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Influencing collective moral judgement by changing ethical culture in tourism industry: The case of Slovenia

Abstract

Moral reasoning is a process of determining what is wrong and what is right from a moral point of view. Four components of moral reasoning are: moral sensitivity, moral judgement, moral motivation and moral character. Our research presented here is focused on the second component – moral judgement. Moral judgement refers to reaching an appropriate decision from the moral perspective in response to a given situation or a problem. Individuals can decide between focusing on themselves (egoistic moral judgement) or others (benevolence – disposition to be good) in their decision-making process. While the environment influences us, individuals differ within this spectrum. Thus, the prevalent collective moral judgement in any given company is under the influence of company characteristics and its ethical culture. This paper examines the effects of the ethical culture of Slovenian companies in the tourism industry on the collective moral judgement of their employees and identifies those ethical culture dimensions that could alter the collective moral judgement of the employees in the tourism industry. The results were collected through quantitative empirical research. The research was conceptualised and analysed with reference to Kaptein's (1998) Corporate Ethical Virtues Model, comprised of seven ethical culture dimensions: clarity, congruency, feasibility, supportability, transparency, discussability and sanctionability. Results of our research have shown that if these dimensions of ethical culture are expressed more highly, collective moral judgement tends to increase its focus on how decisions will affect others. Suggestions for the management of tourist companies, as well as the Slovenian national tourist organisation (STO), have been proposed on the basis of the results of this paper.

Key words: ethics; tourism; ethical culture; moral judgement; benevolence; Slovenia

Introduction

Business ethics determines the extent to which an organization ethically responds to an internal or external stimulus (Arnaudov & Koseska, 2012). All employees face ethical dilemmas, especially those in tourism (Arnaudov & Koseska, 2012). The ethics of employees in the workplace should not be confused with the work ethic. Ethical employees reflect the ethics of the organization. In the field of services, consumer satisfaction relies heavily on those who carry out the service. This is particularly important in tourism, where services are performed by a greater number of people (Tomljenović, Marušić, Weber, Hendija & Boranić, 2004). The level of satisfaction of tourists depends on their perception of ethical behaviour of tourist employees involved in the performance of tourist services. Ethical conduct at all levels of tourism businesses is necessary. "The tourism industry must recognize that it is service-oriented, and that it must treat employees as well as customers ethically". (Payne & Dimanche, 1996, p. 1005). Whether the behaviour of employees in tourism will be ethical or unethical depends to a large extent on what their moral judgments will be.

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Empirical evidence suggests that individuals who prefer to work in tourism/hospitality have high work ethics (Ross, 1995). In doing so, it must be emphasized that a high work ethic does not necessarily imply an ethical judgment or ethical behaviour. High work ethic means the setting of higher goals and increased motivation to achieve the goals; such goals can be achieved in an ethical or unethical manner. For example, the aim to fill the hotel to capacity can also be achieved by misleading the consumer about the nature of the services or on the price (hidden charges). How the goals will be achieved largely depends on the collective moral judgement (Tomljenović & Faulkner, 2000).

Collective moral judgement is a prevalent method of moral judgement in a company. It can be closely defined as norms of moral judgement, which are used for evaluation of morally appropriate responses in a situation (Arnaud, 2010). Leadership has a major role in guaranteeing the desired collective moral judgement. Collective moral judgement can be improved with employee education in ethical judgement with particularly effective training and activities of role-playing, script analyses and interactive discussions on moral dilemmas (Schminke, Arnaud & Kuenzi, 2007).

We focus our analysis on the question of leadership and the effects on the collective moral judgement in touristic companies via appropriate ethical culture. Our aim has been to obtain an answer to the question of ethical culture and its influence on the collective moral judgement in companies in the tourism industry. First, the paper presents the area of moral judgement, followed by the area of ethical culture and hypotheses on the effects of each dimension of ethical culture on moral judgement in the tourism industry. It is followed by the description of empirical research and incorporated statistical methodology, and a section on presenting the key results. The paper ends with a discussion and conclusions.

Moral judgement

Former Harvard professor Lawrence Kohlberg and the founder of moral judgement theory (1969) is probably the best-known author in the field of ethical psychology (Cullen, Victor & Stephens, 1989). Kohlberg (1969) claims individuals begin their moral development in early childhood, which continues to adult age; in this time, we tend to incorporate various ethical criteria in our moral judgement. He defines moral judgement as the thinking process of finding a solution for a moral dilemma (Cullen et al., 1989). His theory introduces six stages of moral judgement, which are joined together on three levels (Colby & Kohlberg, 1990). A person improves in understanding and integrating various perspectives on a moral question during their development, (Colby, Kohlberg, Gibbs, Lieberman, Fischer & Saltzstein, 1983) with every next degree introducing a more appropriate method of reaching and justifying moral decisions (Colby et al., 1983). The order of stages of moral judgement development is the same for each individual (Colby et al., 1983). Considering that only 5% of the population reaches the highest level (the third level) of moral judgement, which is founded on the principle of principality (Colby et al., 1983), it is difficult to expect companies with prevalent moral judgement on that level. For that reason, the authors of this paper decided to concentrate on the second level of moral judgement – benevolence or moral judgement with a focus on others.

A normative system that is based on benevolence (good intentions, maximising good for all involved) emphasises the meaning of well-being of everyone (Barnett & Vacys, 2000). Individuals who reach decisions regarding the criteria of benevolence consider all individuals or groups whose opinion would matter in accepting such a decision that would satisfy needs of everyone while ignoring their own needs completely or partially (Weber & Seger, 2002). In companies in which moral judgement is established on benevolence, the employees are encouraged to contemplate the effects of their decisions on other people; for example, directly on the individual's working group, company employees, tourists, other

stakeholders and the company in general (Barnett & Vacys, 2000). Thus, the criteria of benevolence in moral judgement are characterised by an honest concern for the well-being of others (Wimbush & Shepard, 1994). In companies where ethical decision-making is established on good intentions, the employees possess a perception of support from the company itself (Cullen, Parboteeah & Victor, 2003).

Ethical culture in tourism industry

Tourism affects a broad range of the population, socially and culturally, in the communities that have become tourism destinations, and it also affects natural environment, which is often the primary reason for people to travel. A myriad of issues and problems in the tourism can be tied to ethics or lack thereof (Payne & Dimanche, 1996, p. 998).

Hultsman (1995) identified five general categories of literature that deal with ethical issues in tourism: issues related to ecological impact, marketing, sustainable development, humanistic and social concerns and education. In our research, we have focused only on business ethics in the tourism industry: that is, on ethics issues between employees in the tourism industry and between service providers and consumers.

Practitioners in the hospitality sector rate ethics as one of the most important issues faced by the industry. Many scholars argue that the hospitality sector is open to frequent unethical practices. Managers and employees, due to intensive face-to-face interactions with clients, confront many ethical dilemmas in their day-to-day operations (Knani, 2014, p. 1).

According to Keung (2000, p. 121), maintaining an ethical atmosphere is especially vital in the tourism industry, "where the perception of an ethical atmosphere may determine whether or not the guests return to the hotel". Despite the significant amount of academic work in ethical issues in tourism, there has been very little research in the field of business ethics that is usually analysed through the use of ethics climate measurement instruments or ethics culture measurement instruments. In our research, we concentrated on ethical culture (Treviño, 1986). We analysed the impact of the ethical culture of tourism companies on the moral judgement of employees in the tourism industry.

A company's culture consists of beliefs, values, and assumptions, which are common to every employee of the company (Treviño, 1986; Statman, 2007). Beliefs, values and assumptions become part of a company's culture after they are adopted by enterprise owners and employees (Belak, 2016) and company's culture is one of the major factor of company's success (Milfelner & Belak, 2012). Ethical culture is the constituent of the company's culture, which determines what is legitimate and acceptable (Treviño, Butterfield & McCabe, 1998; Roblek, Pejić, Meško & Bertoncelj, 2013). In other words, the part of beliefs, values, and assumptions, which is accepted by the employees and expresses what is legitimate and acceptable. Ethical values of the company are a condition for ethical behaviour as they express the company's ability for the encouragement of ethical employee behaviour (Kaptein, 2008).

Empirical analysis of a sample of tourists to London showed that "48% of all tourists and 56% of international tourists believed that service personnel have ripped them off" (Harris, 2012, p. 1070); analysis of in-depth interviews with service workers confirmed that "some workers deliberately targeted tourists to cheat, swindle or dupe into paying more for services than non-tourist customers" (Harris, 2012, p. 1081). The moral judgment of these workers needs to be changed. In our research, we have analysed if the moral judgement of employees in the tourism industry could be influenced by the ethical culture of tourism companies.

Kaptein (1998) conducted a qualitative analysis of 150 examples to identify corporate ethical values; these examples included various types of unethical behaviour, which were (partially) caused due to the ethical culture. Results of his analysis are the seven virtues, which can be applied to every company (Kaptein, 2008). These virtues represent the seven dimensions of ethical culture in his model of ethical culture, the Corporate Ethical Virtues Model, in short the CEV Model (Kaptein, 2008). Following are the short descriptions of each of the seven virtues.

The first virtue in the Ethical Virtues Model (Kaptein, 1998) is "clarity" of normative expectations towards employee behaviour (Kaptein, 2008); it conveys the level of ethical standards of employees and managers, which should be understandably concrete and comprehensive (Kaptein, 2008; Kaptein, 2011b). Tourism corporations "should establish and enforce explicit ethic rules and guidelines to make clear what proper actions employees should follow" (Lee, Choi, Moon & Babin, 2014, p. 104). Ethical standards in tourism should be followed both in interaction with tourists and interpersonal relations among employees. Management should guarantee that employees have a clear distinction between morally correct and incorrect actions (Hoogervorst, De Cremer & van Dijke, 2010). Although the author of the methodology (Kaptein, 2011b) failed to demonstrate a statistically significant correlation between "clarity" and unethical behaviour, we can presume the clarity of normative expectations does express important influence on moral judgment. It may be assumed that employees in tourism will judge more ethically and will take other stakeholders into consideration (not only tourists but also co-workers, suppliers, and local communities) if they have a clear idea of what ethical behaviour is expected of them. Coming out of the reviewed research work, we defined our first hypothesis i.e.: "The dimension of ethical culture named 'clarity' has a positive impact on collective moral judgement with a focus on others".

The next dimension of the ethical culture in Kaptein's (1998) model of ethical virtues is "congruency", which refers to the demand for managers to visibly act in accordance with the normative expectations (Kaptein, 2008). Corporate ethics is highly dependable on management (Belak, Duh, Mulej & Štrukelj, 2010); thus, the acts of managers must be in accordance with their words (Treviño, Weaver, Gibson & Toffler, 1999). If the policy of the company management is such that the free tourist capacities are filled at any price by misleading the consumer and if the leadership is not ethical to its employees (seasonal workers are often exploited in tourism), then it is difficult to expect ethical behaviour from employees. Considering Kaptein (2011b) who defined a statistically reliable negative correlation between "congruency" and unethical behaviour, we should assume there is a statistically reliable positive correlation between moral judgement and the dimension of "congruency". Based on the reviewed research work, we defined our second hypothesis i.e.: "The dimension of ethical culture named 'congruency' has a positive impact on collective moral judgement with a focus on others".

The third virtue in the ethical virtues model (Kaptein, 1998) is "feasibility", which refers to the level of the ability of employees to behave ethically (Kaptein, 2008). This dimension acknowledges the level of the company's ability to create a condition that enables the employees to fulfil the normative expectations. In other words, the risks of unethical behaviour increase when the employees lack possibilities or have little possibility for realisation of their assignments and obligations (Kaptein, 2008). Pressures within the company are an important factor in unethical behaviour (Ferrel & Gresham, 1985), and those can bring down well-established normative systems (Martin, Johnson & Cullen, 2009). If employees have to achieve very high goals with regards to filling vacant tourist capacities or if they are encouraged to save at the expense of the safety of tourists, then their moral judgement cannot be focused on others. The particularly significant problem on the feasibility appears during high

season (Tomljenović & Getz, 2009) when tourist workers bear the greatest burden. We can presume that "feasibility" affects moral judgement, according to Kaptein (2011b) defining a statistically typical negative correlation between the ethical culture dimension of "feasibility" and unethical behaviour. Based on the reviewed research work, we defined the third hypothesis i.e.: "The dimension of ethical culture named 'feasibility' has a positive impact on collective moral judgement with a focus on others".

The fourth dimension of the CEV model refers to the extent to which the organisation supports meeting the normative expectations (Kaptein, 2008), that is to which extent the company promotes the identification of the employees with the ethics of the company (Kaptein, 2011a). The ethical culture dimension of "supportability" is remarkably important in identifying ethical problems within the company, both ethical problems among employees as well as the ethical problems that occur when working with guests (tourists), and last but not least ethical problems to the other participants (e.g., suppliers, local community, etc.). "Supportability" is of key importance to the success of the individual, who alerts others of an ethical problem and in doing so receives the support from the recipients of the information by their willingness to resolve it (Greenberger, Miceli & Cohen, 1987). Kaptein (2011b) defined the dimension of "supportability" as negatively in correlation with the occurrence of unethical behaviour, which is the reason to assume it is also positively in correlation with corporate moral judgement. Based on of the reviewed research work, we defined our fourth hypothesis i.e.: "The dimension of ethical culture named 'supportability' has a positive impact on collective moral judgement with a focus on others".

The dimension "transparency" (Kaptein, 1998) refers to the extent to which the unethical behaviour and its consequences are visible to the company management, superiors, colleagues, and inferiors. If employees believe that their unethical behaviour toward co-workers (e.g. mobbing), to tourists (for example, tour guide accepts a bribe and takes his tour group to worse restaurant with higher prices) and also to the other participants (e.g. suppliers, local community) will be observed, it is less likely that they will behave unethically than if they believe that their unethical behaviour will not be perceived by anyone. Although Kaptein (2011b) failed to demonstrate a statistically significant correlation between "transparency" and unethical behaviour, we believe that "transparency" influences moral judgement since individuals' motivation for consideration of corporate policy depends on the probability perception to be caught in unethical behaviour (Izraeli, 1988). Based on the reviewed research work, we defined the fifth hypothesis i.e.: "The dimension of ethical culture named 'transparency' has a positive impact on collective moral judgement with a focus on others".

The dimension of the CEV model "discussability" refers to the opportunities for the employees to discuss ethical issues and pose questions from the field of ethics (Kaptein, 2008). If the employees lack opportunities to exchange their experiences, analyse them and discuss them among themselves, there is no opportunity to learn from their mistakes and from the dilemmas of others (Kaptein, 2008). If the corporate management aims to guarantee ethical management of the company it is not enough to merely emphasise the importance of communication on ethical issues; it must require such communication in the company to be developed (Bird & Waters, 1989). We should assume the ethical culture dimension of "discussability" affects the moral judgment, because the training in the form of interactive discussion is one of the methods of influencing the moral judgement of the employees. This is particularly important in tourism because employees in the tourism industry more than most other employees are often faced with ethical dilemmas (Arnaudov & Koseska, 2012). The author (Kaptein, 2011b) of methodology has proven the negative correlation between the dimension of "discussability" and unethical behaviour; we also assume that "discussability" influences moral judgement. Based on

the reviewed research work, we defined our sixth hypothesis i.e.: "The dimension of ethical culture named 'discussability' has a positive impact on collective moral judgement with a focus on others."

The final dimension of ethical culture in the CEV model (Kaptein, 1998) is the dimension of "sanctionability", which refers to the probability of an individual within a company being awarded for ethical behaviour or punished for unethical behaviour. "Disciplinary actions should be taken where necessary to discourage all types of unethical behaviours" (Keung, 2000, p. 130).

Since an enterprise's culture is a "symbolic representation of past and survival" (Meško, Markič, Bertoncelj & Meško, 2010, p. 305), it matters greatly how such attempts at adaptation (unethical or ethical) are treated. One of the fundamental principles of management discussed is: if one desires a specific behaviour of their inferiors, it must be awarded or encouraged (Sims, 1992; Rajeev, 2012), as individuals are more inclined to the behaviour with positive results (Buchan, 2005). We should assume the threats of sanctions (and prospects of awards) influence the moral judgement of the employees, as the awarding and punishing often stands as a managerial strategy of influencing employees (Mayer, Kuenzi & Greenbaum, 2010). Therefore, unethical behaviour among employees (e.g. mobbing) as well as the unethical behaviour of employees to tourists (unequal treatment) or other actors, such as suppliers (example: bribery) requires sanction; in contrast, cases of extremely good responses to the ethical problems should be rewarded. Kaptein (2011b) has also confirmed the negative effects of the dimension of "sanctionability" on unethical behaviour. Based on the reviewed research work, we defined seventh hypothesis i.e.: "The dimension of ethical culture named 'sanctionability' has a positive impact on collective moral judgement with a focus on others."

Methodology

Research was conducted in Slovenia, and based on its national value system Slovenia is placed "among the more secularized societies and not among the traditional Catholic societies" (Jelovac, van der Wal & Jelovac, 2011). Research was conducted on the sample of 248 employees (with middle or higher education that were not a member of management) from 38 companies, chosen from national business directory in the tourism sector (hotels, spas, and tourist agencies). The data was collected during the summer of 2015, with the method of email interviewing using electronic questionnaires. Kaptein's (2008) measurement instrument with 58 statements was used for measuring ethical culture while for measuring moral judgement with a focus on others, five items from Arnaud's (2010) measurement instrument were used. The questionnaire also had a question about age and gender.

Kaptein's (2008) measurement instrument:

1. The organization makes it sufficiently clear to me how I should conduct myself appropriately toward others within the organization.
2. The organization makes it sufficiently clear to me how I should obtain proper authorization.
3. The organization makes it sufficiently clear to me how I should use company equipment responsibly.
4. The organization makes it sufficiently clear to me how I should use my working hours responsibly.
5. The organization makes it sufficiently clear to me how I should handle money and other financial assets responsibly.
6. The organization makes it sufficiently clear to me how I should deal with conflicts of interests and sideline activities responsibly.

7. The organization makes it sufficiently clear to me how I should deal with confidential information responsibly.

8. The organization makes it sufficiently clear to me how I should deal with external persons and organizations responsibly.

9. The organization makes it sufficiently clear to me how I should deal with environmental issues in a responsible way.

10. In my immediate working environment, it is sufficiently clear how we are expected to conduct ourselves in a responsible way.

11. My supervisor sets a good example in terms of ethical behavior.

12. My supervisor communicates the importance of ethics and integrity clearly and convincingly.

13. My supervisor would never authorize unethical or illegal conduct to meet business goals.

14. My supervisor does as he says.

15. My supervisor fulfils his responsibilities.

16. My supervisor is honest and reliable.

17. The conduct of the Board and (senior) management reflects a shared set of norms and values.

18. The Board and (senior) management set a good example in terms of ethical behavior.

19. The Board and (senior) management communicate the importance of ethics and integrity clearly and convincingly.

20. The Board and (senior) management would never authorize unethical or illegal conduct to meet business goals.

21. In my immediate working environment, I am sometimes asked to do things that conflict with my conscience.

22. In order to be successful in my organization, I sometimes have to sacrifice my personal norms and values.

23. I have insufficient time at my disposal to carry out my tasks responsibly.

24. I have insufficient information at my disposal to carry out my tasks responsibly.

25. I have inadequate resources at my disposal to carry out my tasks responsibly.

26. In my job, I am sometimes put under pressure to break the rules.

27. In my immediate working environment, everyone is totally committed to the (stipulated) norms and values of the organization.

28. In my immediate working environment, an atmosphere of mutual trust prevails.

29. In my immediate working environment, everyone has the best interests of the organization at heart.

30. In my immediate working environment, a mutual relationship of trust prevails between employees and management.

31. In my immediate working environment, everyone takes the existing norms and standards seriously.

32. In my immediate working environment, everyone treats one another with respect.

33. If a colleague does something which is not permitted, my manager will find out about it.

34. If a colleague does something which is not permitted, I or another colleague will find out about it.

35. If my manager does something which is not permitted, someone in the organization will find out about it.

36. If I criticize other people's behavior, I will receive feedback on any action taken as a result of my criticism.

37. In my immediate working environment, there is adequate awareness of potential violations and incidents in the organization.

38. In my immediate working environment, adequate checks are carried out to detect violations and unethical conduct.

39. Management is aware of the type of incidents and unethical conduct that occur in my immediate working environment.

40. In my immediate working environment, reports of unethical conduct are handled with caution.

41. In my immediate working environment, I have the opportunity to express my opinion.

42. In my immediate working environment, there is adequate scope to discuss unethical conduct.

43. In my immediate working environment, reports of unethical conduct are taken seriously.

44. In my immediate working environment, there is adequate scope to discuss personal moral dilemmas.

45. In my immediate working environment, there is adequate scope to report unethical conduct.

46. In my immediate working environment, there is ample opportunity to discuss moral dilemmas.

47. If someone is called to account for his/her conduct, it is done in a respectful manner.

48. In my immediate working environment, there is adequate scope to correct unethical conduct.

49. If reported unethical conduct in my immediate working environment does not receive adequate attention, there is sufficient opportunity to raise the matter elsewhere in the organization.

50. In my immediate working environment, people are accountable for their actions.

51. In my immediate working environment, ethical conduct is valued highly.

52. In my immediate working environment, only people with integrity are considered for promotion.

53. If necessary, my manager will be disciplined if s/he behaves unethically.

54. The people that are successful in my immediate working environment stick to the norms and standards of the organization.

55. In my immediate working environment, ethical conduct is rewarded.

56. In my immediate working environment, employees will be disciplined if they behave unethically.

57. If I reported unethical conduct to management, I believe those involved would be disciplined fairly regardless of their position.

58. In my immediate working environment, employees who conduct themselves with integrity stand a greater chance to receive a positive performance appraisal than employees who conduct themselves without integrity.

Five items for measuring collective moral judgement with focus on others from Arnaud's (2010) measurement instrument:

1. In my department, it is expected that you will always do what is right for society.
2. People around here have a strong sense of responsibility to society and humanity.
3. What is best for everyone in the department is the major consideration.
4. The most important concern is the good of all the people in the department.
5. People in my department are actively concerned about their peers' interests.

Respondents were asked to rate all 63 items on a 1-6 Likert rating scale. Completed questionnaires were collected from 248 employees (with middle or higher education that were a member of management) from 38 companies in the tourism sector (hotels, spas, and tourist agencies) in Slovenia. All 248 questionnaires were completed and used in data processing. To minimise social bias, respondents were informed that there are no incorrect answers, and they were asked to be realistic when giving answers. Since interviews were conducted in the Slovene language, translational equivalence was obtained with the translation of the measurement instrument into Slovene and then back to English. The conceptual and functional equivalence was confirmed by a team of experts (economists and a psychologist).

Results

The factor structure of Kaptein's (2008) measurement instrument was analysed using exploratory factor analysis (EFA) with Varimax rotation. As a result, seven factors (with eigenvalues over 1.00) for measuring ethical culture were obtained (together explaining 78.6% of the total variance): clarity (α=0.969), congruency (α=0.963), feasibility (α=0.921), discussability (α=0.964), supportability (α=0.954), sanctionability (α=0.874) and transparency (α=0.884). Eleven items were excluded due to high correlations with other constructs or low loadings (items: 11, 20, 37, 38, 39, 40, 50, 51, 52, 54, 58).

Exploratory factor analysis (EFA) with Varimax rotation was also used for confirming the unidimensionality of construct collective moral judgement with a focus on others, and the result was one factor (with an eigenvalue over 1.00) explaining 71.7% of the total variance (α=0.899).

Linear regression models were developed for collective moral judgement with a focus on others presented in Table 1. Gender and age were used as control variables.

Table 1
**The linear regression model for collective moral judgement
with focus on others (benevolence)**

Model	Unstandardized coefficients		Standardized coefficient	t	Sig.
	B	Standard error	Beta		
(Constant)	0.073	0.220		0.333	0.739
Clarity	0.292	0.044	0.292	6.633	0.000
Congruency	0.256	0.044	0.256	5.803	0.000
Discussability	0.271	0.044	0.270	6.134	0.000
Feasibility	0.148	0.044	0.148	3.367	0.001
Supportability	0.476	0.044	0.475	10.784	0.000
Sanctionability	0.270	0.044	0.270	6.113	0.000
Transparency	0.120	0.045	0.119	2.677	0.008
Gender	-0.066	0.090	-0.033	-0.729	0.467
Age	0.001	0.004	0.006	0.140	0.889

The regression model presented in Table 1 can explain 56.2% of the variability of collective moral judgement with a focus on others (benevolence).

All dimensions of ethical culture included in the linear regression model are significantly statistically related to collective moral judgement with focus on others (egoism): clarity ($\beta=0.292$, $p<0.001$), congruency ($\beta=0.256$, $p<0.001$), discussability ($\beta=0.270$, $p<0.001$), feasibility ($\beta=0.148$, $p<0.005$), supportability ($\beta=0.475$, $p<0.001$), sanctionability ($\beta=0.270$ $p<0.001$) and transparency ($\beta=0.119$ $p<0.01$). If these dimensions of ethical culture are more expressed, collective moral judgement is more focused on others. Because of these positive statistical significant correlations all hypotheses were confirmed.

According to the survey results, we can say that through ethical culture employees in tourism and their moral judgement are influenced. We managed to prove that all dimensions of ethical culture effect collective moral judgement with a focus on others.

It is important that we have proved how we can influence the collective moral judgement in tourist enterprises with ethical culture because the employees in the tourism sector are more frequently faced with ethical issues in comparison to other employees. Management with adequate formation of the ethical culture can ensure collective moral judgement with a focus on others in tourism businesses. The more the dimensions of ethical culture in businesses in the tourism will be expressed, the more collective moral judgement with a focus on others will be present.

Conclusion

Harris (2012) empirically proved that the unethical behaviour of tourist workers is very common. If we want tourism workers to be more ethical, we have to influence their moral judgement. In our research, we proved that the moral judgement of tourist workers can be influenced by the ethical culture of tourism companies. The management of tourist companies needs to build strong ethical culture. They need to support all dimensions of ethical culture.

The "clarity" dimension in enterprises is usually achieved by the introduction of ethical standards that are written in the form of a code of ethics. In the past, there were attempts at creating a code of ethics for the tourism industry (Payne & Dimanche, 1996), but it is nevertheless recommended that each tourism company introduce its own code, which will be tailored to their business and their company culture. The Code of Ethics must be written very clearly so that it leaves no ambiguity. The proportion of companies using codes of ethics is much higher among ecotour operators than among other tourism operators (Fennell & Malloy, 1999).

The "congruency" dimension is achieved when management acts as a role model and behaves ethically. We are talking about "congruence" when management act in accordance with their words with regard to ethical issues. "Tourism managers from different cultures differ in ethical decision-making" (Yaman & Gurel 2006, p. 470); however, their decisions need to be ethical; if management is not ethical, we cannot expect their subordinates to be ethical. For example, Fennell and Malloy (1999) proved that the tourism industry cannot be considered homogeneous in terms of ethical orientation, and ecotourism operators were, in fact, more ethical than other tourism operators. Could this be because of the ethical decision making of their owners and management?

The "feasibility" dimension is ensured so that tourism workers are provided with sufficient resources (time, financial resources, equipment, information) and with enough authority so that the given tasks

and set goals are reached without workers being forced to make use of unethical practices. Particularly important is the provision of this dimension in the high season, when tourist workers bear the greatest burden in the form of "the pressure of work, unsocial hours and shift patterns" (Sharpley & Forster, 2003, p. 695).

The slogan of the Slovenian Tourist Organisation is "People are tourism". This slogan clearly communicates how important the human factor in the success of tourism enterprises is. People will follow the rules of the norms and values of tourism businesses if the "supportability" dimension is expressed accordingly in these companies and is achieved in such a way that respect and confidence are ensured in the workplace as well as the necessary assistance in resolving ethical questions.

Since employees can "get away with immoral behaviour and some situations and they are capable of accurately predicting such situations" (Hoogervorst et al., 2010, p. 29), it is necessary to establish control systems in tourism activities to be able to reduce such situations to a minimum. Detection of unethical acts, in other words, "transparency" of unethical behaviour, will also change moral assessment of employees.

The "discussability" dimension may be provided so that the tourism workers are encouraged to ask questions about ethical dilemmas. Employees should be encouraged to ask questions even when they themselves do not know whether it is a moral issue or not (Rottig, Koufteros & Umphress, 2011) because doing so is even more important in the tourist industry, where employees have to deal with guests from different cultural environments. To ensure "discussability" the national tourist organisation could establish a so-called "ethical hot line" where tourism operators can get advice how to react to a particular ethical problem.

To ensure a sufficient ethical dimension of culture "sanctionability":

> […] disciplinary actions should be taken where necessary to discourage all types of unethical behaviours. Although these behaviours may not directly affect the supplementary guest service, they in fact indirectly reflect management incompetence in maintaining an ethical atmosphere. This is especially vital in the service industry, where perception of an ethical atmosphere may determine whether or not the guests return to the hotel (Keung, 2000, p. 130).

Collective moral judgement in tourism businesses can be affected in such a way that an appropriate ethical culture is created by managers. What is needed is to strengthen the following dimensions of ethical culture: "clarity", "congruency", "discussability", "supportability", "feasibility", "sanctionability" and "transparency". The primary responsibility for the proper judgement is also in the hands of managers, because they are the ones who create an ethical culture of tourism organisations. Their task is, therefore, to be ethical leaders and strengthen these dimensions in their companies.

Furthermore, the national tourist organisation could contribute to the relevant collective moral judgement with a focus on others. It could organise the education in ethics for managers or human resource professionals, who will then try to take the appropriate steps to improve the collective moral judgement in their companies. They can establish ethical principles for the tourism industry at the national level, thereby indirectly affecting the dimension of "clarity" in tourist headquarter. In addition, the "ethics hot line" to improve the dimension of "discussability" in all companies in the tourist business can be used.

This study represents an important link between ethical culture and moral collective judgement with a focus on others, but it should be noted that the survey has some limitations. The survey was conducted on a sample of employees in Slovenian tourism businesses, so the results cannot be generalised to other countries or other activities. It would be advisable to make such a survey in another country or countries,

and the results could be compared. Future research could focus on the impact of the ethical culture in the collective moral judgement with a focus on oneself or on another phase in the process of moral reasoning. In our study, we considered only the impact of the ethical culture of tourism businesses on their collective moral judgement with a focus on others; future research could examine the influence of national culture on the collective moral reasoning in tourism businesses.

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