PROSPECTIVE TEACHERS' VALUE ORIENTATIONS AS DETERMINANTS OF PREFERENCE FOR EXTERNAL AND ANONYMOUS WHISTLEBLOWING

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Whistle-blowing indicates disclosing organizational wrongdoings resulting in harm to third parties. An individual's decision to blow the whistle might be based upon organizational, situational or personal factors. This study inquires the relationship between value orientations of prospective teachers and choices for whistle-blowing with particular modes and two concepts of individual value orientations, individualism/collectivism and idealism/relativism.

Descriptive statistics and Correlation matrix were used for the analysis of the data. Results revealed that, prospective teachers prefer anonymous reporting more than external reporting. The results showed that there is no relationship between the values and intentions of the prospective teachers to blow the whistle externally, and anonymously. While there have been many studies examining whistle blowing with different factors in especially marketing, there has not been any intention for examining it in education. Thus, this paper aimed to contribute to the extant literature by choosing Turkey and education as context as most studies have been conducted in the Western cultures, and in accounting or marketing service.

Keywords: Education, prospective teachers, Turkey, value orientation, whistle-blowing

Introduction

Whistle-blowing means disclosing organizational wrongdoings resulting in harm to third parties. It is an effective corporate governance mechanism against organizational wrongdoings. Having come into the limelight with the fall of American corporations such as Enron due to acts of wrongdoings, whistle-blowing is one of the responses that organization members show in relation to organizational wrongdoings (Jubb, 1999; Miceli and Near, 2005; Association of Certified Fraud Examiners, 2010).

Whistle-blowing is a prosocial behavior in organization. Since whistle-blowers release information deliberately, and employ unconventional methods to make the disclosure, they are at high risk such as being fired. Therefore, individual traits such as positive and negative affectivity and proactive personality affect the evaluation of wrongdoing and whistle-blowing as well as the type of wrongdoing (Jubb, 1999; Miceli et. al, 2001; Near *et al*. (2004). In addition, individual's perception and moral reasoning are also related to decision-making process for blowing the whistle (Miceli and Near, 1985). Miceli et. al (1991; 2001) argue that whistle-blowers are likely to be valued individuals because they feel constrained to report wrongdoing by their own sense of moral behavior. Moral reasoning requires the ability to recognize and correctly evaluate any ethical dilemma. Besides, observers do not report when they do not view the form of wrongdoing in question as requiring action on moral grounds. In addition, Liyanarachchi

and Newdick (2009) argued that moral courage and moral reasoning are two of the most important factors to understand one's propensity to blow the whistle, and they examined the effect of students' level of moral reasoning, on their intention to whistle blow. Thus significant research has investigated the whistleblowing on account of demographic and rational decision-making processes (i.e. Near, Spector, 1982; Brabeck (1984); Miceli and Near, 1985; Miceli *et al*. (2001;Miethe and Rothschild, 1994; McDevitt and Van Hise, 2002; Keenan, 2002; Tavakoli *et al*., 2003; and Near *et al*. 2004; Reidenback and Robin, 1990; Cohen *et al*. 1993, 2001; and Cruz *et al*. 2000), Rhodes and Strain (2004); Ohnishi *et al* (2008, Chiu (2002). Nayir and Herzig (2012) studied the relationship between value orientations of Turkish managers and choices for particular whistleblowing modes. They found significant relationship between external and anonymous whistleblowing, and the level of idealism has a negative relationship with an external-anonymous mode of whistleblowing.

Educators face widely different ethical cases at schools and they need to be competent in accordance with the ethical cases that they come up against in schools. Courses including 'educational philosophy' and 'classroom management' introduce the complexity of the role of teachers at schools for prospective teachers. These courses can serve as an excellent place to introduce several ethical dimensions of educational cases, and students can evaluate the harmful consequences of the actions studied (Cohen, *et al*. 2001). So this study builds upon their work, aiming to examine the relationship between value orientations of prospective teachers and choices for particular whistleblowing modes. This paper is expected to contribute to the extant literature by examining education setting in Turkey as most studies have been studied employees in business world (i.e. Cohen *et al*., 2001; Park *et al*., 2008; Liyanarachchi and Newdick, 2009; Mayhew and Murphy, 2008) in the US and Europe, and little has been reported about the response given by employees in non-Western cultures when they observe wrongdoing in their organizations.

Theoretical Background Whistle-blowing

Whistle-blowing is identified as 'the disclosure by organization members of illegal, immoral or illegitimate practices under the control of their employers, to persons or organizations that may be able to effect action' (Near and Miceli, 1985; Near at al. 1993; Liyanarachchi & Newdick, 2009). Groeneweg (cited by the Public Service Integrity Office, 2004) makes this definition clear identifying whistle-blowing as noticing wrongful practices in an organization; being motivated by desire to prevent unnecessary harm to others; raising concerns about misconduct within an organization; giving information about the wrongful practices; and exposing such practices to the press it in a business or a government office.

A whistle-blower can be a former or current employee or officer of any institution. A whistle-blower believes either that he/she has been ordered to perform some act or he/she has obtained knowledge that the organization is engaged in acts are causing unnecessary harm to third parties (Elliston, 1982; Vinten, 1996; Dawson, 2001; Near *et al*. 2004). This definition requires the assessment ability to decide whether an act can cause unnecessary harm to third parties. Near and Miceli (1996) suggest that the decision to blow the whistle is affected by the personality traits of the individual, and the environment surrounding the individual. In addition, Miceli *et al*. (2001) argue that people were less likely report wrongdoings when they did not feel compelled morally. These results show that, in general, individuals with higher levels of moral reasoning are more likely to blow the whistle than are individuals with lower levels

of moral reasoning. Researchers (Miceli, *et al*. 1991; Miceli, Scotter, Near, & Rehg, 2001; Gundlach *et al*., 2003; Near *et al*. 2004; Rocha & Kleiner, 2005; Liyanarachchi, Newdick, 2009) suggest that the ability to recognize and to evaluate correctly of any ethical dilemmas is the most important prerequisite to make right ethical decisions. Besides, researchers (i.e. Gundlach *et al*., 2003; Rocha and Kleiner, 2005) argue that level of moral reasoning is one of the two most important factors to understand one's tendency to blow the whistle, along with personality variables. Thus many empirical studies (Arnold and Ponemon, 1991; Brabeck, 1984; Chan and Leung, 2006; Miceli *et al*. 1991; Near and Miceli, 1986) found that moral reasoning influences an individual's decision-making process when deciding to blow the whistle. Liyanarachchi and Newdick, (2009) found that the higher the individual's level of moral reasoning, the more likely he or she is to do the right thing.

Lurie and Albin (2006) suggest that the point of ethical theories revalidate one's moral convictions on a nonreligious basis. And they claimed that an ethical theory can be used to look back at what happened in a specific situation and explain what exactly was or was not moral in that case. Brabeck (1984) and Miceli et. al, (2001) claim that whistle-blowers are utilitarian with a high level of moral development. In addition, they are driven by their sense of unity and social responsibility to voice even when they are under strict pressure to keep silent. Besides, Nayir and Herzig (2012) argue that individual differences in acceptance of ethical philosophies affect individual's ethical judgments and behavioral intentions to whether or not to engage in the practice. So they claim that individual values help someone to understand the effect of ethical orientation on whistle-blowing.

Over 90% of whistleblowers were made to end their career early, or were blackballing, being labeled as insane, or lost their life savings from lawsuits, or even they lost their lives. Therefore, observers of organizational wrongdoing may not choose to blow the whistle because of a fear of retaliation, and they may choose to exit out instead of to voice out from their organizations. 44% of the observers of any organizational wrongdoing do not disclose the wrongdoing to anyone Therefore whistleblowing is considered as a taboo by people in many countries (Greene, and Latting, 2004; Verschoor, (2005), Zhang, Chiu, and Wei, 2009), and it is perceived as a negative act in Turkey. Complaining openly about ethical misconduct such as bribery has not been common in Turkey. According to the Global Corruption Barometer Report only 33% individuals have reported paying a bribe while many of the victims of bribery do not lodge formal complaints out of fear of potential harassment and reprisal in the country in 2010 (Transparency International, 2011; Nayir and Herzig, 2012).

Although whistle-blowing seems to be a threat to organizational authority structures, it can improve long-term organizational effectiveness when leaders encourage whistle-blowing in their organizations to improve their organization's effectiveness and efficiency. From this point, whistle-blowers may suggest solutions to organizational problems (Near and Miceli, 1985; Miceli *et al*. 1999). So, whistle-blowing might help with educational administrators to enhance school affectivity.

Typology of Whistle Blowing

There are different ways to blow the whistle. An individual might blow the whistle internally, externally; named, or anonymously. Park *et al*. (2008) proposed a typology of whistle-blowing based on three dimensions. Each dimension represents individual's choice for whistle-blowing formally or informally, internally, or externally, and identified or anonymously (see Figure 1).

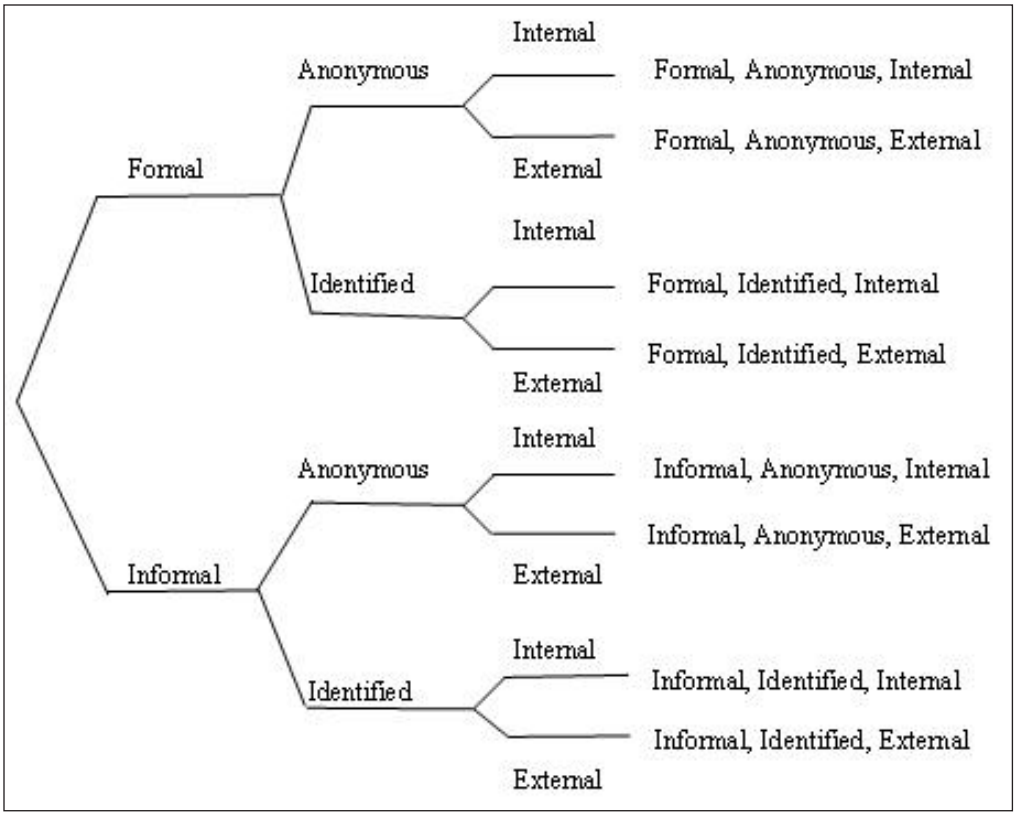


Figure 1. A Typology of Whistle Blowing. Source: Park et al. 2008, p.930.

Blowing the whistle formally means reporting wrongdoing in an institutional form. A whistle-blower reports such wrongdoing by pursuing formal organizational protocols or communication channels. However whistle-blowing informally comes out when the whistle-blower personally informs someone s/he trusts or close associates about the wrongdoing (Park *et al*. 2008). Blowing the whistle internally refers to reporting wrongdoing to a supervisor or someone else within the organization who can correct the wrongdoing. The whistle-blower reports such wrongdoing to a top manager, bypassing managerial hierarchy despite the other available channels in the organization. In contrast, blowing the whistle externally means reporting a wrongdoing to outside parties believed to have the power to correct it. Outside parties includes the media, a Member of Parliament or a professional body. Wrongdoings that are eventually reported externally are first reported internally. If a wrongdoing involves harm to the public or employees it will probably result in external whistle-blowing. Employees who believe in the existence of effective internal channels of complaint are more likely to follow internal whistle-blowing. Moreover, the absence of sound internal reporting channels deters individuals who discover wrongdoings in an organization to disclose their observations to anyone (Miceli and Near, 1994; Vinten, 1996; Park *et al*. 2008). Zhang, Chiu, & Wei (2009) argue that disclosing insider information to outsider's breaches obligations to the organization, violates the written or unspoken

contract, and elicits damaging publicity. Therefore, external whistleblowing can cause serious damage to the organizations as compared to internal whistleblowing. Therefore ethically internal whistleblowing is preferred (Park & Blenkinsopp, 2009). Internal whistleblowing gives organization managers opportunity to deal with the wrongdoing without the pressure of external publicity. In addition, by fixing problems internally, managers can ensure that intimate information remains confidential which foster organizational accountability and learning (Zhang, Chiu, and Wei, 2009). Lastly, identified whistle-blowing refers to an instance in which the individual reporting the wrongdoing uses his or her real name, or when information to identify whistle-blower is provided. However using a nickname, or giving no information about him/herself while blowing the whistle, means anonymous whistle-blowing (Park *et al*., 2008).

Whistle-blowing Intention and Value Orientation

Liyanarachchi, and Newdick (2009) suggest Rest's proposition of a four stage model for the ethical decision making process. The model identifies ethical decision-making process as four steps: identifying the moral issue, making a moral judgment, establishing moral intent, and engaging in moral action (See Figure 2). The first step is identifying the moral issue that requires having moral awareness. If an individual does not recognize a problem, s/he cannot do anything about it. So, moral awareness is the basic ability to recognize that an ethical violation has occurred. Making moral judgment involves formulating the morally ideal policy for action through reasoning is the second step of the theory. The third step of the theory is establishing moral intent that requires having moral motivation. Final step of the theory is engaging in moral action which includes having the moral character to execute and implement what ought to be done (Rogojan, 2009; Woiceshyn, 2011).

Most of the studies (McDevitt and Van Hise, 2002; Keenan, 2002; Tavakoli *et al*., 2003; and Near *et al*., 2004) generally validate this model and test the impact of a wide variety of factors on the decision process. Individual factors include gender and stage of moral development while organizational factors involve codes of ethics, magnitude of consequences and social consensus. Of the individual factors, gender, ethical philosophy (such as relativism), locus of control, and religion most consistently showed a direct effect on ethical decision making of Rest's model (Woiceshyn, 2011). In addition, studies (e.g. Brabeck (1984), Dozier and Miceli (1985), and Arnold and Ponemon 1991) found that an individual's ability to resolve or interpret an ethical dilemma is affected by his or her moral reasoning.

Besides, Forsyth and Nye (1990) argue that personal moral philosophy is a framework for an individual to decide on an ethical dilemma. It helps guidelines for moral judgments, and solutions to ethical dilemmas. Individuals' moral beliefs, attitudes, and values comprise an integrated conceptual system or personal moral philosophy which can be contrasted in terms of idealism and relativism. Idealism, describes the individual's concern

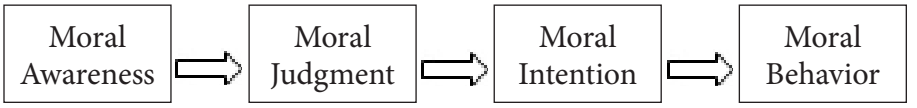


Figure 2. Rest's four-component model. Modified from Krishnakumar, and Rymph, (2011, p.52)

for the welfare of others. Highly idealistic individuals believe that ethically correct actions will consistently produce desirable outcomes. They always avoid harming others. Relativism, in contrast, describes the degree that individuals reject universal moral rules when making moral judgments. They are skeptical and generally feel that moral actions depend on the nature of the situation (Forsyth, 1992). Furthermore, Vinten (1995) claims that idealistic individuals, with higher levels of ethical reasoning are more likely to blow the whistle than are more relativistic individuals. While idealistic individuals may act out of a sense of duty (Vinten 1995); relativists may be less concerned when they observed a wrongdoing in their organization Nayir and Herzig (2012). Therefore, Nayir and Herzig (2012) argue that more idealistic employees might prefer internal disclosure without trying to hide their identity while relativistic employees may prefer to use external channels to blow the whistle because of their less loyalty towards their organization.

Whistle-blowing Intention and Cultural Orientation

Miceli *et al*. (2009) suggest that culture may influence whistle-blowing, and cultural characteristics could affect decision of the observers, who have witnessed wrongdoing, whether they have the responsibility for reporting it. Hence theories about cultural differences have been used by researchers to explain questions about the international context of whistle-blowing. For example, employing Hofstede's theory Sims and Keenan (1999) concluded that whistle-blowing tendencies might be influenced by individualism and collectivism.

Bearden, Money, and Nevins (2006) cited Hofstede's theory that individualism is one of the four dimensions of which could differentiate the cultures of the world. The individualism refers to the extent to which 'the ties between individuals are loose' and collectivism is at the opposite end of the individualism. Collectivism refers to the extent to which people view themselves as a small part of a larger group. Employees within an individualistic culture tend to protect their own interests. In contrast, collectivists are integrated into strong, cohesive in-groups in an organization (Sims and Keenan, 1999). Brody *et al*. (1998) argue that collectivist cultures disfavor whistleblowing because of its damaging results for unity of the organizations.

Therefore significant research has investigated the whistleblowing on account of cultural characteristics. Keenan (2002) found no significant difference between American and Indian managers in the likelihood of blowing the whistle while Tavakali *et al* (2003) found a significant difference between the U.S. and Croatian managers with respect to both individual and organizational tendencies to whistle blow. Besides, Park *et al*. (2008) found that there are significant variations related to nationality and cultural orientation among undergraduate students from South Korea, Turkey, and the U.K. The results of that study revealed a general preference for anonymous over identified whistle-blowing is relatively weak in Turkey and the U.K., but much stronger in South Korea. Besides, they concluded that individualists in general will tend to be more positive towards whistleblowing than collectivists. Further, using Hofstede's theory Nayir and Herzig (2012) examined the relationship between value orientations of Turkish managers and their choices for particular whistle-blowing modes in Turkey. They, and used individualism, and collectivism as two separate dimensions of cultural variations to explain social behavior of whistle blower. They utilized Dozier and Miceli's (1985), and Miceli and Near's (1992) results during constructing their hypothesis. Dozier and Miceli (1985), and Miceli and Near (1992) suggest that employees' cost perceptions are

associated with reporting intentions. The fear of being labeled a troublemaker, appearing disloyal, and the possibility of victimization by managers and colleagues may work as powerful disincentives for observers, who have witnessed wrongdoing, to report organizational wrongdoing. So, Nayir and Herzig (2012) claim that more individualistic employees might prefer an anonymous approach, using external channels, more likely than collectivistic ones, when reporting organizational wrongdoing. Besides, more individualistic employees might feel more comfortable and less threatened when they report organizational wrongdoing to outside channels while collectivistic employees might not.

Examining Student Teachers

Teachers and school principals face widely different ethical cases at schools and they need to be competent in accordance with the ethical cases that they come up against in schools. Introductory courses that include 'introduction to education', and 'educational philosophy', and 'school management' serve as an excellent place to introduce the complexity of the role of teachers at schools for prospective teachers. These courses can examine several of the ethical dimensions of educational cases and students can evaluate the harmful consequences of the actions analyzed. The issues in these cases can be interpreted from different philosophical perspectives including stages of moral development and dimensions of moral judgment including philosophical values such as justice, utilitarianism, relativism and egoism (Cohen, *et al*. 2001). At the same time Lysonsky & Gaidis (1991) claimed that the ethical sensitivity of students is comparable to real employees. Therefore significant research has used students to examine ethical reasoning and attitudes toward different forms of whistle-blowing. For example, Cohen *et al*. (2001) studied the differences in ethical decision-making between Canadian university business students and accounting professionals. Park *et al*. (2008) examined university students from South Korea, Turkey and the U.K in respect to different materiality levels implementing ethical scenarios through philosophical values. Liyanarachchi and Newdick, (2009) examined the effect of students' level of moral reasoning, on their intention to whistle blow in New Zealand. Mayhew and Murphy (2008) studied fourth-year students and fifth-year accounting students at United States, and found that ethics education did not resulted in internalized ethical values, but it could an impact ethical behavior. Overall, however, little is known about attitudes towards whistleblowing in Turkey. So this study aims to examine the relationship between Turkish prospective teachers' self-reported intention to choose particular whistleblowing modes and two concepts of individual value orientations, individualism/collectivism and idealism/relativism. Hypotheses are as:

H1a More individualistic students are more likely blow a whistle anonymously.

H1b More individualistic students are more likely blow a whistle externally.

H1c More collectivistic students are less likely blow a whistle anonymously.

H1d More collectivistic students are less likely blow a whistle externally.

H2a More idealistic students are less likely blow a whistle anonymously.

H2b More idealistic students are less likely blow a whistle externally.

H2c More relativistic students are more likely blow a whistle anonymously.

H2d More relativistic students are more likely blow a whistle externally.

Methodology

Sample

The research sample includes 107 last year student teachers studying in the departments of science and mathematics teaching in the Faculty of Education of a large university in the Marmara region in Turkey. These students had taken the 'Introduction to Education', and "school management", and 'Educational Philosophy' courses during the 2011-2012 academic year. The survey was administered to the students who were voluntary to participate it toward the end of the semester. The students enrolled in the 'School Management' course had studied issues concerning school management and they had achieved understanding of school management due to their training implementations at schools. Of the students 69% were (N=74) female, and 31% were male (N=33) participants. The age range of the students was 21-27 years. While 51% (N=55) were studying at mathematics education, 52% were studying at science education.

Instrument

The author developed the questionnaire adopted the instrument reviewing the literature (Nayir and Herzig, 2012; Nayir, 2012). The participants were given the descriptions of wrongdoing and whistle-blowing at the beginning of the questionnaire. Then the participants' attitudes toward the two ways of reporting to blow the whistle when they observe a wrongdoing were measured by Park *et al*. (2008) in the first part of the study. The scale was ranging from completely disagree (1) to completely agree (5). Exploratory factor analysis revealed that two of the three items of the external whistle-blowing scale loaded on one factor with loadings higher than 0.5, and one item which have low load factors (below 0.5) was deleted, and the measure resulted in a one-factor solution. Cronbach's alpha was found to be .71. Likewise, the two items of Park *et al*.'s (2008) external whistle-blowing scale were loading on one factor and Cronbach's alpha was 0.61. Further, the anonymous whistle-blowing scale was loading on one factor and Cronbach's alpha was 0.75. Similarly, the two items of Park *et al*.'s (2008) anonymous whistle-blowing scale were loading on one factor and Cronbach's alpha was 0.64. The reliability measures (Cronbach's alpha), mean values and standard deviations are shown in Table 1.

Table 1. Reliability measures, mean values and standard deviations of the variables

	Cronbach's Alpha
External whistleblowing	.71
Anonymous whistleblowing	.75
Individualism	.68
Collectivism	.63
Idealism	.73
Relativism	.77

The cultural value orientations of the students, individualism and collectivism, were measured using scales designed by Nayir and Herzig's (2012), in the second part of the questionnaire. The value orientations scale was ranging from completely disagree (1) to completely agree (5). The scale was consisted of four factors: individualism, collectivism, idealism, and relativism. The individualism scale originally consisted of six items (Nayir and Herzig, 2012). Exploratory factor analysis revealed a one-factor solution. Two items were deleted from the scale as they had low loading (below 0.5). The reliability of the measure was assessed with Cronbach's alpha 0.68 for this scale (Table 1). These results are consisted with the results of Nayir and Herzig (2012) which was one factor and, whose Cronbach's alpha was 0.60. The Collectivism scale originally consisting of five items (Nayir and Herzig, 2012) was reduced as four items after the exploratory factor analysis. In case of Collectivism the exploratory factor

analysis suggested two factors. After deleting one item which had highcross loadings, the measure resulted in a one-factor solution. The Cronbach's alpha for the scale was 0.63. These results are consisted with the results of Nayir and Herzig (2012) which was one factor and, whose Cronbach's alpha was 0.58. The idealism scale consisted of four items (Nayir and Herzig, 2012). Exploratory factor analysis revealed a one-factor solution. The reliability of the measure was assessed with Cronbach's alpha 0.73 for this scale (Table 1). These results are consisted with the results of Nayir and Herzig (2012) which was one factor and, whose Cronbach's alpha was 0.71. Lastly, the relativism scale consisted of three items (Nayir and Herzig, 2012). Exploratory factor analysis revealed a one-factor solution. The reliability of the measure was assessed with Cronbach's alpha 0.77 for this scale. Also personal information (gender, age, and departments) was asked at the beginning of the questionnaire.

Results and Discussion

Before testing the hypotheses, the students' intentions for external and anonymous whistle-blowing were analyzed. Mean and standard deviations for the items of the mode of whistleblowing intentions used in the analysis are presented in Table 2. It is noteworthy that only the mean value for anonymous whistle-blowing tends to lie above the middle of the scale while the low agreement exists within the two items of the external whistle-blowing. One item expresses the higher level of anonymity (I would report the wrongdoing but would not give any information about myself; Mean = 3.21).

Table 2 shows that the students are more likely blow a whistle anonymously while they do not prefer blow a whistle externally. This result might be an evidence for the concept claimed by Nayir and Herzig (2012) that whistleblowing is often viewed as risky for individuals in Turkey. To this extent at least, this result is in line with the result of Park *et al*. (2008), and Nayir and Herzig (2012).

Table 2. Mean values and standard deviations of the items

	N	Mean	Sd
External whistleblowing	107	2.59	1.19
I would provide information to outside agencies	105	2.62	1.39
I would inform the public of it	107	2.57	1.33
Anonymous whistleblowing	107	3.04	1.14
I would report it using an assumed name	107	2.88	1.26
I would report the wrongdoing but wouldn't give any information about myself	107	3.21	1.29

As a seconds step, the students' value orientations were analyzed. Mean and standard deviations for the values are demonstrated in Table 3.

Table 3. Mean values and standard deviations of the items

	N	Mean	Sd
Individualism	107	3.63	.84
Collectivism	107	2.94	.76
Idealism	107	4.77	.43
Relativism	107	3.93	.98

As Table 3 shows, mean score for the idealism (Mean =4.77) has the highest level among the values. This result is in line with the result of Nayir and Herzig (2012) that they found highest mean score with idealism (Mean=3.98).

To test the hypotheses correlation matrix was used in the analysis. Correlation matrix for the variables used in the analysis is presented in Table 4.

Table 4. Pearson correlations between value orientations and ways of whistleblowing intentions

	Individualism	Collectivism	Idealism	Relativism	External whistleblowing	Anonymous whistleblowing
Individualism						
Pearson correlation	1					
Sig.(2-tailed)						
N	107					
Collectivism						
Pearson correlation	.152	1				
Sig.(2-tailed)	.117					
N	107	107				
Idealism						
Pearson correlation	-.128	-.029	1			
Sig.(2-tailed)	.190	.764				
N	107	107	107			
Relativism						
Pearson correlation	-.086	-.062	.038	1		
Sig.(2-tailed)	.377	.525	.695			
N	107	107	107	107		
External whistleblowing						
Pearson correlation	-.115	-.065	.089	-.099	1	
Sig.(2-tailed)	.239	.508	.362	.311		
N	107	107	107	107	107	
Anonymous whistleblowing						
Pearson correlation	.137	-118	-.006	.030	.020	1
Sig.(2-tailed)	.158	.224	.948	.756	.840	
N	107	107	107	107	107	107

p<.05

As Table 4 shows, the results are not confirmed any relationship between the cultural and ethical value orientations of the students and the way wrongdoing within the schools is reported. These results do not support the hypotheses. These results are not consisted with the results of Nayir and Herzig (2012) who found relationship between the values and intention to blow the whistle externally, and anonymously.

Conclusion

This study has examined the relationship between the cultural value orientations of the student teachers in school settings and their preferences for particular modes of whistle-blowing. Before examining the results in more detail, some of the methodological limitations should be acknowledged. There might be drawbacks in the use of student participants, in terms of their generalizability to

the wider population. In addition, the samples in this study may not even be representative of the population of university students in Turkey. Furthermore, this study was not examined actual whistleblowing behaviour, but channels that would be used in case whistleblowing was undertaken. Despite this limitation, the study offers contribute to the literature of whistleblowing in respect to the student teachers' decision to use of particular modes of whistleblowing.

The results revealed that participants are reluctant to express their potential observations about organizational wrongdoings to external parties and if they were intending to blow the whistle, they would do it with the highest level of anonymity. The first set of hypotheses of the study claimed that more individualistic individuals would be more likely to report an intention to use an external-anonymous form of whistleblowing whereas collectivistic individuals would be less likely to do so. Furthermore, in the second set of hypotheses of the study, it was claimed that the ethical value orientations of individuals would influence preferences for particular whistleblowing modes. However the Pearson correlations analysis rejected these hypotheses. The results suggested that individualism, collectivism, idealism, and relativism are not related to the willingness to blow the whistle in an external-anonymous mode.

This study is supposed to bring attention to the organizational behavior by examining relationship between the value orientations and preferences for particular modes of whistle-blowing in school settings to the third parties (i.e. educational policy makers, educational administrators, and researchers). While lots of studies (i.e. Brabeck, 1984; Miceli *et al*. 1991, 2001; Cohen, et. al, 2001; Keenan, 2002; Near, *et al*, 2004; Ohnishi *et al*, 2008; Liyanarachchi, Newdick, 2009; Lysonsky and Gaidis, 1991; Park *et al*., 2008, Nayir and Herzig, 2012) have been studied intentions for reporting wrongdoing of a whistle-blower by examining both students and real employers, no one examined students or real employers in education sector. Although the literature on whistle-blowing has grown over recent years, little research is available in Turkey on this issue. As Liyanarachchi and Newdick (2009) claim whistle-blowing is a complex issue, and whistleblowers are not always effective in bringing in the changes they anticipate. Therefore more effort is required to better understand what makes whistleblowing effective, and the following warning on whistle-blowing seems relevant when policy makers encourage whistleblowing. So this paper is concluded with a consideration of directions for future research. There are good grounds for assuming that studies replicating the present research design could be worthwhile.

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