that is why they are ready to share their thoughts, problems and opinions with others (J. Lee et al., 2008). When individuals share mutual thoughts and similar values, these interactions results in development of trust overtime (Prati et al., 2003). Similarities in interests, norms, beliefs and attitudes as well as the similar interest can become the basis of trust. People tend to be comfortable with people who are identical to them in terms of age, gender, education and race. Mutual trust among members is a two-way shared relationship, rather than one-way relationship (Serva et al., 2005). Mutual trust means that employee and the supervisors both have trust in each other (Korsgaard et al., 2015).

If employees perceive all the procedures in the organization as fair, they will feel more confident and secure about their performance, supervisors and organization that In turn will increase their commitment (Bidarian & Jafari, 2012). Therefore, it is often said that employee performance improves in an organized and disciplined environment where trust is nurtured (Partonia, 2014). On the other hand, it allows organizations to focus on their long-term activities because it leads to innovation. Employees in a trust environment will stay longer with the organization. When employees feel an environment of trust, they feel free to share their ideas that fosters innovation. Encouraging open and free communication and honest feedback is conducive to handle with workers' stress, vagueness and uncertainty that can be hindrance in the process of innovation and change (Vakola & Bouradas, 2005b). Trust also improves customer service and product quality because it increases accountability, improves morale of the employees and reduce negative behaviours like absenteeism etc (Khanifar & Zarvandi,

2010). When employees trust their supervisors their anxieties and fear regarding work related issues are reduced and their uncertainties are resolved (Weber & Weber, 2001). In case of non-supportive environment and abusive leadership employees feel distressed, their innovative capability decreases and their morale is lowered that result in negative behaviours in the organization (Ai-Hua et al., 2018). In such organization, subordinates remain silent due to fear of adverse consequences of conveying a defiant opinion because sharing of ideas and suggestion is forbidden (Turner & Pratkanis, 1998). When supervisors are abusive and do not value the opinions of their subordinate employees do not feel encouraged to speak up about the gravest problems in the organization. If organizations want to be successful it is important to foster an environment of information sharing (J. Lee et al., 2008). This is the way to express feelings and ideas of developments. When an organization is unable to create an environment where employees feel free to voice their concerns they will suffer from silence (Nikolaou et al., 2011). They will feel that their voice is not heard and their ideas are not valued. This will result in decreased involvement of employees because the way to increase job involvement is through trust and freedom for expressing ideas and opinions (Smidts et al., 2001). McAllister (1995) reported that Trust is a critical component for long-term effectiveness of individual and organizational. It leads to many positive employees outcomes such as low absenteeism, lower turnover rate, and increased involvement and job satisfaction. Since the finding of trust as a crucial component for organizations and its members, trust has received enormous attention by the researchers in the past few decades (Kramer, 1999).

Researchers have tried to capture the essence of the trust in the organization. How trust influence others behaviours and how the trust is influenced by other organizational variables. Trust is a critical component to understand interpersonal and group behaviour (Hosmer, 1995). It is not only important with in organization it is also important outside the organization According to Kouzes and Posner (2006) trust is the fundamental concern in building human

relations both inside and outside organization. Researchers have related trust to numerous positive outcomes in the organization: openness with feelings (Boss, 1978), satisfaction (Aryee et al., 2002; Costa, 2003; Costa et al., 2001), commitment (Costa, 2003; Costa et al., 2001) and performance (Costa et al., 2001; Dirks, 1999). As Downey et al. (2011) have stated that trust in managers helps to predict a unique variance in employee and organizational performance in the form of job related satisfaction and commitment with organization. Cheung et al., (2017) reported that when employees have faith in their supervisor, they will take any chances and will be involved in extra role behaviour to contribute more to the organizations even in the absence of the assurances of remuneration that they will be compensated appropriately. However, employees anticipate that their supervisors will respond with different varieties of rewards and supports. The level of supervisor's response depends on their trust in their employees, and employees may not engage in such exchange and might not return the favour in the future. That is employee might develop some expectations from their supervisors in response to their behaviour that supervisors should fulfil. If supervisor do not respond reciprocally and are unable to fulfil their part in exchange the employees will not take risk in the future and withhold their behaviour. Trust is essential element to build and maintain relationship that in turn is vital for performance (Brown et al., 2015; Li et al., 2007). Researcher have claimed that trust is the foundation of the relationship in the organization and work performance is affected by the amount of trust between supervisors and employees (e.g. Brown et al., 2015; Johannsen & Zak, 2021).

Moreover, as stated earlier, trust is a complex topic and its unique definition is hard to conceptualize. There are various conceptualizations and types of trust. Furthermore, trust relationship differs across culture and countries. Welter and Alex (2015) suggested that trust is culture specific that is that trust differs across cultures. They suggest that how people behave in trust relationship will greatly depend on context. The levels of trust in a certain community

could be different from other community. Even in the same country, levels of trust could be different, for example, trust levels between members of rural areas (due to close proximity and frequent interactions) would be different from the trust between members of metropolitan area. Furthermore, the nature of trust is also different along with the levels and degrees of trust as trust has culture-specific dimensions. People coming from different cultural backgrounds behave differently even when they trust each other. Some people, when in trust relationships, will share even the minor things and the biggest secrets with exchange partners (whom they trust and perceive that this trust relationship is reciprocal). However, others might be reluctant to share many things and events in such relationships. Therefore, the context for trust plays an important role. We can interpret context as factors that generally will trigger the trust, influence building of trust. Trust building, for example, is facilitated between groups, which have a common history, some shared 'rules' or other common experiences such as having lived in same communities. This conceptualization by Welter and Alex (2015) may have great implication for the construct of trust. Especially in cultures where power distance is higher. Employees might be reluctant to take risks and share even viable information due to fear of authority figure- the supervisors and negative consequences. Nonetheless trust has been proved as a never ending source of productivity, job satisfaction, and commitment and openness with feeling (e.g. Aryee, Budhwar & Chen, 2002; Costa, 2003) and it has enjoyed massive attention from researchers recently (Kramer, 1999) due to the findings that trust is a key element for organization and its members. It is assumed that in an atmosphere of trust both parties (the trustor and trustee) will be safe, and it carries an unspoken message that they have best interests in mind to each other. It is a belief that none of the exchange partners will harm each other and they will protect each other's rights (Partonia, 2014). If employees have a feeling that their rights will not be compromised and they will not be punished unlawfully, they will be open in communication and will be willing to take risks for the well-being of the organization.

Therefore it is imperative for managers to generate an atmosphere of trust and to show their employees that they trust them because its only when employees feel trusted will they speak and share information (A. K. Mishra & Mishra, 1994). If employees get the feeling that their ideas are not heard and valued and they are being lied to, they will lose interest in the organizational well-being permanently and will remain silent at work place. It can be inferred from the above discussion that effectiveness and efficiency of organisational systems may be subject to high levels of trust and the reason behind the stagnation of many underdeveloped countries is the lack of trust and employees ' silence in organizations (Partonia, 2014). Some studies are available on the construct of mutual trust but with limitation. Most of them measure “mutual trust” from the viewpoint of only a single party (either supervisor or the employee but not both). Despite this limitation results of the studies are encouraging that mutual trust is in fact a positive factor (for example, Juvina et al., 2013)

## **2.7 MORAL DISENGAGEMENT**

Individuals build the standards of right and wrong that guide them through their life and prevents them from harmful activities. All the members of the society tend to do things they enjoy the most and that gives them utmost gratification and self-confidence (Bandura, 2007). Generally they abstain from the activities that are in violation to their moral standard since these kind of activities results in self-condemnation and guilt afterwards (Bandura, 2007). The self-sanction that one implies are the reason people refrain from such activities. These self-sanction are the process through which ethical behaviour is evaluated, encouraged and controlled. However, moral standards are not an absolute internal moral system that will always remain the same in all kind of situations and under all circumstances. As Bandura (1999) suggested that these self-sanction that prevents individuals from doing wrong things can selectively be deactivated. People who look compassionate and considerate has been involved in large scale inhumanities. These people justify their act in favour of economics, social,

political, and religious tenets (Bandura, 2004). People can be cruel, and ruthless and at the same time kind and compassionate towards different individuals that is determined by the inclusion in their category of humanity and whom they exclude (Zimbardo, 1995). That is some people will be ruthless just because they consider some one as less humane (Bandura, 2007). The phenomena is strange but holds truth as the humankind have witnessed so many horrendous events ever since this life started. Moreover, people can be ruthless and humane simultaneously toward different people contingent upon the fact that whom they might exclude from their category of humanity (Reich, 1990). People often find themselves shackled in ethical quandaries when they perform actions that they like and that serve their self-interest but at the same time those activities fall in the category of immoral conduct as defined by their moral standards. However, through selective disengagement of moral self-sanctions from unfavourable social policies and practices, People will liberate themselves of the ethical issues. This allows them to freely participate in the destructive activities and independent of the limitation of self-condemnation (Bandura, 1999). This process of freeing oneself of moral sanctions that inhibits a person from engaging in harmful activities is called “Moral Disengagement” by Bandura (1990).

Moral disengagement, as the word implies is to be disengaged or detached from moral standards. Bandura (1986) defined it as a process through which a person assures him/herself that moral/ethical standards are not applicable to him/herself within a specific situation or a particular context. When a person becomes morally disengaged or get free from moral standards then he/she will be engaged in all kinds of immoral conduct without feeling guilty or distressed. It will create a chain of misconduct since the person do not feel guilty because they have numerous justifications for their misconduct. Moral Disengagement (MD) theory has been progressively introduced into organizational behaviour research lately. The theory offers a lens to researchers for examining the developmental procedures of the comprehensive range



of immoral work behaviours like counterproductive work behaviour (for example, Journal, May, & Claybourn, 2016; Barsky et al., 2006). Moral disengagement theory has been rich soil for the seeds of research from different disciplines for empirical research, including criminology, organizational behaviour, military psychology and child and adolescent development (Moore, 2015). The tendency of an Individual to morally disengage can be a result of and might be associated with numerous factors. It can result in aggression and bullying (Paciello et al., 2013), workplace misconduct (Duffy et al., 2012) and various other negative factors.

According to Bandura (1991, 1999) moral disengagement is in fact an extension or an aspect of SCT (social cognitive theory), even if a few scholars have handled moral disengagement as a separate theory, and have used the phrase “moral disengagement” theory. Bandura suggests that MD (moral disengagement) theory actually explains the same concepts of social cognitive theory in opposite direction and MD theory was established by Bandura (1990) as an additive element of social cognitive theory. SCT (Social cognitive theory) suggests that maximum number of individuals will apply control over their personal judgments and employ moral behaviours (Bandura, 1986). Nonetheless, Bandura et al. (1996) argued that it is possible to deactivate selective moral processes of self-control that generally impede unethical action or retaliation, and he named this reasoning manoeuvre “Moral Disengagement”. The occurrence of which is based on three categories (Mcalister, 2001) broadly and eight specific categories (Mascia et al., 2021; Moore et al., 2012) that are interlinked. For instance, the procedures are (1). To use noble ends, purposes or objectives to defend malicious resources “moral justification”, (2). Attenuating personal obligation due to the involvement of other people, that they are responsible for all the malicious activities or the person acted on behalf of others or obeyed their orders “diffusion of responsibility”, (3). Considering and having faith that the victim or the sufferer deserved that cruelty or suffering

and closing the eyes to or garbling the undesirable or destructive outcomes of the conduct, “blaming the victim”. Many researchers (e.g. Fida et al., 2015; Tabares & Palacio, 2021) have focused on antecedents of moral disengagement or outcomes of MD, however various researcher (e.g. Barsky et al., n.d.; Moore et al., 2012; Tillman et al., 2018) have found that moral disengagement is actually a primary device that explains the effect of individual variances on measures of immoral conduct. By utilizing social cognitive theory, Duffy et al. (2012) found that moral disengagement mediate the effects of envy on social undermining, “psychopathy on unethical decision-making” (Stevens et al., 2012, p.139), “perceptions of earnings management ethics on ethically questionable accounting practices” (Beaudoin et al., 2015, p.512), “self-monitoring on unethical decision-making” (Ogunfowora et al., 2013, p. 532), “authenticity on unethical behaviour” (Knoll et al., 2016, p.65), “resource depletion on undermining” (K. Lee et al., 2016, p.920), and “implicit beliefs on deception tactics” (Tasa & Bell, 2017, p. 169). Astrove et al. (2015) reported the full mediating effect of moral disengagement in positive association between “psychological contract breach and CWB” by examining and integrating “social cognitive theory” with “attribution theory” to elucidate how and when people engage in “counterproductive work behaviour (CWB)” after they experience “psychological contract breach”. Researchers have turned to various other theories besides social cognitive theory (SCT) to elucidate the mediating effects of moral disengagement. Many researcher have studied moral disengagement in conjunction with other theories. For example, Fida et al. (2015) argued that moral disengagement clarified the path through which adverse emotions led to more counterproductive work behaviour. (M. Lee & Kim, 2017, p.1) have turned to attribution theory and established that moral disengagement intervened in the effects of “psychological entitlement on unethical pro-organizational behaviour and counterproductive work behaviour”. Chen et al., (2016, p.1083) explored that MD (moral disengagement) explained the association between “organizational identification and unethical organizational

behaviour” across more than two studies. Moreover, researchers have reported that moral disengagement mediate the effects of “job insecurity on both employees’ organization deviance and intention to leave” ((Huang et al., 2017, p. 28 ) and “honesty-humility on leadership emergence” (Ogunfowora & Bourdage 2014) and of the relationship between “security-related stress” and “information security policy violation intention” (D’Arcy et al., 2014, p.285). Moral disengagement mediated the relationship between “dispositional creativity” and “unethical behaviour” (Keem et al., 2018). Generally, strong and consistent proofs have been found across various studies that suggest that moral disengagement can be predicted by individual differences. Additionally substantive proof have been found across various studies that suggest moral disengagement is a mechanism that elucidates why some people are more prone to engage in immoral or unethical behaviour. Although there are few exception (only a few studies, for example, A. Lee et al. 2017), descriptive power of moral disengagement regarding other likely hypothetical elucidations as to why some people are more likely to involve in immoral or unethical behaviour has not been tested by the researchers.. Even tough researchers and scholars have highlighted the requirement to examine the related influence of diverse theories to clarify the phenomena as to why people get involved in unethical, corrupt or immoral conduct at work (A. Lee et al. 2017), the research on the relation is surprisingly sporadic. Moreover, there is inadequate knowledge about the motivational factor behind moral disengagement of the individuals, e. g whether that disengagement is for the purpose of protecting others (i.e., co-workers, supervisors) or for their own advantage (i.e., various egocentric motives). Employees usually are more prone to exhibit higher levels of moral disengagement when there are significant chances for self-interested gains in the origination (J. Kish-Gephart et al., 2014). Some other researchers have claimed that “organizational injustice” may lead to higher levels of “unethical behaviours” among workers by provoking “moral disengagement” (Hystad et al., 2014; Y. Liu & Berry, 2013; Xu et al., 2015). Hystad

et al. (2014) reported that employees' perceptions of organizational injustice caused deviant behaviours (low or no participation risk-taking, and nonconformity) through two key mechanisms of moral disengagement diffusion and displacement of responsibility). Valle et al., (2019) integrated social cognitive theory, job/ demands resources theory, and regulatory focus theory and found that organizational politics caused higher levels of unethical behaviour among employees through nurturing their moral disengagement.

Different researchers have studied moral disengagement in different ways. Some researchers have tried to identify the factors that increase moral disengagement (e. g. Paciello et al., 2013). Some researchers have focused on the triggers of moral disengagement (for example, (Gino & Galinsky, 2012). A third category of the researches on moral disengagement is of those researchers who have tried to explore the factors that can reduce moral disengagement (e. g. Mcalister, 2001). Studies testing ways to reduce moral disengagement began in pedagogical contexts. For example, McAlister (2001) found that simply outlining the processes of moral disengagement reduced individuals' tendencies to disengage. More recently, Bustamante and Chaux (2014) found that a critical thinking intervention reduced levels of moral disengagement in ninth grade students. Current study fall in the category of reducing moral disengagement.

## **2.8 ORGANIZATIONAL CULTURE**

Organizational culture has been a topic of interest and researchers have focused on the subject for some decades, as a result numerous representations can be found across various disciplines (Dauber et al., 2012). Organizational culture is a wide-ranging concept that includes tradition, belief, norms, ideology, knowledge, technology, and customs. Organizational culture is a crucial element that affect the conduct of workers and the organization itself (M.-S. Kim et al., 1999). Employees interpret their surroundings, the organization and its environments and its competitive settings through organizational culture which signifies a set of common values and philosophies that influence the expectations of organizational members (Schein, 2010).

Once employees understand the culture, they try to adapt to it. They tend to behave in ways that they feel are acceptable in the organization and employees avoid those attitudes or behaviours that are not accepted in the organization (Schneider et al., 2000). Employees try to adhere to norms and beliefs prevailing in the organization. Once a culture is formed in the organization, it can take up many forms. Some organizational cultures are strong where the values are strictly held and widely shared (Robbins & Coulter, 2021). In some organizations, cultures remain weak and values are not widely shared. There are many reasons leading to strong or weak cultures e. g. turnover rate, abusive supervision, top management etc. Strong organizational cultures have many advantages. It helps employees to easily understand and adapt to environment. Strong cultures bring clarity of the vision and a strong focus toward achievements of the goals. Some types of OC can become a strategic asset for the organization (Waterman & Peters, 1982). Organizational culture can be a strategic advantage for the organization as it helps to increase the adaptability of employees and is also helpful in creating a fit between an organization and its environment (Fjortoft & Smart, 1994).

Organizational culture (OC) is a complex subject, it has many facets and different researchers have emphasized on different elements of OC. The concept of organizational culture is rooted in culture theory. Organizational culture, as a construct (paradigm, theory) is distinguishable from social culture. Social culture describes the norms, beliefs and values held by people living in a specific area. Whereas “organizational culture” is a collection of common beliefs, norms and values of a specific organization. It describes the behaviour of members of that organization and the way they approach the work.

Blau & Scott are thought to be the first two authors or writers of management after the Second World War who emphasised that whether small or big, almost all businesses comprise of ceremonial and unceremonious levels, and in the absence of a comprehensive consideration of its casual characteristics. It is just almost impossible to recognise or comprehend the

mechanisms of a business or institute (Blau & Scott, 1962). They emphasized that to understand the formal dimension of the culture, it is very important to comprehend the informal side of the organizational culture. As the spirit of the culture is shown in what we call informal methods or structures. However, it was not until 1978, 16 years after this recognitions, that the most primitive main investigation of the casual aspect that focused on the management and organisational culture, extended responsiveness in the conventional research works of the theories of organisation (Peters, 1978). Pettigrew (1979) closely followed this notion and his work on this is considerable. He commended that organisational cultures comprise of reasoning systems that helped to explain how people make decisions on the basis of their judgements and reasoning. Organizational culture is formed through shared perceptions, norms and values and it shapes the way people think and behave in the organization. Pettigrew (1979) also distinguished various levels of culture and argued that culture comprise of a complex set of assumptions, values and beliefs at the deepest level, that describe the methods an organization chooses to conducts its business.

Interest emerged in comprehension and thoughtful consideration in the cultural elements parallel to these early developments in later parts of 1970s and early parts of 1980s reinforcing Japanese economic performance. The surge in Japanese economic performance created a hype and people started to investigate the factors that led to Japanese positive performance. This vesting curiosity resulted in a wave of widespread books of business which enthusiastically fused the notion of Pettigrew into a tangible form available for the experts of the time. The researchers focused on various forms of culture and numerous other concept that helped to comprehend different concept more deeply. Some researches and different approaches offered timely forms of the competitive advantage of organisations with deep implanted mutual values, for example, *In Search of Excellence* (Waterman & Peters, 1982), *Corporate Culture* (Deal & Kennedy, 1982), and *The Art of Japanese Management* (Pascale & Athos, 1981).

Meanwhile, Pfeffer emphasised the idea that different independent organisational units or departments are prospective of developing idiosyncratic beliefs and forms of denotation and presented the argument it is possible for organizations to have various differing and opposing cultures (Pfeiffer, 1981). He introduced the diversity of cultures within a single organization where all the sub units can have and follow different cultures (e.g. different geographical units).

It has been noted by several authors (Barley et al., 1988; Knights & Willmott, 1987) that two separate sources primarily paid attention to the culture almost simultaneously. On one hand, management researchers and writers provided practitioner versions of success stories related to organisation, highlighting the significance of common principles and systems of beliefs in hitching the faithfulness and influencing the conduct of the members of the organisation. On the other hand, an academic researchers' cluster started to theorize firms in terms of arrangements of denotation. Culture seemed such an important factor that researchers and practitioners both got involved in the examination of the concept. Sackmann (1991) recorded that educational versions are predominantly apprehensive with appreciating types and forms of culture and its continuation in the organisations: what type of cultures exist, how it is formed, how is it continued within the organization overtime and how and when it affect the individual performance. Whereas practitioner versions often considered control and prediction, that how culture can be used to control the employees for effective performance and gaining competitive advantage.

Organizational culture is considered as a vital powerful element in examining organizations in numerous environments. Its importance in establishing competitive advantages (Cameron & Quinn, 2011) or its impact on organizational performance (for example, Gordon & DiTomaso, 1992; Marcoulides & Heck, 1993; Wilkins & Ouchi, 1983) has kept the researchers involved for several years. For instance, Cameron and Quinn (2011) highlighted that particular external conditions (for example, buyer power, supplier power,

barriers to entry and competition in the industry, see Porter et al. (2011) are not enough to determine the success of organizations. There might be several internal factors like top management attitude, supervisor's behaviour, working environment and authority that can have substantial effect on organizational performance. Some organization's incredible and constant success was because of company values rather than market forces (Cameron & Quinn, 2011).

This growing attention to culture was headed towards the exploration, development and establishment of diverse range in models/ theories/ frameworks, aimed at an agreed upon explanation of "organizational culture" (for example, Sagiv & Schwartz, 2007; Schein, 1985) and its influence in addition to its importance to organizations. Nonetheless, this overabundance of frameworks for culture which were often related to certain phenomena or contexts, protracts the paucity of a paradigm and is a constraint in growth of knowledge (Tsui et al., 2007). Tsui et al. (2007) concluded after a wide-ranging review of literature that to increase the construct validity of culture it is necessary to develop a structural model. Where organization's cultural elements can be configured. When the researchers are able to configure the elements and all the basic building blocks of the culture only then the construct validity can be improved. Meyer et al. (1993) advises that the organizational arrangement is any pattern having many dimensions of theoretically separate attributes that usually happen together. In other words, organizational culture is made up of distinct elements that work together to form a specific pattern of culture. Various dimensions of cultures, structures, processes, practices, ideologies, members, groups, environments, outcomes, industries, technologies, strategies and beliefs are said to group into formations, gestalts or prototypes. Therefore, a formation calls for a multidisciplinary method that an organizational culture model is needed that takes into account the multidimensionality and complexity of organizations. Organisational culture is used as a causal or dependant construct in research studies examining its interface with the surroundings/environment and has received much attention as an important concept (e.g.



Gordon, 1991). For example, leadership in the organisation (for instance, Bass & Avolio, 1993), organisational performance and competitive advantage (for instance, Barney, 1986; Wilkins & Ouchi, 1983) and employee retention, organisational commitment and job satisfaction (for instance, (Silverthorne, 2004) and various other researches. In view of this literature it can safely be inferred that organizational culture is important. Management of organisational culture is increasingly becoming a serious mission for managers In light of these important influences of culture on organisational life (Ogbonna & Harris, 1998). Ironically, organizational culture even moderates the relationship between organisational performance and leadership style (Ogbonna & Harris, 1998). Hence, managers should generate and endure a culture in the organisation that is a good fit with the business strategy. Culture is developed overtime and can be described as the distinguished way that employees share and believe and shape the way employees behave (Caligiuri & Tarique, 2016). National culture generally shapes the way people behave while Organizational culture, specifically, is the solid expression of common values and beliefs that impact employee behaviour (Hoque et al., 2013) and forms the mode of an organization's operations and performance (Kiriakidou & Millward, 2000). The spirit of OC (organizational culture) indicates that mutual conventions of members should be momentous in development of the culture of organization and logically forecasting that how the organizations will move forward by figuring out and understanding its course of action.

Organizational culture has its roots in anthropology that is why motivation for researching it has often comes from research on national cultures (Jung et al., 2009; Schein, 1985.). Although inspiration often comes from national culture, transferring this approach along with its dimesnion to organization may lack utility. Hofstede (2001) in his research argues that difference can be found in organizational and national cultures along two very important dimensions: practices and values. Values are the reason behind every action individual take whereas practice is action or any specific decision or an act an individual commit. Individuals

acquire values at tender age whereas practices are developed at a later stage at the work place through socialization. In view of this discussion dimensional approaches that focuses on values and have low focus on practices could be of little use while studying organizational culture. Because practices are more related to organizational context. Although values are also important since they present the reason behind every practice. Therefore a combined approach may present a viable solution to deal with this issue. As the example that is demonstrated in the Culture Scales: GLOBE, where a cultural dimensional set consisting of nine dimensions is explored at both the organizational level and societal level that cover both aspects: practices and values (House et al., 2004). Jung et al. (2009) suggested that despite being concise and descriptive the language often adopted by typological approaches means that it has the ability to not only stereotype and mythicize different types of culture along with the influence of moral legitimacy. Such a classification could possibly lead to the negligence of one of the crucial arguments of culture from the view point of anthropology that is that the concept is not influenced by personal values and beliefs.

Michaelson (1989) suggested that culture cannot be classified as good or bad, positive or negative etcetera. Judgment of appropriateness different organizational culture in different environment is problematic. According to Hawkins (1997) these kind of judgements tend to ignore many considerations like power, perspective historical and short term. Finally assigning different cultures to different types might also be problematic; an important aspect might be ignored, it might be evaluated in a number of ways by different stakeholders, culture might have its roots deeper in organizational development. Therefore, cultures might be misclassified. A culture that seems good under current circumstances might not be optimal next year under changing circumstances(T. Jung et al., 2009).

Huge amount of research is available to understand the organizational culture in detail. Academic research on organizational culture has been vivacious in terms of scopes and

theoretical boundaries, conceptualizations and definitions, types and characteristics, dimensions and typologies, development and effects, interactions and interventions (for example, (Lavine, 2014; Schein, 1996; Quinn & Rohrbaugh, 1983). A long chain of research is built on these to examine if it provides ideal organizational results. Research scholars have claimed that culture of an organization lets the organization to sustain a competitive advantage (Calciolari et al., 2018), encourages members' commitment to common values (Naranjo-Valencia et al., 2016) and mobilizes necessary organizational behaviour among members (X. Zhang & Li, 2016). However, despite the abundance of conceptual arguments, experiential sustenance for these suggestions is still lacking (Hartnell et al., 2011; S. K. J. Lee & Yu, 2004). These arguments need empirical support for wide acceptance. Different cultures have different dominations in various organizations. The development of theories is only supported by researches directed at the divisional level at a particular time and in specific contexts, (e.g. Calciolari et al., 2017; Naranjo-Valencia et al., 2016; Nazarian et al., 2017) that raises the question about the reliability of these findings referring to generalizability of these findings to general population and in a longer time frame. Combined, these issues call for research with a substantial scale and larger sample in a longitudinal rather than cross sectional approach (S. K. J. Lee & Yu, 2004).

Many researchers have conceptualised organizational culture in variety of ways. However, one thing is common in all the descriptions proposed by different researchers that organizational culture could be described as a set of beliefs, behaviours and values that formulate the fundamental identity of organisations that assist in forming and shaping the behaviours of organizational members (Jones, 1983; Schein, 1992). One of the many values prevailing in the organization becomes stronger and accepted that forms the essence of organizational culture and that identifies the culture of the organization (Post et al., 1998; Deshpandé & Farley, 1999). Organizational culture works as a mental map also, that can have

an impact on how a perspective is defined because it provides the instruments that assist in choosing values and norms which approves people's dealings (Jones, 1983). Moreover, it is an outline of symbols, philosophies, myths, practices and customs that have progressed in an organisation over a period of time (Pheysey, 2002). Additionally, Culture of a firm is the set of prevailing values embraced by a firm customary values and expectations that lie beneath the testimonial: "this is how we do things around here" (Quinn, 1988; Deal & Kennedy, 1982). Culture defines the organization in the same way as personality defines the individual (Post et al., 1998). It is an obscured but joining power that offers sense and a road map. Moreover it is an arrangement of mutual denotations, or organization of principles and morals that eventually forms the behaviour of an employee. (Schein, 2004, p.17) defined organisational culture as "a pattern of basic assumptions created, revealed or established by a given group as it learns to handle its problem of external adaptation and internal integration". After the establishment these are widely held and these values are then taught to new members in the organisation as the right way to conceptualize and sense relative to those problems. Schein and Bennis (1999) has described the culture as the sum total of all the shared, taken for granted assumptions that a group has learned throughout its history.

Another important thing is that organizational culture and performance are comprised of many dimensions and the dimensions of both these terms are not dichotomously exclusive, but overlapping and interacting with each other. Per se, it is hard to define organizational culture either with a single central characteristic or with a naive arguments (Calciolari et al. 2017). Culture is a rich concept and it should be comprehended and studied with all its colours and flavours for more detailed conceptualization of the variable. These terms should be comprehended in an inclusive manner, adding in components simultaneously yet dynamically.

Many researchers have focused on the concept from this perspective and numerous studies prove the rationality of this concept by using hypothetical models such as the "competing

values framework” (CVF) to describe and understand the culture of an organization (for example, K S Cameron et al., 2006; Ostroff et al., 2013) and balanced scorecard (BSC) for organizational performance (e.g. Nazarian et al., 2017). CVF for organizational culture and BSC for organizational performance, both are built with compound magnitudes. While these concepts may not be undeniable as inflexible products, they are satisfactorily reasonable for use because of the robust research base and approved documentation of acceptance in practice and academia. Given the approved multidimensionality of the construct and the richness of the concept has led culture of the organization to be the subject of various research studied in numerous ways? For instance, some scholars have focused on the building blocks of the organizational culture as a construct (for instance, (D. Denison, 1990; Johnson, 1988). Besides exploring what constitute culture of organization some researchers have examined the “how” question that how the culture is formed and sustained (for example, Hatch & Cunliffe, 2012; Schein, 2010). Some have paid attention to its fluctuations related to national culture (for example, Nazarian et al., 2017; D. R. Denison et al., 2004; Hofstede, 2001). Moreover, the research on the models related to culture has been especially active to recommend a number of types, models and profiles, such as the CVF (Cameron & Quinn, 2011; Quinn & Rohrbaugh, 1983), the “organizational culture profile” (O’Reilly et al., 1991) and “organizational culture inventory” (Cooke & Szumal, 1993).

CVF has been broadly accepted among various typologies and models, (for instance, Hartnell et al., 2011) for being framework that effectively explains the magnitudinal and vibrant aspect of the culture of organization. When employees enter an organization they all join with certain assumptions. Jointly these assumptions set the basis for organizational culture and whichever assumption is widely accepted by the members becomes the explanatory term for the organizational culture. The CVF presents a realistic view of the organizational culture as it undertakes that numerous values enter in the organization that eventually permits a specific

prominent type of culture to be visible (Cameron & Quinn, 2011). Two orthogonal axes (flexible vs stable structure, internal vs external focus) that crisscross to produce four quadrants (4<sup>th</sup> part of a whole circle or square) represents this mechanism. The quadrants stand for market (compete), adhocracy (innovate and create), clan (collaborate) and hierarchy/ bureaucracy (control) culture have their own means or resources and the objectives or the ends. A culture of the organization is considered clan that values their people and respect the values that are centred at the people of the organization. In clan culture, a firm follows flexibility and internal amalgamation over control (formal rules and procedures) and external differentiation. Clan culture is organized around relational dynamics and interaction on the other hand if a firm prefers to follow differentiation strategy and control over the others, the culture is considered as a “market culture” that places importance on perceptible yields by capitalizing economic science and established business practises. In addition, strength of the organizational culture is assessed by its position in each quadrant it belongs to and the foundation. The competing value frame work (CVF) has been in use for the analysis of the organization to assess the position of the organization as to where or to which specific quadrant that specific organization belong or corresponds to (Vilkinas & Cartan, 2006). Practically, there is a huge interest and countless options and initiatives to alter culture of the organization into a desired state, and recognition of its present position and what direction it should take should be the point of start of any new move. The competing value framework (CVF) can also help in monitoring the success and effectiveness of a change effort. Nevertheless, its additional usefulness lies in its capacity to show the types of culture adopted by various firms in a larger civilized society. It is also helpful in assessing whether and how the overall picture move if observed over time. Recently, change struggles have been generated by such perceptive recommendations that the firms shall move towards blue ocean innovation that is beneficial for the organization and society at large instead of red ocean that focuses aggressively competition (W. C. Kim & Mauborgne, 2017). Young

people of new generations choose egalitarian association and relations over dictatorial and formal hierarchies in the workplace (Caplan, 2013). Leaders in the organization shall understand and uphold the significance of common contributions and value sharing (Kaufman & Guerra-López, 2013). Cornelissen (2017) emphasized that to enrich the innovations, associations and relationships along with task accomplishments, networks of relationships over digital platforms among employees. While there is a possibility that individual firms' reactions could be diverse and numerous creativities and wits might be interrupted, a super drift in changing the culture of the organization will meet certain advantages if observed and monitored cooperatively over a lengthy period of times. Literature on organizational culture offers various conceptualizations of "organizational culture" and many meanings of "instrument". There is a little consensus on the conceptualization of organizational culture, despite being a very popular concept and widespread use by researchers and its intuitive appeal for practitioners and policy makers, (Kralewski et al., 1996; Lurie & Riccucci, 2003). Pettigrew (1990) described the concept as "a riddle wrapped in a mystery wrapped in an enigma"(Jung et al., 2009, p.1087), because more than 100 dimensions of organizational culture can be found in the literature. These dimension range from visible phenomenon like ceremonies to nonconcrete ideas like commitment and satisfaction (Post et al., 1998). There are different typologies that group these kind of dimensions into classes establishing numerous levels of culture that differ in number of items, scope and distinguishing characteristics (Schein, 2010.).

There is an ongoing debate on the most appropriate approach and the role of culture. Classification of general approaches of organizational culture is possible in three ways (Dauber et al., 2012): Interrelated structure approaches, typology approaches and dimension approach. Interrelated structure approach is the one that is focused on creating relationship of organizational culture with variety of other concepts or attributes of the organizations. Typology approach focuses on grouping organization into certain categories. Dimension

approach is focusing on measuring organizational culture on scales that are related to each other. Jung et al. (2009) has discussed the typology and dimension approach in details and suggested that dimensional approach was more advantageous as compared to typology approach. The advantages of dimensional approach lies in its focus on specific cultural contexts like values, job satisfaction, and innovation control (Tsui et al., 2007).

The current study relates to interrelated structural approaches and uses dimensions from the works of Cameron & Quinn (1999) as it presents a focused approach to internal and external dimensions of the culture and it is the most popular approach among researchers (for example, Di Stefano et al., 2019; Hendryadi et al., 2019; Vijayakumar & Padma, 2014). Cameron & Quinn (1999) identified four dimensions of organizational culture: adhocracy, bureaucracy, Clan, Market culture. Where Adhocracy and market culture are outward focused (production, competition, growth and innovation) and clan culture and hierarchy/bureaucracy are inward focused (Structure and control, communication etc.). Since the model of the study is focused on internal environment of the organization, only the clan and hierarchy dimensions of the culture will be tested following interrelated structure approach.

Culture is also thought as the remains of success. Culture is also the structure and control system to produce behavioural standards. Scholz (1987) elaborated that culture of a firm is distinct from the concepts that look alike, for example, the “corporate identity”, “organisational climate” or the “national culture” and needs to be retained as a separate concept. Organizational culture is the informal, intrinsic, invisible cognizance of the firm which is shaped out of behaviour and also directs the behaviour of the individuals. Al-Momani (2009) described culture as a set of attributes that differentiate one organization from others and influence the employee behaviour and these characteristics remain consistent over time. Organizational environment is demarcated as a psychosomatic state that is intensely affected by circumstances in the firm, e.g. managerial behaviour, organizational structure, and other systems in the



organization. It is the common perception about the characteristics of the organization in terms of guidelines, policies, processes, practices and systems. These collective acuties amongst the workers within a firm include what is considered important and what behaviours are expected from the employees and how those behaviours are rewarded (Putter, 2010). Kulkarni (2010) argues that these characteristics involves the notion of voice and freedom of speech. Schneider et al. (2013) stated that organizational members who work in the same organizational structure have shared perception of organizational culture. It influences the way organizational members feel and perform in the organization on the basis of their perceptions about the surroundings (Maamari & Majdalani, 2017). The culture of a firm determine how a worker should handle and behave in a certain situation based on his perception about the culture (Schein, 2010). Since every organization is different, the cultures prevailing in the firms are also different that offers clues about certain context in which workers might freely and safely behave authentically. Establishment of a safe organizational culture is regarded an asset that reduces conflicts and job stresses since it endorse reciprocal trust between workers (Apipalakul & Kummoon, 2017). Christie et al. (2015) also stated that choices about trusting the colleagues are greatly affected by the particular working environment in which they takes place.

Barney (1986) reported that the culture of an organization is frequently mentioned narratively as an key driving force for the success of a company, team and individuals (Downey et al., 2011). Culture has received very little attention (Beyer & Nino, 2001) despite being proved as a factor that can shape individual's emotions, behaviours and thoughts in organization (Pizer & Härtel, 2005). How employees perceive their work environment can have strong impact on the attitudes and behaviours of individuals (Vakola & Bouradas, 2005b). There is no denying in the fact that culture of the organization is a social medium with which employees can identify and also create emotional ties with each other that will satisfy their needs of belongings, social integration (Ashforth & Mael, 1989) and identity (Schein, 2010).

## **2.9 HYPOTHESIS DEVELOPMENT**

### **2.9.1 Emotional Intelligence and Employee Silence**

Emotional intelligence has attracted the attention of many researchers since its first formal identification in 1990 by Salovey & Mayer (Ruvalcaba-Romero et al., 2017). Researchers have studied its correlations and relationship with many factors and especially with counterproductive work behaviours i.e. H. S. Jung & Yoon (2012) examined the effect of “emotional intelligence” on both “counterproductive work behaviours” and organizational citizenship behaviour. Bibi and Karim (2013) focused on workplace incivility and studied the relationship between EI (emotional intelligence) and CWB (counterproductive work behaviours). Keskin et al. (2016) investigated this association beside other negative behaviours and Raman et al. (2016) considered the association with a focus on the character of emotional labour, emotional exhaustion, personality and affectivity. Miao et al. (2017) focused on the impact of “emotional intelligence” on “counterproductive work behaviours” and OCB. Counterproductive work behaviours is a deliberate behaviour that is supposed to harm the workers of a firm or the firm itself, and it is comprised of all activities that are intended to hurt (Spector & Fox, 2002). An equilibrium of the emotional states and proper management of these largely determines logically how we are able to react to certain situations and our ultimate success in life (Goleman, 1995, 1998). Whiteside and Barclay (2013) reported that researchers are still struggling to find out the antecedents of silence (Premeaux & Bedeian, 2003; Van Dyne et al., 2003). Prouska and Psychogios (2018) reported that the research (Walumbwa & Schaubroeck, 2009; Premeaux & Bedeian, 2003; Milliken et al., 2003) have explored the impact of numerous antecedents organizational contextual factors (culture, structure, leadership, supervisor’s openness and trustworthiness) and individual factors (individual personalities, position, work experience, tenure, etc. ) on silence. However it looks like the emphasis is on finding the antecedents variable of silence that how the silence is caused in the

organization rather on the variables that can decrease silence in the organization. Sometimes people remain silent just to look nice and want to maintain a positive image by not arguing with the supervisors. Psychologist researchers (Rosenfeld et al., 1995) believe that this is human nature to look favourable. In their quest to look favourable in the organization, people remain silent to avoid conflicts and arguments with their supervisors. This purpose could be achieved without hiding potentially harmful information if the consequences related to speaking could be managed. If people were able to convey their messages even the negative information in a relatively positive manner. If people are able to avoid conflicts related to that negative information by convincing the other party that this is important and should be taken as such. To achieve this objective one could be allusive and use pungent remarks.

Researcher has found that there is a direct and positive link between Emotional intelligence and physical and mental well-being (Martins et al., 2010; Schutte et al., 2007) job and life satisfaction and contentment & happiness (Che et al. 2018) . Emotions are an important source of enthusiasm and motivation at work place. They play an important role in shaping individual behaviour. Research on the importance of emotions in the working environments has started focusing on the emotional intelligence (EI) as a construct, only recently. This construct possibly will present a useful way of discovering how the emotional capacities of individuals and teams adds to organizational performance. Practitioners along with Researchers have equally accepted the importance of emotional intelligence in the organization. Organizational research have identified significant associations between individual emotional intelligence appraisals and organizationally applicable concepts and outcomes. Different levels of emotional intelligence have been found to be related to psychological well-being (Salovey et al., 2002), effective leadership behaviours (Downey, et al. 2006), “job satisfaction” (Wong & Law, 2002) and affective commitment (Carmeli, 2003). Emotional intelligence is a link between reasoning, emotions and feelings that enables a person to adapt to different

environment (e. g., Salovey & Grewal, 2005). Emotional intelligence is a capability that refers to understanding and comprehension of self-emotional states and those around you. Bar-On (2000), following a different school of thought on emotional intelligence though, also proposed in their mixed model that emotional intelligence is integration of emotional introspection and several other attributes and skills like good social relations, pressure forbearance and problem solving skills result from effective use of emotions and regulation of emotions. Moreover emotional intelligence is an important element that is capable of measuring the performance of the people in their daily lives as well as their working life, it not only has the ability to lead to success, it improves organizational interactions and communications and is helpful in assessing managerial qualities (Başoğul & Özgür, 2016). Employees with higher levels of EI emotional intelligence can fulfil their professional requirements and handle the conflicts more effectively (Pradhan & Jena, 2016). Carmeli (2003) conducted a study on service industries and explored that there are higher chances of engaging in extra role behaviour for the people with high levels “emotional intelligence” that in turn affect customer service positively. Previous research findings support the “attribution theory” that declares chances to engage in negative activities and behaviours are lower for those people who are high at emotional intelligence (Jung & Yoon, 2012). According to Petrides' et al. (2007) comparison, high levels of emotional intelligence associated significantly with lower levels of deviant behaviours as compared to the low levels of emotional intelligence. Furthermore people with higher level of emotional intelligence (EI) are extra polite, they are more empathetic and more socially adept and they can easily interpret subtle cues (Keltner et al., 2003) present in other's emotions. Several other scholars (for example, Brown & Schutte, 2006; Salovey & Grewal, 2005; Schutte et al., 1998) have supported the notion that high levels of EI is associated with better psychological functions that include interactive factors like improved public relations and intrapersonal elements like more buoyancy. Moreover studies have also found that emotional intelligence

helps in impression management (Austin et al., 2018; Jain, 2012) that leads to less negative and counterproductive behaviour e. g. silence in the organization. The association between EI and silence can best be conceptualized by understanding the motivation behind silence behaviour. Brinsfield (2013) suggested that studying silence behaviour to understand the silence is not enough because the behaviour itself explains nothing about the motives to remain silent. Therefore, it seems pertinent to study silence with relation to other factors (variables) within and outside the organization. For example, Seligman (1975) reported that acquiescent silence can be deemed as behavioural symbol of learned susceptibility. Conversely, “acquiescent silence” takes place when individuals suppress knowledge about a hazardous work environment because they believe that the organization will not pay attention to the problem. Contrary to the above examples, quiescent silence occurs as a defensive or self-protective behaviour that refers to a situation when an employee purposely holds back facts to circumvent adverse consequences (Pinder & Harlos, 2001). For instance, if a worker is aware of a manager who has been involved in deceitful transaction practices and suppress this info purposely for the fear of reprisal (renunciation of promotion, job loss, etc. ), the employees is said to be adopting “quiescent silence” (Whiteside & Barclay, 2013). Analysis of the various forms of silence suggests that “quiescent silence” is naturally pre-emptive: it encompasses a consideration of possible alternatives and then deciding on the behaviour; whether to remain silent that is resulted by the aspiration to guard oneself from external intimidations (Van dyne et al., 2003). Proactive or pre-emptive simply means planning in advance for any action, that is quiescent silence involve analysing the situation, assessing threats posed by the situation and planning a course of action; whether to speak or remain silent.

Emotional intelligence is associated with overall psychological wellbeing and traits of personality and this can explain many of the counterproductive work behaviours including silence (Van Rooy & Viswesvaran, 2004). Jessica et al. (2010) have reported that people who

are highly emotionally intelligent are at lower chances of getting involved in unethical activities of CWB. Highly emotionally intelligent people do not get involved in any of counterproductive work behaviours (CWB) (Miao et al., 2017). Mayer et al. (1999) reported that “emotional intelligence” has an important role in decreasing the deviations that ends in counterproductive work behaviours (CWBs) associated with organizational performance. Emotional exhaustion, that is caused by abusive leadership in the organization, can lead to silence (Xu et al., 2015). In light of the above discussion it is justifiable to infer that emotionally intelligent people are not affected by such factors, rather they can manage their emotions and regulate them in a positive manner. Regulation of emotion results in less negative behaviours.

Increased empathy at work place, or comprehension of others’ emotions might help group members to control their emotions and accomplish organizational goals. Empathy, an essential component of emotional intelligence, is the ability and thoughtfulness of individual towards other people’s emotions and feelings and apprehension for others (Thoits, 1989; Abraham, 1999; George, 2000). Some researcher (e.g. Thoits, 1989) have termed prosocial behaviour as empathy. Emotionally intelligent people are not only able to create and develop new ideas they are very good at problem solving as well and less likely to behave negatively in the organization. According to Cherniss (2000) “emotional intelligence” is very interesting and valuable considering the importance of EI for ‘effective performance’ in work settings.

Emotional intelligent people are not only able to notice emotions properly but also they use emotions to form judgment and actions as well (Satija & Khan, 2013). They can very accurately perceive not only their own emotion but also others’ emotions. Since people with high emotional intelligence are familiar with emotions and their interaction with action they can easily judge which action is suitable in a certain situation, so they behave in a way that is socially acceptable in that particular situation. Silvia (2002) states high emotional self-awareness act as “cushion” over highly positive or negative intense emotions. It means that

highly emotionally intelligent people show more moderate reactions. They are able to control their behaviours through deeper understanding of emotions. Many researchers have agreed with the notion that emotional intelligence acts as a cushion in highly stressful situations (Field, 2010). Emotional intelligence plays a role in understanding the environment that help people to deal with the environment more effectively (Kutains et al., 2014). Emotional intelligence negatively affect the employee silence because of its cushioning affect. Emotionally intelligent people are better able to cope with their emotions and can deal with negative consequence more effectively. Emotional intelligence significantly reduce silence. It means that as the emotional intelligence develop further employees tend to be less silent and silence is decreased (Kutains et al., 2014).

Moreover, Carmeli (2003) reported that main argument that is presented in the criticism of the important work of Goleman (1995, 1998) that managers with high levels of emotional intelligence abilities presumably contribute uniquely to their organizations. This argument has been unable to get considerable support and pragmatic attention, with respect to several vital occupational behaviours, outcomes and attitudes that may serve as good indexes for such enquiry in particular. A thorough and rigorous research to support the proclamation in an organizational setting is required because very few studies have been performed in an organizational settings (Dulewicz & Higgs, 2000).

Most of the research work in past has focused on the factors contributing to silence (for example, Milliken et al., 2003) or the negative outcomes of silence (for example, Jain, 2015). Fewer studies in research have focused on the factors that can contribute towards decreasing silence behaviour in the organizations. Emotional intelligence can have a negative impact on (can decrease) counterproductive work behaviors like silence (Jung & Yoon, 2012). However few researchers have reported that emotional intelligence might be used negatively to manipulate the behavior in the organization. For example Segon and Booth (2015) reported

that the ethical element in the emotional intelligence was missing. Similarly J. Kish-Gephart (2009) stated that empathetic anger could result in a feeling of vengeance. Carr (2000) warned about the possible negative effects of emotional intelligence. Since the ethical element is missing from emotional intelligence (Segon & Booth, 2015) it can lead to negative attitudes and behaviors that suit the interests of those individuals (Austin et al., 2007). Individuals and managers can be emotionally intelligent yet they can behave immorally and remain silent. That is their moral disengagement (being emotionally intelligent means understanding and regulating emotions and use of emotions to manipulate the behavior of self and others and justify the immoral conduct efficiently) may increase with high levels of emotional intelligence. Since its conception in 1990 by Mayer and Salovey the emotional intelligence has been viewed as a positive factor; better employee (increased productivity, involvement, job satisfaction), better leader (articulating and sharing vision, improving performance) and even better spouse or child (Bariso, 2018). What is missing in these researches and theories is the dark side of emotional intelligence. Bariso (2018) recommended that just like other forms of intelligence emotional intelligence is just a tool and not a virtue. It means that it is possible to use emotional intelligence either for good or for worse. This is the dark side of emotional intelligence that people who have the ability to recognize and evaluate emotions of others are in a better state to manipulate others for their advantages. Those who are highly emotionally intelligent are faced with two different choices: use their influence for good and help others or for bad and harm others (Bariso, 2018). Emotional intelligence seems to be a very positive trait that helps individuals to understand themselves and others and behave in a productive way that is beneficial for all parties. However this does not hold true in every situation as can be understood from the discussion above. The darkest trait of the emotional intelligence is to manipulate other's emotions for personal benefits and self-serving motives. People with high emotional intelligence might treat people as means rather than ends to take personal



advantages. Since the research on emotional intelligence is mixed and no study was found that investigated and proved the positive or negative role of emotional intelligence, the proclivity to hypothesize as such is suppressed and in light of the above discussion following hypothesis is developed.

H1: Emotional intelligence can influence employee silence.

### **2.9.2 Emotional intelligence and Mutual Trust**

In the employment relationship, Mutual trust is the duty of good faith (I.e. both sides should "look out" for each other). "Emotional intelligence" is a concept that connects emotional and cognitive mechanisms (Cherniss, 2010) that might be utilised for processing the emotional information that is needed for determination of trust decision. George (2000) is considered to be one of the earliest researcher who proposed an association between "trust" and "emotional intelligence". Christie et al. (2015) reported that there was direct relationship between mutual trust and emotional intelligence. Grandey (2000) recommended that people who are more intelligent and have higher levels of emotional intelligence can continuously keep their moods and feelings more positive. In other words people high at emotional tend to behave more cooperatively rather than authoritatively in the organizations, they are capable to manage their emotions that makes them empathetic, so they behave towards others more gently and understands the feelings of other people while managing (Xiaqi et al., 2012). Highly emotionally intelligent people are more optimistic; they perceive and interpret situations more positively. This optimism allows them to concentrate on solutions rather than reasoning that who is behind this failure or whatsoever (Carmeli, 2003). Emotionally intelligent people are better able to handle disputes in a peaceful and appropriate way because their emotional intelligence let them control their emotions and in turn their behaviour becomes more modest and mature (Romanelli et al., 2006). Emotional intelligence has arisen as a significant social effectiveness construct (Prati et al., 2003a). However, although the association between

“emotional intelligence” and “trust” is theoretically recognised (Prati et al., 2003) and experientially established at the group level (Downey et al., 2011), research is desirable at the individual level. Emotional intelligence is a powerful cognitive ability. It helps in the appreciation of culture as a sense-making device for those who work in the organization. It offers a way for employees to comprehend the meaning of organizational happenings (Ugoani, 2015). Trust is very important equally important within and outside the organization and it is the key question in social associations (Kouzes & Posner, 2006). In the absence of trust no mutual relationships are possible. It is important to understand group and relational behaviour especially in the organization (Hosmer, 1995).

A Substantial body of research can be found that has developed knowledge that revolves around the development of trust through sharing emotional laden situation (Johnson-George & Swap, 1982). This is called affect-based trust and assistance behaviours and frequent contact influence it greatly (McAlister, 1995). McAlister (1995) reported that people who have developed affect-based trust are more productive and satisfied and motivated. People with high emotional intelligence can empathize and communicate more effectively and which in turn results in more cohesive and supportive relationships (Thoits, 1989; Abraham, 1999).

Kutains et al. (2014) found a significant and positive association between emotional intelligence and trust. When employees are emotionally intelligent they can judge the emotional state of others and use their emotions wisely, they can channelize their emotions in the right direction. That is the reason that they are better able to communicate and develop positive relationships with other individuals and groups. Barczak et al. (2010) found an association between emotional intelligence and team trust. Furthermore, Sidiqi and Hassan (2013) also suggested that emotional intelligence help individuals regulate their emotions so they can cope with negative situations effectively and maintain a positive relationship. Kutains et al. (2014) suggested that emotionally intelligent employees can distinguish between personal

and situational factors so they are not easily affected and allured by different occasions. They can ascribe their managers' strict behaviours to external factors and do not let the relationship spoil. Moreover, emotional intelligence has a positive relationship with numerous positive outcomes in the organization such as organizational commitment (Anari, 2012). Employees with EI are more committed to their work and organization because of their ability to distinguish between personal and situational factors. EI is also associated with organizational citizenship behaviour (Chin et al., 2011). When employees are happy and satisfied with their organization they accept the organization as their own. This acceptance leads them to perform extra-role behaviour. Emotional intelligence increases job satisfaction (Kafetsios & Zampetakis, 2008) which can lead to lower absenteeism and turnover that can cause the costs to move downwards. EI with all its positive elements and outcomes is associated with effective job performance (Carmeli, 2003), leadership (Kiyani et al., 2013), and team performance (Jordan & Troth, 2002). Understanding and regulation of emotions are associated with selfless behaviour because they let employees assess the negative consequences of any action/behaviour (J. Lee, 2013). Since emotional intelligence can create positive attitude it is also tested to reduce negative behaviours. Lopes et al. (2006) found negative association between emotional intelligence and job stress and exhaustion. Siddiqui & Hassan (2013) also indicated that emotionally intelligent employees can regulate their actions and can increase the job level fit and quality. They can intrinsically motivate themselves and are satisfied with their work. Negative situations like misunderstanding due to miscommunication and conflict arise at a lower level in working teams where members are emotionally intelligent (Jordan & Lawrence, 2009). Emotional intelligence and trust seem parallel and a positive relationship has been reported between the two variables (Barczak et al., 2010). In light of the above discussion following hypothesis is developed.

H2: "Emotional intelligence" has an impact on " Perceived Mutual trust".

### **2.9.3 Perceived Mutual Trust and Employee Silence**

The reluctance to speak in the organization could be because of individual conscious choice or the organizational structure and management can also cause silence in the institutions (Donaghey et al., 2011). Management influences a range of factors that contribute to silence, and Researchers unanimously argue that management plays a vital role in employee silence and voice behaviours (Donovan et al., 2016). Various aspects of a worker's conduct are affected by Supervisor's behaviour because of the nature of relationship between supervisors and subordinate and due to the power that the supervisor hold over employee outcomes (Pierce et al., 1984).

Morrison (2014) suggested that to create better relationships in the organization there should be a voice mechanism in the organization and suggested further that factors that can enhance such relationships should be identified. Trust is crucial for support and teamwork (Xiaqi et al., 2012). Trust is indeed a vital element of various business and social relationships that determines the nature of expectations and interactions between parties (J. Lee et al., 2008). Martono et al. (2020) suggested trust as the most effective, economical, and direct way for leaders to improve the effectiveness of organizations. Barney & Hansen (1994) has also reported same relationship, they reported that improved trust in supervisor and subordinate relationship will bring harmony that will result in citizenship behaviour and that in turn will improve loyalty, performance and reduced uncertainty, low transaction costs and more effective use of internal resource. Nelson & Coopridier (1996) reported that trust has a strong impact on relationships between groups in organizations. Their study suggests that mutual trust results in knowledge sharing that results in less silence behaviours. Xiaqi et al. (2012) reported that negative behaviours are omnipresent in our workplace. There are various reasons behind these negative behaviours. Sometimes people are afraid of negative consequences and that is why they are reluctant to even share the viable information with key constituencies. According

to J. Lee et al. (2008), knowledge sharing involves risk taking e. g. risk of negative consequences. Effectiveness of information sharing relates to the degree of willingness of risk taking of the people involved because they become highly interdependent and vulnerable in the process. Trust increases the confidence of the parties involved by reducing uncertainty (J. Lee et al., 2008). When people perceive low trust, they do not feel safe while sharing work related problems. In such situations, they tend to remain silent to avoid punishment and negative consequences (Dirks & Ferrin, 2002). Once people have trust, relationship between them they feel confident that other people whom they are sharing information with will not take advantage of their shared information and will not walk away in difficult times. This suggests that in environment of trust, information flows freely in every direction. When people have more trust in their supervisors they can share information easily and confidently. Trust is an element that fosters cooperation (J. Lee et al., 2008). Authentic expression, encouragement of feedback and open communication can effectively deal with employee's ambiguity, uncertainty and nervousness which can be a hindrance in the process of change (Schweiger & Denisi, 1991). The feeling of trust towards those higher in the hierarchy of the organization can decrease the feelings of doubtfulness and speculative fears (Weber & Weber, 2001) especially when the employees perceive that the info they are sharing can be viewed as damaging or alarming (Milliken et al., 2003; Morrison et al., 2015). Many researchers have supported the idea that silence behaviour can strongly be predicted by the approaches of supervisors towards silence. Vakola and Bouradas (2005) findings shows that "micro" climate of silence (which involves attitude of supervisors to silence) influence employees more than "macro" climate which refers to the overall environment of the organization and opportunities to speak and attitudes of top management towards silence.

Hawass and Hawass (2016) stated that employees decisions to remain silent regarding their friend's mistake at work place for the purpose of keeping their syndicate values together

and saving their social capital from depreciating. Employees remain silent about the issues in the organization and are particularly hesitant to share the information when there is a chance of viewing (by the management) the information as harmful or threatening (Milliken et al., 2003; Morrison et al., 2015). J. Lee et al. (2008) explored that “mutual trust” relates to knowledge sharing positively. Vakola and Bouradas (2015) reported that employees felt more satisfied and expressed their ideas openly if the supervisor trust them and support the free exchange of ideas. Other researchers have also supported this notion that employees are more satisfied in an environment of mutual trust created by the supervisors and their ideas are respected and the supervisor is considerate of staff’s feelings (Mishra & Morrissey, 2000; Rich, 1997). Müller (2019) reported that where remaining silent is a retreating and controlled behaviour, speaking up involves an investment of personal assets. Employees may not be willing to speak up without feeling trusted. Many researchers have supported the idea that when employees feel that their ideas will be heard and valued in the organization and they can be involved in decision making in an organization (for example (Dedahanov & Rhee, 2015; Saeed & Karim, 2016) . The possibility to remain silent is decreased and they express their ideas and solutions and critics freely to have an impact on different levels of an organization. According to Bandura (1986) Self-efficiency is the belief in one’s own capacity to produce specific performance attainment by showing certain behaviours. “Self-efficacy” reveals confidence in oneself through the ability to exercise control over self behaviour, motivation, and social environment. That is achieved through trust among employees and leaders (J. Yang & Mossholder, 2010). This implies that people with a higher level of trust among members of the organization and management have self-efficiency which brings off the ability to share their apprehensions and make a difference while a low level of trust results in low self-efficiency that is the low level of confidence in presenting ideas and solution and forces employees to remain silent (Dedahanov & Rhee, 2015). People who feel trusted are more confident about

their behaviour consequences and senior's reactions (Detert & Burris, 2007). Trust in the supervisor is strongly related to notions such as capability, benevolence, supervisors integration, etc, (Erkutlu & Chafra, 2019a; Martono et al., 2020; Zhu et al., 2019). People's communication is used to create and establish contacts, enhance relationship building, share knowledge, and share and solve problems. Thought-provoking communication and social evaluations, pooled with peer modeling combined can lead to self-assisted modifications in attitudes and behaviour (Bandura, 1986).

People make sure that they will not be punished for the information they are sharing and for that they assess supervisors' compassion and integration before doing so. They will not share their ideas and concerns if the manager is known for negative behaviour towards information sharing and if managers do not listen to their ideas and concerns with open hearts (Dedahanov & Rhee, 2015). People also feel reluctant to share any information if they feel that managers do not pay any attention to the information and their ideas and concerns will not bring any kind of change. This interpretation leads to employee silence (Dedahanov & Rhee, 2015). Greater trust in managers is related to job satisfaction, commitment, and positive organizational outcomes (Downey et al., 2011). Trust has propounding influence on information sharing (Dirks, 1999). Communication and information sharing is promoted in the organization through trust. If employees have faith in their managers and supervisors, they can share their apprehensions without worries. When employees are unable to freely share and exchange information there are fewer chances of developing organizational commitment (Tangirala & Ramanujam, 2008; Vakola & Bouradas, 2005). Dirks and Ferrin (2002) reported that there is a positive association between risk-taking behaviour and trust. When employees have more trust in their supervisors they feel more confident since they develop a feeling of safety about speaking up. In case of reduced trust individuals develop a fear that they will have to face the consequences like punishment and this fear does not allow them to share ideas and

work-related views. Because they perceive that sharing negative information can result in negative consequences. Therefore, such individuals are inclined to avoid sharing their ideas and apprehensions because of fear or self-defense. Therefore, it can be concluded that people with trust at high levels are more inclined to share their thoughts, opinions, and apprehensions, whereas people who have low levels of trust are more inclined to hold back their opinions based on self-defense and the fear (Erkutlu & Chafra 2019). When trust is regulated by emotional intelligence, it develops relationships among members in such a way that they are not afraid to voice opposing views because they know that they will be heard anyway and so this creates better decision-making capability by evaluating different alternatives objectively (Prati et al., 2003b). However, some researchers suggest that trust relations vary from culture to culture. Employees in different cultures might have a varying trust relationships with their supervisors and vice versa. Even though trust relations are important for smooth relationships and effective operations of the organizations, Trust relations seems to have different impact in different cultures. Dedahanov and Rhee (2015) reported that trust in supervisors does not affect silence. It means that even if there is a trusting relationship between employees and supervisors it will not necessarily result in frank and open communication. Kutains et al. (2014) found a positive although the weak association between trust and Silence. Jain (2015) reported that since employees depend on their supervisors for their growth and well-being and silence may help them in receiving the affiliation and affection they need they might remain silent to avoid conflicts. Although most researchers have found a negative association between trust and silence. It is possible that in some cultures such as collectivist cultures, employees might respect their managers and have faith in them but are still afraid to speak (Kutains et al., 2014). Ahmed and Salas (2009) reported that the results of trust might be different across cultures, and there can be national and cultural differences in the predictive power of the survey scale of the trust. Welter and Alex (2015) reported that trust has proved challenging to define



theoretically; this also has significance for researching it empirically, particularly across countries and cultures. This implies that since researchers have been unable to define the concept of trust it is impossible to develop a measure of trust that can exactly measure the concept in all contexts with exactitude. Certain key issues contribute to differences in trust results across cultures. The issues reported by Welter and Alex (2015) are operationalization of different notions of trust and then the selection of appropriate empirical methods. Moreover, Brower et al. (2009) found a significant effect of trust on employees' performance, turnover intention, and extra-role performance. However, Brower's study too was unsuccessful to specify the justification and procedure concerning why mutual trust will affect subordinates' performance. Trust is a very dynamic and complex topic and it need rigorous examination in various settings. The cross-cultural research demonstrates that our culture does not necessarily influence how much we trust, but the way we trust. Businesses need to keep this in mind as they navigate the international market and pursue global collaborations. We should not make the mistake of confusing trust with trustworthiness: whether or not an individual deserves our trust is a totally another story (Krockow et al., 2018).

H3 (a): Perceived mutual has an impact on silence.

### **2.9.3.1 Mediation of trust**

According to Baron and Kenny (1986), the Mediator variable causes mediation in the regressor and regressand variable. It explains the relationship between cause and effect. If the relationship between the regressor/independent and regressing/dependent variable turns out to be insignificant in the absence of the mediating variable then it is said that it is complete mediation. It is defined as complete intervention. When the relationship is affected or reduced in the absence of mediating variable but still is significant that is different from zero. The mediation is called s partial intervention (Zhao et al., 2010).

Trust is one of the essential but complex facets of human relations because of which it has become the most widely studied topic in the management literature. Its presence or absence is important because it plays a role as a mediator variable in the relationships (Partonia, 2014). Zhu et al. (2019) used trust as a mediator between “transformational leadership” and project team member silence and found a negative association between trust and silence behaviour. Aryee, Budhwar, and Chen (2002) used trust as a mediator between organizational justice and employee outcomes. The research provides several results to support the trust as a mediator (e.g. Jung & Avolio, 2000; Journal, Winter, et al., 2016). Many researchers have tried to explore the interrelation of trust with different variables (e.g. Kutains et al., 2014; Xiaqi et al., 2012; Zhu et al., 2019). Trust has been used as a mediator in many studies (Jung & Avolio, 2000, Goodwin et al., 2016) and it helps in understanding the predictive power of different variables. Emotional intelligence can help in understanding others which can lead to trust (Christie, Jordan, & Troth, 2015). Trust relationships result in open communication that results in sharing information (J. Lee et al., 2008; Vakola & Bouradas, 2015). Trust relationships in the organization are important to reduce silence (Abdillah et al., 2020; Hassan et al., 2019). The above discussion indicates that trusting others becomes easier with high emotional intelligence. Trust in one another in organization can lead to open communication and sharing of information. The parties involved feel confident that the information they are sharing will not be used against them. In light of the above discussion following hypothesis is developed.

H3 (b): Silence is affected by emotional intelligence through perceived mutual trust.

#### **2.9.4 Emotional Intelligence and Moral Disengagement**

Bandura (1990) developed MD (moral disengagement) as an additive element to social cognitive theory. The essence of SCT ( Social cognitive theory) is that when the moral self-regulatory process is operational and activated, the majority of the individuals will try and control their judgments and get involved in moral conduct (Bandura 1986). Conversely, these

moral regulatory procedures that prevent an individual from getting involved in immoral behaviour or retaliation can also be selectively deactivated as discussed by Bandura (1996). This deactivation of the moral regulatory process is labelled as moral disengagement by the developer of the notion (Bandura, 1996). Pittarello et al. (2018) reported that employees having low emotional control are more often caught in situations of social interaction where they likely fail and undergo negative emotions, resulting in counterproductive work behaviours. The perspective of adaption of emotion, cognitive enrichment through the use of emotion, regulation of emotion, and understanding of emotion, may lead to better physical and mental health in many ways. Varying levels of EI are found to be associated with different mental disorders that are linked with emotions as well as those disorders that are linked with the non-emotional side of EI (Zeidner et al., 2002). Zeidner et al. (2002) exemplify mood and anxiety disorders as elementary symptoms that have maladaptive emotional states. Since moral disengagement can lead to certain other negative outcomes researchers in academics started examining the ways to reduce moral disengagement. For example, Mcalister (2001) found that tendencies to morally disengage in individuals were significantly reduced by just outlining the moral disengagement process. Barsky (2011) focused on an organization and how moral disengagement can be reduced in organizational setting. He reported that if people are involved in decision making and goal setting, they are less likely to morally disengage and justify or displace responsibility for the harm that results from self-interested behaviour can also decrease the tendency to morally disengage (J. Kish-Gephart et al., 2014). Hodge & Lonsdale (2011) found in their study about the role coaching style that sports coaches who adopted controlling style to supervise their athletes provoked high levels of moral detachment amongst the sportspersons that increased disruptive behaviours towards their co-players and challengers. However, those who opted compassionate style of coaching provoked little moral disengagement amongst the sportspersons. Critical thinking interventions can reduce the

propensity to morally disengage (Bustamante & Chaux, 2014). People with a higher level of emotional intelligence that is perception understanding, use, and regulation of emotions may have negative effects on this kind of maladaptive emotional state. Studies have shown that high emotional intelligence results in more positive moods and the ability to repair after negative moods (Schutte et al., 2002). Oliver (2020) reported that subordinates high in emotional intelligence demonstrate better communication skills, greater adaptability, greater resilience, and productive usage of emotions. Adaptableness is crucial in effectively adapting to dynamic work environments and aggressive demands which would result in better job satisfaction and increased productivity. Better resilience is essential to control negative effects and office politics that might be experienced in the organization and channelize those emotions into fruitful activities to improve personal performance. Research (Zeidner et al., 2002) has shown that lack of emotions indicates presence of different mental disorders. According to McAlister (2001) Process of moral disengagement, if it can be measured, can be modified through education and influential communication. These arguments of researchers help to conclude that low levels of emotional intelligence in workers can most probably trigger the inclination to enact counterproductive work behaviour, whereas higher emotional intelligence is related to less violent conduct, both physical and verbal aggression (Garcia-Sancho et al., 2014). It has also been noted that tendency to use moral justification through emotional intelligence is higher in male members as compared to female members of the society (Sagone & Caroli, 2013). Low levels of empathy may trigger those cognitive processes meant to decrease shame or guilt that will in turn prevent adopting damaging movements directed at the organization and its stakeholders (Fida et al., 2015). Highly emotionally intelligent people react more powerfully to mood initiation processes, plus a negative initiation (Furnham & Petrides, 2003). Critical thinking intrusion decreased levels of moral disengagement (Bustamante & Chaux, 2014). (Gómez Tabares & Durán Palacio, 2021) also stated that effective regulation of emotion can

strongly predict the levels of moral disengagement. However, some researchers have stated that in some situations emotional intelligence might let the individuals morally disengage (justify the immoral conduct through better understanding and use of emotions). As stated by Segon and Booth (2015), an ethical component is missing from emotional intelligence and it can lead to negative attitudes and behaviours that suit the interests of those individuals ( Austin et al., 2007). Individuals and managers can be emotionally intelligent yet they can behave immorally that is that their moral disengagement may increase with high levels of emotional intelligence. Emotionally intelligent people can use their ability of understanding and regulating of emotions to justify their immoral acts. In doing so they might also try to manipulate others emotion in an attempt to make them believe whatever they have to say. In light of the above discussion following hypothesis is developed.

H4: Emotional intelligence has an impact on moral disengagement.

### **2.9.5 Moral Disengagement and Silence**

Moore's (2015) review on moral disengagement is very fruitful and gives important insights into the construct. Most of the outcomes of moral disengagement are similar in working as well as non-working environments, for example, deceitfulness, lurking, and immoral behaviour. However, there are some contexts unique to the working environment only (for example, counterproductive work behaviour, intent to leave, and "unethical pro-organizational behaviour") (Moore, 2015). Moral disengagement is conceptualized as "moral self-regulatory processes that normally inhibit immoral acts or revenge can also be selectively deactivated", and Bandura labelled this as moral disengagement (Bandura, 1996, p.365). Moral disengagement can lead to deactivation of self-regulated mechanisms and can disengage moral self-sanctions that will lead to negative behaviour Bandura (1999, 2002). Bandura, (1999) reported that moral disengagement increases the chances of exerting intense behaviour. Counterproductive work behaviours do not take place automatically (He et al. 2019). As

reported by the researchers (Kibeom Lee & Allen, 2002) cognition and emotions are the drivers of human action. MD has got special attention for the past few years in the moral cognition process (He et al., 2019). Negative emotions can lead to moral disengagement and that in turn can lead to counterproductive behaviour (Fida et al., 2015). When a person experiences negative emotions such as envy, or anger he/she thinks about the ways to retaliate in the same way, and these emotions if strong, can lead to moral disengagement that in turn leads to various counterproductive behaviours. Hystad's et al. (2014) study also present the same positive relationship between moral disengagement and counterproductive behaviour. Different environments and greater sensitivity can be linked with various personality characteristics, moods, and attitudes. For example, some individuals can go under great stress under adverse circumstances because of their heightened sensitivity to mood-related stimuli. If people become morally disengaged that is deactivation of self-sanctions, they are prone to be involved in virtually any kind of negative behaviour from lying and hiding information to physically harming others and yet claiming their acts as “the right thing”. In light of the above discussion following hypothesis is developed.

H5 (a): Moral disengagement is positively related to Silence.

#### **2.9.6 Mediation of moral disengagement:**

Since “moral disengagement” is theorized as a process as well as a disposition, how it should be empirically tested. If it is taken as a trait, it should be studied as a moderator and if it is taken as a process, it should be taken as a mediator. Moore (2015) reported that both these approaches were successful. This study takes into account that moral disengagement is a process that is why moral disengagement is taken as a mediator. Various other researchers have explored the effects of moral disengagement as an intervening variable/ construct. Researchers have explored the intervening properties of moral disengagement on morally problematic effects by individual-level predictors. The process of self-regulation method and self-sanctions

motivate and allow the individual to regulate behaviour in such a way that conforms to societal standards of moral conduct. However, as Bandura has suggested that these self-sanctions are only effective when activated while individuals can successfully disconnect themselves from this self-sanction using different psychological processes (Bandura et al.1996). Once deactivated the absence of self sanctions lets people engage in all sot of inhumane behaviour. They can harm others without feeling shame or guilt because the deactivation helps Individuals free from self sanctions and possible guilt. Since individuals have full control of themselves they can selectively deactivate or activate internal controls that allow a different kind of behavior (Bandura 2002; Bandura et al., 1996). This theory suggests that it is not necessary to reject one's moral standards to break the rules because it is possible for a person to morally justify their misconduct and justify actions that violate the moral standards through moral disengagement. While the person maintains his moral standards in the process, she does not reject them (Tabares & Palacio, 2021).

Leidner et al. (2010) tested the association between “glorifying one’s in-group” and “lesser demands for justice” for those who received bad treatment and were victimised in the war of Iraq and that relationship was mediated by moral disengagement. Social undermining behaviour was predicted by envy through moral disengagement, in two studies of student teams and employees of the hospital (Duffy et al., 2012). Paciello et al. (2013) found that “moral disengagement” provoked by “personal distress” lets individuals free themselves of obligation towards those in need.

Hodge and Lonsdale (2011) tested moral disengagement as a mediator variable in the association between “controlling coaching styles” and higher levels of ‘Anti-social’ conduct towards co-players and challengers. Researchers have also studied moral disengagement as an intervening variable in the association between constructive ethical causing variables and effects. For instance, people with higher levels of certain dimensions of personality, “honesty,

humility” through lower levels of moral disengagement, were strong candidates to become a leader in the group of students (Ogunfowora & Bourdage, 2013). These studies point to the complicated cooperative methods that are combined to harvest our moral behaviour: that is a function of who, when, and how, that is who we are how we are affected by that context, as well as when we make our way through that context. Wang et al. (2017) tested the mediation between aggression and empathy. They suggested that empathy which is one facet of emotional intelligence might reduce moral disengagement which in turn will reduce aggression among Chinese Juvenile (teenagers). Moral disengagement behaved as an intervening variable and mediated the association between “empathy” and “violence”, which supports the hypothesis that moral disengagement is a process. To put it another way, the benefits of empathy can be appreciated by decreased levels of moral disengagement as higher levels of empathy were negatively related to aggression by reducing moral disengagement in the process. Hyde et al. (2010) also tested the association between empathy and damaging conduct through negative effects on moral disengagement. Paciello et al. (2013) reported that the “propensity to help” increased by higher levels of empathy through reduced moral disengagement by the effects of empathy. These finding correspondingly offers additional confirmation for the sustenance of Bandura’s moral disengagement (MD) theory. These findings highlight the intervening role of moral disengagement in the relationship between “empathy” and “aggression”. Rendering to Bandura’s theory of MD (moral disengagement), violent behaviour is cognitively fabricated through moral disengagement in a process to change the form of that behaviour and to make it look not destructive or less destructive to others and oneself. Emotional intelligence can influence moral disengagement. As discussed in section 2.9.1 emotional intelligence may or may not help in inducing positive behaviours. Similarly, emotionally intelligent people may find it easier to justify their immoral acts because they are better able to understand and utilize



emotions and they can use this ability for self-serving motives. The discussion is helpful to develop the following hypothesis.

H 5 (b). Silence is affected by emotional intelligence through moral disengagement.

### **2.9.7 Organizational culture**

Organizational culture have contingent effects on many of the relationships. OC might have contingent effect on EI-MD and EI-Trust relationship. Research has suggested several classifications of “organizational culture”. For example, organic and mechanistic (Burns & Stalker, 1961), adoptive and adaptive cultures, (Kotter & Heskett, 1992) participative and less participative (D. R. Denison, 1984), competing values framework, (Quinn & Spreitzer, 1991), and ethical or unethical cultures (Schein, 2010). The competing values framework (CVF) comprises four dominions: progressive, group, rational, and hierarchical cultures. Since the study is focused on the internal focus of the culture, it adopted the competing value framework proposed by Quinn and Spreitzer, (1991). Quinn and Rohrbaugh (1983), and Cameron and Quinn (1999) developed a structure to distinguish differences in organizational cultures based on the “Competing Values Framework (CVF)”. Organizational culture is measured to form a balance between different value systems and specifically competing values.

Generally in an organization, one form of culture is dominant over others. That is why organizational culture was seen as such that emphasizes a certain set of values and denies/ignore/suppresses others. Consequently, the competing value framework (CVF) is structured in such a way that it presents two dimensions. One of the dimensions is concerned with the firm’s attention on adaptability and distributed decision making as compared to centralization and control. For example, highly adaptive organizations encourage their employees to innovate and develop solutions and improvise in any given situation (flexibility) whereas for proper conduct shared recommendations are followed as policies common recommendations for proper conduct are enacted as policies (control). The focus of the second

dimension is the extent to which the organization focuses on its external or internal functions. For example, whether a firm emphasizes market competitiveness (namely an external function) or employee satisfaction (namely an internal function). When combined, these dimensions form four different forms of culture: bureaucracy, market, adhocracy, and clan (Hooijberg & Petrock, 1993). Each of the culture categories differs in certain attributes {see appendix}.

Clan culture; is positioned at the left upper corner of the grid of competing value framework. It combines an internal (organizational structure that is characterised by lower levels of controls) focus with flexibility. Employees are driven through shared goals, vision, outcomes, and outputs rather than formalized rules and procedures. Clan culture is categorised as a friendly culture and it is often defined as a family-like environment for working in which an excessive amount of time and effort is dedicated to promote social solidity and community essence. In these cultures, employees have freedom of decision-making regarding certain matters, and overall decisions are made through consensus rather than hierarchy. Management often plays the role of mentors to promote friendliness and increase the satisfaction level of their employees. In sum, the basis of clan culture is the high level of intrapersonal trust and trustworthiness, empowerment, community, closeness, and friendliness and these are the core features of clan culture.

The second type of culture appearing on the grid is Adhocracy culture. It is located in the upper right corner of the competing value framework (CVF). It combines high flexibility with an external focus. The main emphasis of adhocracy cultures is on innovation. It is also labelled as flexible, innovative, entrepreneurial, risk-taking, aggressive, and prepared for change. Flexibility combined with external focus stresses close monitoring of the external environment for opportunities. Being the pioneer in a specific area is encouraged and organizations appreciate new ideas and innovations. Entrepreneurship and creativity get the support of the management, even when considerable risk is involved with a certain activity. This is the most

innovative-oriented type of culture that ambiguity and uncertainty through nurturing flexibility, adaptability, and creativity. In such an environment employees are not controlled through hierarchical control rather, they enjoy elevated levels of freedom in the work (Felipe et al., 2017). Spontaneous teams perform on different projects and after the project or work these teams are separated. This type of team structure makes the organizations more adaptable and they can reset quickly to respond to any changes (Di Stefano et al., 2019).

Market culture is located in the lower right corner of CVF. It is characterised by a combination of a high level of control and strong external focus. It is focused on goal accomplishment. Such an organization can be characterised as having an emphasis on productivity, profitability, competitiveness, effectiveness, and result optimization, along with strategic planning to attain productive results (T. Kim & Chang, 2019). Employees follow defined goals and procedures to attain those goals and they are controlled through proper and formal control systems. Such organizations emphasize the importance of accomplishing goals by providing all the needed resources to individuals or groups.

Bureaucracy culture appears in the lower-left corner. It is regarded as a combination of a great amount of control and centralization and a strong internal focus. Rigid rules and standardised procedures, tight controls with clearly defined roles and responsibilities, and well-defined job descriptions for the members of the organizational members are the distinguishing characteristics of bureaucracy cultures (Hendryadi et al., 2019). It is sometimes called by-the-book, rule-driven, or top-down directed (Felipe et al., 2017). High standardization of process and impersonal responsibility guide the employees in their work (Yu & Wu, 2011). Bureaucratic organizations usually are characterised by high specialization, rigid departmentalization, high standardization high level of specialization among their members. Difficult problems are divided into smaller ones that are easily managed and allocated to employees and subgroups who are experts in carrying out specific tasks (Wriston, 1980).

However, they demonstrate a distinct hierarchy and chain of command as in pure form of Max Webber's hierarchy that stresses on the compliance of rules and respect for authority. Conventionally, Bureaucratic cultures emphasize values such as neutrality, predictability, security, stability, effectiveness through formalization (Da Veiga & Eloff, 2010). Bureaucratic culture is a fertile land for the security of information. Previous studies have claimed that bureaucracies should develop specific descriptions of job for workers that emphasize congruity with safety rules, and clearly defined rules for the protection of information in the organization and clearly defined security roles within the organization (DaVeiga & Eloff, 2010). In sum this type of culture is concerned with efficiency and internal control.

Vakola and Bouradas, (2005) reported a positive association between supervisors' attitudes to employee silence and top management's attitudes to employee silence with silence behaviours. It is from Bandura's (1989) work, that Spreitzer (1996) noted that employees have different perceptions about the work environment and their perception shape their conduct rather than actual objective reality. Highly emotionally intelligent people are more creative and capable of innovation in an environment supportive of such activities (S. G. Scott & Bruce, 1994). Essentially, there is consent among research scholars that culture influence the management of emotion. Norms prevailing in the culture allow people to express emotions externally and internally experience emotions (Beyer & Nino, 2001).

Putter (2010) stated that organizational climate is a common perception of policies, systems, practices, rewards, and procedures that make up the culture of an organization. Although there is no agreed-upon definition yet it can be conceptualised as "a psychological state strongly influenced by conditions in an organization, like systems, structure, and managerial behaviour" (Putter 2010, p.10). Additionally, it can be described as the common perceptions of the members of the firm who are exposed to the identical organizational structure (Schneider et al., 2013).

The effectiveness of the organizational culture is very much dependent on the perception of the individuals. The culture of a firm, depending on how it is perceived by the individual, can either boost the assimilation or the dissection of personal and work, irrespective of the consideration that where the preferences of individuals lie along the continuum (Rothbard, 2001). An organizational culture incorporates moral values (societal philosophies that embrace an inherent worth), shared norms (i.e. beliefs related to reality and human nature), and objet d'art (i.e. perceptible outcomes resulting from assumptions and values) (Schein, 1985). Cognisant or oblivious, prevailing values and assumptions assist members of the organization in defining the expectations, standards, ceremonies, and emblems that direct their judgments and behaviours (O'Reilly III et al., 1991). It also takes account of what is regarded momentous and what kind of actions are mostly expected and compensated, grounded in common acuties amongst the employees within the firm (Putter, 2010). Another way to describe is as a collection of physiognomies that continue to be the same over time that defines and differentiate it from other firms and influences the behaviour of employees (Al-Momani, 2009). The notion of voice and freedom of speech are also part of this characteristic (Kulkarni, 2010). Organizational culture influence employees' feeling and the way they perform their duties in an organization and it is related to employees' perception of their surrounding (Maamari & Majdalani, 2017). Al Ghazo et al. (2019) reported that organizational culture is considered an asset to decreasing work conflicts and job transfers because creating a safe organizational culture can facilitate in promoting of mutual trust between organizational members (Apipalukul & Kummoon, 2017).

Employees' beliefs and perception regarding acceptable behaviour in certain contexts in the organization is greatly affected by Organizational culture (Schein, 2010). Different environments are created by varying cultures that offer clues to employees about the level of safety provided for authentic behaviour in the organization. Creating a benign organizational

culture is important for promoting mutual trust between employees (Apipalakul & Kummoon, 2017). Christie et al., (2015) also stated that the work context in which the decision to trust workers has to take place greatly influences the process. Ramingwong and Sajeew (2007) suggested in their findings on the silence of offshore vendors that substantial likely threats from silence of offshore vendors might arise from factors related to cultural differences. Taylor (2007) found that vendor managers were reluctant to report bad news directly to senior client management before their counterparts since such by-passing would be considered disloyalty to their counterparts.

A sense of insecurity and fear is the result of authoritarian supervision that cause employee silence in the organization. Since supervisors have authority and power, employees try to avoid negative consequences from them (Jain, 2015). Dedahanov, et al. (2016) reported in their study that cultural dynamics have a significant impact on communication. Culture plays an imperative role in determining workers' behaviour. Employees learn and adopt ways of behaving that are specific to the organization they are working for, while they work and progress in an organization. They learn to respond to various situations in certain ways. Cultures are also represented as symbols of success. The success and failures of an organization depend on its culture as it is considered a chief driver of the success of team, individual, and organization and has been cited in both psychology and management journals as such (Barney, 1986). Since culture is recognized as an important factor in shaping employee behaviour, a consensus is developed that management plays an important role in employee silence or voice behaviour along with other forms of behaviour. Donovan et al. (2016) reported that management influence many of the factors that influence the employee's decisions to remain silent or voice. Supervisors hold power over employee outcome and because of the proximal nature of supervisor-subordinate relationship, their behaviour influences several features of the subordinate's work behaviour (Pierce et al., 1984). Vakola and Bouradas (2005) proposed that

how employees perceive their work environment greatly impacts their behaviours and attitude and reported a positive association between higher management and supervisors' attitudes to silence. Other researchers (Spreitzer, 1996; Bandura, 1989) have also reported that people's behaviours are influenced by the perception they have regarding their environment rather than objective reality. People seek identity and need to satiate their requirements of belongings (De Dreu et al., 2001), socialization (Ashforth, 1985), and trust in managers (Gardner et al., 2009). According to Beyer and Nino, (2001) culture offers a social platform to which members can relate to themselves and develop emotional bonding with one another. However, despite being recognized as a powerful force that can shape people's thoughts, emotions, and behaviours in the organizations (Pizer & Härtel, 2005) the role that emotions play in the culture of the organization has been mostly overlooked by the scholars (Beyer & Nino, 2001). Emotional states are procedures that are a product of the social context in which they are elicited and then they influence the way people act and feel in this social context (De Dreu et al. 2001). Highly emotionally intelligent people are more creative and capable of innovation in an environment supportive of such activities (Scott & Bruce, 1994).

Individual characteristics alone cannot define or predict employee outcomes. Instead, certain organizational characteristics define and regulate individual performance. A study of these organizational characteristics can reveal important insight into the silence behaviour of an employee as Vakola and Bouradas (2005) have suggested that it would be imperative to examine organizational features which influence the expression of voice and silence, apart from the individual characteristics. A few relationships like the relationship between job satisfaction and voice have been analyzed comprehensively (Zhou & George, 2001) but the culture of organizational or the systems of control in the organizational have not received considerable devotion (Vakola & Bouradas, 2005). Prevailing norms and self-protective practices within the organization inhibit workers from speaking about the issues they are aware of (Argyris, 1977).

Often time's employees are aware of certain issues and have knowledge about the problems within the organization, they do not disclose that information to their supervisors (Morrison & Milliken, 2000).

Vakola & Bouradas, (2005) discovered that silence could largely be predicted in the organization by Supervisors' attitudes to silence. This discovery is an indication that employees are less affected by "macro" climate to silence which is formed by the heads of communication opportunities and more affected by "micro" level silence climate, which comprises supervisors' attitudes to silence. A sense of security and safety is facilitated by silence. As noted by Jain, (2015) workers rely on their bosses for their well-being and development, and growth and remaining silent may help them gain confidence affection, and affiliation with their bosses. Researchers (Hiekkataipale & Lämsä, 2017) have studied the part of "organizational culture" that it plays and found that an "unhealthy" moral culture leads to the cultivation of an atmosphere that raises "moral disengagement". Petitta et al. (2017) combined "behavioural reasoning theory" to elucidate the explanatory role of moral disengagement to explain how "organizational safety culture" impacts "accident underreporting". They reported a positive association between a "technocratic safety culture" and "moral disengagement" and a negative association between a "bureaucratic safety culture" and "moral disengagement". Economic instability can make it difficult to blow the whistle (Macgregor & Stuebs, 2014) and employee voice and silence are rooted within the cultural, political, historic, and labour market contexts located outside the organizational periphery (Emelifeonwu & Valk, 2019). Bibi et al. reported that culture has an enormous impact on the understanding of emotional processing (Bergeron & Schneider, 2005). Organizational culture had been used as a moderator in various studies (e. g. (Cronley & Kim, 2017; Danish et al., 2012; Rohim & Budhiasa, 2019). In light of the above discussion, the following hypotheses are developed.

H6: "Perceived organizational culture" moderates the relationship between "emotional intelligence" and "moral disengagement".



H7: “Perceived organizational culture” moderates the relationship between “emotional intelligence” and “Perceived mutual trust”.

## 2.10 CHAPTER SUMMARY

The chapter presents detailed theoretical Background of the study. In the first section methods and sources of research, articles are summarized followed by a detailed discussion of the theories supportive of the model. The conceptual model can be explained through social cognitive theory that three factors are responsible for any human action that act reciprocally: first: Behaviour, second: reasoning capability and other personal factors, and third: the individual’s external environment. Third, the study also includes the extension of social cognitive theory-moral disengagement theory. MD theory argues that people might try to free themselves from ethical sanctions and try to justify their immoral behaviour. After the introduction to theories the chapter presents a detailed overview (the history and research work) of the variables: emotional intelligence, employee silence, moral disengagement, trust, and organizational culture. All the constructs in the study are discussed conceptually. Emotional intelligence is the capability that refers to the skill of comprehension of personal and others’ emotional states and then utilising that information cognitively. Moral disengagement is an additive element of the social cognitive theory that refers to the disabling of self-control process that usually stops a person from getting involved in unethical conduct. Trust is dyadic in that both sides have faith in the other’s goodwill. Silence is suppressing of any valuable opinions or ideas related to the firm’s well-being and organizational culture a system of common values and beliefs held by the members of the organization. Finally, the chapter presents a detailed description and theoretical support for hypothesis development.

## **CHAPTER 3**

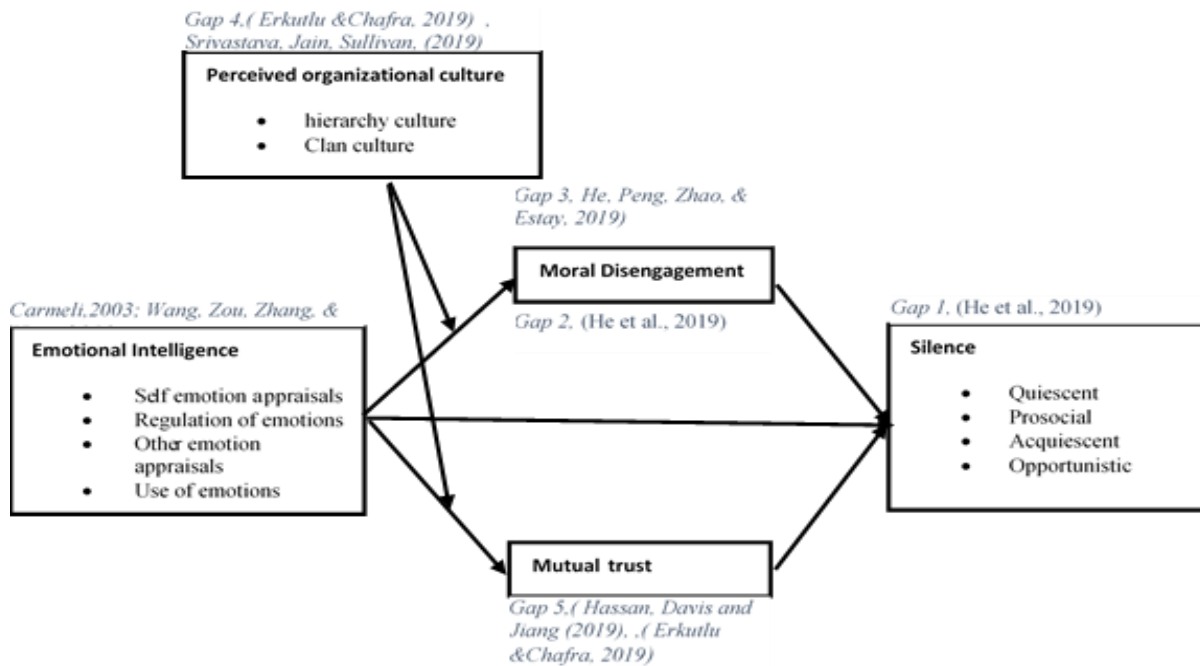
### **STUDY DESIGN AND RESEARCH METHODOLOGY**

This chapter presents the design of the study and the methodology used in this research. The research design followed was the seven-step process following (Sanders et al., 2013). The “post-positivist” epistemology is taken to explain ontology (Alvesson & Sköldberg, 2017). Section 3.1 presents the research design of the study. First, the research model or theoretical framework that details the expected relationships of the study is presented. Next, details regarding the population of the study from which the sample was drawn are discussed. The next section presents details of sample size and sampling techniques and finally, the process of data analysis is discussed. Section 3.2 presents a detailed discussion on the measurement scale for each variable (emotional intelligence, employee silence, organizational culture, moral disengagement, mutual trust) used in the study. The section presents a detailed discussion as to why one instrument was preferred over others followed by the operational definitions of the variables finally, section 3.3 presents details of the authenticity of the instrument in which reliability and validity tests are presented in pilot testing before conducting a full-scale study. Reliability is measured through Cronbach’s alpha and validity in the pilot test was measured through interrelations of the variables.

#### **3.1 RESEARCH DESIGN**

Research design includes the presentation of the framework, the methods used for the survey, population, and sample of the study along with the methods and techniques of sampling and how the data will be analysed.

### 3.1.1 Research framework



**Figure 3.1.1** (source: Author Developed)

### 3.1.2 Population

Healthcare systems are amongst the top 5 employing the largest workforce in the world (Pope, 2019). Corruptions in system are found everywhere. These corrupt behaviours are not just seriously harmful to the well-being and health of the public rather they pose a permanent threat to the health of general public as most of the time these counterproductive behaviours go unreported (Pope, 2019). In his research Pope (2019) has noted the work of renowned researchers like Walshe and Shortell (2004) and R. Francis (2015) to support his argument. Walshe and Shortall (2004) reported that despite so much eloquence about the pre-eminence of patients’ welfare interests, it looks like that when it seems most important, those welfare interests are often subject to the needs and interests of health care institutions and professionals. Widespread secrecy, submissiveness to authority, protectionism and defensiveness are persistent. The evidence provided by the whistle-blowers is quite convincing, whenever they spotted and tried to communicate their serious concerns the administration not only rejected

but also took serious disciplinary action against the whistle blower instead of taking corrective action to resolve the issue. A culture in which staff is discouraged from speaking up about adverse conditions is persistent within many parts of the health care systems, and those who are brave enough to raise concerns has to face penalties (R. Francis, 2015).

The purpose of the study is to investigate the silence mechanism in public and private sector of Rawalpindi and Islamabad's institutes. Since the health care system is very important for the well-being of the society and employee silence is considered very significant in this context (Erkutlu & Chafra, 2018). The population to test the proposed model is young doctors (fresh graduates) and nursing staff of the public & private sector hospitals in Islamabad and Rawalpindi. The communication of these people (young doctors and nurses who are at lower levels of hierarchy and with limited authority) about issues related to wellbeing and safety of patients is very important. Because these are the people who frequently interact with the patients and are well aware of the problems and issues in the organization (hospitals). Wears and Leape (1999) reported that the interdependency and constant communication between the human elements such as doctors, nurses, and technicians, and non-human elements create complexity. For example, complex hospital Equipment to deliver health care services makes it more complex and this complexity creates concerns for patient safety and leads to errors such as wrong drugs, an overdose of drug, or surgery on the wrong side. Emotional intelligence help in working peacefully by controlling and regulating emotions even under stressful situation resulting in better performance (Lam & O'Higgins, 2012; Oginska-Bulik, 2005; Salovey et al., 2002). Emotionally intelligent people might be able to mitigate such problems and might be less prone to this kind of careless behaviour through clear communication. Patient safety has emerged as an important consideration in health care systems around the world (Kanerva et al., 2017). It is important to unleash such factors that can eliminate this kind of silence. Başoğul and Özgür, (2016) tested the research model on nursing staff where they tested the association

between conflict management and the role of emotional intelligence. Since the proposed study seeks to test the effects of emotional intelligence on silence behaviour, it was justifiable to test the model on health care staff.

Erkutlu and Chafra, (2019) have emphasized the importance of the context healthcare system for studying employee silence. Medical staff in hospitals need to honestly share their opinion about dangerous situations at work (Tangirala & Ramanujam, 2008). To analyse the main reasons behind the problems and implement remedial action, this type of communication, especially from the workers who work on frontline such as doctors and nurses is vital. Even though speaking up is seen essential part of the strategy to improve patient safety and so medical staff (doctors, operators. and nursing staff) are encouraged to speak up. But they are often inclined to remain silent about their concerns and unsafe conditions that they observe. This silence is perceived as a causal factor to faults. Patient care is the core element of health care workers' regular work routine (Tangirala & Ramanujam, 2008). Moreover, the essence of hospitals or healthcare sector is highly hierarchical. Several occupational groups (nurses, doctors, physiotherapists, laboratory personnel, etc.) cooperate to deliver optimum care to the patient. This offers an appropriate setting to study employee silence, because these types of bureaucratic organizational structures are a place that reinforces workplace silence.

Additionally, some other broad characteristic of this context increases the significance of this study. 1) Organizations where the environment of work is ever-changing and novel ideas enable continuous improvement are the most suitable environment for the studies of employee communication (Van Dyne et al., 2003). 2) The technology is ever-changing in the hospitals and complicated procedures of patient care require multiple patient hand-offs. In light of the above discussion, the continuing communication of forefront health care providers like nurses and young doctors about problems that affect the safety of their patients signifies a suitable setting for studying employee silence.

Furthermore, since the employee silence is operationalized as a work-focused communicative behaviour of employees, it was especially needed that the domain of employee silence should be studied and measures tap into a central component of the employees' work (Morrow et al., 2016). Therefore, this study focuses on communicative behaviour which is also a vital part of young doctors' and nurses' work.

### **3.1.3 Sampling**

#### **3.1.3.1 Sample size**

The size of the Sample is very much dependent on the type of the study and techniques used for data analysis. Some techniques are sensitive to sample size, for example, the "chi-square" is affected by sample size; its significance becomes less reliable with sample of above 200 or less than 100 respondents. Differences of small sizes may be found to be significant in large samples, whereas even sizable differences may test as non-significant in small sizes (Siddiqui, 2015). For Structural Equation Modelling appropriate sample size depends on the items available for analysis. Different researchers have provided different scales and there is no agreed-upon sample size for structural equation modelling. Bentler and Chou (1987) suggested a ratio of 5 cases per indicator, Nunnally (1994) suggested 10 to 1, Siddiqui (2015) suggested 15 to 1 etcetera. Uma Sekaran and Bougie (2013) quoted Roscoe's et al. (1975) rule of thumb for appropriate sample size. One general principle is that sample sizes greater than thirty and less than five hundred are suitable for almost all types of research. Second, at least a sample size of 30 is required for each category if the sample is to be broken into subcategories (juniors/seniors, male/female, public/private, etc). The third rule states that the sample size ought to be at least ten times bigger than the variables in the research for multivariate analysis like regression etc. Since the SEM technique is used to analyse the data and there are 5 latent constructs and 63 indicators in the questionnaire, the estimated sample size is 430 health care workers (young doctors and nurses) working in Rawalpindi and Islamabad. The sample was drawn from the two major cities of Islamabad and Rawalpindi because of two main reasons i)

the population of the two cities is diverse as people from different religions and regions of Pakistan live and work here. ii) The time and budget limitations limited the researcher to collect data from these two cities only.

### **. Sampling technique**

The study seeks to identify the gender difference in the relationship between emotional intelligence and silence behaviour. It is very important to understand the gender differences in silence behaviour to place the right person on the right job. That is why the chosen sampling technique is stratified sampling. According to Uma Sekaran and Bougie (2013), this is a probability sampling technique in which the population is divided into mutually exclusive groups that are relevant, appropriate and meaningful followed by random selection of subjects from each stratum. The researcher ensures equal or proportionate representation of subjects depending on which trait is considered as basis of the stratum in proportionate stratified sampling. However, Uma Sekaran and Bougie (2013) suggested that if the elements in the strata are not equal, disproportionate stratified sampling should be used. To fulfill the purpose of appropriate representation of both genders (male and female) in public and private hospitals proportionate stratified sampling was used and then respondents were selected through simple random sampling from each stratum.

### **3.1.3.2 Unit of analysis and unit of observation**

“Unit of analysis” and “unit of observation” of the study was individual working in public and private hospitals in Islamabad and Rawalpindi. A unit of analysis refers to something a researcher wants to conclude the results about or want to say something about at the end of the study whereas a unit of observation is the subject/object observed (Decarlo, 2018).

### **3.1.4 Data Analysis**

For data analysis, SEM (Structural Equation Modelling) was chosen for various reasons. First of all, it was chosen over PLS because PLS is more suitable for exploratory studies where the

theory is in its development phase. The computation of fit indices is also more complex in PLS as compared to SEM (Shackman, 2013). The purpose of using SEM is simply its ability to test the validity of multi-item construct as well as account for both direct and indirect effects (L. Lee et al., 2011). Whereas regression shows a one-way causation and it can only handle “observed” variables, SEM is designed to handle both latent construct and “observed” variables. SEM can be used to capture dual causations or bidirectional causality or influence (Hair et al., 2017). Moreover, by using SEM, concurrent examination of indirect and direct relationships among constructs characterised by several items can be conducted. Research scholars have encouraged the use of SEM techniques for measuring mediation (e. g. Preacher & Hayes, 2004) and demonstrated its superiority over regression procedures empirically (Iacobucci et al., 2007). SEM to estimate the six-factor model using Mplus (Version 7; Muthén & Muthén, 2009, 2007) was used to analyse the data. Confirmatory factor analyses were performed to calculate the fitness of the model with the data. Structural equation analyses were conducted to test the hypotheses of mediation and moderation.

## **3.2 MEASUREMENT SCALE**

The measurement scale is the most important part of survey research. The following section discusses the entire instrument in detail. At the end of the discussion, table 3.1 presents a summary (adopted from, Scale type, number of items, etc.) of the instrument.

### **3.2.1 Emotional intelligence**

Since the middle of the 1990s two main notions of emotional intelligence have emerged: “Ability” (e. g., Mayer & Salovey, 1997) and “trait” based emotional intelligence (Petrides & Furnham, 2003). There are several models and relevant measures available to test emotional intelligence. Goleman's (1995) trait-based model consisting four dimensions: social skills, social awareness, self-awareness, and management. Another major theoretic perspective is Bar-On's. That too is a trait-based model having five dimensions i.e. “Stress management”,



“adaptation”, “interpersonal”, “intrapersonal”, and “general mood factors”. To test these dimensions BAR-On’s emotional quotient inventory (EQ-i; Bar-On, 1997) is used: a self-reported instrument with 60 items designed to assess EI in young people age between seven years to eighteen years. Dulewicz and Higgs’ (2000) use seven dimensions of traits e.g. emotional resilience, motivation, influence, self-awareness, intuitiveness, conscientiousness, and interpersonal sensitivity. The measure is called emotional intelligence questionnaire (EIQ; Dulewicz & Higgs, 2000). Another measurement instrument of emotional intelligence (EI) is the Workplace Culture form specifically developed to quantify emotional intelligence at the team level is “Swinburne University Emotional Intelligence Test (SUEIT)” (L. Downey et al., 2011). Yet another major and most popular school of thought on emotional intelligence is that of J. Mayer and Salovey (1997). It is an “ability model” that includes four dimensions: “Understanding emotions”, “regulating emotions”, “emotional perception, appraisal, and expression”, and “emotional facilitation” of thinking. Various self-report measures (e. g. Groves et al., 2008; Schutte et al., 1998; Tett et al., 2005) are available to assess this model in addition to the Mayer-Salovey-Caruso emotional intelligence test (MSCEIT by J. Mayer & Salovey, 1997).

In recent years, numerous models and measures of Emotional intelligence have been proposed. These measures usually fall within the domain of one of two major schools of thought of the construct - trait or ability. Two decades of research on emotional intelligence have shown predictive validity for both these measures of emotional intelligence- ability, and trait (Stough et al., 2009). “Wong and Law Emotional Intelligence Scale, (WLEIS)” is named after the developer Wong and Law (2002) is an ability-based model. However, the most important measure of ability-based EI is undoubtedly the “Mayer Salovey Caruso Emotional Intelligence Test (MSCEIT by J. Mayer & Salovey, 1997)”. The MSCEIT requires respondents to solve emotional problems instead of being asking them to self-rate their emotional skills.

The “MSCEIT” or the “Mayer-Salovey-Caruso emotional intelligence test” offers scores on 4 aspects of emotional intelligence: (1) the ability to identify or perceive emotions; (2) the ability to use emotions to simplify thought processes; (3) the ability of understanding emotions; and (4) to be able of managing one’s emotions and others’ emotion. The finding is inconsistent regarding the effectiveness of MSCEIT because it has not been generally utilized in organizational psychology. For instance, Rosete and Ciarrochi (2005) in their study from a sample drawn from the public service managers of Australia found that scores on MSCEIT were related to leadership effectiveness. On the other hand, Weinberger (2009) in his study on American managers found no relationship between manager's “emotional intelligence” and “leadership style” or the “leader's perceived effectiveness”. Palmer et al. (2005) explain that this inconsistency might be present due to EI results, demonstrating the respondents maximal performance on the assessment instead of their actual behaviour in certain situations like the workplace (Brody, 2004). More detailed arguments regarding measures to assess EI (emotional intelligence) and major models can be found in the research work of McEnrue and Groves (2006). J. Mayer and Saloveys’ (1997) conception of emotional intelligence is ability-based rather than a trait of personality. They define emotional intelligence as “the ability to perceive emotions, to access and generate emotions to assist thought, to understand emotions and emotional knowledge and to reflectively regulate emotions”. This narrow and specific definition distinguishes it from other constructs such as optimism. Research suggests that J. Mayer and Saloveys’ (1997) “ability-based” model is recognized widely among researchers (e. g. Daus & Ashkanasy, 2005; Keaten & Kelly, 2008 ; McEnrue & Groves, 2006). This study followed J. Mayer and Saloveys’ (1997) model. The study did not use MSCEIT test because it was an online administered quiz-based test that was beyond the scope and budget of the study. To solve the issue the measure used for the purpose was Schutte et al. (1998) which is based on and follows J. Mayer and Saloveys’ (1997) model.

The current study relied on Schutte et al. (1998) because it is the most popular among researchers. The popularity of the Schutte et al. (1998) instrument can be assessed by the fact that it has already been translated into different languages: e. g. Hebrew (Carmeli, 2003), Polish (Oginska-Bulik, 2005), Swedish (Sjöberg, 2001), and Turkish (Yurtsever, 2003). The fact that the instrument was originally developed in English and then translated into many different languages is proof of its popularity among researchers and widespread use in research (L. Francis et al., 2018). According to L. Francis et al. (2018), the most widely used scale is “Schutte Emotional Intelligence Scale” (Schutte et al., 1998). It is famous in the literature with different names such as the “Self-Report Emotional Intelligence Test” and the “Assessing emotions Scale” (Schutte et al., 2009). Schutte et al.’s (1998) are engrained in Salovey and Mayer’s (1990) indigenous model of EI (emotional intelligence). This model defines EI as consisting of three classes of adaptive capabilities: assessing and expressing emotion, regulating emotion, and utilization of emotions for problem-solving. For example, some questions asked were: ‘I know when to speak about my personal problems to others’; ‘I am aware of my emotions as I experience them’; ‘By looking at their facial expressions, I recognize the emotions people are experiencing’; ‘I motivate myself by imagining a good outcome to tasks I take on’.

### **3.2.2 Moral Disengagement**

This study adopts a measurement scale from Moore et al. (2012). Newman et al. (2020) reported that 18 studies used Moore et al.’s original instrument either full scale in the original format or adapted forms of the instrument that makes it extensively accepted, and used. This also proves the validity of the instrument in the literature. Drawing on Bandura’s theoretical conception, mechanism, and description of “moral disengagement”, Moore et al. (2012) developed and validated a measure of “moral disengagement” in the working environment. (Newman et al. (2020). The superiority of this scale over previous scales can be assessed in

various ways 1). Includes all of the tools of “moral disengagement”, For example, “People shouldn’t be held accountable for doing questionable things when they were just doing what an authority figure told them to do” and “It is okay to spread rumors to defend those you care about”. 2). It is appropriate for a wide range of samples of adult workers in the working environment, and 3). It is thrifter than other contending scales with items ranging from 15 to 32 (for example, Bandura et al., 1996; Detert et al., 2008). It also offers the first ever-methodical records of the “discriminant” and “convergent” validity of MD (moral disengagement) that is not present in previous measures. For instance, the Detert et al. (2008) scale that has dispositional trait-like properties, calculates an individual’s inclination to morally disengage.

**3.2.3 Employee Silence:** A 12-item scale adapted from Van Dyne et al. (2003) was adopted to record the silence behaviour of employees. Questions included all forms of silence, for example, “I remained silent at work because I do not want to embarrass others”, “I remained silent at work because I will not find a sympathetic ear, anyway”, and “I remained silent at work because of fear of negative consequences”

**3.2.4 Organizational culture:** organizational culture was measured by a 6-item scale (Clan Culture-3 items; Bureaucratic/hierarchy culture- -3 items) adapted by Cameron and Quinn (2011). For example ‘My company has a family-like atmosphere; ‘My company emphasizes formal procedures, rules, and regulations. As discussed earlier there are various definitions and conceptualizations of organizational culture. Since the study followed the dimensional approach of Cameron and Quinn (1999)Cameron and Quinn (1999) the measurement scale was also adopted from Cameron & Quinn (2011).

**3.2.5 Trust:** To measure trust a 9-item scale was adapted from Zhu et al. (2019). To assess the perceived mutual trust between supervisor and employees. Following T. Y. Kim et al. (2018) the referent was changed to “my supervisor and I” for some items (where applicable).

“My supervisor and I share our values and beliefs”, “My supervisor and I confide in each other for backup in difficult situations”, “My supervisor and I share our personal feelings” and “My supervisor and I discuss work-related problems or difficulties”.

### **3.3 OPERATIONALIZATION**

#### **3.3.1 Employee Silence**

Employee silence is suppression of any useful information based on fear of negative consequences, to avoid conflicts, to avoid vulnerability, and to avoid facing disadvantages; based on disengagement or submission, dogmas that their viewpoint is neither valued nor wanted by the top management and their supervisors, and nothing will change; based on unselfishness or supportive motives: to protect others from getting in trouble, fear of hurting others’ feelings and avoid embarrassment; and to avoid additional work, fear of giving away knowledge advantage and concern of others taking advantage of one’s ideas (adopted from Knoll and van Dick (2013)).

#### **3.3.2 Emotional Intelligence**

Emotional intelligence is the ability to identify and interpret emotions in faces, pictures, and voices and the ability to detect self-emotions; the capability to harness emotional states to enable various cognitive such as thinking and problem-solving, the ability to comprehend emotional language and appreciate complex links among emotions, ability to regulate emotions in both ourselves and others (adopted from Schutte et al. (1998)).

#### **3.3.3 Organizational culture**

Clan organizational culture is caring and provides a family-like work atmosphere, teamwork is expected and it characterizes solidarity and unity whereas hierarchical culture is authoritative, organizations demand their employees to follow formal rules and policies and strict adherence to the allocated roles and responsibilities and emphasis is on the top-down flow of information and communication (adopted from Cameron & Quinn (2011)).

#### **3.3.4 Moral disengagement**

Moral disengagement is characterized by Euphemism, lying, playing dirty, misrepresentation, supplanting of and diffusion of accountability, cheating, and blaming others. An eight-item Measurement scale is adopted from Moore et al. (2012). The eight items are a clear representation of the above-mentioned (section- 2. 3) explicit interconnected mechanisms by which moral disengagement takes place (adopted from Moore et al. (2012)).

### 3.3.5 Perceived Mutual trust

Mutual trust is characterized by sharing values and beliefs, reliance on each other regarding task-related abilities, presentation of work and difficult situations, sharing personal and work-related problems and feelings, and listening to ideas carefully (adapted from Zhu et al. (2019)).

### 3.3.6 Instrument

Table 3. 1: Instrument

Variable	Variable Type	Instrument	NO of items/ Scale type	Cronbach 's Alpha
Employee Silence	Dependent (Y)	Knoll & van Dick, (2013)	12 / (5 point Likert scale)	0. 785
Emotional intelligence	Independent (X)	Schutte et al. (1998)	28/ (5 point Likert scale)	0. 877
Perceived Mutual Trust	Intervening (M)	Zhu et al. (2019)	9/ (5 point Likert scale)	0. 781
Moral Disengagement	Intervening (M)	Moore et al. (2012)	8/ (5 point Likert scale)	0. 658
Organizational Culture	Moderator (W)	Cameron and Quinn (2011).	6/ (5 point Likert scale)	0. 805

### **3.4 RELIABILITY AND VALIDITY OF DATA**

All the scales; Adopted, adapted, or newly constructed, being used for the study need to be tested for reliability and validity before applying any other analysis (Cooper et al., 2006). Therefore the instruments were evaluated through reliability and validity tests to ensure the quality of the measurement scale. Although reliability and content validity had been measured in pilot testing the increased number of responses for the main study requires more investigation.

Cronbach's alpha was used to test the reliability whereas a factor analysis was conducted to confirm the dimensions and to confirm which measures go together as operationally defined.

The reliability and validity of the instrument are elaborated in chapter no 4 (4. 2) with the results of Cronbach's alpha, content, discriminant validity, and convergent validity (pairwise correlation, CFA, one factor CFA).

### **3.5 PILOT STUDY**

A pilot study or pretest is a standard scientific tool that allows scientists to conduct preliminary research before devoting full time and energy to the research. This allows a researcher to evaluate the probability, time, cost, and size of the effect (statistical variability). This allows the appropriate sample size to be calculated and the study design to be improved before conducting a full-scale study (Blumberg et al., 2014). A pilot study was performed before the study to check the reliability of the scale and to calculate the size of the sample.

SPSS (version 20) was used for statistical analysis. Data was entered in the SPSS software to test the reliability that measures the internal consistency of the measures through cronbach's alpha (Uma Sekaran & Bougie, 2013). Pilot study suggested a reliability measure of cronbach's alpha of 0.8 (table no 3.1) for almost all variables which is considered very good (Gliem & Gliem, 2003). However, moral disengagement had low level 0.5 at initial stage which was later improved in big sample. A Cronbach's alpha value ranging from 0.5 to 0.6 are considered

sufficient for exploratory researches (Nunnally, 1994). Since the resulting values of Cronach's alpha value are higher and suggest that measures are adequate for the main study, so a full scale study was performed by calculating a sample size with the help of pilot study.

### **3.6 DATA COLLECTION**

Data collection for the full scale study started in March, 2020 after a thorough examination of the questionnaire. The instrument adopted for the study was originally in English. Since the population of the study included nurses working in public and private hospitals and they are not well versed in English, the instrument needed to be translated into Urdu to adapt to the abilities of the population of the study. The method of translation was back translation method which is having a third person translate back to the original language (English) after the document (questionnaire) is translated into desired language (Urdu). Back translation method is effective in a way that the user (researcher) can get a sense of the effectiveness of the translation. It is the most popular method for assessing the quality of translation (Tyupa, 2011). The method is so popular that it doesn't seem to be replaced soon (Tyupa, 2011). Once the instrument (questionnaire) was ready data was collected through personal administration. The method used for data collection was personal administration. Emergency arising in the hospitals because the outbreak of COVID-19 made data collection more difficult. Data could be collected from only 430 number of respondents. Some of the questionnaires returned blank and sometimes incomplete instruments had to be discarded. Some of the respondents were kind enough to spare some time and fill the data on spot while others asked to come later for collection. It was after several visits (reminders at two weeks intervals and sometimes new questionnaires needed to be distributed because the respondents had lost the questionnaires) to them that they responded and returned the filled data. From the received data, 40 were discarded and finally, analysis was conducted on 390 number of responses.

### **3.7 HYPOTHESIS TESTING**



Each of the developed hypotheses was tested through Structural Equational Modelling to test the dual mediation. Multiple regression and Structural Equational Modelling both test the causation, however, Structural Equational Modelling is more powerful than multiple regression in various ways that are already discussed (see 3. 1. 4, data analysis). To investigate the interaction of organizational culture on the relationship of moral disengagement, mutual trust, and emotional intelligence. The survey questionnaire measured the emotional intelligence through a self-reporting test developed by Schutte et al. (1998) and its effects on different positive (mutual trust) and negative (moral disengagement and employee silence) behaviours. Relationship between independent (emotional intelligence) and dependent variable (employee silence) with mediation effects of mutual trust and moral disengagement was statistically analysed. Furthermore, the moderating effects of culture on the association of EI (emotional intelligence) and MD (moral disengagement) and the association between EI and MD were also analysed.

The accuracy and validity of the analysis depends on the following assumptions (Chatterjee & Hadi, 2006): multicollinearity, normality of the data, linearity and independence. Normality of the data is important to test measure of central tendency and skewness (tilted towards one side with more of positive or negative values) and Kurtosis (peakness and flatness) in the data. The data were tested for normality before testing the model (table 4.11,4.12). Cooper & Emory, (1994) argue that the purpose of linearity is twofold: one is the linearity and the other most important function of the assumption is that error or residuals must be normally distributed and ought not to be correlated to predictors.

Present study is explanatory and tries to identify mix of variables to help reduce silence in the organization. Structural Equational Modelling using MPLUS was used to test moderated mediation.

### **3.8 CHAPTER SUMMARY**

This chapter offers a detailed discussion of the research methodology adopted in the study. It presents the research model the population of the study followed by sample and sampling technique. The population of the study was young (fresh graduates) doctors and nursing staff as they are at lower levels of hierarchy and with limited authority yet more awareness and knowledge of issues and problems. A sample was drawn from the population using stratified sampling technique. Since this study uses structural equation modelling (Structural Equational Modelling) for data analysis a sample of minimum 315 (5 cases per item) and maximum 975 (15 cases per item) was calculated. Data was collected from 430 employees (young doctors and nurses) working in the hospitals of Rawalpindi and Islamabad. Structural equation modelling is used to analyse the data. Since a pretested reliable measurement scale was adopted to collect data, reliability of the scale was tested through Cronbach's alpha and validity of the scale was tested through correlation.

## CHAPTER 4

### CHAPTER RESULTS AND ANALYSIS

This chapter presents the data analysis and test results. In the first section (4. 1) profile of respondents is presented. The profiles of the respondents presents the demographic features (such as gender, age, monthly income, etc.) of the individuals who took part in the study by responding to various questions. In the next section reliability (4.2) of the scale tested through Cronbach's alpha is discussed followed by the validity (4.3) of the scale. Validity of the scale is measured in 3 ways. First, the construct validity is measured through correlations that how the different variables correlate following the rationale or theory. Discriminant validity is tested through intercorrelations and the variance. Individual CFA (tables 4.5-4.6) is conducted to test variables' validity whereas a CFA (table 4.8) is conducted by loading all latent factors in the tests. Results showed an adequate fit. To answer the concerns of common method bias all items are loaded on one factor (table 4.11) that showed a poor fit to the data. Section 4.6 presents descriptive analysis: standard deviations, range, variance, skewness, and kurtosis of the data along with Kolmogorov-Smirnov and Shapiro-Wilk normality tests that is significant, proving the normality of the data. After assessing the reliability and validity of the scale, section 4.7 presents the test results of the structural model. The first data is analysed through the SEM using MPLUS v.7. Section 4.7.2 discusses the results of the structural model. A detailed discussion of the results and hypothesis is presented in the section. Figures along with tables and discussions provides a detailed insight into the data.

## 4.1 PROFILE OF RESPONDENTS

Table. 4. 1: Profile of respondent

Age %		Gender%		Monthly income%		Sector%	
20 or below	2.60	Male	49	up to 10000	6.15	Public	96.41
21-25	14.35			up to 20000	16.66		
26-30	32.10			upto 30000	31.02		
31-35	31.54			up to 40000	36.15		
36-40	18.98						
41-50	0.51						
51-60	0.00						
60+	0.00	Female	51	Other , please specify	14	Private	3.59

Table 4. 1 shows the details of the respondents of the study. Average respondents (50%) belongs to the age group of 26 to 35. 14 % respondents are from the age group of 21-25, and 19% are from the age group of 36-40. Remaining 3 % is a mix from below 20 and above 40. Gender distribution remains equal by including 49% males and 50% female staff from nurses and young doctors of the hospitals. Monthly income ranges from 10000 (6% of the total sample) to 40000 (36% of the total sample) and above (14% of the total sample). Data was collected mainly from public sector hospitals because private hospitals didn't cooperated because of COVID-19 emergency in the hospitals.

## 4.2 RELIABILITY

Reliability refers to the extent to which results of the instrument are consistent over time: that is the scale estimations should be identical in different times. The range of statistic values for reliability coefficient is from 0 to 1, where a value of zero 0 indicates no reliability and 1. 0 indicates faultless reliability of a scale. A general rule to assess reliability scale is that if the values are below 0.5, then the scale is believed to be not-reliable and so must be rejected where as a score above or equal to 0.5 (Nunnally et al., 1967) is acceptable. While work of Nunnally (1978) suggested a lower cut off of 0.7. Hair et al. (2010) suggested that although values above

0.7 are generally accepted, values as low as 0.6 might be accepted in exploratory research. According to Gliem and Gliem (2003) greater than or equal to 0.9 is excellent reliability, greater than or equal to 0.8 is good reliability, and 0.7 is acceptable value of reliability. Test for the Reliability of the scale was conducted for the variables: employee silence, emotional intelligence, mutual trust, moral disengagement and organizational clan culture and bureaucratic culture (table 4.2) with resulting values of Cronbach's Alpha. 0.785, 0.877, 0.781, 0.824, 0.805, and 0.752 respectively. These values indicate the internal consistency of the scale.

Table 4. 2: Reliability

Reliability Scale	Cronbach's Alpha	No of Items
Silence	0.785	12
Emotional intelligence	0.877	28
Trust	0.781	9
Moral disengagement	0.824	8
Organizational culture	0.821	6
Clan	0.811	3
Bureau	0.752	3

clan= clan culture; bureau=bureaucratic culture; Trust= Perceived Mutual Trust

### 4.3 VALIDITY

Validity of an instrument refers to the extent to which it measures what it is supposed to measure: that is precision of the instrument. The validity of the scale tell that scale is also reliable whereas reliability itself does not tells us much about validity of the scale. If a scale is valid it is almost always reliable, if a scale is reliable it may or may not be valid (Blumberg et al., 2014). The instrument is tested for the construct validity through correlation. Construct validity refers to extent to which a scale responds to other variables as predicted by some rationale or theory (Blumberg et al., 2014). Table below shows the correlation of the variables

in the model. The correlation table shows the Pearson correlation coefficients for all the variables. Significant correlation among all the variables was observed, even the small correlations are significant at  $<0.01$ . Emotional intelligence has the strongest correlation with trust 0.667, and the correlation between emotional intelligence and silence is 0.564. Strongest correlation is between moral disengagement and silence 0.876. All other correlations are also significant.

Discriminant validity was established in two ways. First, all inter construct correlations of 5 latent variables were below 0.70 as shown in Table 4. 3. Second, average variance extracted for each latent construct was greater than its inter construct squared correlations with other latent constructs (Fornell & Larcker, 1981). These results provided evidence for discriminant validity. To address the concerns of common method variance, Herman's one factor confirmatory factor analysis (CFA) was performed by loading all items on a single latent (unobserved) variable. The results (table 4.8, alternative model) indicated a meagre fit with the model. The results and the arguments of researcher (Simons & Peterson, 2000; Brockner et al., 1997) that that threat of common method bias is lower in moderation models due to difficulty of detecting moderation effects by respondents helps to draw inference that deductions drawn from the statistics were not negatively affected by "common method bias".

Table 4. 3: Correlations

	EI	Trust	MD	Silence	BC	CC
EI	1					
Trust	0. 667**	1				
MD	0. 520**	0. 714**	1			
Silence	0. 564**	0. 727**	0. 876**	1		
BC	0. 661**	0. 556**	0. 402**	0. 401**	1	
CC	0. 419**	0. 381**	0. 145**	0. 169**	0. 502**	1

\*\* . Correlation is significant at 0.01 level (2-tailed).

EI=emotional intelligence; MD=moral disengagement; BC=bureaucratic Culture; CC=clanculture

#### 4.3.1 Confirmatory Factor Analysis

Confirmatory factor Analysis (CFA) was conducted to test the properties of measurement of the variables (emotional intelligence, employees silence, perceived mutual trust, moral disengagement, clan culture and bureaucratic culture) Model. This resulted in calculation of  $\chi^2$  (normed index), “root mean square error of approximation (RMSEA)”, “comparative fit index (CFI)”, and “Tucker–Lewis index (TLI)”. Several confirmatory factor analysis were conducted to study measurement properties of the constructs. First confirmatory factor analysis (CFA) was performed separately for all variables and then a full Model CFA was conducted to test the validity of the data. Finally, several confirmatory factor analysis were conducted to measure the properties of alternative models. To go along with the earlier research studies, this research study relied on various indices, for example, the “ratio of Chi-square”, “root mean square residual (RMSR)”, “comparative fit index (CFI)”, and “Tucker–Lewis index (TLI)”, to evaluate the “goodness-of-fit” of the structural equation model. These statistics are reported in

tables (4.9). The fit indices are mixed. The “chi-square” value was 4074. 348 with 1871 degrees of freedom ( $p < 0.002$ ), which is indicative of significant differences between the data and the theory being tested. Overall, the mixed indices suggest reasonable support for the theoretical model. Most of the standardized residuals are less than 1 or 2 in absolute value (Park & Kim, 2009).

#### 4.3.1.1 Individual Confirmatory factor Analysis

Table 4. 4: Emotional intelligence

FIT INDICES	ABSOLUTE			INCREMENTAL		
	MODEL	Normed $X^2$	RMSEA	SRMR	CFI	TLI
COMPLEXITY		( $X^2/df$ )				
STANDARD		< 3	< .07	< = .08	> .92	>
Sample > 250 ; ( $P > .05$ )						0.92
indicators < 30						
CFA Model		2.68	.06	.04	.89	.88
Sample > 250 ; (940/350)			P=.000			
indicators = 13		P=.000				

Note n =390; S-B  $X^2$ =Satorra–Bentler  $X^2$ ; RMSEA=root mean square error of approximation;CFI =comparative fit index; TLI=Tucker–Lewis index.

Table 4.4(fig.4.1) shows the statistics of confirmatory factory analysis of independent variable emotional intelligence. The result show a good fit of data with emotional intelligence (S-B  $X^2$  =924, SE=.035,  $p < .001$ ,  $df=350$ , RMSEA=.06, CFI=.89, TLI=.88).



Table 4.5: Employee silence

FIT INDICES	ABSOLUTE			INCREMENTAL		
	MODEL	Normed $\chi^2$ ( $\chi^2$ /df)	RMSEA	SRMR	CFI	TLI
COMPLEXITY						
STANDARD		< 3	< .07	< = .08	> .92	> 0.92
Sample > 250 ; indicators < 30		(P > .05)				
CFA Model		4.79	.09	.06	.89	.86
Sample > 250 ; indicators = 13		(258.987/54) P=.000	P=.000			

Note n =390; S-B  $\chi^2$ =Satorra–Bentler  $\chi^2$ ; df= degrees of freedom; RMSEA=root mean square error of approximation; CFI =comparative fit index; TLI =Tucker–Lewis index.

Table 4.5 (fig-4.2) shows the statistics of confirmatory factory analysis of dependent variable Silence. The result show a relatively good fit of data with silence (S-B  $\chi^2$  =258, SE=.0032, p<.001, df=54, RMSEA=.09, CFI=.89, TLI=.86).

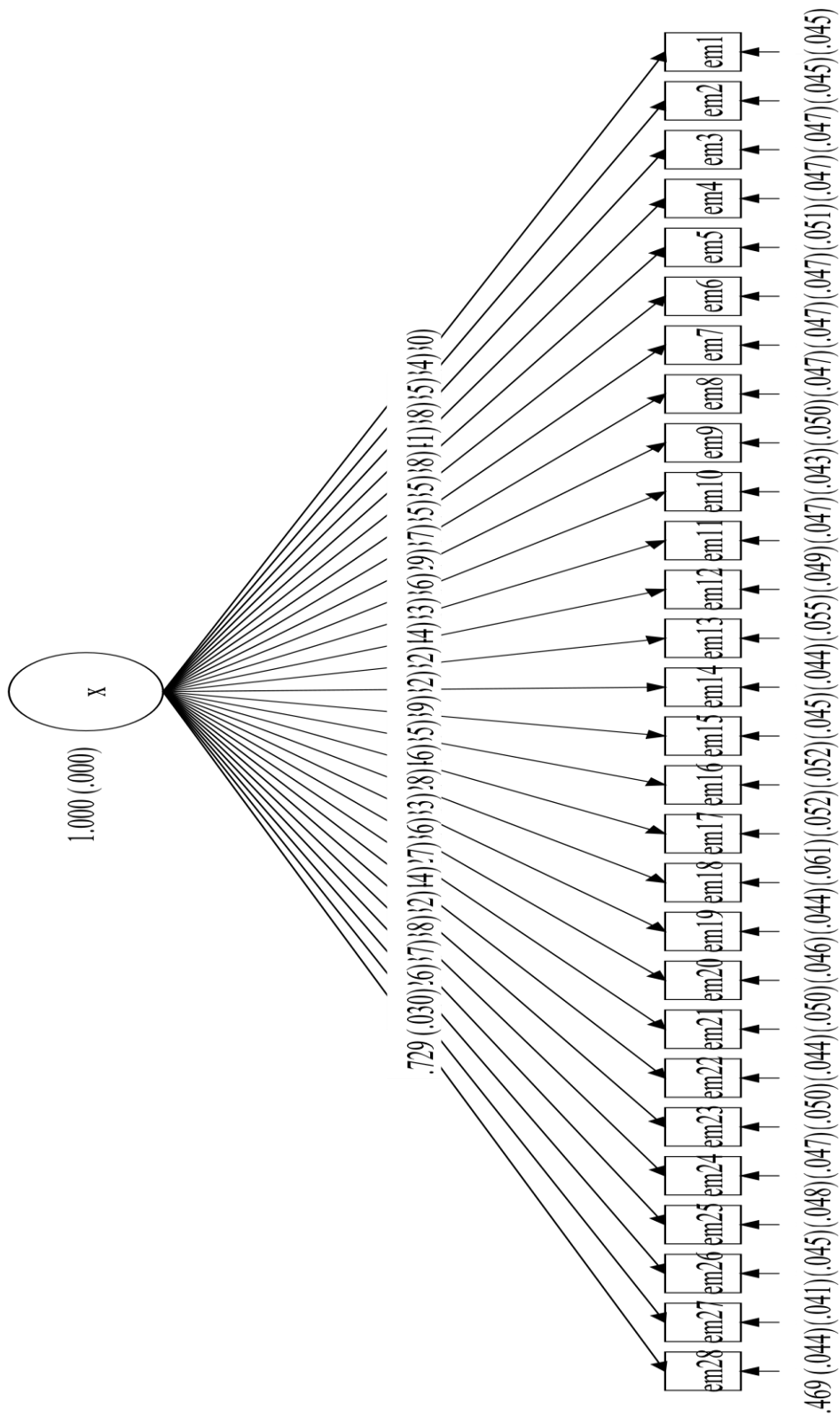


Figure 4. 1: Confirmatory factor analysis: emotional intelligence

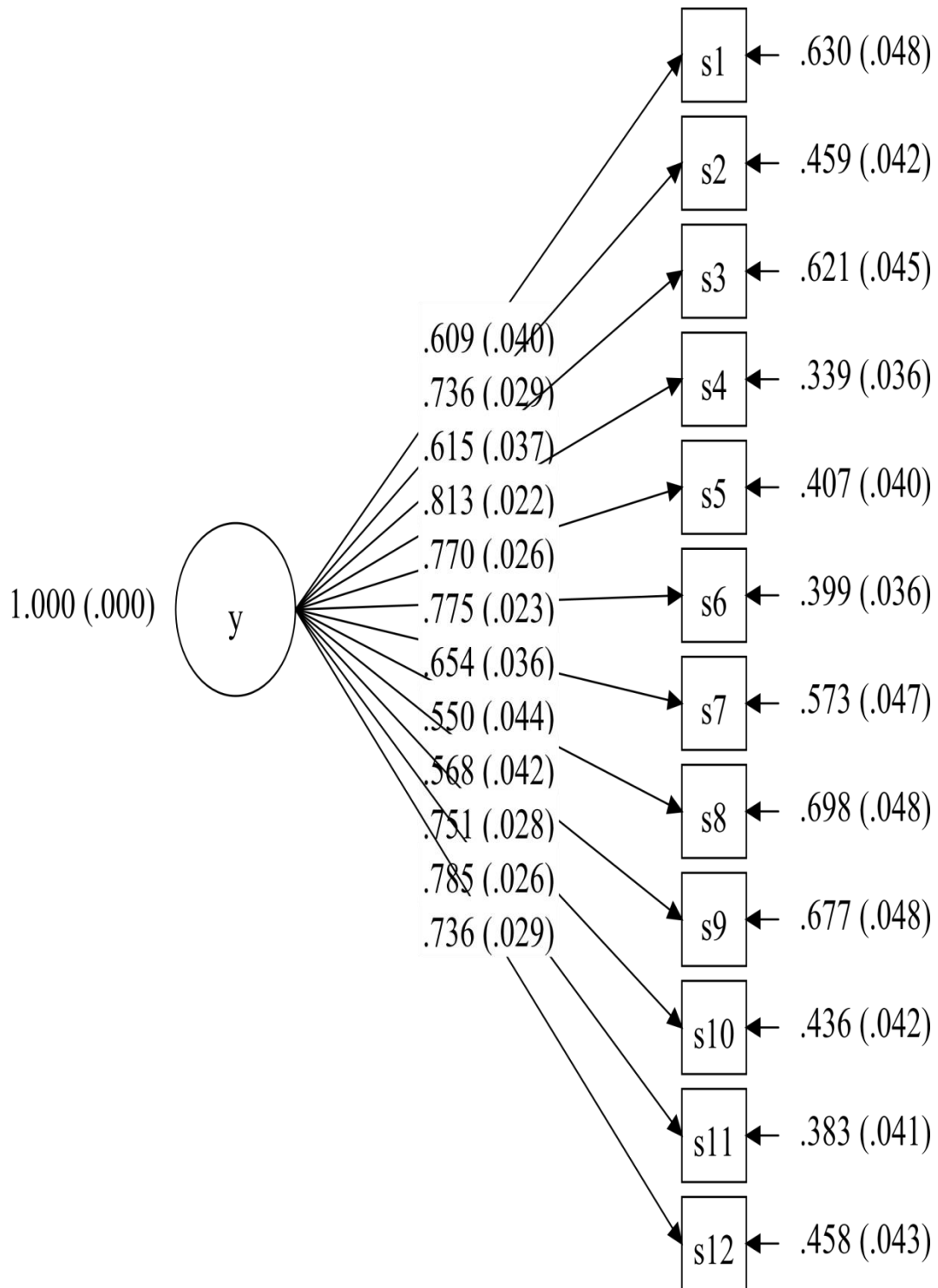


Figure 4. 2: Confirmatory factor analysis: employee silence

Table 4.6: Moral disengagement

FIT INDICES	ABSOLUTE			INCREMENTAL		
	MODEL	Normed $\chi^2$	RMSEA	SRMR	CFI	TLI
COMPLEXITY	$(\chi^2 / df)$					
STANDARD	< 3	< . 07	< = . 08	> . 92	> 0.92	
Sample > 250 ; (P > . 05)						
indicators < 30						
CFA Model	2. 99	0.07	. 02	. 97	. 96	
Sample > 250 ; (59. 972/20)		P=. 04				
indicators = 13	P=. 000					

Note n =390; S-B  $\chi^2$ -Satorra-Bentler  $\chi^2$ ; RMSEA=root mean square error of approximation; CFI =comparative fit index; TLI =Tucker-Lewis index.

Table 4.6 (fig-4.3) shows statistics of confirmatory factory analysis of mediating variable moral disengagement. The result show a good fit of data with moral disengagement (S-B  $\chi^2$  =59, SE=. 040, p<. 001, df=350, RMSEA=. 07, CFI=. 97, TLI=. 96).

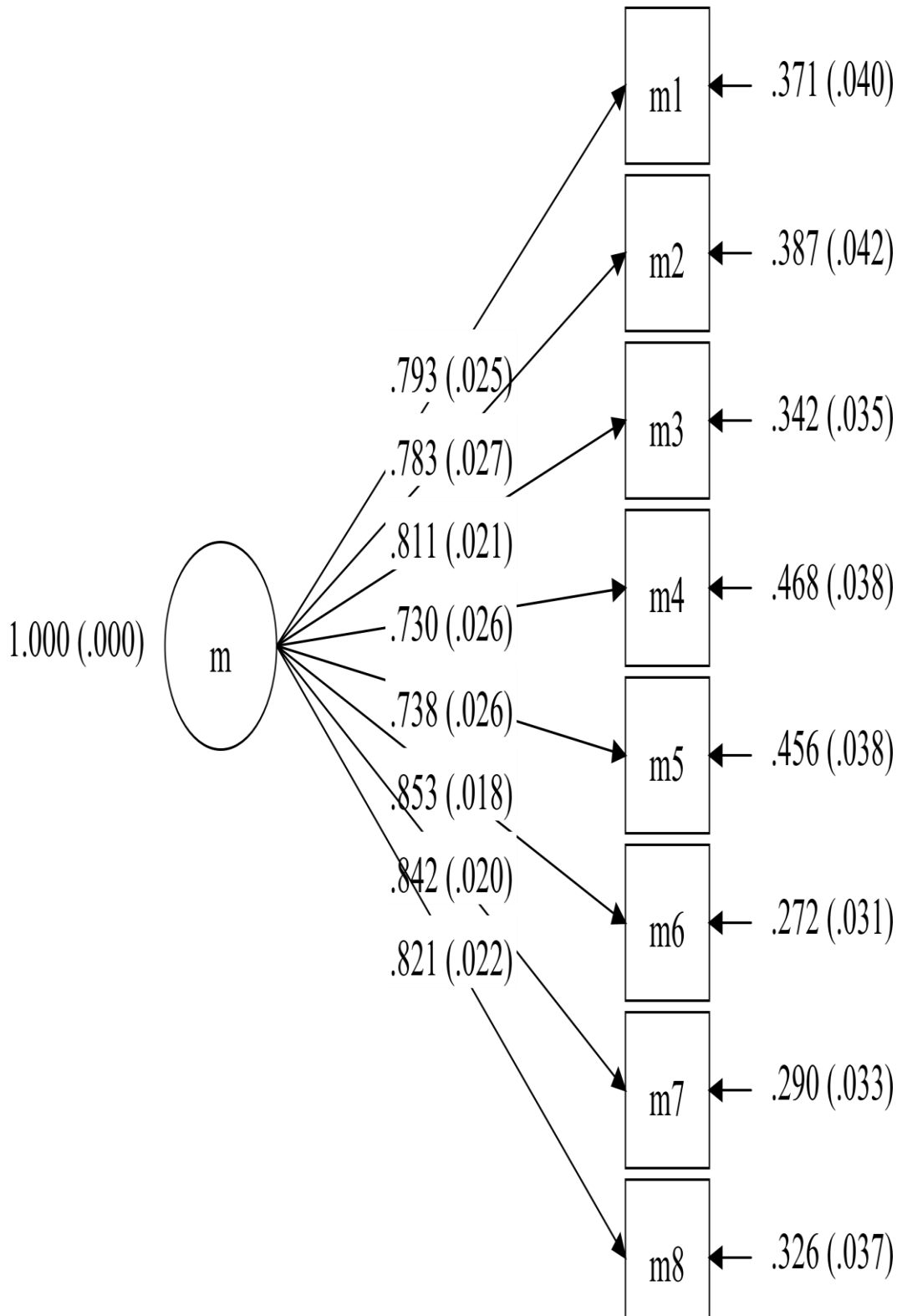


Figure 4. 3: Confirmatory factor analysis: moral disengagement

Table 4.7: Perceived Mutual trust

FIT INDICES	ABSOLUTE			INCREMENTAL		
	MODEL	Normed $\chi^2$	RMSEA	SRMR	CFI	TLI
COMPLEXITY		$(\chi^2/df)$				
STANDARD		< 3	< .07	< = .08	> .92	> 0.92
Sample > 250 ; (P > .05)						
indicators < 30						
CFA Model		5.01	.10	.04	.92	.90
Sample > 541 ; (135.329/27) P=.000						
indicators = 14		P=.000				

Note n =390; S-B  $\chi^2$  =Satorra–Bentler  $\chi^2$ ; RMSEA=root mean square error of approximation; CFI =comparative fit index; TLI =Tucker–Lewis index.

Table 4.7 (fig-4.4) shows the statistics of confirmatory factory analysis of mediating variable trust. The result show a good fit of data with trust (S-B  $\chi^2$  =135, SE=.030, p<.001, df=27, RMSEA=.10, CFI=.92, TLI=.90).

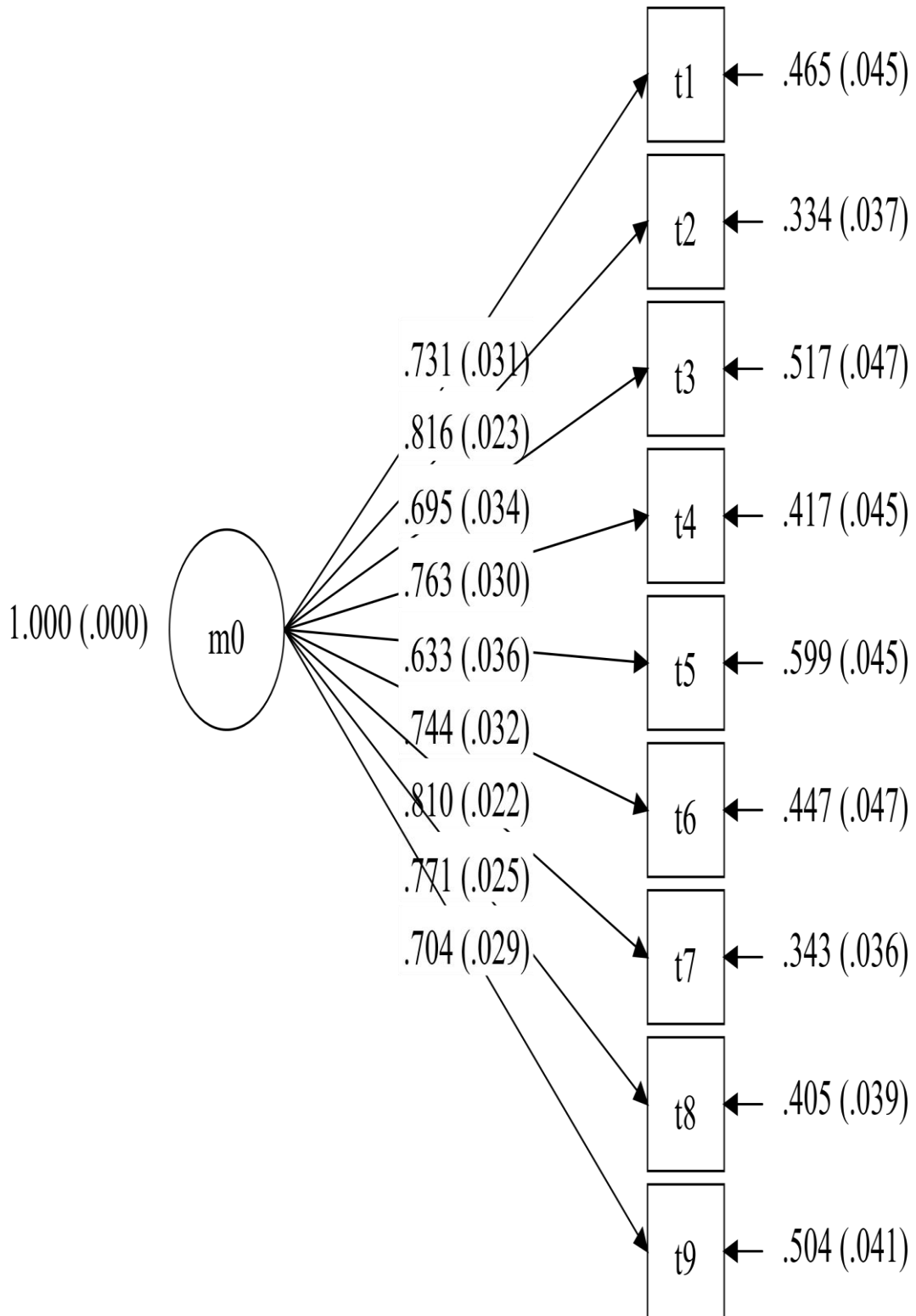


Figure 4. 4: Confirmatory factor analysis: mutual trust

Table 4.8: Six factor confirmatory analysis

FIT INDICES	ABSOLUTE		INCREMENTAL			
	MODEL	Normed $\chi^2$	RMSEA	SRMR	CFI	TLI
COMPLEXITY		$(\chi^2 / df)$				
STANDARD	< 3		< .07	< = .08	> .92	> 0.92
Sample > 250 ; (P > .05)						
indicators < 30						
CFA Model	2.22		0.05	.06	.83	.82
Sample > 250 ; (4074.			P=.000			
indicators = 13	348/1871)					
	P=.000					

Note n =390; S-B  $\chi^2$  =Satorra–Bentler  $\chi^2$ ; RMSEA=root mean square error of approximation; CFI =comparative fit index; TLI =Tucker–Lewis index.

A full model confirmatory factor Analysis table 4.8(fig-4.5) show an adequate fit (S-B  $\chi^2$  =4074, p<.001, df=1875, RMSEA=.05, CFI=.83, TLI=.82).

The values for model fitness produced mixed results (table4.8). The chi-square value was 4074.348 with 1871 degrees of freedom (p < 0.002), ( $\chi^2 / df = 2.17$ ), which suggests that significant differences exist between the data and the theory being tested. RMSEA (Root Mean Square of Error Approximation)= .05 which indicates that hypothesized model is from a perfect model. The RMSEA, SRMR, indicated a good fit, However the CFI and TLI are on border line, yet acceptable. Kyriazos (2018) reported that SEM, including confirmatory analysis is also a large sample approach (Kline & Tamer, 2016). There is a consent that problems may arise due to sample size, such as small sample may create problems for model fitness (Z. Wang & Wang,



2012). Furthermore values  $\leq .8$  for “comparative fit index (CFI)”, and “Tucker–Lewis index (TLI)”, are generally accepted in the research (Harring et al., 2020; Sexton & Dugas, 2008; Vanderveren et al., 2020). Table 4.9 shows the results of alternative models that clearly indicates that hypothesized model best fits the data as compared to alternative models.

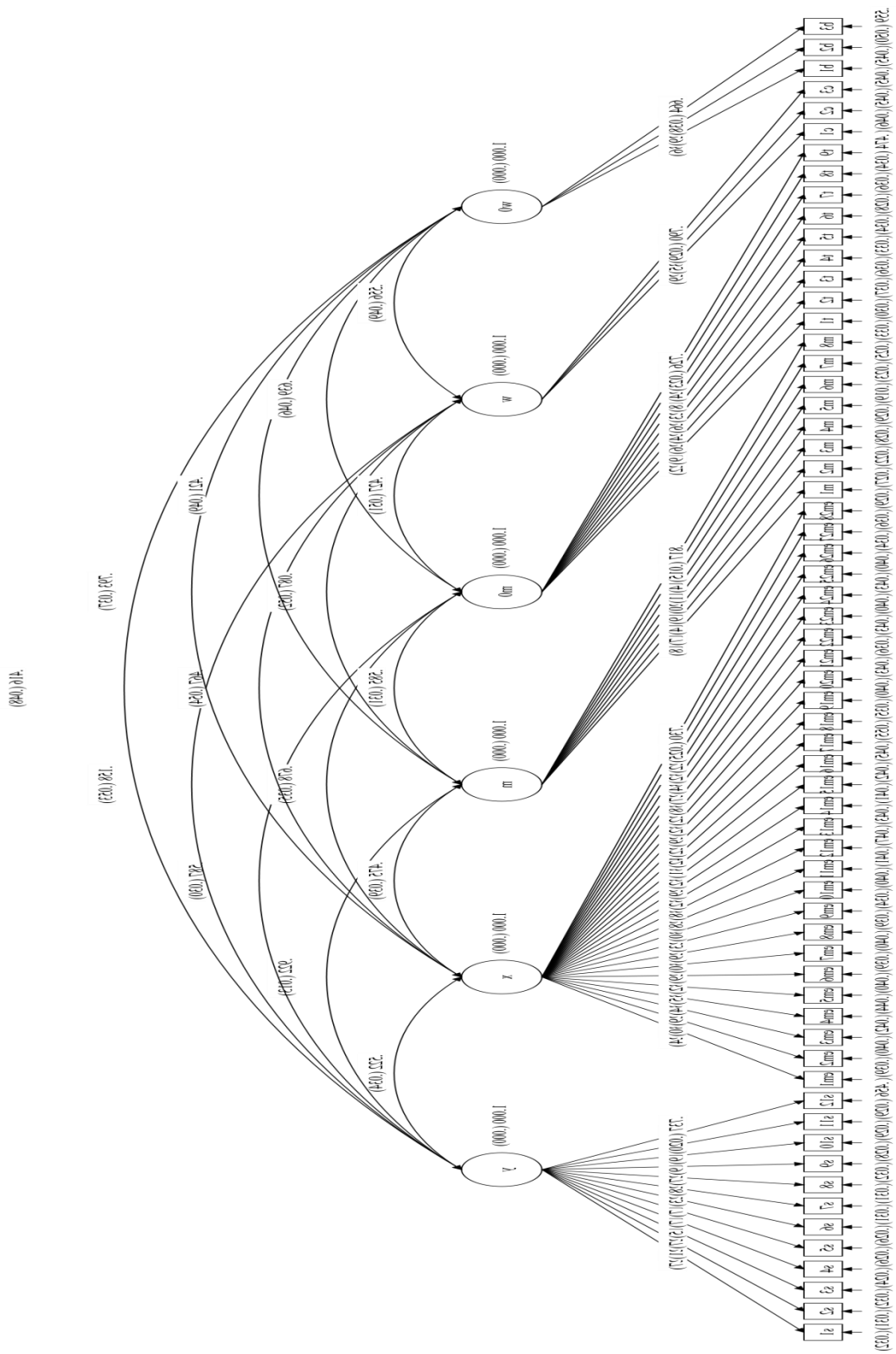


Figure 4. 5: Confirmatory factor analysis (structural model)

Table 4.9: Alternative model CFA

MODEL	Normed $X^2$ ( $X^2$ /df)	RMSEA	SRMR	CFI	TLI
6 FACTOR MODEL	2.22 (4074.348/1875) P=.000	0.05 P=.000	.06	.82	<b>.81</b>
3 FACTOR MODEL (combined MD, trust and clan-bureau)	2.61 (4931.658/1884)	.06	.07	.75	.74
2 FACTOR MODEL ( combined w-x and y-m)	2.76	.06	.08	.73	.72
1 FACTOR MODEL	3.75 (7088.592/1890)	.08	0.1	.58	.56

Note n =390; S-B  $X^2$ =Satorra–Bentler  $X^2$ ; RMSEA=root mean square error of approximation; CFI=comparative fit index; TLI=Tucker–Lewis index.

- Three factor model combined moral disengagement and trust together, clan culture and bureau culture together.
- Two factor model combined the moderators with independent variable and mediator with dependent variables

Table 4.9. Shows the fit indices of alternative models. Six factor model showed the best fit (S-B  $X^2$  =4074, p<.001, df=1875, RMSEA=.05, CFI=.83, TLI=.82) as compared to alternative models ( S-B  $X^2$  =7088, p<.001, df=1890, RMSEA=.08, CFI=.58, TLI=.56) fig 4.6, fig 4.7 and fig 4.8 corresponds to four factor model, two factor model and one factor model respectively.

(044) 022.

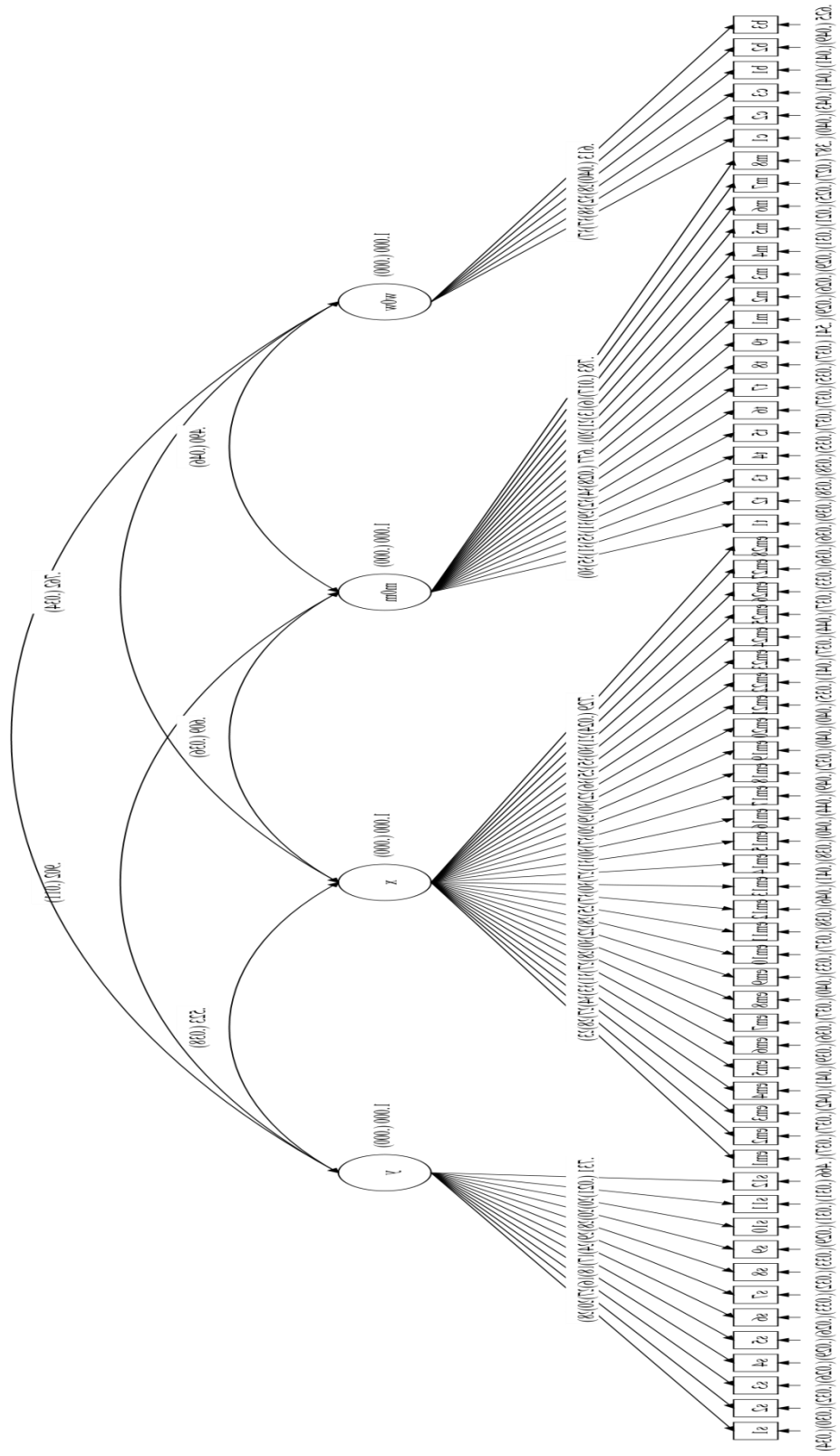


Figure 4. 6: Alternative Model four factors

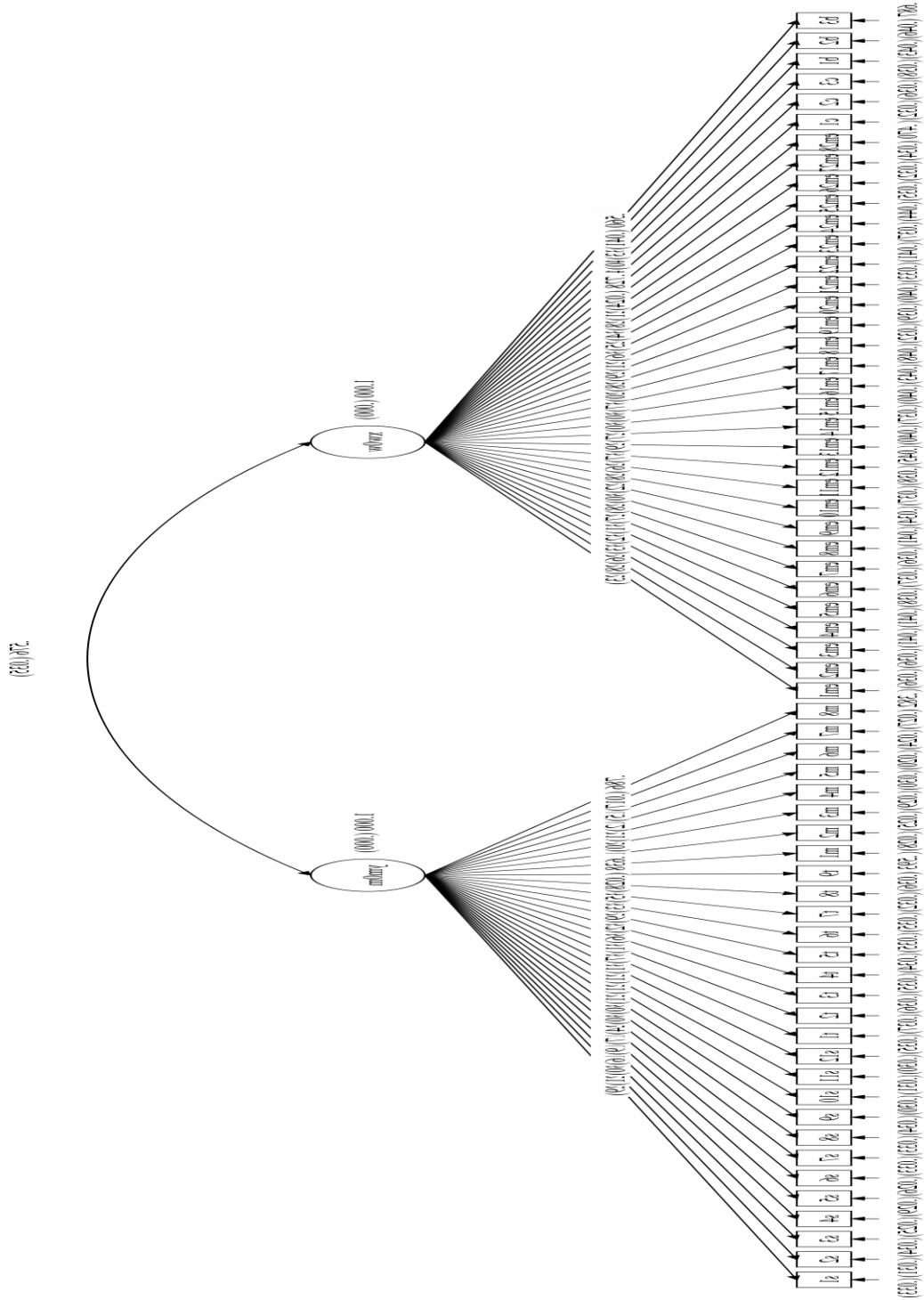


Figure 4. 7: Alternative Model, two factors

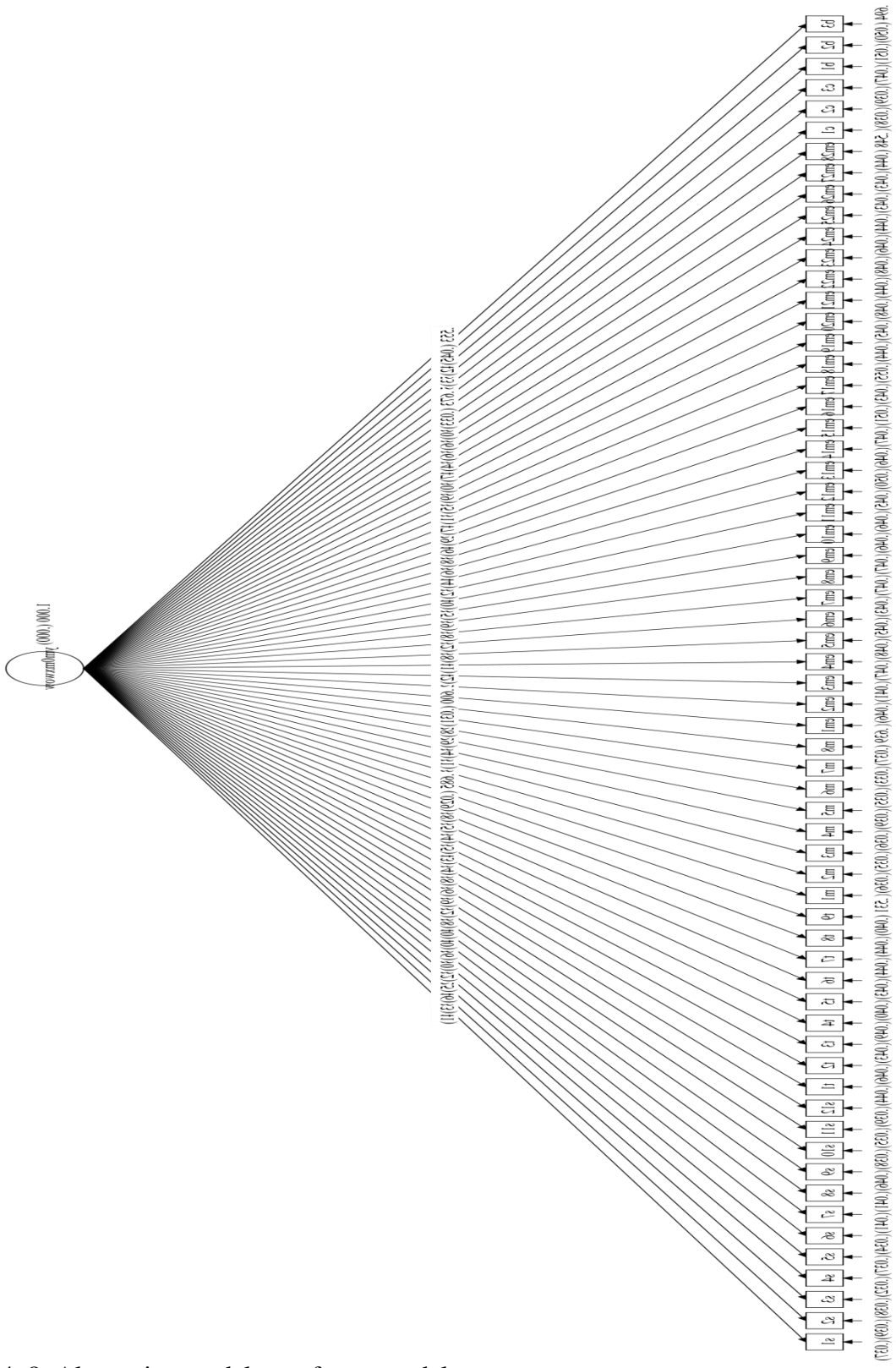


Figure 4. 8: Alternative model, one factor model

#### 4.4 Descriptive Analysis

Table 4.10: Descriptive analysis

	N	Range	Mean	SD	Variance	Skewness Statistic	SE	Kurtosis Statistic	SE
EI	390	4	3.98	.551	.304	-.734	.124	2.563	.248
Trust	389	4	3.91	.707	.500	-1.289	.124	1.568	.247
MD	390	4	3.66	.916	.839	-1.074	.124	-.017	.247
Silence	390	3	3.77	.767	.588	-.980	.124	-.322	.247
BC	390	4	3.94	.728	.530	-1.590	.124	2.492	.247
CC	390	4	3.88	.804	.646	-1.189	.124	1.332	.247

Note, EI (emotional intelligence), Trust (perceived mutual trust), BC (bureaucratic culture), CC (clan culture). SE (standard error), SD (standard deviation)

The statistic, table 4.10, demonstrates the mean, standard deviation, range and variance of respondents' rating on six variables. Since these six variables are measured on 5-point scale, with 1=strongly disagree and 5=strongly agree.

Non-significance of the result is an indication that the data follows a normal distribution with no significant skewness and kurtosis. A little skewness score on the variables indicates a little skewness on the variables and negative values means a pile up of score on the right side and small values, this is an indication that the sample respondents have a non-favourable approach towards variables. Skewness is most often found in the data because of the biasness of respondents and some contextual factors.

Table 4.11: Normality table

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
emotional Intel	.173	390	.000	.892	390	.000
Trust	.170	389	.000	.886	389	.000
moral Disengagement	.242	390	.000	.846	390	.000
Silence	.206	390	.000	.844	390	.000
Clan Culture	.230	390	.000	.887	390	.000
bureau Culture	.244	390	.000	.825	390	.000

a. Lilliefors Significance Correction

Note .000 means significant level  $p < 0.001$

Normality tests, table 4.11 showed that data follows normal distribution  $KS < .001$  and  $SW < 0.001$ . Histogram with normality curve (figure 4.9) shows that data is normally distributed along the bars. Normal Q-Q plot (figure 4.10) further proves the normality of the data. The Q-Q plot shows that data points follow linear distribution.



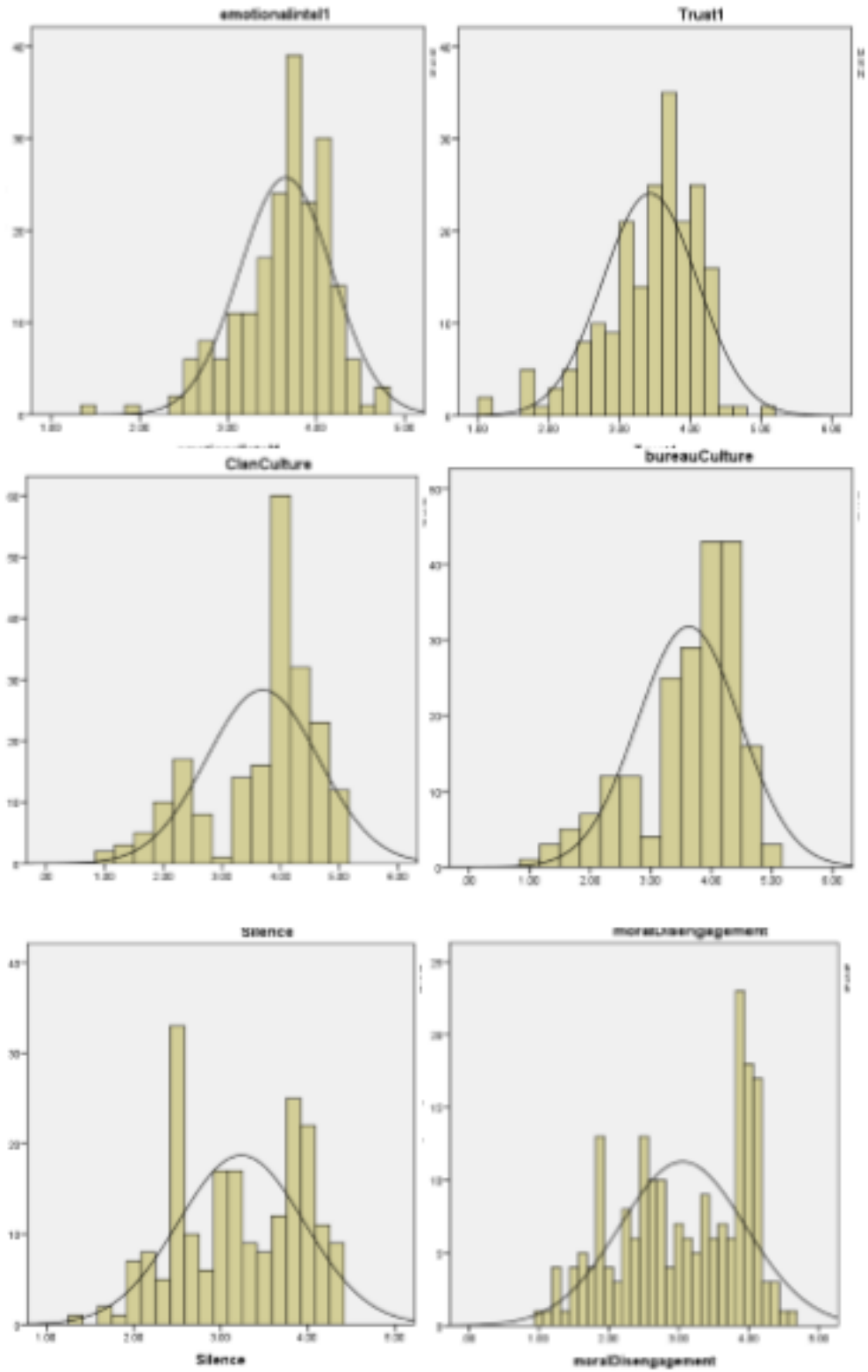


Figure 4. 9: Histogram with normality curve

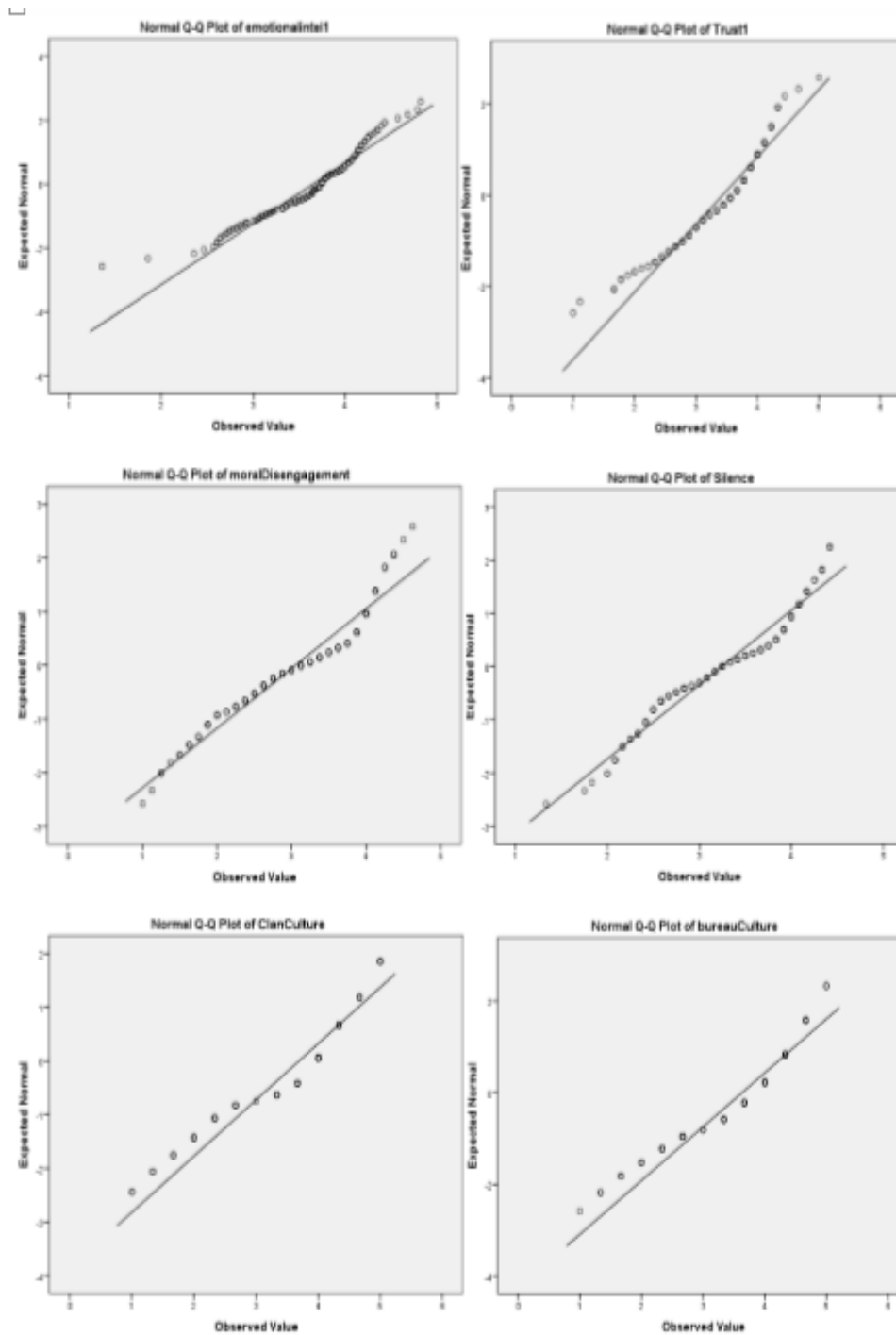


Figure 4. 10: Q-Q Plot

#### 4.5 TESTS OF THE STRUCTURAL MODEL

To get a feel of data is an important process of data analysis. Several tests needs to be conducted before analysing the hypothesis.

#### 4.5.1 Normality Assumptions

Regression analysis is a statistical process that measures the relationship between dependent variable and different independent variables. Many techniques for modelling and analysing variables can be used for regression analysis. Several techniques are available to carry out regression analysis. The regression model gets complicated when other than independent variables like mediating and moderating variables and mediating variables are added to the model. Although Hayes (2017) has developed new techniques for statistical analysis of such complicated models, the study used SEM (structural equation modelling) techniques to analyse the data because the complex relationships can be tested simultaneously in SEM . However, all the assumption related to normality of data are appreciated.

**Linearity:** Review of the partial scatter plot of the independent variables (emotional Intelligence and the dependent variable (Employee Silence) indicated that linearity was a rational assumption. Furthermore with an arbitrary demonstration of points falling within an absolute value of 2, a scatterplot of unstandardized residuals to predicted values provided further evidence of linearity.

**Normality:** The assumption of normality was tested via examination of the standardized residuals. Review of the K\_S test for normality ( $p < 0.001$ ) and skewness ranging between  $\pm 3$  and kurtosis ranging between  $\pm 3$  figures indicated that normality was a reasonable assumption. a relatively normal distributional shape (showing no significant outliers) of the residuals was suggested by the boxplot. The Q\_Q Plot (fig 4. 10) and histogram (fig 4. 9) suggested that normality was a fitting assumption.

**Independence:** A relatively arbitrary presentation of points in the scatterplot of studentised variables against predicted values and studentised residual against values of the independent variables provided evidence of independence. The Durbin Watson Statistic was

computed to evaluate independence of errors and was (1.729) which is considered acceptable. This suggests that assumption of independent errors has been met.

**Homogeneity of variance:** A relatively random display of points, where the spread of residuals appears fairly constant over the range of values of the independent variables (in the scatterplot of studentised variables against predicted values and studentised residual against values of the independent variables) provided evidence of homogeneity of variance.

**Multicollinearity:** Tolerance was greater than .10 (.55), and the variance inflation factor was less than 4 (1.8, 2.7)(Gareth et al., 2013), suggesting that multicollinearity was not an issue. Moreover the eigenvalues for the predictors were close to 0 (0.033). A review of Emotional intelligence total regressed on Employee Silence, Mutual Trust and Moral Disengagement produced R square of 0.80 which suggests noncollinearity. In aggregate, therefore, the evidence suggests that multicollinearity is not an issue.

#### **4.5.2 Discussion of Tables**

This section discusses moderated mediated model. Preacher and Hayes (2007) suggest that to test a moderated mediation data should be analysed for mediation first, and moderation tests should be applied once mediation has been established.

#### **4.5.3 Moderated mediation analysis**

A mediation analysis was conducted using the Baron and Kenny (1986) causal steps approach; in addition, a bootstrapped confidence interval for the indirect effect was obtained using procedures described by Preacher and Hayes (2008). The process to test the mediation recommended by Baron and Kenny (1986) includes 4 condition that should be met for establishing mediation effect. The effect of mediation could be established when all the paths are significant for example 1). a significant association is found between the regressor variable and intervening; 2). a significant association is found between the regressor variable and the

regressand variable; 3). a significant association is found between the intervening variable and the regressand variables; 4). the association between regressor and the regressand variable becomes insignificant (i.e. full mediation effect) or becomes weaker (i.e. partial mediation effect). The primary regressor variable was emotional intelligence and the outcome/effect/regressand variable was Employee Silence; and the proposed mediating variable were Moral Disengagement and Mutual Trust. [Note to reader: The sample “N”, mean, standard deviation, minimum and maximum scores for each variable, and correlations among all these variables would generally appear in earlier sections). It is important to establish mediation first in moderated mediation relationship. Once the mediation is established analysis can be proceeded for moderation of the variables (Preacher & Hayes, 2008). Furthermore, the investigative framework of moderated mediation recommends that if the path from an independent variable to a mediator is moderated by a moderator, as in the case of the present study, the whole mediated relationship is normally moderated by the same moderator (e. g., Edwards & Lambert, 2007; Preacher et al., 2007).

## **4.6 SEM USING MPLUS VERSION 7.**

### **4.6.1 Hypothesis Testing:**

#### **4.6.1.1 Hypothesis**

H1: Emotional intelligence can influence employee silence

H2: Emotional intelligence has as an impact on perceived mutual trust.

H3 (a): Perceived mutual has an impact on silence.

H3 (b): Silence is affected by emotional intelligence through perceived mutual trust

H4: Emotional intelligence has an impact on moral disengagement..

H5 (a): Moral disengagement is positively related to silence.

H 5 (b): Silence is affected by emotional intelligence through moral disengagement

H6 (a): Clan culture will positively moderate the relationship between Emotional intelligence and Trust.

H6 (b): Clan culture will negatively moderate the relationship between Emotional intelligence and Moral Disengagement.

H7 (a): Bureaucratic culture moderates the relationship between Emotional intelligence and Moral Disengagement.

H7 (b): Bureaucratic culture moderates the relationship between Emotional intelligence and trust.

Table 4.12: Hypothesis testing

<b>HYPOTHESES</b>	<b><i>B</i></b>	<b><i>p</i></b>	<b><i>95%</i></b>
			<b><i>LLCI-ULCI</i></b>
<b>STANDARD</b>	Expected	<. 05	Both values have
	Direction		same signs
Emotional intelligence can influence employee silence ( supported)	0.521	0.000	0.452, 0.591
Emotional intelligence has an impact on perceived mutual trust (supported)	0.676	0.000	0.597, 0.755
Perceived mutual trust has an impact on silence ( supported)	0.586	0.000	0.502, 0.670
Emotional intelligence has an impact on MD (supported)	0.476	0.000	0.396, 0.557
MD is positively related to silence (supported)	0.922	0.000	0.938, 1. 080

$\beta$ =coefficient estimates; significant level= $p < 0.05$ ; LLCI-ULCI= upper level confidence interval- lower level confidence interval

H 1 anticipated an association between emotional intelligence and employee silence. A simple structural model was estimated by regressing silence on emotional intelligence. Table 4.12 (figure 4. 11) shows the results. The result indicated a statistically significant and positive relationship between emotional intelligence and Silence ( $\beta = 0.521$ ,  $SE = .036$ ,  $p = .000$ , 95% CI [0.452, 0.591]). Although the relationship is significant at  $p < .005$ . Since the relationship is significant the hypothesis is supported and the direction of the relationship is positive.

Hypothesis 2 predicted a strong relationship between emotional intelligence and trust. Table 4. 12 (figure 4. 12) shows the results. A simple structural model was estimated by regressing trust on emotional intelligence. The result indicated a significant and positive relationship between emotional intelligence and trust. ( $\beta = 0.676$ ,  $SE = 0.040$ ,  $p = .000$ , 95% CI [0.597, 0.755]). Hence high levels of emotional intelligence increases trust between managers and employees of the organization. It is concluded that hypothesis 2 was supported.

Hypothesis 3 predicted that perceived mutual trust had an impact on silence. The results (table 4. 12; figure 4. 13) indicated a positive and significant relationship between trust and silence ( $\beta = 0.586$ ,  $SE = 0.043$ ,  $p < 0.00$ , 95% CI [0.502, 0.670]). Contradicting the prevailing theory the hypothesis was supported suggesting a positive association.

Hypothesis 4 predicted emotional intelligence influences moral disengagement. The results (table 4. 12; figure 4. 14) indicated a positive and significant relationship between emotional intelligence and moral disengagement ( $b = 0.476$ ,  $SE = 0.041$ ,  $p = .000$ , 95% CI [0.396, 0.557]). The hypothesis suggested a positive direction.

Hypothesis 5 predicted a positive relationship between moral disengagement and silence. The results (table 4. 12; (figure 4. 15) indicated a positive and significant relationship between moral disengagement and silence ( $\beta = .0922$ ,  $SE = 0.017$ ,  $p = .000$ , 95% CI [0.888, 0.955]). Hence it was concluded that hypothesis was supported.

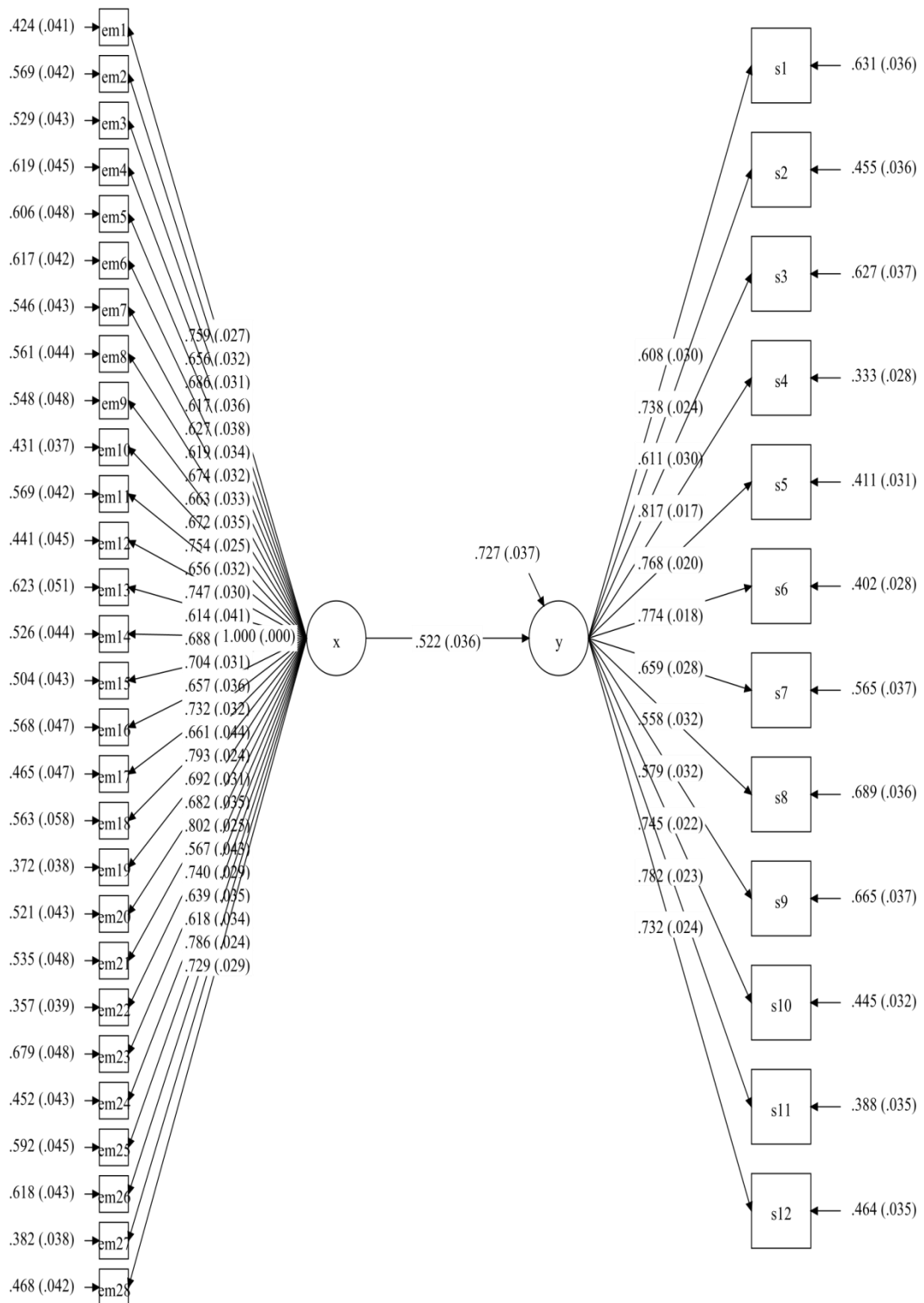


Figure 4. 11: Emotional intelligence (x) and silence (y)



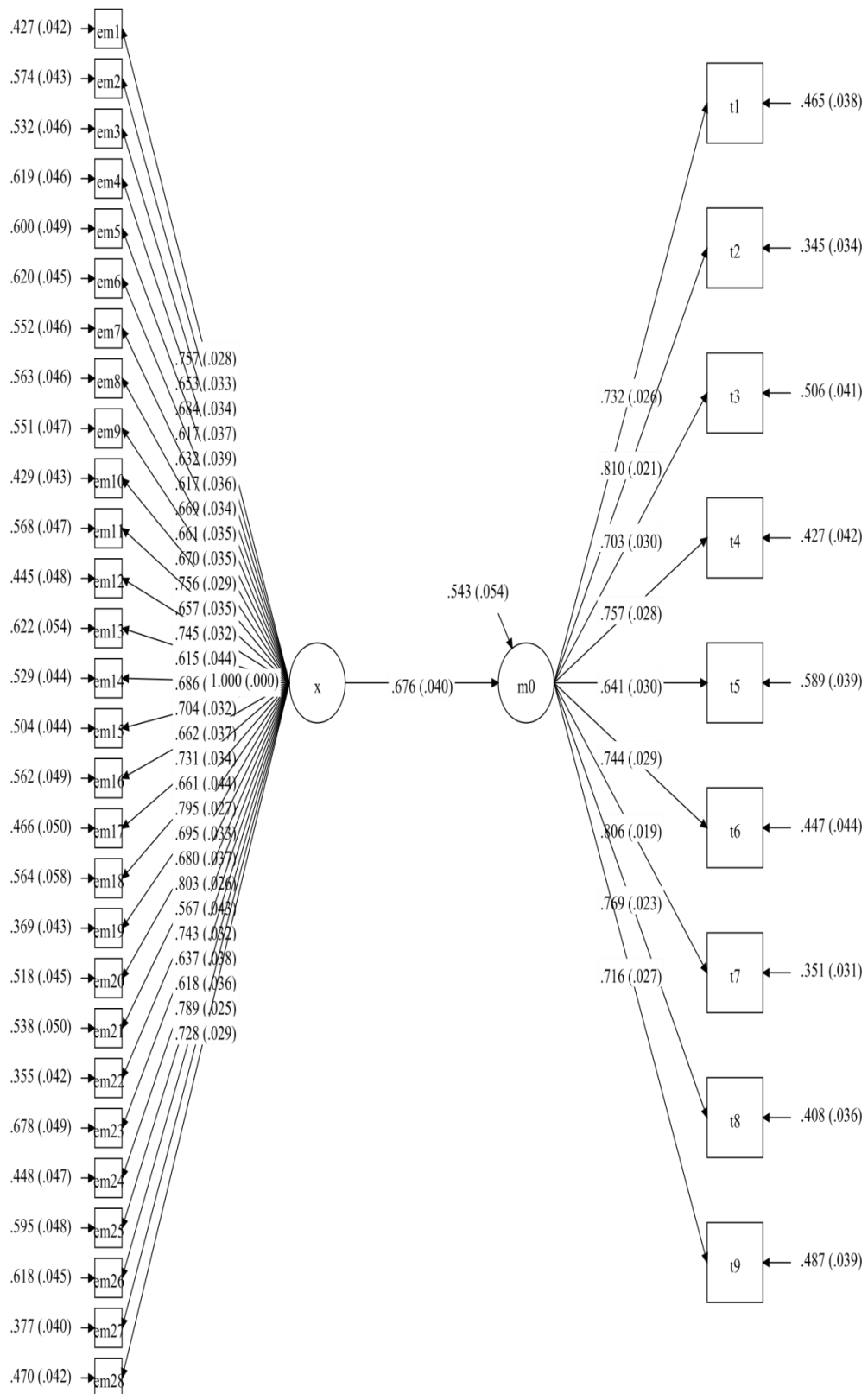


Figure 4. 12: emotional intelligence (x) and trust (M)

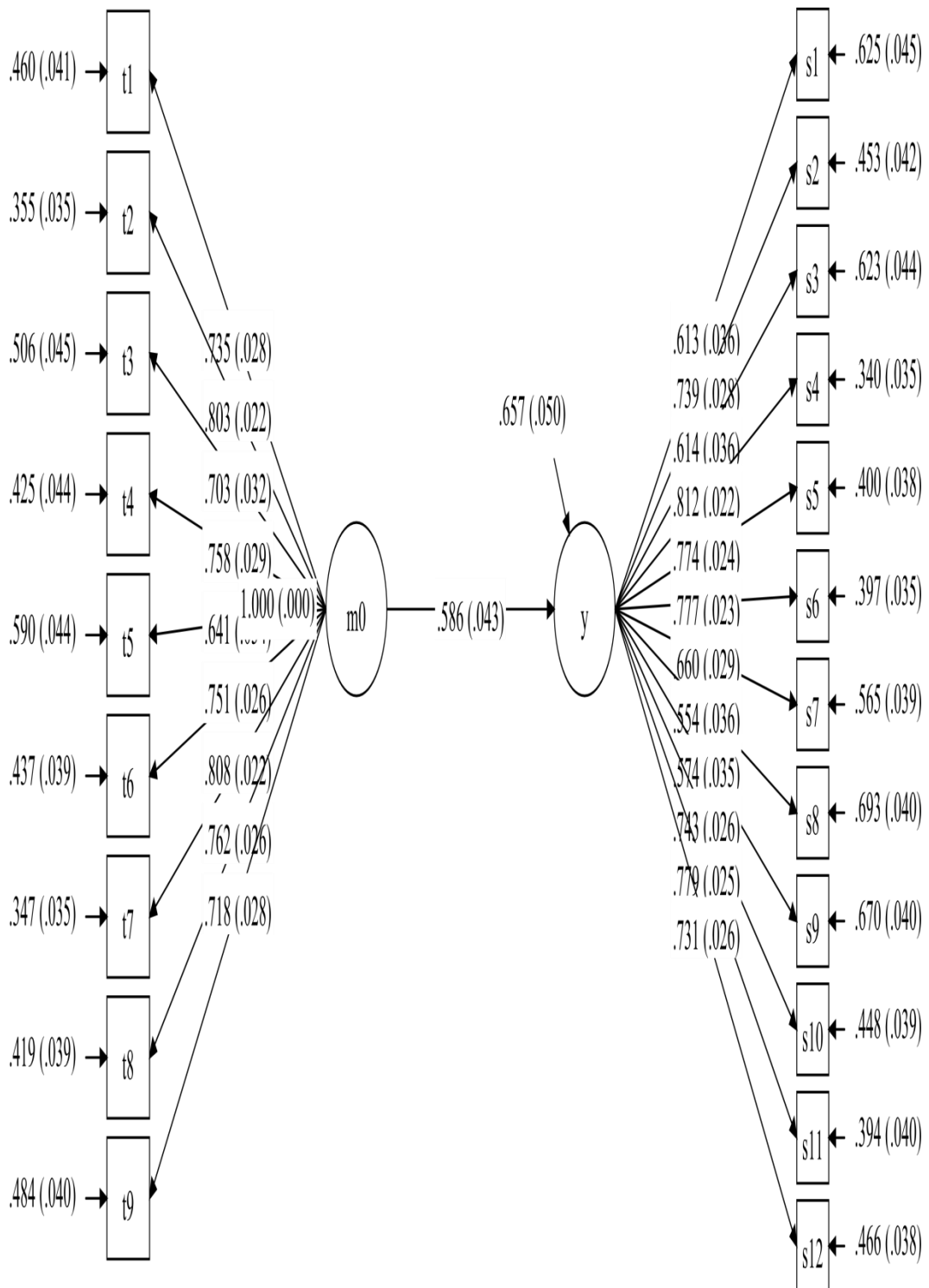


Figure 4. 13: Trust (M) and Employee silence (y)

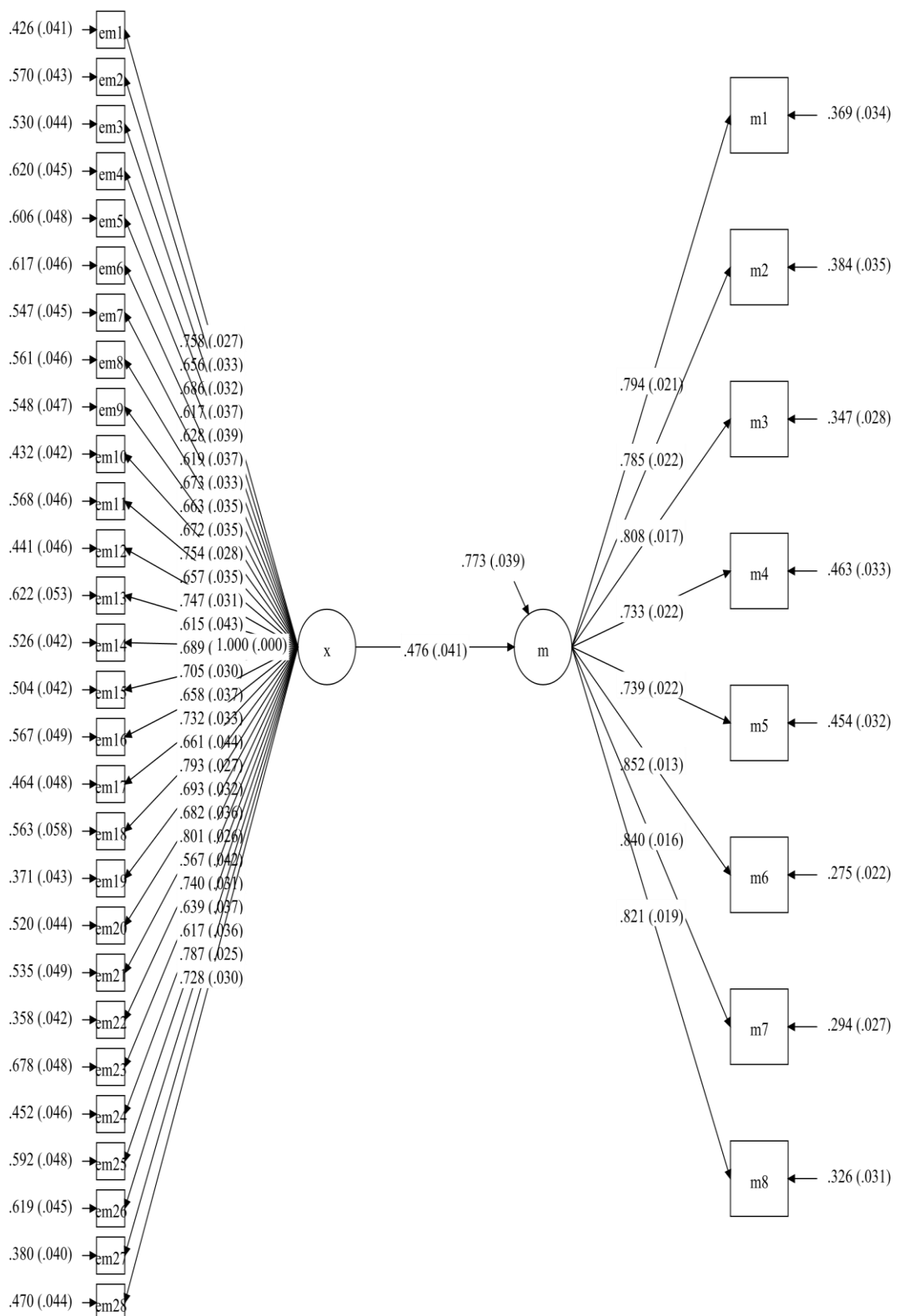


Figure 4. 14: Emotional intelligence (x) and moral disengagement (m)

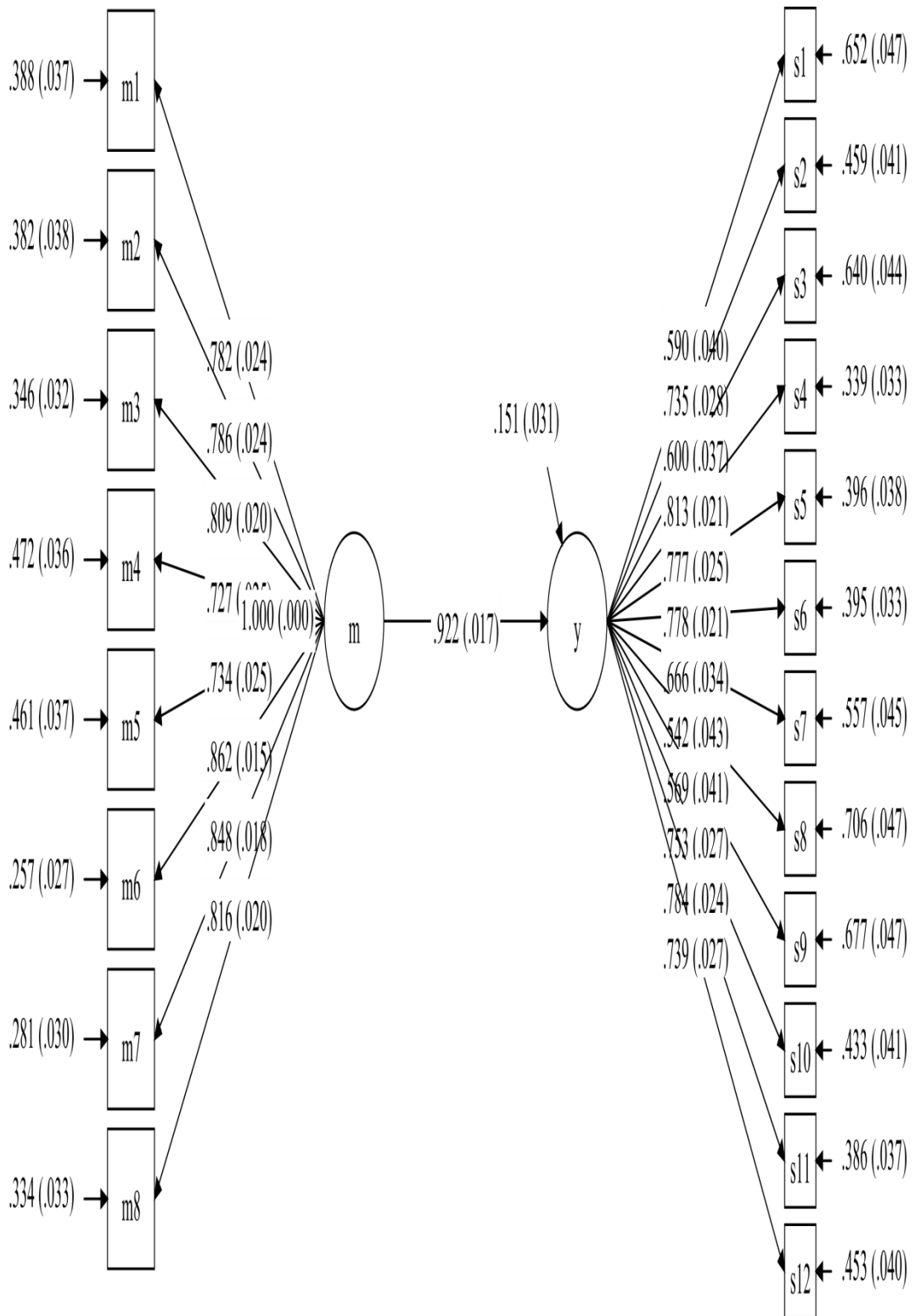


Figure 4. 15: Moral disengagement (*m*) and employee silence (*y*)

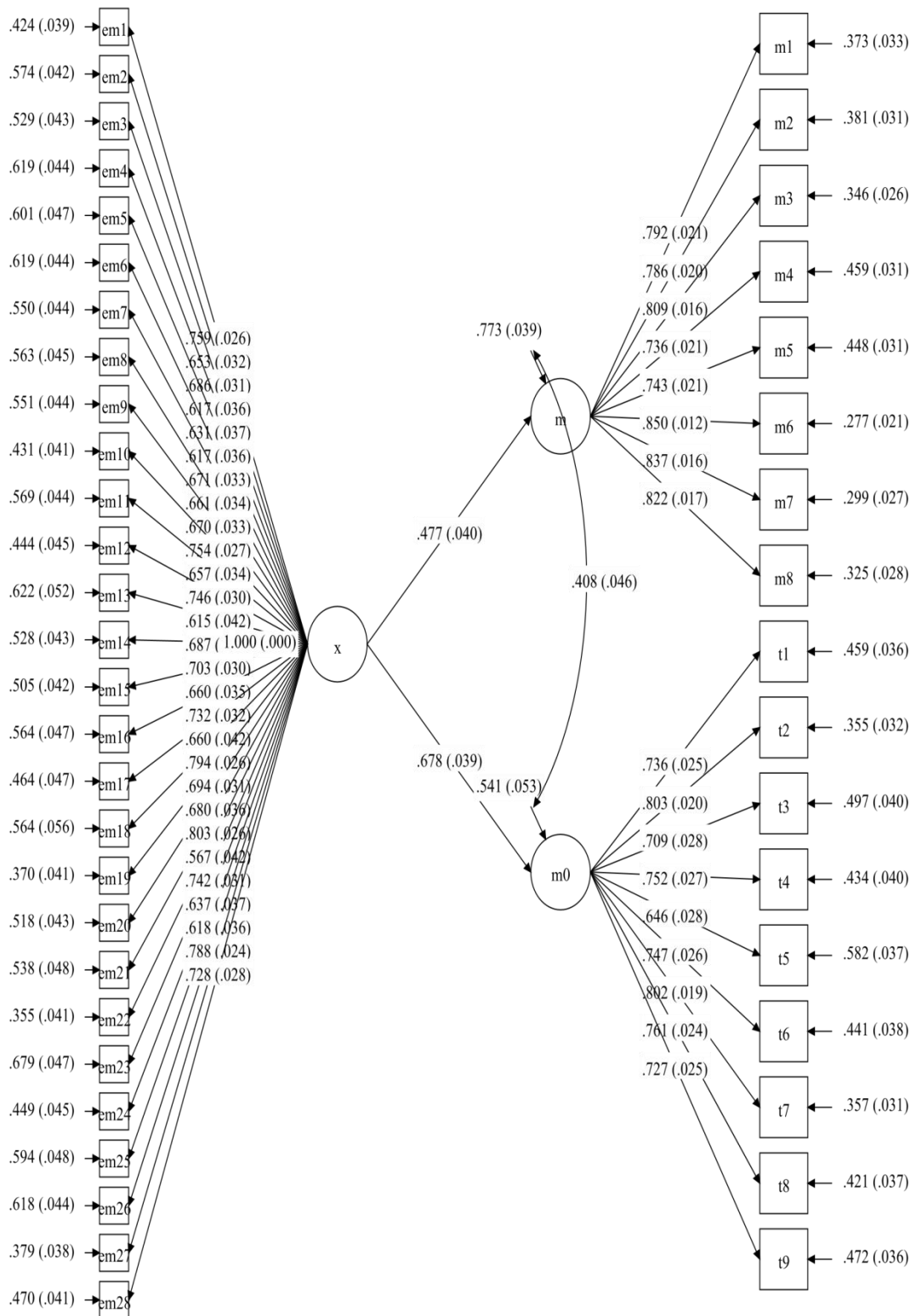


Figure 4. 16: emotional intelligence (x), trust (m0), moral disengagement (m)

#### 4. 6. 1. 2 Test of Mediation

Table 4. 13: Test of mediation

STRUCTURAL PATH	Beta	P	95% LLCI-ULCI
Standards	Expected direction	<. 05	Both values have same sign
Y ON M; (Path <i>b</i> ) +	0.862	0.000	0.918, 1. 008
Y ON M0 (trust) ; (Path <i>b1</i> ) -	0.048	0.25	-0.045, 0.105
M ON X; (Path <i>a</i> ) -	0.486	0.000	0.458, 0.583
M0 (trust) ON X; (Path <i>a1</i> )	0.689	0.000	0.628, 0.751
SPECIFICINDIRECT (MD)	0.501	0.00	0.431, 0.571
SPECIFICINDIRECT (TRUST)	0.021	0.436	-0.031, 0.072
Total Effects (Path <i>c</i> )	0.537	0.000	0.0.474, 0.601
Total Indirect Effect (Path <i>a x b</i> )	0.522	0.000	0.431, 0.612
Direct Effects (Path <i>c'</i> )	0.016	0.748	-0.081, 0.112

$\beta$ =coefficient estimates; significant level= $p < 0.05$  ; LLCI-ULCI= upper level confidence interval- lower level confidence interval

According to Preacher and Hayes (2007) mediation analysis should be conducted before testing a moderated mediation, and if mediation is established only then the data qualifies for testing the moderated mediation. Table 4. 13 (fig-4.17) shows the results of mediation. Results provided a good evidence for mediation relationship. Results indicate that emotional intelligence significantly predicts the moral Disengagement ( $\beta=0.486$ ,  $SE= 0.037$   $p < 0.001$ , 95% CI [0.458, 0.583]), and Trust ( $\beta=0.689$ ,  $SE=0.035$ ,  $p < 0.001$ , 95% CI [0.628, 0.751]). However the path b (mediator to dependent variable) was only significant for moral disengagement ( $\beta=0.862$ ,  $SE=0.029$ ,  $p < 0.001$ , 95% CI [0.918, 1. 008]). Path b1 (trust to silence) was insufficient ( $\beta=0.048$ ,  $SE=0.042$ ,  $p > 0.05$  (0.25), 95% CI [-0.045, 0.105]). Total effects were significant ( $\beta=0.537$ .  $SE=0.046$ ,  $P < . 001$ , 95% CI [0.0.474, 0.601]). Total Indirect

effects were significant ( $\beta = 0.522$ ,  $SE=0.022$ ,  $p<0.001$ , 95% CI [0.431, 0.612]). The strength of the relationship decreased significantly when controlled for mediator ( $\beta = .016$ ,  $SE=0.056$ ,  $p> 0.05$  (0.748)), 95% CI [-0.081, 0.112]). The result indicated that the trust was a poor mediator between emotional intelligence and Silence. Trust has no significant effect on the relationship of emotional intelligence and silence. Since the mediation of trust between EI and silence was not established, it was not included in subsequent analysis of moderation. Hence it is concluded that Hypothesis 6 (a) and hypothesis 7 (a) were not supported.

# Test of mediation

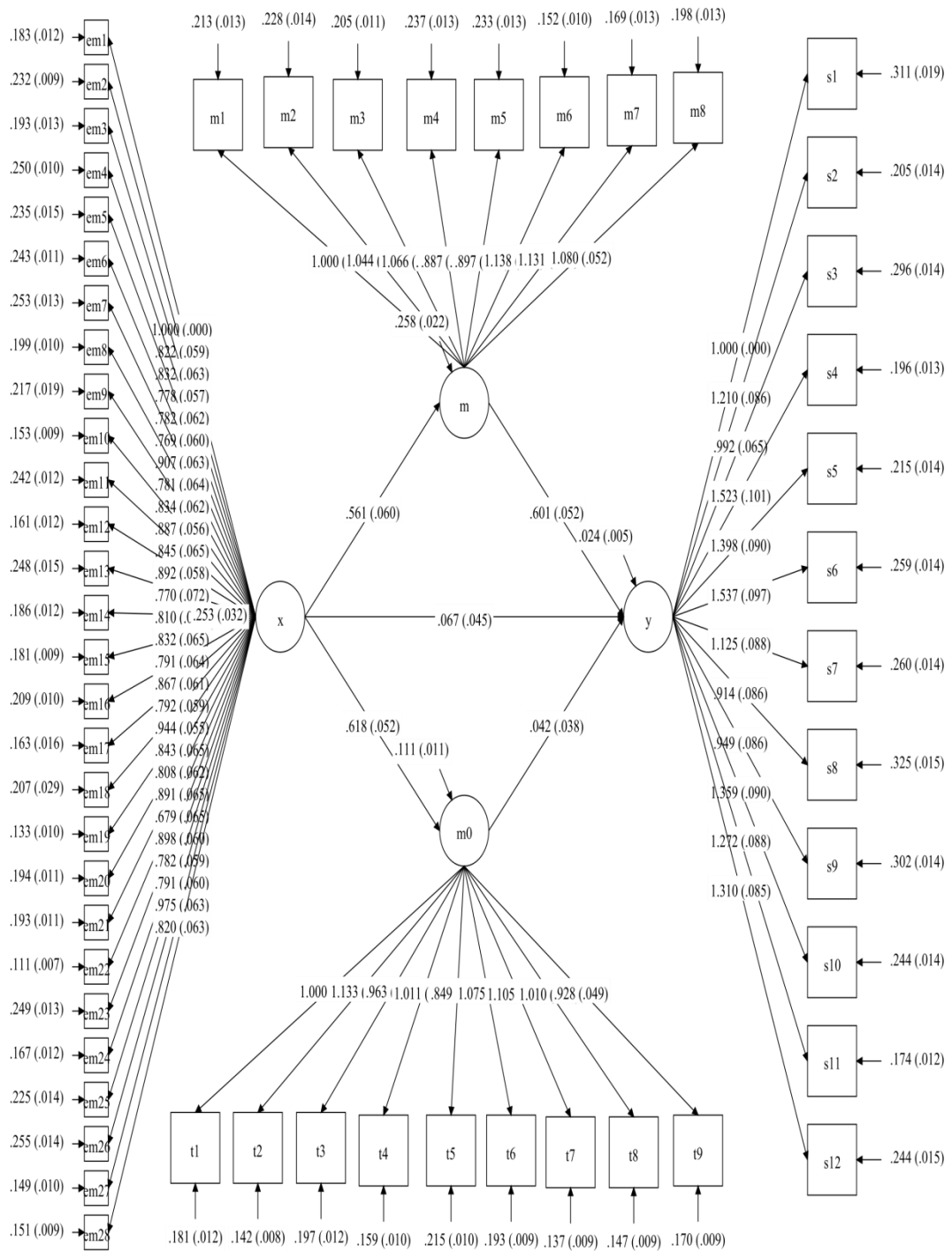


Figure 4. 17: Mediation analysis



**Test of moderated mediation:**

Table 4. 14: Moderated mediation clan culture and MD

STEPS	B	P	LL 95% CI	UL 95% CI
STEP 1	0.744	0.00	0.609	0.880
Y ON M (Path b1:				
STEP 2	0.626	0.00	0.469	0.783
M ON X (Path a1:				
STEP3	-0.057	0.09	-0.123	0.009
M ON W (Path a2:				
STEP 3	0.039	0.3	-0.049	0.128
M ON XW (Path a3:				
STEP 4	0.029	0.1	-0.036	0.095
IMM				
(Index of Moderated				
Mediation)				

$\beta$ =coefficient estimates; significant level= $p < 0.05$  ; LLCI-ULCI= upper level confidence interval- lower level confidence interval

Table 4.14 shows the result of moderated mediation Clan culture with moral disengagement ( $\beta = -0.057$ ,  $SE = 0.034$ ,  $p > 0.05$  (0.09), 95% CI [-0.123, 0.009]). Moderation effect: interaction term created between emotional intelligence and clan culture ( $\beta = 0.039$ ,  $SE = 0.045$ ,  $p > 0.05$  (0.38), 95% CI [-0.049, 0.128]).

Results indicated that clan culture does not impact the relationship between EI and silence as a moderator. Since IMM (index of moderated mediation) ( $\beta = 0.029$ ,  $SE = 0.033$ ,  $p > 0.05$  (0.38), 95% CI [-0.036, 0.095]) was not significant it is concluded that hypothesis 7 (a) is not supported (figure 4. 18).

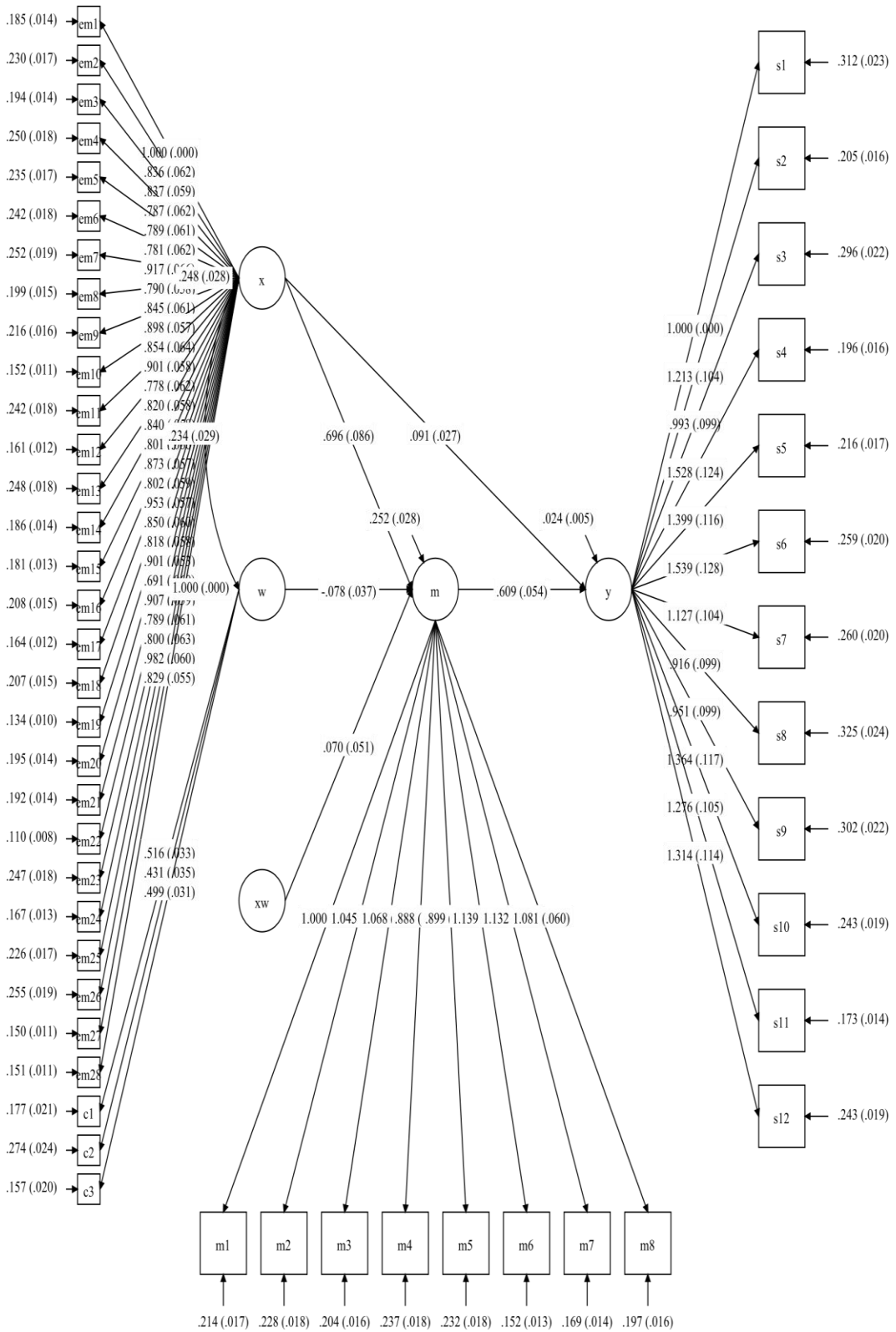


Figure 4. 18: Moderator mediation analysis (clan)

### 4.6.1.3 Moderated Mediation-Bureaucratic culture and MD

Table 4. 15: Moderated mediation bureau-MD

STEPS	B	P	LL 95% CI	UL 95% CI
STEP 1	0.612	0.00	0.612	0.884
Y ON M (Path b1:				
STEP 2	0.0.64	0.00	0.462	0.991
M ON X (Path a1:				
STEP3	0.117	0.08	-0.023	0.219
M ON W (Path a2:				
STEP 3	0.178	0.002	-0.049	0.128
M ON XW (Path a3:				
<b>STEP 4</b>	0.109	0.003	0.117	0.323
<b>IMM</b>				
<b>(Index of Moderated Mediation)</b>				

$\beta$ =coefficient estimates; significant level= $p < 0.05$  ; LLCI-ULCI= upper level confidence interval- lower level confidence interval

Table 4.15 (fig-4.19) shows the result for moderated mediation between Bureau Culture and Moral Disengagement ( $\beta=0.117$ ,  $SE=0.068$ ,  $p>0.05$  (0.11), 95% CI [-0.023, 0.219]). Moderation effect: interaction term created between emotional intelligence and bureau culture ( $\beta=0.178$ ,  $SE=0.058$ ,  $p<0.001$ , 95%CI [-0.049, 0.128]). IMM index of moderated mediation

( $\beta=0.165$ ,  $SE=...$ ,  $p<0.001$ ,  $95\%CI[0.117, 0.323]$ ). Since the IMM (index of moderated mediation) was significant further analysis was conducted to test the slope.

#### 4. 6. 1. 4 Slope Test If IMM Is Significant

Table 4.16: Slope Test

<b>SLOPE</b>	<b>MODERATOR</b>	<b>CONDITIONAL</b>	<b>P</b>	<b>LL 95% CI</b>	<b>UL 95% CI</b>	
<b>TEST</b>	<b>LEVEL</b>	<b>INDIRECT</b>				
<b>INDIRECT</b>	<b>(W)</b>	<b>EFFECT (<math>\beta</math>)</b>				
<b>EFFECT</b>						
X-M-Y	LOW	W	0.286	0.00	0.202	0.556
(a x b)	(IND_LOWW)					
	MED	W	0.395	0.00	0.337	0.750
	(IND_MEDW)					
	HIGH	W	0.504	0.00	0.451	0.965
	(IND_HIW)					

$\beta$ =coefficient estimates; significant level= $p<0.05$  ; LLCI-ULCI= upper level confidence interval- lower level confidence interval, LOW W= low level of moderator; HIGH W =high level of moderator

Slope test (table 4.16) shows that moderated mediation ( $\beta=0.543$ ,  $p<0.001$ ) significantly increases ( $\beta=0.708$ ,  $p<0.001$ ) with increase in the levels of moderator and decreases significantly ( $\beta=0.379$ ,  $p<0.001$ ) as the level of moderation drops. Hence concluded that hypothesis (7 (b) was supported.

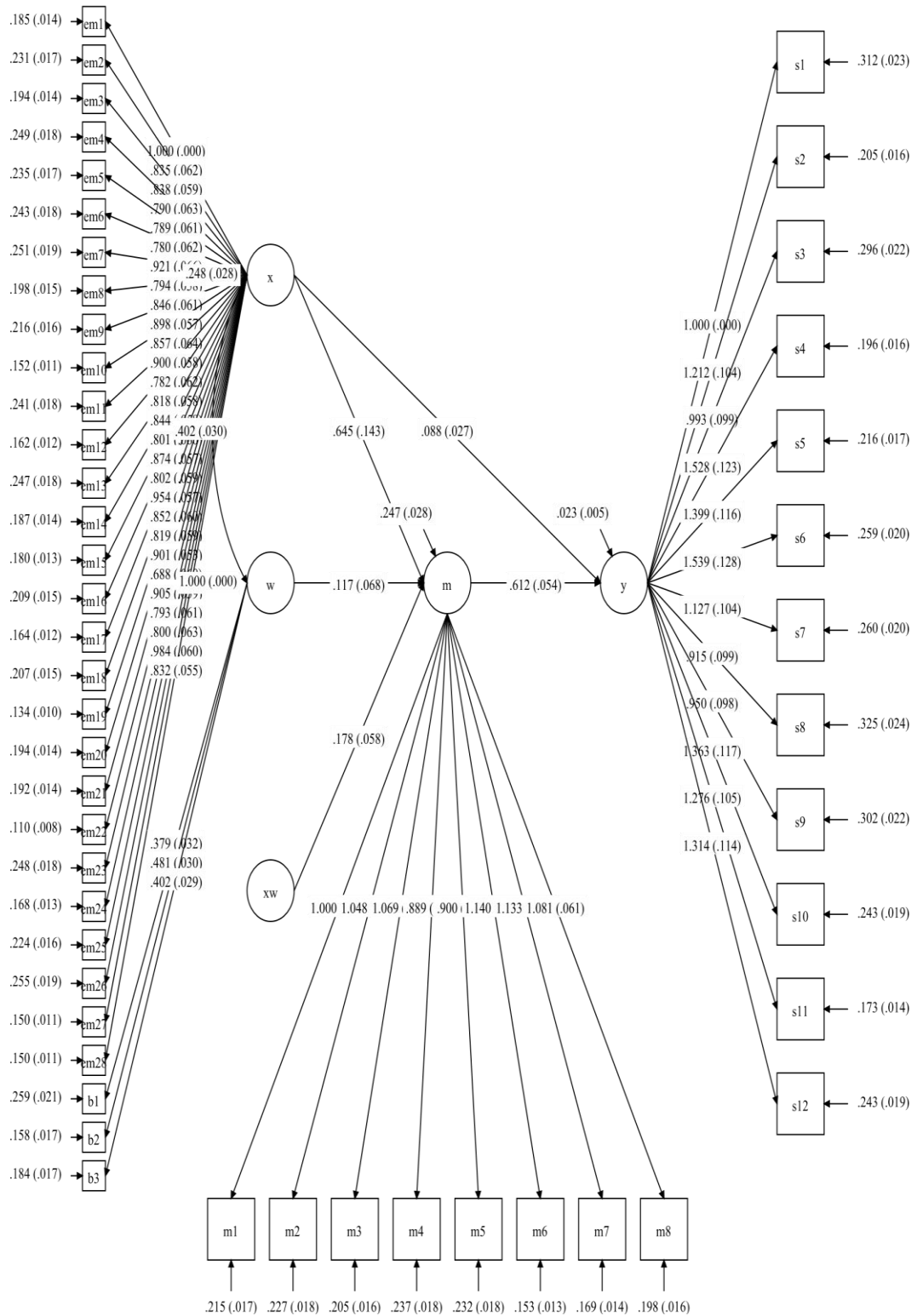
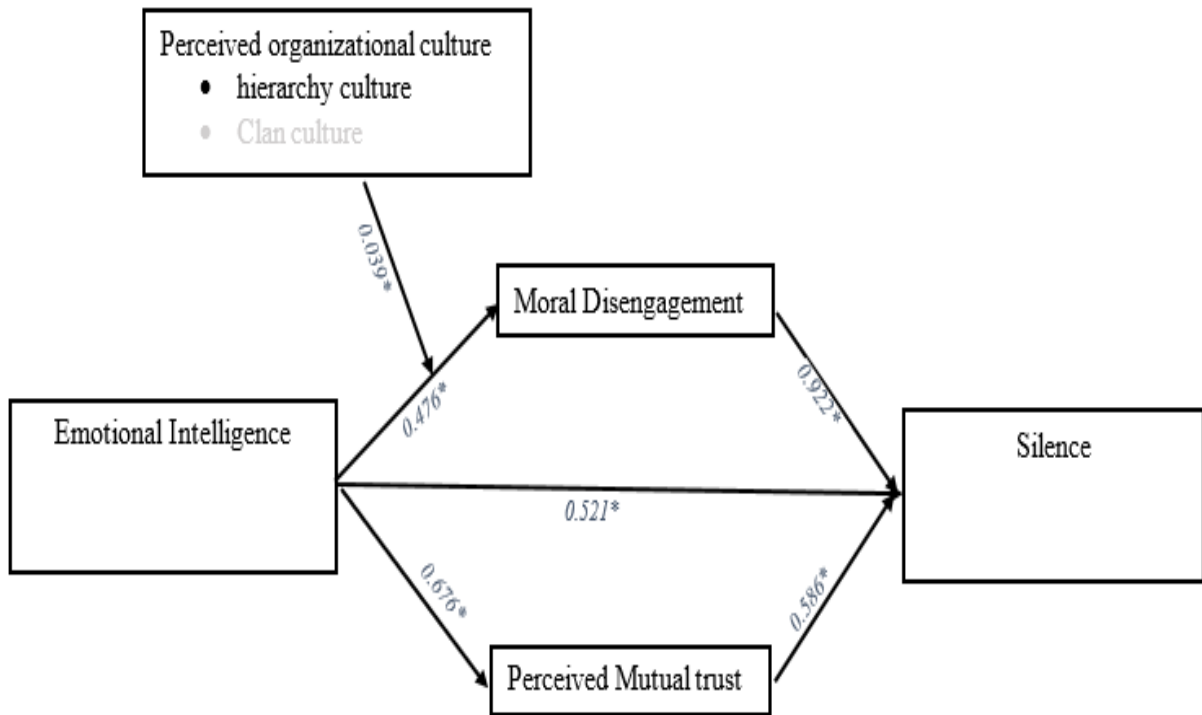


Figure 4. 19: Moderator mediation analysis (bureau culture)

Table 4.17

Research Question	Hypothesis	Supported/not supported
RQ 1: What impact does emotional intelligence have on employee silence?	H1: Emotional intelligence can influence employee silence	Supported (positive relationship)
RQ 2: What impact does emotional intelligence have on mutual trust?	H2: Emotional intelligence has an impact on Mutual trust.	Supported (positive relationship)
RQ 3: What is the impact of Mutual trust on silence?	H3: Mutual trust is related to silence.	Supported (positive relationship)
	H3 (a): Silence is affected by emotional intelligence through perceived mutual trust	Not supported
RQ 4: What kind of relationship exist between Emotional intelligence and	H4: Emotional intelligence is related to Moral disengagement.	Supported (positive relationship)
RQ 5: What kind of relationship exist between moral disengagement and Silence?	H5: Moral disengagement is positively related to Silence.	Supported (positive relationship)
	H 5 (a): Silence is affected by emotional intelligence through moral disengagement	Supported (positive relationship)

<p>RQ 6: What kind of influence different type of organizational culture (e. g. hierarchical or clan culture) have on the association between EI (emotional intelligence) and MD (moral disengagement) and between EI and mutual trust?</p>	<p>H6 (a): Clan culture will positively moderate the relationship between Emotional intelligence and Trust.</p>	<p>Not supported</p>
	<p>H6 (b): Clan culture will negatively moderate the relationship between Emotional intelligence and Moral Disengagement.</p>	<p>Not supported</p>
	<p>H7 (a): Bureaucratic culture moderates the relationship between Emotional intelligence and Moral Disengagement.</p>	<p>supported</p>
	<p>H7 (b): Bureaucratic culture moderates the relationship between Emotional intelligence and trust.</p>	<p>Not supported</p>
	<p>H1: Emotional intelligence can influence employee silence</p>	



**Figure 4. 20** Theoretical Framework with statistical results





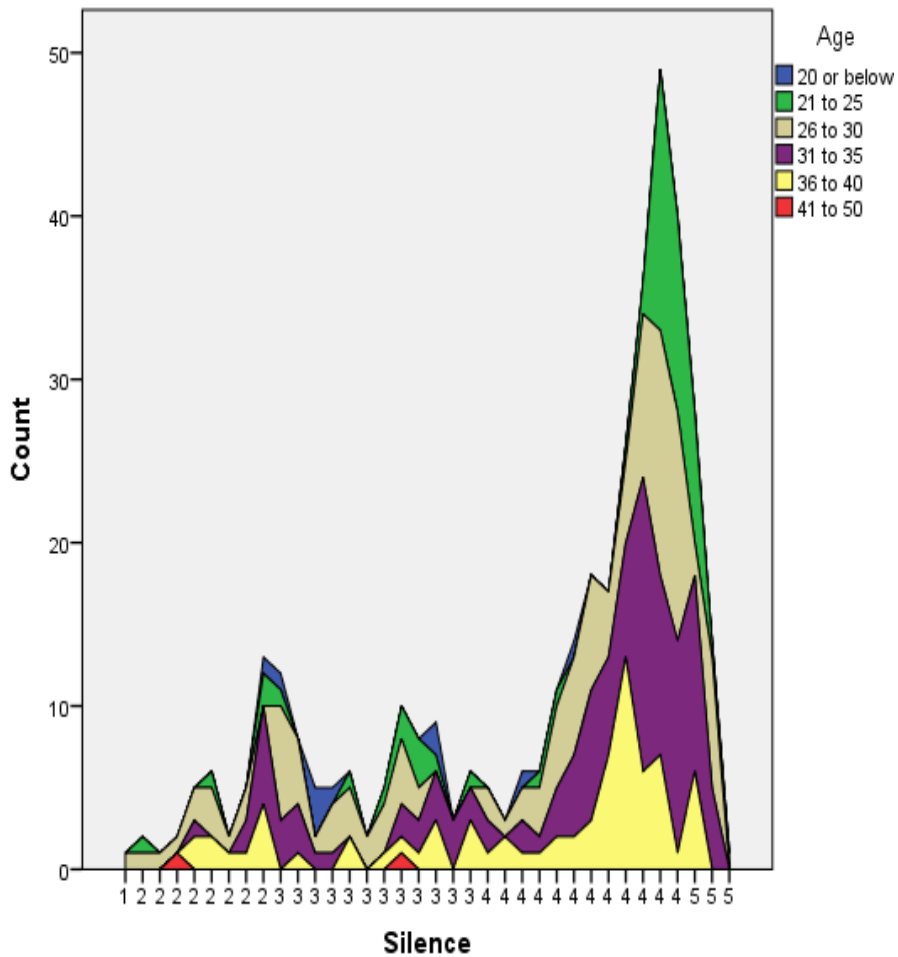


Figure4 .23: employee age and silence behaviour

Figure 4.21, 4.22 and 4.23 shows the results for silence attitude according to Gender, income and age respectively. Figure 4.21 shows that tendency to remain silent is higher in males as compared to their female counter parts. Figure 4.22 shows employee silence attitude according to levels of their income. The graph shows that tendency to remain silent is higher when income levels are lower. Figure 4.23 shows the employee silence behavior according to their age that shows that tendency to remain silent is higher at young age.

#### 4.8 CHAPTER SUMMERY

This chapter presents a detailed data analysis. First of all a profile of respondents' is presented that includes details about gender, age, designation, income level and sector. Reliability of the scale is tested through Cronbach's Alpha. The results indicated the internal consistency of the variables. Overall model fitness is tested through CFA that indicated an adequate fit. Discriminant Validity of the variables is proved through inter-correlations. Alternative measurement models were tested for common method bias that proved superiority of the study model over alternative models. Descriptive and normality tests are reported along with scatter plots and histograms with normality curve to prove the normality of the data. Tests of structural models are presented along with diagrams and a detailed discussion on hypothesis testing is provided. Finally differences in silence behaviour are assessed graphically according to age, income and gender.

## CHAPTER 05

### DISCUSSION, CONCLUSION AND RECOMMENDATIONS

With the increased complexity of business models and diverse workforce and increased competition the importance of whistle-blowing is becoming more important to be effective. The study was carried out with three main objectives. First, the researcher wanted to explore a variable (emotional intelligence) that would decrease the negative factors (Moral Disengagement) that can cause CWB like silence. Second, the study also focused on a positive factor (trust) that could decrease silence. Finally, the researcher wanted to check the effects of organizational culture on the phenomena. The researcher tried to achieve these objectives by theoretical arguments and then empirically testing the relationship.

First evidence was found on the strong association between Emotional intelligence and Silence. The relationship is significant but in positive direction. It means that emotional intelligence can lead to negative outcomes. People who are highly emotionally intelligent might be engaged in counterproductive behaviours like silence. The results are consistent with the findings of Segon and Booth (2015) that the ethical element in the emotional intelligence was missing, that is emotional intelligence does not indicate that the person will behave ethically. Although emotional intelligence provides individuals and managers with valuable competencies and capabilities, the purpose towards which it (emotional intelligence capability) is directed could be questionable. Being emotionally intelligent does not mean that the person will always behave positively, he/she can use emotional intelligence to manipulate others for taking different advantages or revenge. This is also in alignment with the arguments of J. Kish-Gephart et al. (2009). J. Kish-Gephart stated that empathetic anger could result in a feeling of avengence. Empathy is understanding others' emotion and sharing the feeling of others. The results are an indication of the phenomenon that it is possible that people will use their

emotional intelligence and their skill to utilise emotion to their advantage. They try to manipulate the behaviour of other people to suit their interests. This is an indication that although emotional intelligence has been long associated with positive outcomes it does have a dark aspect that makes it more obscure.

Second evidence was found on the positive association between emotional intelligence and trust. This finding supports the argument of Christie et al. (2015) and Downey et al. (2011) that emotional intelligence and trust are directly linked. These findings also support the argument of Prati et al. (2003) and findings of Downey et al. (2011) that emotional intelligence and trust are directly linked. Since trust is making oneself vulnerable by sharing thoughts and expressions of ideas, it becomes easier for people to make the decision to trust or not to trust if they are able to put themselves in others' shoes.

Third evidence was found on the positive association between trust and silence. However no significant negative relationship between silence and trust was observed, which contradicts the theory. This indicates that trust relationship has a very different meaning in Pakistani culture. People are reluctant to share information even if they trust each other. The results contradict the popular theory that trust is negatively related to silence. It means that it is not always possible to mitigate silence in the organizations through trust relationships. Trust relations will not always result in information sharing and open communication. The results support the findings of Dedahanov and Rhee (2015) that trust in supervisors does not affect silence. Results also support Kutains et al. (2014) study in which they found a positive although a weak association between trust and Silence. It is also consistent with the argument of Jain (2015) that since employees depend on the supervisors for their development and wellbeing and withholding true expressions regarding issues might be helpful for them in receiving the affiliation and affection they need. Most researchers have found a negative association between

trust and silence, but in some cultures such as collectivist cultures, employees might respect their managers and have faith in them but are still afraid to speak (Kutains et al., 2014). Another explanation of insignificance might be according to previous research by Ahmed and Salas (2009) that results of trust might be different across cultures, and there can be national and cultural differences in predictive power of the survey scale of the trust. The results are very important as they provide an explanation of many other variables (with a strong reliability factor) that might produce different results across different cultures. If cultural differences affect the results of one survey item they might, and they do, (Ahmed & Salas, 2009; J. Lee et al., 2007) affect all the scales for all the constructs developed in different countries in the same way.

Welter and Alex (2015) reported that trust has proved challenging to define theoretically; this also has significance for researching it empirically, particularly across countries and cultures. This implies that since researchers have been unable to define the concept of trust it is impossible to develop a measure of trust that can exactly measure the concept in all contexts with exactitude. There are certain key issues that contribute to differences in trust results across cultures. The issues reported by Welter and Alex (2015) are the operationalization of various notions of trust and then the selection of appropriate experiential methods. Moreover, Brower et al. (2009) found a significant effect of trust on employees' performance, turnover intention, and extra-role performance. However, Brower's study too was unsuccessful to specify the justification and procedure as to why mutual trust will influence juniors' performance. Trust is very dynamic and complex topic and it need rigorous examination in various settings. Yet another explanation of the insignificance of the trust measures can be found in the trust theory itself that micro-level trust differs from the macro level trust. However, this difference is not found in the empirical research. All these explanations of the insignificant association between

trust and silence are consistent with Edward Hall's context theories. The theory says that information during a communication or information in a message is part of the context (Hall, 1989). That is people from different contexts will react differently to complex messages. The cross-cultural examination reveals that our culture does not essentially affect how much we trust but rather, the way we trust. When Industries navigate different international markets and follow global collaborations they need to keep this in mind. It is also important not to confuse trust with trustworthiness: whether an individual deserves our trust? is entirely another story (Krockow et al., 2018). Welter and Alex (2015) argued that the main issues are related to the operationalization of different perceptions of trust and the choice of suitable experiential methods. Since conceptually defining the notion of trust has proved difficult, this also has consequences for researching it experientially, especially across countries and cultures. In addition, the importance of developing robust methodologies to identify and assess it is emphasized by the danger that academics concerned with different aspects of human behaviour may sometimes be guilty of exaggerating the role of trust.

Fourth, evidence was found on the positive association between emotional intelligence and Moral Disengagement. Emotional intelligence could be associated with negative behaviours. Anyone can use their ability to understand and regulate the emotions for their own interests. Since ethical element is missing from emotional intelligence (Segon & Booth, 2015) it can lead to negative attitudes and behaviours that suits the interests of those individuals (Austin et al., 2007). Individuals and managers can be emotionally intelligent yet they can behave immorally that is their moral disengagement may increase with higher levels of EI (emotional intelligence). Since its conception in 1990 by Mayer and Salovey, the emotional intelligence had been viewed as a positive factor; better employee (increased productivity, involvement, job satisfaction, and better leader (articulating and sharing vision, improving performance)

(Bariso, 2018). What is missing in these researches and theories is the dark side of emotional intelligence. Bariso (2018) recommended that just like other forms of intelligence emotional intelligence is just a tool and not a virtue. It means that it is possible to use emotional intelligence either for good or for worse. This is the dark side of emotional intelligence that people who have the ability to recognize and evaluate emotions of others are in a better state to manipulate others for their advantage. Those who are highly emotionally intelligent are faced with two different choices: use their influence for good and help others or for bad and harm others (Bariso, 2018).

Fifth evidence was found that moral disengagement is positively related to silence. That is moral disengagement will lead people to hide information and remain silent even when it is important to share the information. This finding is consistent with Fida et al. (2015), Hystad et al. (2014), and He et al. (2019) that moral disengagement is positively linked with CWB--Silence.

Sixth, clan culture proved to be a very weak moderator for emotional intelligence and moral disengagement. (J. Cameron (2004) suggested that although some forms are more suitable in certain contexts, none of them is considered superior. However, the presence of bureaucratic culture strengthened the positive relationship between emotional intelligence and moral disengagement. This is consistent with Kelloway et al. (2010), and Lawrence and Robinson (2007) that power asymmetry situations may cause the employees to engage in deviant work behaviours because members of the organization in bureaucratic environments with centralized authority seldom get a chance to take part in the decision-making process (Aiken & Hage, 1966). Prevailing norms and self-protective practices within the organization inhibit workers from sharing their feelings and knowledge (Argyris, 1977). The study is also comparable with Hodge and Lonsdale (2011) who found that the controlling style to supervise



athletes of sports coaches provoked higher levels of moral disengagement among their athletes, which in turn increased harmful behaviours toward their teammates and opponents. Organizational culture has a great impact on the perception of the employee that how he/she should handle and behave in a particular situation (Schein, 2010). A sense of insecurity and fear is the result of authoritarian supervision that cause employee silence in the organization. Since supervisors have authority and power, employees try to avoid negative consequences from them (Jain, 2015). Economic impediments can make blowing the whistle tough (Macgregor & Stuebs, 2014). The role of culture as a moderator to trust and moral disengagement can best be described by combining the characteristics of bureaucratic culture and emotional intelligence's dark side. Emotional intelligence had been advocated as positive psychology (Caruso et al., 2002). Researchers have been advocating that emotional intelligence is associated with positive behaviours such as psychological health, happiness, mutual trust, life satisfaction, work life balance, social network quality and voice (Austin et al., 2005; Day et al., 2005; Furnham & Petrides, 2003; Xiaqi et al., 2012). However, Emotional intelligence could be associated with negative behaviours. Anyone can use their ability to understand and regulate emotions for their interests. Since ethical element is missing from emotional intelligence (Segon & Booth, 2015) it can lead to negative attitudes and behaviours that suit the interests of those individuals (Austin et al., 2007).

The applicability of emotional intelligence in organizational culture would require authenticity. This is "the honest expression" of internal feelings about others' certain abilities, needs, and well-being subject to sensitive consideration. Emotional intelligence might be strengthened through authenticity. Contrary to that, if people perceive that they are emotionally manipulated they will instinctively reject other people's behaviours and words. Being the most optimistic, this will result in a decline or even complete negligence. Being pessimistic,

defensive, and contradictory practices are triggered (Ugoani, 2015). High levels of EI (emotional intelligence) might not be beneficial in individual settings, because individuals are capable of easily measuring the negative emotions in others and they can amplify or misinterpret them (Elfenbein & Ambady, 2002; Matthews et al., 2012). Elfenbein and Ambady's (2002) finding also suggested that "one size may not fit all" in the case of EI (emotional intelligence).

Finally looking at figure 4.21, 4.22, 4.23 and gives important insight into silence behaviour of the employees. First, figure 4.21 showed that male members tend to remain silent more often than their female counterparts and figures 4.22 and 4.23 show that as the age and income level increase the tendency to remain silent also decrease. This phenomenon can be explained through the arguments of Ready et al. (2008). In many of the Asian societies like Pakistani society, poverty levels are high and people are afraid to take risks since in many family families it is impossible to feed and educate all the children and most of the time only a single member is responsible for feeding a family of four to six on average. They want security of their jobs and speaking up may result in negative consequences. They are less likely to take risks since their whole families have invested in their success and they are focused on the security of their jobs when they are still struggling to support their families (Ready et al., 2008). Likewise, they try to withhold important and relevant information, ideas, or opinions for fear of undesirable negative consequences, for example, denial of promotion or job loss, etc. (Pinder & Harlos, 2001; Van Dyne et al., 2003). As people advance in their careers and establish themselves financially they tend to be more courageous than they were at their young age with little income at hand. Moreover, high power distance and collectivism are the main characteristics of Pakistani culture that propose overall credulous respect for authority and compliance with social norms to maintain social harmony (Markus & Kitayama, 1991; Reisen et al., 1995).

People are afraid to confront their supervisors or managers and even their colleagues because of fear of losing jobs or relationships. Employees tend to suppress their feelings in this type of culture and try to avoid direct confrontations to restrain conflict in order to maintain social relationships (Ferris et al., 2005). They remain silent about many issues and problems in the organization and become silent observers that can be damaging to their own health. Conflict avoidance through silence and maintaining distance is a way to tackle these issues in the fear of job loss or promotion denial. Markus and Kitayama, (1991) suggested that this kind of silence behaviour is not only helpful in maintaining social harmony and developing a fit with the environment but also symbolizes their will to self-determine their behaviour. Although silence is helpful in maintaining harmony, this, however, is not flawless and can possibly stimulate harmful behaviours like dissatisfaction stress and cynicism (Morrison & Milliken, 2000). This behaviour may end up in emotional exhaustion and draining of emotional resources that otherwise will possibly maintain impulses and emotions (Thau & Mitchell, 2010) creating a vicious cycle of counterproductive behaviour.

## **5. 1 PRACTICAL IMPLICATION**

The business environment becoming more and more complex. Increased population has increased the competition that puts pressure on the organization to be more innovative and productive. This complexity is translating into healthcare as well. Every other day we are faced with new viruses and diseases. The accident ratio has increased over the years. We need experienced and competent workers in the health care sector. We need careful and considerate people to take care of the sick. We need people who are honest and are not afraid to raise any issue that is affecting people's life. The results of the study have implications for all the leaders and managers in all kinds of organizations. They need to carefully hire their workers who are not only competent, kind, and compassionate but also have high moral values. They need to

foster an environment in which people subordinate their personal benefits to organizational benefits. The legislative bodies should also play their role in supporting people who want to raise their voices regarding any issues. Figure 4.22 suggests that at lower income levels people are more prone to silence than at higher levels. It suggests that people need more financial security to speak up about problems. The study gives important insight into the very important and popular variable; emotional intelligence. The way organizations have embraced emotional intelligence and have a strong interest in the professional applications of the capability. Many organizations are helping their people to develop emotional intelligence capabilities that are helpful in distinguishing exceptional performers from mediocre ones (Cherniss & Caplan, 2001; Ugoani, 2015). The study informs managers about the dark side of emotional intelligence, and that employees may use their emotional intelligence for manipulations in the organization. People with high emotional intelligence can engage in negative behaviours without being caught since they can easily regulate their emotions as well as manipulate others' emotions. They can easily justify their immoral conduct or blame others. They can use people and resources to their advantage. Despite the popularity of emotional intelligence managers should recruit wisely. If organizations are using emotional intelligence as eligibility criteria for the selection of new employees, they should use it with a combination of other factors like a personality test, moral tests and training, and other psychological tests. Managers should also take care when training their employees for emotional intelligence.

The present study also cast light on the negative effects of bureaucratic culture. As the results indicated that as the level of bureaucratic culture increases, moral disengagement increases in relation to emotional intelligence. This means that if managers want their employees to be honest they will have to give them a little freedom so that they remain focused, motivated, behave ethically, and do not disengage morally. When employees are emotionally

intelligent they might not be affected by trust relations like whether the manager discusses personal problems or work related problems with them and whether they rely on them. The trust might be related to some positive attitudes but it has no effect on negative behaviours, so trust alone cannot solve various negative problems.

The study was focused on health care institutions and the results are disturbing in the sense that young doctors and nurses with high emotional intelligence might use their empathy and emotional intelligence for their personal advantages and they are least bothered about patient safety and health since they remain silent. Hospitals need to employ a staff that is responsible and concerned about patient safety and health. Different psychological tests should be used to assess the honesty, integrity, and moral levels of these workers for employment. Finally the relationship of silence with different demographic variables gives important and practical insight. Employee silence has a negative association with age. As people grow older they become more courageous and can speak up. There could be various reasons behind this association. They become courageous because they are more comfortable with the organizational culture and environment and since they are financially stable and do not fear losing jobs. Similarly females are more outspoken because usually they do not have the responsibility to feed the family and they work only out of self-actualization needs. Moreover silence behaviour may end up in emotional exhaustion and drainage of emotional assets that will possibly maintain impulses and emotions otherwise (Thau & Mitchell, 2010), creating a vicious cycle of counterproductive behaviour. Organizations need to be very careful and vigilant regarding their employee behaviours and the control processes of the organization. A balance between control and freedom and assessment of the emotional health of the employees is necessary to stimulate positive behaviours in the organizations.

## 5. 2 THEORETICAL IMPLICATION

Emotional intelligence had long been associated with positive attitudes and behaviours in most of the research since its first conceptualization as intelligence in 1990 by Salovey and Mayor. Although Carr (2000) raised the issue of possible negative effects of emotional intelligence. Interestingly, or ironically the subject of emotional manipulation and other likely adverse practices of emotional intelligence has largely been neglected within the literature on individual differences. The study gives important insights into various factors. First Despite its prominence as a trigger for a positive attitude it is apparent from the results that emotional intelligence can lead people to manipulate emotions to their advantage and they can use emotional intelligence to justify their immoral conduct. It means there is a dark side to emotional intelligence and it should be studied from this perspective more vigorously. EI (Emotional intelligence) has long been linked with encouraging and positive outcomes and behaviours. However, emotional intelligence has a dark side too and researchers have started taking interest in it only recently. Nonetheless, research on this side of emotional intelligence is still embryonic. The current study is a great contribution in this regard as it shows how emotionally intelligent people can be involved in deviant behaviours. Second the mutual trust that seems to be a precedent of positive behaviours have no impact on negative behaviours. That contributes to the knowledge that we should explore the precedent of negative behaviours more deeply. As the factors that lead to positive behaviours will not necessarily lead to lower levels of negative behaviours. The insignificant results of the trust are also an indication that the researcher should be very careful while adopting the scales developed in other countries. Because they can significantly affect the results. It is important to note here that researchers need to develop measures of constructs (especially behavioural and attitude) after carefully

studying the specific contexts in which they take place. Finally, if researchers do adopt measurement scales the research design should be longitudinal to validate the results.

The study is helpful in creating some interesting propositions for future studies. Proposition. 1. Emotional intelligence can increase negative or CWB behaviours. Proposition 2. Emotional intelligence is moderated by individual differences.

### **5. 3 LIMITATION AND RECOMMENDATIONS FOR FUTURE**

The study has few limitations that should be considered in future studies. First, the study focused on only one negative behaviour i.e. moral disengagement. Future studies should explore different negative factors in relation to emotional intelligence to explore all the dark facets of emotional intelligence. Since the research on the dark side is still in its infancy and only a few researchers have addressed this phenomenon. When examining the effects of emotional intelligence, Researchers should keep in mind that people might have a natural propensity to emotionally manipulate. Second, the study is also limited with respect to positive, factors i.e. trust. Future studies should also consider other positive factors as mediators such as creativity, innovative work behaviour, commitment, satisfaction, etc. Third, future studies should test the dimension-wise relationship for each of the variables. Fourth, since leaders' role is very important in shaping employee behaviour different leadership styles should also be tested. Fifth, a replicative model testing is also needed since the results might not be generalized to the whole population because the researcher delimited herself to twin cities i.e. Rawalpindi and Islamabad. J. Zhang et al. (2019) reported that various scholars have suggested that employees would often carefully consider social contexts before speaking about any issues they observe. This suggest that culture and contextual factors are very important in shaping the employee behaviour. Employees raise voices only when they feel confident that they will not be harmed in any way by their decision to speak. As the results of the study suggest that culture

has a vital role to play in determining behaviour and moral values of the employees. Effects of culture should be studied more extensively in all types of organizational settings. Additionally, academics might exaggerate the role of trust because of the rudimentary conceptualization of trust that highlights the need for the development of robust approaches to identify and assess it.

#### **5. 4 CHAPTER SUMMARY**

This is the last chapter and it offers a detailed discussion and reasoning/justification of the results as to why the variables have behaved in a certain way. The result indicated a positive association between emotional intelligence (EI) and trust but a weak relationship between trust and silence. Similarly, clan culture was a weak moderator in the association between emotional intelligence and moral disengagement. Since mediation of trust was not established, moderation was not tested in association of EI and trust. Evidence suggests that the path from emotional intelligence to silence is indeed mediated by moral disengagement but in the opposite direction. Bureaucratic culture significantly moderated the path from EI to Moral disengagement. The results of the study are significant and contribute practically and theoretically by shedding light on the dark side of emotional intelligence and the varying nature of trust in Pakistani culture. Practically this study is significant for managers because emotional intelligence that is associated with positive behaviours does have a dark side. At the same time it is a significant contribution to the body of knowledge by proving the dark side of emotional intelligence and negative aspects of bureaucratic culture along with varying nature of trust in Pakistani culture. The results of the relationship between silence and age, income, and gender add more details to the discussion. These results add colours to the picture. Results indicate that silence behaviour is indeed affected by age, gender, and income. Male members of the society are more inclined to remain silent since they are responsible to feed the whole family



and most of the resources of the family are invested in the establishment of their career. Moreover people feel more insecure at the start of their careers and as they advance through their careers they become more confident and feel free to give their feedback. Similarly, people with lower income tend to remain silent. All studies have some limitations and the current study is no exception. At the end of this chapter limitations of the study are also discussed.

## **5. 5 CONCLUSION**

Emotional intelligence has long been linked with positive work attitudes and behaviours such as happiness, satisfaction, commitment, etc. This has led to the conception that many of the problems prevailing in organizations and society at large could be corrected through emotional intelligence. There is a long debate that people should be trained in emotional intelligence since their childhood for affecting the behaviours positively. Since the results of the study showed, otherwise we need to be cautious about the advantages and disadvantages of emotional intelligence (EI). EI is not a virtue rather it is a tool. Those with a high level of emotional intelligence face two different choices; either use their influential power (that comes from knowledge of emotions) for helping others and productive work or use it for harming others. Not everyone is capable of handling intelligence with integrity. Emotional intelligence may lead to negative attitudes and behaviours in organizations. Furthermore, although emotional intelligence is associated with positive relations between supervisors and employees it does not always help individuals to use it positively. Individuals may use it for self-serving motives at the cost of harming others only to be judged as good workers. Trust is not a viable variable to be relied on as an antidote to silence. Trust seemingly has no impact on silence behaviour in fact sharing too much with your employees and trusting them may backbite. Mutual trust does not influence employee behaviour in a specific way. Employees might have trust relationships with their co-workers and supervisors and yet be hesitant to share any

information. The meaning of trust might also vary from culture to culture. In a society like ours (Pakistan) people do not share their personal problems even with those they trust. People do not share personal problems with their professional colleagues. They hesitate to share important information for fear of retaliation. Newman et al. (2020) have reported that although research suggests that cognitive moral development may be contingent upon culture, surprisingly, however, the researchers have not focused on the effect of culture on “moral disengagement” (Husted & Allen, 2008; Kracher et al., 2002).

Future studies should pay more attention to exploring factors that can contribute to reducing moral disengagement in the organization. Moral disengagement combined with employee silence can bring havoc to organizations. If people are involved in wrongdoings and others remain silent about those deviant behaviours and other problems occurring in the organization, the future of these organizations would not be significantly different from those of Enron, WorldCom, and other bankruptcies. The results of the study suggest that organizations cannot rely on the research that have been conducted in other contexts or cultures. National cultures influence organizational cultures that greatly influence the behaviours of organizational members. Hence, it is very important to consider several individual, cultural, and national differences while studying employee behaviours in a specific context. It's also important to note here that sometimes contexts differ so much that otherwise seemingly positive factors can have a negative influence. As Davis and Nichols (2016) reported that research on the dark side of emotional intelligence is still nascent there is a need to explore the construct deeper in different contexts. Emotional intelligence can increase positive behaviours in the organizations, it might increase negative behaviours aswell. The construct of EI, thus, needs to be tested vigorously in all types of organizations and the contexts.

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**APPENDIX - A**  
**RESEARCH QUESTIONNAIRE**

Dear Respondent!

Please take few minutes to complete the survey and return it within one week. I would like to ensure that the information/feedback provided by you will be kept confidential and will only be used for the study/research purpose. Your cooperation in this regard shall be highly appreciated.

Thanking you in anticipation.

**Name (optional):** \_\_\_\_\_ **Email (optional):** \_\_\_\_\_

**Organization:** \_\_\_\_\_ **Department:** \_\_\_\_\_

**Designation:** \_\_\_\_\_

(Please tick the appropriate checkbox below)

<b>Age</b> <input type="checkbox"/> 20 or below <input type="checkbox"/> 31-35 <input type="checkbox"/> 21-25 <input type="checkbox"/> 36-40 <input type="checkbox"/> 26-30 <input type="checkbox"/> 41-50 <input type="checkbox"/> 51-60 <input type="checkbox"/> 60 +	<b>Gender</b> <input type="checkbox"/> Male <input type="checkbox"/> Female	<b>Monthly income</b> <input type="checkbox"/> up to 10000 <input type="checkbox"/> up to 20000 <input type="checkbox"/> upto 30000 <input type="checkbox"/> up to 40000 <input type="checkbox"/> Other, please specify	<b>Job</b> <input type="checkbox"/> Managerial <input type="checkbox"/> Non Managerial
<b>Sector:</b> <input type="checkbox"/> Public <input type="checkbox"/> Private			

Please note that..

5= strongly agree, 4= agree, 3= neutral, 2= Disagree, 1= strongly disagree

Q#	QUESTION	1	2	3	4	5
Organizational Culture						
C1	My organization has a family-like atmosphere میری تنظیم میں ایک خاندان کی طرح ماحول ہے	1	2	3	4	5

C2	My organization promotes solidarity and unity میری تنظیم یکجہتی اور اتحاد کو فروغ دیتی ہے	1	2	3	4	5
C3	My organization places an importance on teamwork میری تنظیم باہمی مل جل کر کام کرنے کو اہمیت دیتی ہے	1	2	3	4	5
B1	My organization places an emphasis on formal procedures, rules and regulations میری تنظیم طے شدہ طریقہ کار ، قواعد و ضوابط پر زور دیتی ہے۔	1	2	3	4	5
B2	My organization has a top-down style of communication and information sharing میری تنظیم میں باہمی رابطے اور معلومات کی ترسیل اعلیٰ انتظامی عہدے سے نچلی سطح تک کے طریق کار پر مشتمل ہے۔	1	2	3	4	5
B3	My organization has an authoritarian atmosphere میری تنظیم میں آمرانہ ماحول ہے	1	2	3	4	5
Emotional Intelligence						
OA1	I find it hard to understand the non-verbal messages of other people* مجھے دوسرے لوگوں کے غیر کلامی / اشارہ جاتی پیغامات کو سمجھنا مشکل ہے	1	2	3	4	5

OA2	<p>By looking at their facial expressions, I recognize the emotions people are experiencing</p> <p>لوگ جن تجربات سے گزر رہے ہوتے ہیں میں ان کے چہروں کے تاثرات سے اس کا اندازہ لگا لیتا ہوں۔</p>	1	2	3	4	5
OA3	<p>I am aware of the non-verbal messages other people send</p> <p>میں دیگر لوگوں کی طرف سے استعمال کیے جانے والے غیر کلامی اشارہ جاتی پیغامات کو بخوبی سمجھتا ہوں۔</p>	1	2	3	4	5
OA4	<p>When another person tells me about an important event in his or her life, I almost feel as though I have experienced</p> <p>جب کوئی دوسرا شخص اپنی زندگی میں ہونے والے کسی اہم واقعہ کے بارے میں مجھے بتاتا ہے تو مجھے لگ بھگ ایسا لگتا ہے جیسے میں بھی اس تجربے سے گزرا ہوں۔</p>	1	2	3	4	5
OA5	<p>I know what other people are feeling just by looking at them</p> <p>میں لوگوں کی آواز کے اتار چڑھاؤ کو سن کر اندازہ لگا لیتا ہوں کہ وہ کیا محسوس کر رہے ہیں۔</p>	1	2	3	4	5
OA6	<p>I can tell how people are feeling by listening to the tone of their voice</p> <p>میں ان لوگوں کی آواز کے اتار چڑھاؤ کو سن کر اندازہ لگا لیتا ہوں کہ وہ کیا محسوس کر رہے ہیں۔</p>	1	2	3	4	5

OA7	<p>It is difficult for me to understand why people feel the way they do</p> <p>میرے لیے یہ سمجھنا مشکل ہوتا ہے کہ لوگ ایسا کیوں محسوس کر رہے ہیں۔</p>	1	2	3	4	5
RE1	<p>I seek out activities that make me happy</p> <p>میں ایسی سرگرمیوں کی تلاش میں رہتا ہوں جن سے مجھے خوشی حاصل ہو۔</p>	1	2	3	4	5
RE2	<p>I present myself in a way that makes a good impression on others</p> <p>میں دوسروں کے سامنے اپنے آپ کو اس انداز میں پیش کرتا ہوں جو ان پر اچھا تاثر ڈالتا ہے</p>	1	2	3	4	5
RE3	<p>When I am in a positive mood, I am able to come up with new ideas</p> <p>جب میرا موڈ خوشگوار ہوتا ہے میرے ذہن میں نئے اور تازہ خیالات آتے ہیں۔</p>	1	2	3	4	5
RE4	<p>I have control over my emotions</p> <p>مجھے اپنے جذبات پر قابو ہے۔</p>	1	2	3	4	5
RE5	<p>I motivate myself by imagining a good outcome to tasks I take on</p>	1	2	3	4	5

	میں اپنے کاموں میں اچھے نتائج کا تصور کر کے اپنے آپ کو ترغیب دیتا ہوں۔					
RE6	When I am faced with a challenge, I give up because I believe I will fail* جب مجھے کسی چیلنج کا سامنا کرنا پڑتا ہے تو میں شکست تسلیم کر لیتا ہوں۔ کیونکہ مجھے لگتا ہے کہ میں ناکام ہوجاؤں گا۔	1	2	3	4	5
SA1	I know when to speak about my personal problems to others میں جانتا ہوں کہ دوسروں سے اپنے ذاتی مسائل کے بارے میں کب بات کرنی ہے۔	1	2	3	4	5
SA2	When I am faced with obstacles, I remember times I faced similar obstacles and overcame them جب مجھے رکاوٹوں کا سامنا کرنا پڑتا ہے تو ، مجھے بار بار یاد آتا ہے کہ میں نے اسی طرح کی رکاوٹوں کا سامنا کیا ، اور ان پر قابو پایا	1	2	3	4	5
SA3	I expect that I will do well on most things I try میں جن کاموں کو سر انجام دینے کی کوشش کرتا ہوں مجھے توقع ہوتی ہے کہ میں انہیں اچھے طریقے سے مکمل بہتر کروں گا۔	1	2	3	4	5
SA4	Other people find it easy to confide in me دوسرے لوگوں کو مجھ پر اعتماد کرنا آسان لگتا ہے	1	2	3	4	5

SA5	Some of the major events of my life have led me to re-evaluate what is important and not important	1	2	3	4	5
	میری زندگی کے کچھ اہم واقعات نے مجھے دوبارہ جائزہ لینے پر مجبور کیا ، کہ کیا اہم ہے اور کیا اہم نہیں ہے					
SA8	I expect good things to happen	1	2	3	4	5
	میں ہمیشہ اچھے کی توقع کرتا ہوں۔					
SA9	I am aware of the non-verbal messages I send to others	1	2	3	4	5
	میں اپنے غیر کلامی اشارہ جاتی پیغامات سے واقف ہوں / سمجھتا ہوں جو میں دوسروں کو بھیجتا ہوں					
SA10	When I am in a positive mood, solving problems is easy for me	1	2	3	4	5
	جب میں خوشگوار موڈ میں ہوں تو ، مسائل حل کرنا میرے لئے آسان ہوتا ہے۔					
SA11	I know why my emotions change	1	2	3	4	5
	مجھے معلوم ہے کہ میرے جذبات کیوں بدلتے ہیں					
SA12	I easily recognize my emotions as I experience them	1	2	3	4	5
	میں جن تجربات سے گزر تا ہوں انہیں آسانی سے پہچان لیتا ہوں ۔					
SA13	Emotions are one of the things that make my life worth living	1	2	3	4	5
	جذبات ایک ایسی چیز ہیں جو میری زندگی کو بہتر قابل بناتے ہیں					



UE1	I arrange events which others enjoy میں ایسے پروگراموں کا اہتمام کرتا ہوں جن سے دوسرے لوگ لطف اٹھاتے ہیں	1	2	3	4	5
UE2	I like to share my emotions with others میں دوسروں کے سامنے اپنے جذبات کا اظہار کرتا ہوں۔	1	2	3	4	5
UE3	I compliment others when they have done something well جب دوسرے کچھ اچھا کریں تو میں ان کی تعریف کرتا ہوں۔	1	2	3	4	5
UE4	I help other people feel better when they are down جب دوسرے لوگ خود کو کمزور / پست حوصلہ محسوس کر رہے ہوں تو میں انہیں اس کیفیت سے نکلنے میں مدد دیتا ہوں۔	1	2	3	4	5
Moral Disengagement						
M1	It is okay to spread rumors to defend those you care about. مجھے جن لوگوں کی پروا ہوتی ہے انہیں فائدہ پہنچانے یا ان کے دفاع کے لیے میں غلط بات بھی گڑھ لیتا ہوں۔	1	2	3	4	5
M2	Taking something without the owner's permission is okay as long as you're just borrowing it. میرے نزدیک کسی چیز کو وقتی طور پر استعمال کے لیے بغیر اجازت لینا ٹھیک ہے / درست ہے۔	1	2	3	4	5

M3	<p>Considering the ways people grossly misrepresent themselves, it's hardly a sin to inflate your own credentials a bit.</p> <p>جس طریقے سے لوگ اپنے بارے میں شیخی بگھار رہے ہوتے ہیں میں بھی اپنے بارے میں غلط بیانی کو غلط نہیں سمجھتا ہوں۔</p>	1	2	3	4	5
M4	<p>People shouldn't be held accountable for doing questionable things when they were just doing what an authority figure told them to do.</p> <p>لوگوں کو قابل اعتراض چیزوں کے لئے جوابدہ نہیں ٹھہرایا جانا چاہئے جب کہ وہ صرف وہی کام کر رہے ہوں جو اپنی کسی مجاز اتھارٹی نے کرنے کو کہا ہو۔</p>	1	2	3	4	5
M5	<p>People can't be blamed for doing things that are technically wrong when all their friends are doing it too.</p> <p>لوگوں کو ایسے کام کرنے کا الزام نہیں لگایا جاسکتا جو تکنیکی طور پر غلط ہوں جب کہ ان کے تمام دوست بھی وہی کام کر رہے ہیں۔</p>	1	2	3	4	5
M6	<p>Taking personal credit for ideas that were not your own is no big deal.</p> <p>میں ایسے خیالات ، تصورات سے ذاتی فائدہ اٹھانے کو غلط نہیں سمجھتا جو کہ میرے اپنے نہ ہوں۔</p>	1	2	3	4	5
M7	<p>Some people have to be treated roughly because they lack feelings that can be hurt.</p> <p>جو لوگ برا نہیں مناتے ان کے ساتھ برا سلوک، رویہ ٹھیک ہے / درست ہے۔</p>	1	2	3	4	5

M8	<p>People who get mistreated have usually done something to bring it on themselves.</p> <p>جن لوگوں کے ساتھ برا برتاو کیا جاتا ہے عمومی طور پر وہ اپنے برے کاموں کی وجہ سے اس کے مستحق ہوتے ہیں۔</p>	1	2	3	4	5
Employee Silence						
AS1	<p>I remained silent at work because I will not find a sympathetic ear, anyway</p> <p>میں دفتری امور کے دوران عمومی طور پر خاموش رہا ، کیوں کہ مجھے کوئی ہمدرد نہیں ملا۔</p>	1	2	3	4	5
AS2	<p>I remained silent at work because nothing will change, anyway</p> <p>میں دفتری امور کے دوران عمومی طور پر خاموش رہا کہ کچھ ہونا تو ہے نہیں۔</p>	1	2	3	4	5
AS3	<p>I remained silent at work because my superiors are not open to proposals, concerns, or the like.</p> <p>میں دفتری امور کے دوران عمومی طور پر خاموش رہا کیونکہ میرے اعلیٰ افسر ان تجاویز ، خدشات یا اس طرح کی چیزوں کو پسند نہیں کرتے ہیں۔</p>	1	2	3	4	5
OS1	<p>I remained silent at work because that would mean having to do avoidable additional work</p>	1	2	3	4	5

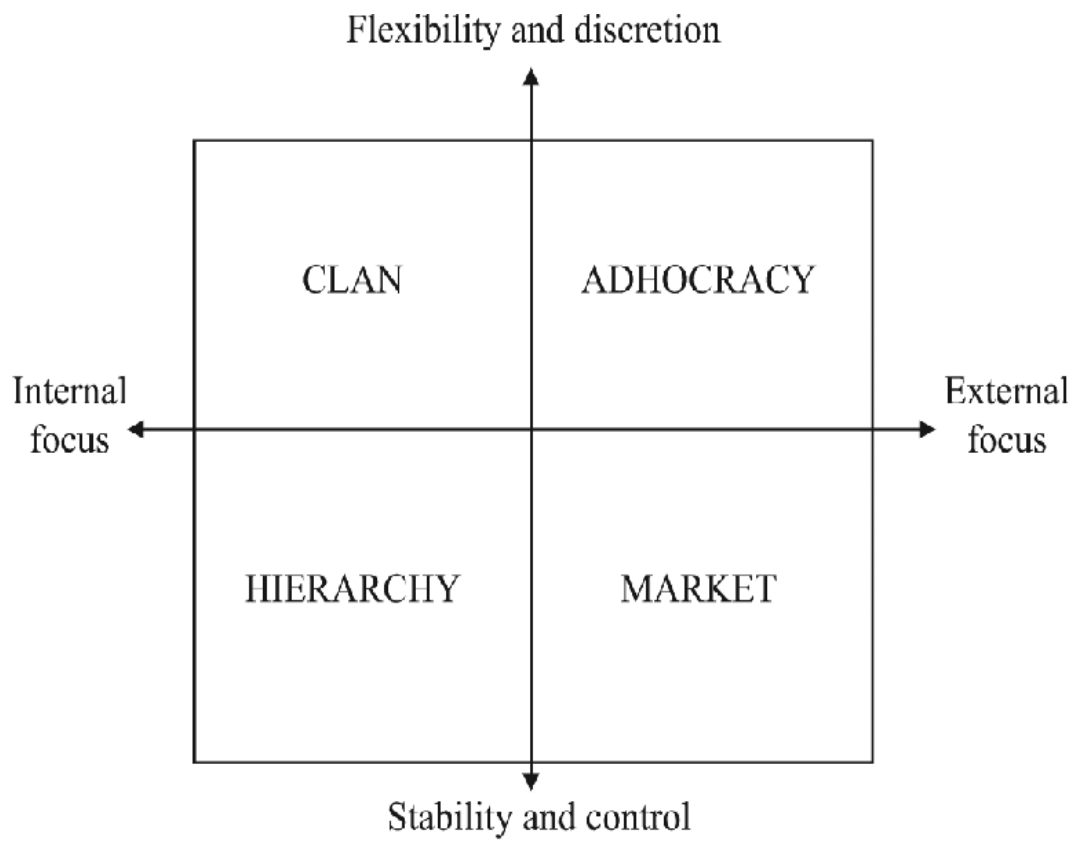
	میں دفتری امور کے دوران خاموش رہا کیونکہ اس سے اضافی کام ملنے سے بچت ہو جاتی ہے۔					
OS2	I remained silent at work because of concerns that others could take an advantage of my ideas  میں دفتری امور کے دوران خاموش رہا ان خدشات کی وجہ سے کہ دوسرے میرے خیالات سے فائدہ اٹھا سکتے ہیں	1	2	3	4	5
OS3	I remained silent at work to not give away my knowledge advantage  میں دفتری امور کے دوران خاموش رہا تاکہ دوسرے میرے علم سے فائدہ نہ اٹھائیں	1	2	3	4	5
PS1	I remained silent at work because I do not want to embarrass others  میں دفتری امور کے دوران خاموش رہا کیوں کہ میں دوسروں کو شرمندہ نہیں کرنا چاہتا ہوں	1	2	3	4	5
PS2	I remained silent at work because I do not want to hurt the feelings of colleagues or superiors  میں دفتری امور کے دوران خاموش رہا کیوں کہ میں ساتھیوں یا اعلیٰ افسران کے جذبات مجروح نہیں کرنا چاہتا ہوں	1	2	3	4	5
PS3	I remained silent at work because I do not want others to get into trouble	1	2	3	4	5

	میں دفتری امور کے دوران خاموش رہا کیونکہ میں نہیں چاہتا کہ دوسروں کو پریشانی کا سامنا کرنا پڑے					
QS1	I remained silent at work because of fear of negative consequences منفی نتائج کے خوف سے میں کام پر خاموش رہا	1	2	3	4	5
QS2	I remained silent at work to not make me vulnerable in the face of colleagues or superiors میں دفتری امور کے دوران خاموش رہا کہ ساتھیوں یا اعلیٰ افسران کا نشانہ نہ بنوں۔	1	2	3	4	5
QS3	I remained silent at work because I fear disadvantages from speaking up میں دفتری امور کے دوران خاموش رہا کیونکہ مجھے بولنے سے نقصانات کا خدشہ ہے	1	2	3	4	5
Mutual Trust						
T1	My supervisor and I share our values and beliefs with each other. میں اور میرا سپروائزر کھل کر ایک دوسرے کے ساتھ اپنی اقدار اور عقائد کا اظہار کرتے ہیں	1	2	3	4	5

T2	My supervisor relies on my task-related skills and abilities					
	میرا سپروائزر میری کام سے متعلق مہارت اور صلاحیتوں پر انحصار کرتا ہے	1	2	3	4	5
T3	My supervisor delegates important work to me					
	میرا سپروائزر مجھے اہم امور کے لیے نامزد کرتا ہے	1	2	3	4	5
T4	My supervisor relies on me to present his/her work accurately to others					
	میرا سپروائزر مجھ پر انحصار کرتا ہے کہ وہ اپنا کام دوسروں کے سامنے درست طریقے سے پیش کرے	1	2	3	4	5
T5	My supervisor and I confide on each other for backup to in difficult situations.					
	میں اور میرا سپروائزر اپنے مشکل حالات میں ایک دوسرے سے پشت پناہی کی توفی رکھتے ہیں	1	2	3	4	5
T6	My supervisor and I share our personal feelings with each other.					
	میں اور میرا سپروائزر اپنے ذاتی احساسات کا ایک دوسرے کے ساتھ اظہار کرتے ہیں	1	2	3	4	5
T7	My supervisor confides in me about personal issues that are affecting my work					
		1	2	3	4	5

	ایسے ذاتی مسائل جو میری کار کردگی کو متاثر کر رہے ہوں میرا سپر وائزر ان کو بخوبی سمجھتا ہے۔					
T8	My supervisor and I discuss work-related problems or difficulties with each other. میں اور میرا سپروائزر کام سے متعلقہ پریشانیوں یا مشکلات پر تبادلہ خیال کرتے ہیں	1	2	3	4	5
T9	My supervisor listens to my original ideas, in the faith that I will receive appropriate credit میرا سپروائزر میرے اصل خیالات اس یقین کے ساتھ سنتا ہے کہ وہ مجھے ان کا مناسب کریڈٹ، فائدہ دے گا	1	2	3	4	5

APPENDIX - B



Source: Cameron and Quinn (1999)