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THE RELATIONS AMONG CULTURAL VALUES, ETHNICITY, AND  
JOB CHOICE TRADE-OFF PREFERENCES

by

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for the degree of Doctor of Philosophy  
in the Department of Management  
in the College of Business Administration  
at the University of Central Florida  
Orlando, Florida

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2006

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## **ABSTRACT**

Researchers in human resource management (HRM) have long been concerned with the attraction and retention of organizational members (Breugh, 1992; Rynes, 1991; Vroom, 1966). However, as the U.S. work force has become more diverse (U.S. Census Bureau, 2000), the need to consider how issues of cultural diversity are related to the recruitment process has become increasingly important. For example, although past research has investigated relations among individuals' values, personality, and job choice preferences, no research has examined the job choice trade-off preferences of culturally diverse individuals. Moreover, researchers have not examined explicit job choice trade-off preferences involving job and organizational factors, even though expectancy theory-based models of recruitment implicitly suggest that individuals make trade-offs among valent job and organizational factors. Therefore, the purpose of the current research was to examine the relations among individuals' (a) cultural values (power distance, Protestant Ethic-earnings, Protestant Ethic-upward striving), (b) ethnicity (European-American, Hispanic-American), and (c) their job choice trade-off preferences for organizational prestige over pay using Thurstone's (1927, 1931) law of comparative judgment method.

Study 1 served as a pilot of the procedure and measures. Based on the results of Study 1, changes were made to improve reliability of measures prior to Study 2. Study 2 tested hypothesized relations among cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay. Results from Study 2 showed that power distance cultural values were related positively to job choice trade-off preferences for organizational prestige over pay and that Protestant Ethic-earnings cultural values were related negatively to job choice trade-off preferences for organizational prestige over pay. In addition, Hispanic-Americans were more

likely than European-Americans to prefer job choice trade-offs for organizational prestige over pay. However, Protestant Ethic-upward striving cultural values were unrelated to job choice trade-off preferences for organizational prestige over pay. Moreover, ethnicity was unrelated to power distance cultural values, Protestant Ethic-earning cultural values, or Protestant Ethic-upward striving cultural values. Study results suggest that including cultural values and ethnicity in future recruitment research can enhance the understanding of individuals' job choice preferences and provide practitioners with information to attract multicultural job applicants.

I dedicate this dissertation to my husband, Jerome Isenhour. In our life together, we have weathered many storms. There can be no greater proof of your enduring love than the sacrifices you have made in supporting my pursuit of this life-long dream.

## **ACKNOWLEDGMENTS**

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I am especially grateful to my chair, Dr. Dianna Stone, for her patient guidance during my learning odyssey, her skillful mentoring in imparting the role of a professional faculty member in academe, and her uncompromising commitment to modeling the highest standards of ethical, quality scholarship. I salute your transcendent commitment to your students and your profession and your indomitable spirit in the face of intractable circumstances.

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# CHAPTER ONE: INTRODUCTION AND HYPOTHESES

## Introduction

Researchers in human resource management (HRM) have long been concerned with the attraction and retention of organizational members (Breaugh, 1992; Rynes, 1991; Vroom, 1966). The primary reason for this is that the ability to attract and retain highly talented members is thought to be related to the overall performance of organizations (e.g., Delery & Doty, 1996; Grossman, 2000). For example, the ability to attract individuals with high levels of skills and abilities is particularly important to high technology firms (e.g., Cisco, Microsoft) and organizations that depend on member innovation (e.g., Disney Imagineering, universities) because these organizations require individuals' knowledge, skills, and abilities to gain a competitive advantage in the marketplace.

Labor force trends are likely to increase the importance of recruiting activities. For example, some researchers have argued that a labor shortage may ensue as employers seek replacements for millions of skilled "baby boomer" retirees during the next ten years (Herman, Olivo, & Gioia, 2002; Nyce & Scheiber, 2002). Even researchers who assert that increasing productivity, technological innovation, and global labor outsourcing may forestall a labor shortage suggest that failing to replace retiring executives and managers may lead to leadership gaps for organizations (Cappelli, 2003; Little & Triest, 2002). Thus, attracting and retaining talented individuals is likely to continue to be important to the success of organizations.

## *Models of Recruitment*

To foster an understanding of the recruitment of organizational members, researchers have identified a number of models of the recruitment process in the HRM and Industrial and Organizational (I&O) psychology literatures (Breaugh, 1992; Rynes, 1991; Vroom, 1966). In particular, two of these models have used an expectancy theory (Vroom, 1964) framework to focus on recruitment from the applicant's point of view (Rynes, 1991; Vroom, 1966). Specifically, Vroom (1966) argued that job and organizational choice preferences are related to an individual's goals (i.e., the attractiveness or desirability [valence] of different factors associated with the job and organization) and beliefs about the instrumentality of the organization for meeting those goals. Rynes (1991) expanded on Vroom's (1966) expectancy theory-based model. She suggested that (a) a number of antecedent variables (e.g., individual differences such as values and personality; organizational attributes such as size or reputation; job attributes such as pay or type of work; human resource policy factors such as recruiters; and administrative factors such as realistic job previews) are related to (b) process variables (i.e., valences, expectancies, and instrumentalities) which, in turn, are related to (c) recruitment outcomes (e.g., job choice preferences, job choice intentions). Furthermore, considerable research has examined and found support for a number of linkages in these models (Barber, 1998; Breaugh & Starke, 2000; Rynes, 1991; Vroom, 1966). However, there has been limited research involving cultural values, ethnicity, and job choice preferences (Gomez, 2003; Stone, Johnson, Stone-Romero, & Hartman, 2006). Moreover, there has been no explicit examination of job choice trade-off preferences for organizational and job factors as a recruitment outcome.

### *Importance of Cultural Values, Ethnicity, and Job Choice Trade-off Preferences*

Failing to consider cultural values and ethnicity is a serious gap in the recruitment literature, as attracting diverse employees is believed to be related to organizational success (Cox, 1993; Schuler & Jackson, 1987). Cultural values represent a set of collective, shared, learned tendencies “to prefer certain states of affairs over others” (Hofstede, 1980, p. 25). Ethnicity refers to “groups that are characterized in terms of a common nationality, culture, or language” (Betancourt & Lopez, 1993, p. 631). Researchers have argued that many of our theories and models in organizational behavior and industrial and organizational psychology are underdeveloped because they do not consider explicitly the impact of cultural values on attitudes and behaviors in organizational settings (Stone-Romero, Stone, & Salas, 2003; Triandis, 1979, 1994).

Recent U.S. Census Bureau (2000) reports indicate that 31% of the U.S. population is comprised of individuals from the four largest minority cultural groups (i.e., African-Americans, Asian-Americans, Hispanic-Americans, Native Americans), with such groups expected to grow to 47% of the population by 2050 (He & Hobbs, 1999; Stone-Romero et al., 2003). Relatively high levels of immigration from non-European nations will combine with higher birthrates to fuel increased growth among these non-European cultural groups (He & Hobbs, 1999; Stone-Romero et al., 2003). For example, Hispanic-Americans are projected to be the fastest growing ethnic minority group, increasing from 12 to 25 percent of the U.S. population by 2050 (He & Hobbs, 1999). However, few recruitment studies have included Hispanic-American participants or evaluated the importance of ethnicity in job choice preferences (Gomez, 2003; Stone et al., 2006).



Moreover, researchers have reported that individuals with dissimilar cultural values differ in their reactions to management practices (Erez, 1997; Erez & Earley, 1987, 1993; Marin & Marin, 1991; Triandis, 1979, 1989, 1994). For example, Erez and Earley (1987) reported that individuals with disparate cultural values differed in their preferences for, and reactions to, participative goal setting. Moreover, Ryan, McFarland, Baron, and Page (1999) reported that differences in cultural values were related to variations in the frequency, type, and use of selection practices across 300 organizations in 22 countries. Without further investigation of the relations among cultural values, ethnicity, and job choice preferences, U.S. organizations will face having to attract applicants from a multicultural, rather than monocultural, population armed primarily with recruitment strategies based on individuals with European cultural values (e.g., Protestant Ethic, individualism; Stone-Romero et al., 2003).

In addition to the limited examination of cultural values and ethnicity, researchers have not yet investigated explicit job choice trade-off preferences for organizational and job characteristics. However, individuals routinely make trade-offs when choosing among alternatives in a variety of situations (Shapira, 1981, 1987; Thurstone, 1927, 1931). For example, Shapira (1981, 1987) reported that executives were willing to trade off a specific salary amount for more authority in their organization, but not for increased job challenge. This is similar to the situation of university and college faculty members who are often faced with making trade-offs of salary for organizational prestige when choosing academic jobs.

Failing to understand the relations among cultural values, ethnicity, and job choice trade-off preferences leaves a gap in recruitment research that may lead to increased outcome uncertainty for organizations attempting to attract and hire individuals from diverse cultural backgrounds. Thus, better understanding of individuals' job choice trade-off preferences could

help organizations devise and highlight the most desirable organizational (e.g., family friendly policy, advertised affirmative action policy) and job (e.g., pay, location) factors to attract targeted groups. For example, Thomas and Wise (1999) reported that affirmative action policy and recruiter contacts were more important to African-American than European-American applicants. However, some European-American male applicants were less attracted to organizations with affirmative action advertising aimed at attracting African-Americans (James, Brief, Dietz, & Cohen, 2001). Access to explicit job choice trade-off preference research could help guide organizations in identifying and resolving such a dilemma. Indeed, the need to understand multicultural individuals' job choice trade-off preferences for job and organizational factors is likely to increase as U.S. organizations face attracting talented individuals in an increasingly competitive global marketplace.

### *Importance of the Present Research*

Taken together, the growing cultural and ethnic diversity of the U.S. work force and the scarcity of recruitment research investigating the relations among individuals' cultural values, ethnicity, and job choice preferences (Gomez, 2003; Stone et al., 2006) suggest a need for further inquiry. Therefore, the primary purpose of the present research was to examine the relations among individuals' cultural values, ethnicity, and job choice trade-off preferences. In particular, the present research examined the relations among (a) individual cultural values (power distance, Protestant Ethic-earnings, Protestant Ethic-upward striving), (b) ethnicity (European-American, Hispanic-American), and (c) job choice trade-off preferences for organizational prestige over pay. The next section begins with a review of relevant literature for the current research and,

building on theoretical and empirical results from the recruitment, culture, and industrial and organizational psychology literatures, concludes with the presentation of study hypotheses.

### Literature Review

Figure 1 provides a guide to this section, in which a discussion of each of the primary study variables, in turn, leads to the hypothesized relations tested in the current research. Specifically, a definition of cultural values is followed by a brief review of the cultural values and related job choice preference literatures, including values and personality. Next, a definition

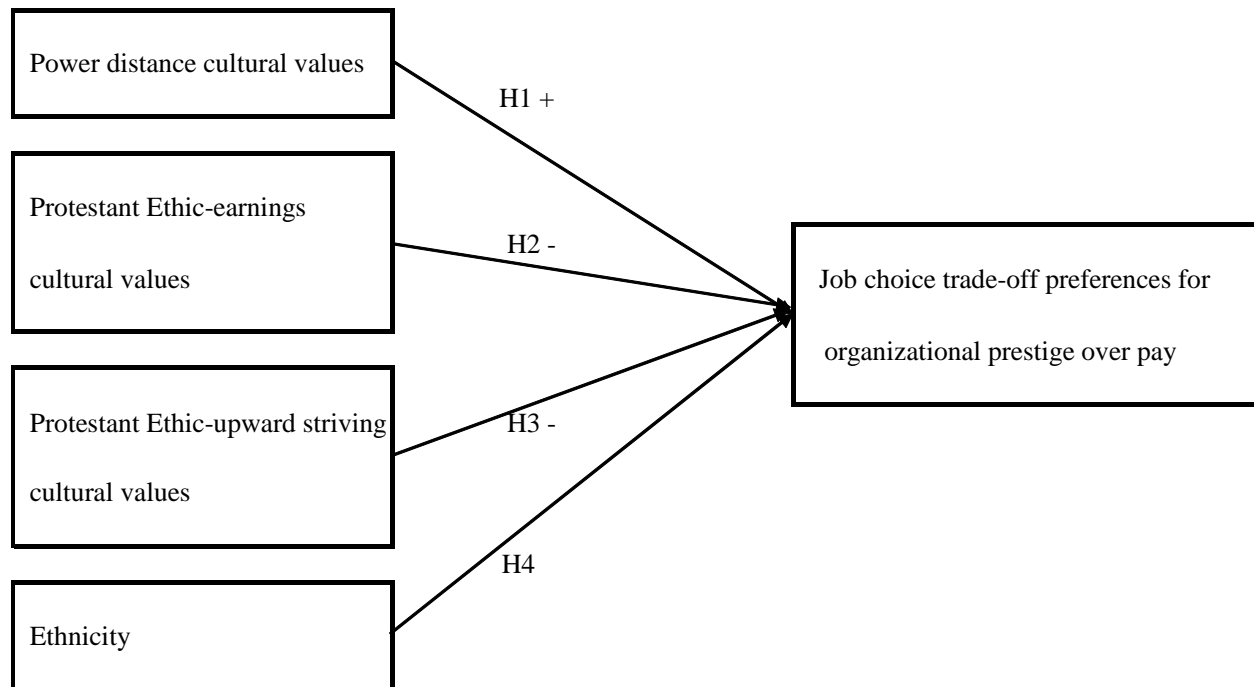


Figure 1. Hypothesized relations between cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay.

of ethnicity is provided, followed by a brief review of ethnicity and job choice preference literature. In addition, a definition of trade-offs is presented, followed by a brief review of research related to trade-offs, to provide a context for extending such research into job choice trade-off preferences for organizational prestige and pay. Finally, hypothesized relations shown in Figure 1 are described.

### *Cultural Values*

Culture has been broadly defined by Herskovits (as cited in Triandis, 1994, p. 2) as the “human-made part of the environment.” The most commonly used definition in the social sciences is culture as shared meanings, values, attitudes, and beliefs derived through social interaction over time (Betancourt & Lopez, 1993; Kroeber & Kluckhohn, 1952). Researchers distinguish between objective cultural aspects (e.g., tools, television) and subjective aspects (e.g., values, roles, norms), with the latter theorized to result in culture-specific schema that influence individual behaviors (Triandis, 1994). Individual perceptions, time, space, activity, and human relationships are suggested as crucial elements of cultural analysis (Adler, 1983, 1986; Kluckhohn & Strodtbeck, 1961).

Associated with any culture is a set of collective, shared, learned cultural values that represent “a broad tendency to prefer certain states of affairs over others” (Hofstede, 1980, p. 25). Values are described as “an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state existence” (Rokeach, 1973, p. 5). Researchers have identified several cultural values

frameworks (Hofstede, 1980, 1997; Kluckhohn & Strodtbeck, 1961; Schwartz & Bilsky, 1987; Trompenaars & Hampden-Turner, 1998). Perhaps the most well known is Hofstede's (1980, 1997) framework, which has received broad support in cross-cultural research across a variety of environments including work (Erez, 1997; Erez & Earley, 1993; Triandis, 1994). Hofstede demonstrated that four dimensions (i.e., power distance, uncertainty avoidance, individualism versus collectivism, and masculinity versus femininity) can be used to identify differences in national cultural values. Moreover, different cultures have a different set of shared cultural values and norms (Erez & Earley, 1993; Hofstede, 1980, 1997; Schwartz & Bilsky, 1987; Triandis, 1994; Trompenaars & Hampden-Turner, 1998). Therefore, it can be expected that these different cultural values will be related differentially to individuals' beliefs and attitudes toward behaviors, intentions they develop about behaviors, and actual behaviors (Stone-Romero & Stone, 2002)

Research has shown that cultural values are related to a number of work outcomes, including career choice (Brown, 1995; Cheatham, 1990; Chun, 1980; Leong, 1995; Leong & Serafica, 1995), preferences for participatory management (Erez, 1986; Erez & Arad, 1986; Erez & Earley, 1987; Earley, 1989), and outcome allocations (Leung & Bond, 1984; Leung & Park, 1986; Swap & Rubin, 1983). Thus, it is remarkable that little research has examined relations between cultural values and job choice preferences.

### *Cultural Values and Job Choice Preferences*

Although recruitment models (Rynes, 1991; Vroom, 1996) have not considered the relations between cultural values and job choice preferences, three researchers have reported on

nonexperimental studies involving cultural values. Moore and Ishak's (1989) case study found that South Korean recruitment practices reflected collectivism and high power distance cultural values consistent with Hofstede's (1980; 1997) findings for South Korea. In addition, Gomez (2003) reported that Hispanic-American MBAs who valued collectivism rated contextual job factors (e.g., quality of supervision, company reputation) as more important, whereas European-American MBAs who valued individualism rated task-related job factors (e.g., challenge, sense of accomplishment) as more important. Finally, Stone et al. (2006) reported that measured cultural values (i.e., collectivism, familism, power distance) were related to rated preferences for a variety of job choice factors (e.g., diverse work force, personal time off, supervisors) for European-American and Hispanic-American study participants.

It is clear from this review that few researchers have examined relations between cultural values and job choice preferences. However, researchers have examined individual difference variables related to job choice preferences. Specifically, researchers have reported on the relations between values, personality, and job choice preferences (Bretz, Ash, & Dreher, 1989; Bretz & Judge, 1994; Cable & Judge, 1996; Dineen, Ash, & Noe, 2002; Judge & Bretz, 1992; Judge & Cable, 1997; Tom, 1971; Turban & Keon, 1993). A brief review of this literature is offered as further support for the current research into the relations between cultural values and job choice trade-off preferences.

*Values and job choice preferences.* Research suggests that all values are derived totally, or in part, from culture and are manifested in value and personality traits and related behaviors (Erez & Earley, 1993; Hofstede, 1980, 1997; Triandis, 1994). For example, work values are "largely determined by sociocultural factors... [such that] great differences in the meaning of work are observable across different societies and cultures" (Sverko & Vizik-Vidivic, 1995,

p. 3). In general, researchers have reported that individual values are related to job choice preferences. For example, in an experimental study that examined the relations between values and willingness to accept jobs, Judge and Bretz (1992) manipulated job characteristics (i.e., pay, promotion, work type) and organizational values (i.e., achievement, honesty, fairness, concern for others) in fictitious scenarios. They found that congruence between an individual's primary work value (i.e., achievement, honesty, fairness, concern for others) and the organization's primary value increased the willingness to accept jobs, with values included in the study exerting more influence on participants' job acceptance decision than job factors (Barber, 1998). In addition, in Tom's (1971) nonexperimental study, individuals' values were reported to be most closely aligned with the perceived values of their most-preferred work organization and least closely aligned with the perceived values of their least preferred work organization. Finally, Cable and Judge (1996) reported that perceived person-organization values fit was related to job acceptance intentions and preferences for organizations, but was unrelated to job choice.

*Personality and job choice preferences.* Theory and empirical research have also linked personality and cultural values (Hofstede, 1997; Triandis, 1994; Triandis & Suh, 2002). In particular, Triandis (1994) presented a model suggesting that the ecology of a group's habitat influences its cultural values and related socialization practices which, in turn, influence personality and behavior. Triandis offered the following vivid example to explain this relation:

In the Andaman Islands, located between India and Malaysia, women in one of the local tribes customarily carry their babies on their backs at all times, including while working in the field. However, this tribe does not have diapers for their babies. Of course, mothers are highly motivated to toilet-train their babies. Not surprisingly, this culture has the world's record on early toilet training—they train their babies completely by age six months! This is one case where Freud's theory about socialization and personality was supported...an emphasis on cleanliness during early childhood will make people obsessively and compulsively neat....This is exactly what was observed in the tribe just described. They are clean and compulsive. (p. 25)

In general, recruitment researchers have reported that personality traits are related to job choice preferences. Several experimental studies examined these relations. Specifically, individuals' locus of control interacted with contest mobility systems to predict job choice (Bretz & Judge, 1994). In addition, low self-esteem was associated with lower levels of attraction to organizations, even when objective person-organization fit was high (Dineen, Ash, & Noe, 2002). Self-esteem and need for achievement interacted with several organizational factors (i.e., reward structure, centralization, size, geographic location) to predict organizational preferences (Turban & Keon, 1993). Moreover, Bretz, Ash, and Dreher (1989) reported that individuals with higher need for achievement chose individual-oriented organizations (e.g., rewards, promotion, goals based on individual performance) more frequently than group-oriented organizations (e.g., rewards, promotion, goals based on group performance). Need for affiliation was unrelated to organization choice.

Nonexperimental research also found relations between personality traits and job or organizational preferences. For example, Tom (1971) reported that personality need-press system scale traits (e.g., achievement, dominance, endurance, order, introversion, affiliation, exhibition, autonomy, aggression, abasement) were more closely aligned with perceived personality traits of their most-preferred versus their least preferred work organization. Judge and Cable (1997) reported that Big Five personality characteristics were related to specific organizational culture preferences. For example, (a) neuroticism was related negatively to preferences for innovative and decisive organizational cultures; (b) extraversion was related positively to preferences for team-oriented, aggressive organizational cultures and negatively to supportive cultures; (c) openness to experience was related positively to preferences for innovative and detail-oriented cultures and negatively to aggressive cultures; (d) agreeableness was related positively to



preferences for team-oriented and supportive cultures and negatively to aggressive, outcome-oriented, and decisive cultures; and (e) conscientiousness was related positively to detail-oriented, outcome-oriented cultures and negatively to innovative and team-oriented cultures.

### *Summary of Cultural Values and Recruitment Research*

Although researchers have posited that cultural values are related to important work-related preferences, recruitment research and models have rarely examined the relations between cultural values and recruitment outcomes (Erez & Earley, 1993; Hofstede, 1980, 1997; Triandis, 1994). Nonetheless, recruitment researchers have reported that values (e.g., Cable & Judge, 1996; Tom, 1971) and personality (e.g., Bretz & Judge, 1992; Judge & Cable, 1997) are related to job choice preferences. More recently, researchers have begun to investigate relations between cultural values, including collectivism (Gomez, 2003; Stone et al, 2006), familism, and power distance (Stone et al, 2006), and job choice preferences. Thus, it is reasonable to extend this research and investigate the relations between cultural values and job choice trade-off preferences. However, there is also little research regarding the relation between ethnicity and job choice preferences. Thus, a brief review of research regarding ethnicity is provided next.

### *Ethnicity and Job Choice Preferences*

Ethnicity is an individual difference characteristic that has been identified in recruitment models (Rynes, 1991). Ethnicity is defined as characterization of groups based on “common nationality, culture, or language” (Betancourt & Lopez, 1993, p. 631). Researchers have reported

differences in cultural values between ethnic groups (Erez & Earley, 1993; Triandis, 1994). For example, ethnic Hispanics from Mexico or Spain are, on average, more likely to value power distance than ethnic northern Europeans from the U.K. or U.S. (Hofstede, 1980; Marin & Marin, 1991). However, the cultural values within ethnic groups may vary greatly, precluding consideration of ethnicity alone as a dependable substitute for measured cultural values (Betancourt & Lopez, 1993; Gomez, 2003).

Although ethnicity has been included as an individual difference factor in recruitment models, only three nonexperimental studies have examined the relations between ethnicity and job choice preferences. For example, Gomez (2003) reported that less acculturated Hispanic-Americans rated contextual job factors (e.g., company reputation, pay, benefits, supervision, company policies, work relationships) as more important, whereas more acculturated Hispanic-Americans and European-Americans were more likely to rate task-related job factors (e.g., responsibility, autonomy, challenge, use of ability, sense of accomplishment) as more important. Stone et al. (2006) reported that Hispanic-Americans were more likely than European-Americans to rate organizational reputation, working hours, bonuses, and diversity as important job choice factors. Finally, Thomas and Wise (1999) indicated that ethnic minorities (e.g., African-Americans and Hispanic-Americans) were more likely than majority groups (e.g., European-Americans) to rate diversity and recruiter factors as important in job choice. Inasmuch as the relation between ethnicity and job choice preferences has been investigated infrequently, the relation between ethnicity and job choice trade-off preferences was examined in the current research.

## *Job Choice Trade-off Preferences*

*Overview.* As noted above, research suggests that cultural values and ethnicity are related to job choice preferences (Gomez, 2003; Stone et al, 2006). However, research has not examined the extent to which trade-offs are involved in job choice preferences. Thus, the focus of the current research was to examine the relations among cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay. A definition of trade-offs, followed by a brief review of relevant trade-off research, is offered here to provide a context for extending such research into job choice trade-off preferences for organizational prestige over pay. I conclude this section with a review of job choice preference research related to pay and organizational prestige, the two factors used to operationalize the job choice trade-off in the current research.

*Trade-off preferences.* As shown in Figure 1, the dependent variable in the current research is job choice trade-off preferences for organizational prestige over pay. A trade-off is defined as “the exchange of one thing for another of more or less equal value” (Webster’s Dictionary, 1996, p. 2006). Trade-offs are implicit in expectancy theory-based recruitment models where different outcomes have different attractiveness or desirability (valence) for an individual (Rynes, 1991; Vroom, 1966). Recruitment research has recognized the different valences of job and organizational factors indirectly through studies investigating the rated or ranked importance of such factors (Barber, 1998; Breugh & Starke, 2000). However, no research has examined explicit job choice trade-off preferences for organizational and job factors even though individuals evaluating multiple job offers are faced with a number of potential trade-offs. For example, applicants for faculty positions might be faced with job offers that

require job choice trade-offs between a high prestige school (e.g., Harvard) at a moderate salary versus a moderate prestige school (e.g., Eastern Illinois) at a high salary.

Theory and empirical research in I&O psychology offer support for investigating trade-offs made among various job choice attributes (Nealey, 1964; Nealey & Goodale, 1967; Shapira 1981, 1987; Thurstone, 1927, 1931). Thurstone (1927, 1931) proposed a means of investigating trade-off preferences using the law of comparative judgment. In general, Thurstone's (1927) law of comparative judgment is based on an individual's ability to make discriminial judgments between psychological or physical stimuli presented two at a time (e.g., pairs of hand weights, pairs of cola drinks, pairs of job characteristics). Thurstone (1931) theorized that he could use an individual's ability to make discriminial judgments to study the individual's motivation to trade off quantities of two equally desirable commodities. In effect, the preferences for different quantities of the two commodities indicate the anticipated satisfaction of the individual with various combinations of the commodities. He drew from economic utility theory (Fischer &

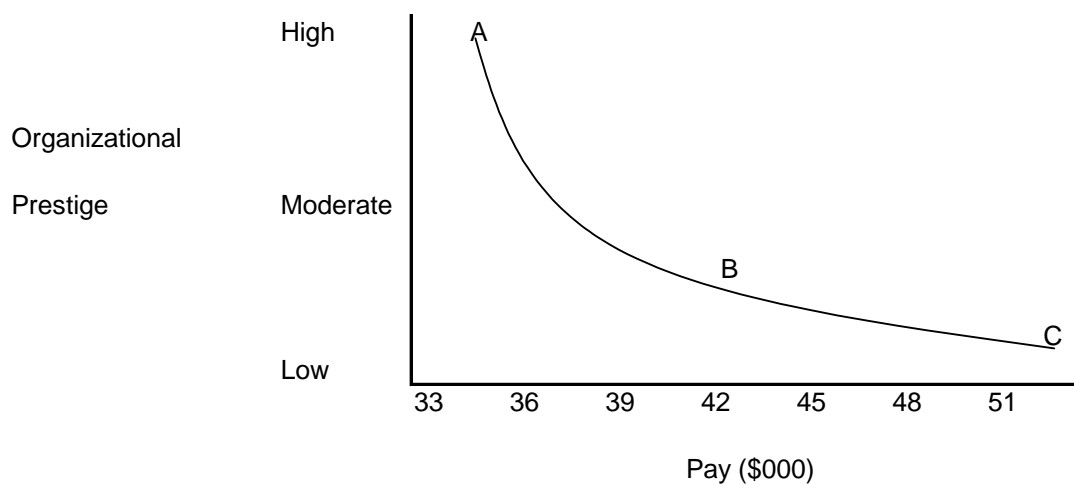


Figure 2. Sample indifference curve for multiple levels of organizational prestige and pay.

Dornbusch, 1983), which can be depicted by an indifference curve like the sample in Figure 2. As shown in Figure 2, an individual would be satisfied with any combination of the levels of organizational prestige and pay on the indifference curve, where each combination is equally attractive because the individual is indifferent (equally satisfied) as long as more of one commodity is available when the other is less. Thus, at point A, with a high level of organizational prestige, the individual would be satisfied with \$36,000 in pay. As the individual moves down the curve (point B), where the level of organizational prestige is lower, the individual would require a trade-off of prestige for more pay (\$42,000) to be equally satisfied. Finally, at point C, the individual, faced with low levels of organizational prestige, would require a trade-off of even more pay (e.g., \$51,000) to be satisfied. The curve becomes flatter at either end as the individual approaches maximum utility for a particular commodity (e.g., organizational prestige at point A or pay at point C).

Nealey (1964) used Thurstone's (1927, 1931) law of comparative judgment to determine that union members preferred to trade off a pay raise for hospital insurance; and Nealey and Goodale (1967) used Thurstone's law of comparative judgment to determine which of six possible benefit plan changes would be preferred as trade-offs for either increased pay or paid time off. Shapira (1981, 1987) reported on trade-off preferences made by executives among five managerial job facets (i.e., salary, job challenge, job status, authority, influence on policy). Specifically, executives were willing to forego (i.e., trade off) a specific salary amount for more authority in their organization, but not for increased job challenge. Upper and lower bounds were identified in the direct measure of trade-offs, such that participants applied trade-offs to a limited range for each of the attributes, refusing in some cases to make the trade-off at all. In addition,

trade-off decisions were asymmetric, with participants less willing to make trade-offs perceived as a loss and more willing to make trade-offs perceived as gains.

*Pay and job choice preferences.* Inasmuch as theory and empirical research support investigating individuals' trade-off preferences directly, it is reasonable to suggest that individuals' job choice trade-off preferences can also be examined directly. Interestingly, researchers (Barber, 1998; Breauigh & Starke, 2000; Rynes, 1991) have examined the valences of a number of job factors (e.g., pay, type of work). Specifically, pay, defined as the periodic wages associated with a job, has been identified repeatedly across multiple studies as a highly rated or ranked job factor associated with job and organizational preferences (Jurgensen, 1947, 1948, 1978; Lacy, Bokemeier, & Shepard, 1983; Rynes, Schwab, & Heneman, 1983; Turban, Eyring, & Campion, 1993). Rynes et al. (1983) reported that pay was more salient in job choice when there was a wide range of differences in pay among the job offers. In addition, Highhouse, Brooks-Laber, Lin, and Spitzmueller (2003) found that including salary levels and range in job vacancy notices was related to job choice preferences. In light of research indicating the importance of pay as a job choice preference factor, it is reasonable to suggest that pay may be a consideration in job choice trade-off preferences. Thus, pay was included as part of the trade-off operationalization for the current research.

*Organizational prestige and job choice preferences.* When compared to the amount of research on the valence of job factors, the valence of organizational factors (e.g., organizational prestige, strategy, size) has been examined much less often in recruitment research (Barber, 1998; Rynes, 1991). Prestige is defined as "distinction attaching to a person or thing... arising from success, achievement, rank, or other favorable attributes" (Webster's Dictionary, 1996, p. 1533). Organizational prestige is defined for the current research as a firm's perceived prestige

level that conveys or symbolizes enhanced status for the joining individual. The level of prestige accorded an individual or organization in society reflects an “expression of evaluative judgment” (Donnenwerth & Foal, 1974, p. 786), a “form of power that consists of respect, consideration and envy from others, and represents the goals of a culture” (Eastman, Goldsmith, & Flynn, 1999, p. 42; Wegener, 1992). An individual’s perception of the importance of an organization’s prestige level is believed to be a function of the organization’s position in the society as represented by its “symbols of success in the culture” (e.g., goal achievement, status level of members, visibility) and the individual’s standards (e.g., cultural norms; March & Simon, 1958, p. 67).

Organizational prestige is an organizational characteristic that has received limited investigation in previous recruitment studies (Highhouse, Lievens, & Sinar, 2003; Stolle, 1977). For example, Stolle (1977) reported that individuals listed starting salary (76%) and organizational prestige (59 %, national Big 8 firm) as being instrumental in rejecting another job and taking their current accounting job. Highhouse, Lievens et al. (2003) noted that organizational prestige is conceptually distinct from, but related to, organizational reputation, with the former reflecting social consensus on an organization’s fame or renown, and the latter reflecting a more personal evaluation. They reported that organizational prestige is related to intentions to pursue jobs. Other researchers have reported that perceived organizational prestige is related to an individual’s identification with an organization (Bhattacharya, Rao, & Glynn, 1995; Fisher & Wakefield, 1998; Mael & Ashforth, 1992). “Individuals identify with a group partly to enhance their self-esteem: the more prestigious one perceives one’s organization to be, the greater the potential boost to self-esteem” (Smidts, Pruyn, & van Reel, 2001, p. 1052). In addition, marketing researchers (Dawson, 1988; Lichtenstine, Ridgway, & Netemeyer, 1993;

Sullivan, 1998) have reported that individuals consume prestigious products (e.g., Mercedes Benz automobile; Rolex watch) and shop at prestigious stores (e.g., Nieman-Marcus) as a means of enhancing personal status. Joining work organizations perceived as prestigious might be viewed as another means by which individuals, in cultures for which enhancing status is salient, can enhance individual status. Thus, research indicates that individuals pursue prestigious symbols to enhance personal status and vary in their preference for being a part of a prestigious environment (Dawis, 1990) depending on cultural norms (March & Simon, 1958). It is reasonable, therefore, to suggest that organizational prestige may be a consideration in job choice trade-off preferences. Thus, organizational prestige was included as part of the trade-off operationalization for the current research.

#### *Summary of Job Choice Trade-off Preference Theory and Research*

Thurstone (1927, 1931) theorized that individuals' trade-off preferences can be evaluated directly. In addition, researchers across different disciplines have reported success in using Thurstone's law of comparative judgment in trade-off research (Nealey, 1964; Nealey & Goodale, 1967; Shapira, 1981, 1987). However, job choice trade-off preferences have not been examined explicitly in recruitment research, even though trade-offs are implicit in expectancy theory. Extensive research has suggested that pay is an important job choice preference factor (Jurgensen, 1947, 1948, 1978; Lacy et al., 1983; Rynes et al., 1983; Turban et al., 1993) that may be investigated in trade-offs (Shapira, 1981, 1987). In addition, though infrequently included in recruitment research, organizational prestige (Highhouse, Lievens et al., 2003; Stolle, 1977) is an organizational factor, believed to differ in importance for individuals based on cultural norms



(Dawis, 1990; March & Simon, 1958), that could also be the basis for trade-offs. Thus, the current research investigated the relations among cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay. The next sections present the hypothesized relations between power distance cultural values, Protestant Ethic-earnings cultural values, Protestant Ethic-upward striving cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay as identified in Figure 1.

## Hypotheses

### *Power Distance Cultural Values and Job Choice Trade-off Preferences*

As shown in Figure 1, power distance cultural values, one of the cultural values from the Hofstede (1980, 1997) framework, is included as an individual factor in the current research. Power distance cultural values are defined as the “extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally... [including] places where people work” (Hofstede, 1997, p. 28). Thus, on average, individuals in countries with high power distance cultural values (e.g., China, Japan, Mexico, Spain) are more likely to expect and accept relationship inequality in organizations, whereas individuals in countries with low power distance cultural values (e.g., Australia, U.K., U.S.) are more likely to expect and accept relationship equality in organizations (Hofstede, 1980, 1997; Triandis, 1994). For example, cross-cultural leadership studies involving IBM showed that

bosses and subordinates mirrored beliefs about preferences for power distance (high or low), consistent with their national cultures (Sadler & Hofstede, 1976).

Power distance cultural values should be related positively to job choice trade-off preferences for organizational prestige over pay for several reasons. First, prestigious organizations “inspire thoughts of fame and renown,” reflecting a culture’s social consensus on the firm’s characteristics (Highhouse, Lievens et al., 2003, p. 989). Individuals may believe that association with a prestigious organization is desirable because such an organization symbolizes the approbation of the culture. Indeed, sociologists who study cultural symbols suggest that anything socially desirable may serve as a status symbol (Blumberg, 1974; Form & Stone, 1957; Ortner, 1973). Moreover, Gordon and Babchuk (1959) reported that organizations have a status conferring function. Thus, individuals may be more willing to forego (trade off) some amount of pay to join a more prestigious organization because they believe that such organizations symbolize cultural approval and status that can be conferred upon them through employment. In particular, research suggests that individuals from cultures that value power distance are more likely to believe that outcomes such as status are ascribed to individuals “by virtue of age, class, gender, education...[and] ascription-oriented organizations rather than individual achievement” (Trompenaars, 1996, p. 60; Trompenaars & Hampden-Turner, 1998). Furthermore, individuals with high power distance cultural values viewed organizational reputation, which is related to organizational prestige (Highhouse, Lievens et al., 2003), as a more important job choice factor than those with low power distance cultural values (Stone et al., 2006). By comparison, individuals with low power distance cultural values may be less willing to make trade-offs for organizational prestige over pay because they believe that prestige accrues from individual achievement as exemplified by high pay rather than from association with prestigious

organizations. For example, Tang (1992, 1993) reported that individuals from low power distance countries (e.g., U.S.) viewed money and high pay as evidence of achievement, whereas individuals from high power distance countries (e.g., Taiwan) associated money with feelings of control by external factors.

Individuals with high power distance cultural values may also be willing to make trade-offs for organizational prestige over pay because they believe that prestigious organizations are peopled by powerful members of society. Certo (2003) reported that organizations seek to attract and add powerful members of society (e.g., boards of directors) as a signal of the organization's legitimacy. In addition, countries that value power distance (e.g., China, Mexico, Spain) reflect the view "that societies have powerful individuals as a result of inherent traits (e.g., intelligence) or of inherited or acquired characteristics" (Marin & Marin, 1991, p.14). Thus, individuals with high power distance cultural values may believe that joining a prestigious organization will increase their opportunity of associating with powerful individuals. For example, Mexicans, who on average have high power distance cultural values, participate in rituals (e.g., baptisms, graduations) designed to establish *compadrazgo* or ritual kinship with more powerful individuals at higher levels of society (Van Den Berghe & Van Den Bergh, 1966). "Compadre ties tend to take precedence over bonds of kinship or friendship" (Van Den Berghe & Van Den Bergh, 1966, p. 1240). Honor and prestige are associated with *compadre* relationships such that "lower status persons...gain certain advantages...such as financial assistance, protection...or employment" (Van Den Berghe & Van Den Berghe, 1966, p. 1239). Thus, individuals who have high power distance cultural values may be willing to forego (trade off) some pay to join a prestigious organization perceived to be peopled by powerful individuals who can offer tangible and intangible advantages to the lower status individuals with whom they associate. By comparison,

individuals who have low power distance values may be less willing to make trade-offs for organizational prestige over pay because they believe that individual achievement, rather than association with powerful individuals, is the basis for success (Erez & Earley, 1993; Trice & Beyer, 1993).

As noted above, Stone et al. (2006) reported that power distance cultural values are related to job choice preferences. In addition, research described above provides some indirect support for the view that individuals who differ in their valuing of power distance cultural values may also differ in their job choice trade-off preferences for organizational prestige and pay.

Therefore, I propose that:

*Hypothesis 1:* Individuals' power distance cultural values will be related positively to job choice trade-off preferences for organizational prestige over pay.

#### *Protestant Ethic-Earnings Cultural Values and Job Choice Trade-off Preferences*

As shown in Figure 1, Protestant Ethic-earnings cultural values are included as a variable in the current research. Specifically, Protestant Ethic-earnings cultural values are defined as “acquisition of more and more money... [such that] man is dominated by acquisition as the purpose of his life; acquisition [and accumulation of wealth] is no longer a means to the end of satisfying his material need” (Weber, as cited in Giddens, 1971, p. 126), but is the symbol of a successful struggle for salvation (Weber, 1958). Protestant Ethic cultural values, emphasizing individual responsibility, work as central to life, earnings leading to wealth accumulation, and

upward striving, are most often associated with capitalist, western, non-Latin (e.g., Germany, U.K.) European cultures (Erez & Earley, 1993; Hofstede, 1997; Weber, 1958).

Protestant Ethic-earnings cultural values should be related negatively to job choice trade-off preferences for organizational prestige over pay because wealth accumulation symbolizes the pinnacle of achievement for individuals from cultures that value the Protestant Ethic. Perceptions of the role of money and pay are “socially and contextually defined and reflected in cultural norms and values” (Mitchell & Mickel, 1999, p. 569). Countries in which the Protestant Ethic is valued (e.g., U.K., U.S.) stress the importance of an individual’s work as his calling and pay, leading to wealth accumulation, as the symbol of success (Weber, 1958). The Protestant Ethic views accumulation of wealth by individuals as a moral necessity, “a sign of God’s blessing” (Weber, 1958, p. 172). John Wesley urged “all Christians to gain all they can, that is, in effect, to grow rich” (as cited in Stone-Romero & Stone, 1998, p. 213). Furthermore, individuals who endorse Protestant Ethic cultural values may view individual achievement, rather than association with an organization, as the basis of personal success because, on average, they view individuals as responsible for the outcomes of their efforts (Erez & Earley, 1993; Hofstede, 1980, 1997). Individuals with high Protestant Ethic-earnings cultural values should find pay more valent or attractive, when compared to other factors, than those with low Protestant Ethic-earnings cultural values. For example, Jurgensen (1948, 1949, 1978) reported that U.S. job applicants rated pay as the most important job factor to their peers in making a job choice. In addition, Erez and Earley’s (1993) cultural self-representation model suggests that an individual’s self-concept differs based on cultural values. Thus, European-American cultures, which value the Protestant Ethic, may reinforce self-enhancement and self-consistency aspects of self-representation through adherence to Protestant Ethic-earnings cultural values, including

pursuit of wealth accumulation as evidence of individual achievement and success. Thus, individuals who value Protestant Ethic-earnings cultural values should be less likely to prefer jobs that require trade-offs of pay for organizational prestige.

Although prior research does not appear to have examined explicitly the relations between Protestant Ethic-earnings cultural values and job choice trade-off preferences for organizational prestige over pay, some research offers indirect support for investigating this relation. For example, individuals who scored high on measures of Protestant Ethic cultural values were more likely than those who scored low on such measures to be preoccupied with pay (Furnham, 1984). In addition, managers who valued individualism were more likely than those who valued collectivism to value pay (Lundberg & Peterson, 1994), with earnings rated as a more important job factor in individualistic than collectivistic cultures (Ronen, 1994). Other research found that stronger agreement with Protestant Ethic ideals was positively related to success resulting from personal effort and working more productively (Greenberg, 1977), working harder (Poulton & Ng, 1988; Tang, 1990), believing in just rewards (Wagstaff, 1983), and believing that high pay reflected achievement (Tang, 1992, 1993). Finally, Stone (1975, 1976) reported positive correlations between Protestant Ethic-earnings cultural values and the job scope and satisfaction-with-work-itself relation, as measured by the Survey of Work Values (Wollack, Goodale, Wijting, & Smith, 1971) Attitude Toward Earning subscale.

The indirect research described above, coupled with the dearth of direct research regarding the relation between Protestant Ethic-earnings cultural values and job choice trade-off preferences for organizational prestige over pay, suggests that further investigation is appropriate. Therefore, I propose that:

*Hypothesis 2:* Individuals' Protestant Ethic-earnings cultural values will be related negatively to job choice trade-off preferences for organizational prestige over pay.

*Protestant Ethic-Upward Striving Cultural Values and Job Choice Trade-off Preferences*

As shown in Figure 1, Protestant Ethic-upward striving cultural values are included as a variable in the current research. Protestant Ethic-upward striving cultural values are defined as “restless, continuous, systematic work in a worldly calling... [emphasizing] individualistic motives of rational legal acquisition by virtue of one's own ability and initiative” (Weber, 1958, p. 172, 179). As noted above, those who value the Protestant Ethic are more likely to value individual initiative and upward striving. Thus, individuals' Protestant Ethic-upward striving cultural values should be related negatively to job choice trade-off preferences for organizational prestige over pay. Specifically, individuals with high Protestant Ethic-upward striving cultural values are more likely to believe that ceaseless upward striving is the path to achievement of wealth accumulation and its associated salvation and should be less likely to prefer trade-offs resulting in less pay.

Weber (1958) argued that pursuing one's work insistently, striving tirelessly and continuously for self-improvement, was necessary to achieve wealth accumulation. Intense work in one's calling was viewed as a means of fulfilling one's moral duty (Weber, 1958). For example, the *Bible* stresses that “For even when we were with you, this we commanded you, that if any would not work neither should he eat” (2 Thessalonians 3:10). Thus, without commitment to work and continuous upward striving, individuals would be unable to fulfill their duty to God or achieve salvation as symbolized by earnings accumulation. Without such striving as the

methodical approach to work and wealth accumulation, success would be unlikely (Kahlberg, 2005). Erez and Earley's (1993) cultural self-representation model suggests that an individual's self-concept differs based on cultural values. Cultures that value the Protestant Ethic may reinforce self-enhancement and self-consistency aspects of self-representation through adherence to Protestant Ethic-upward striving cultural values. Thus, a "strenuous, exacting enterprise" must be identified as one's calling and "pursued with a sense of religious responsibility" in a ceaseless effort to excel in the calling as evidenced by wealth accumulation (Weber, 1958, p. 958).

No research has examined explicitly the relations between Protestant Ethic-upward striving cultural values and job choice trade-off preferences for organizational prestige over pay. However, some research offers indirect support for investigating the relation between Protestant Ethic-upward striving cultural values and job choice trade-off preferences. For example, individuals in the U.S. valued Protestant Ethic-upward striving cultural values across occupations (e.g., managers, engineers, production workers, clerical workers; Shapira & Griffith, 1990). In addition, individualistic managers were more likely than their collectivistic counterparts to value promotions (Lundberg & Peterson, 1994), with advancement a more important job factor in individualistic than collectivistic countries (Ronen, 1994). Moreover, stronger agreement with Protestant Ethic ideals was related positively to success resulting from personal effort and working more productively (Greenberg, 1977) and working harder (Poulton & Ng, 1988; Tang, 1990). Finally, Stone (1975, 1976) reported positive correlations between Protestant Ethic-upward striving cultural values and the relation between job scope and satisfaction-with-work-itself, using the Survey of Work Values Upward Striving subscale (Wollack et al., 1971).



No research has investigated explicitly the relations between Protestant Ethic-upward striving cultural values and job choice trade-off preferences for organizational prestige over pay. However, research described above provides indirect support for the view that individuals who differ in Protestant Ethic-upward striving cultural values may also differ in their job choice trade-off preferences for organizational prestige and pay. Therefore, I propose that:

*Hypothesis 3:* Individuals' Protestant Ethic-upward striving cultural values will be related negatively to job choice trade-off preferences for organizational prestige over pay.

#### *Ethnicity and Job Choice Trade-off Preferences*

As noted above, ethnicity has been examined infrequently in recruitment research (for exceptions see Gomez, 2003, and Stone et al., 2006). Ethnicity is defined as characterization of groups based on “common nationality, culture, or language” (Betancourt & Lopez, 1993, p. 631). One can argue that ethnicity should be related to job choice trade-off preferences for organizational prestige over pay. For example, ethnicity often covaries with cultural values (Hofstede, 1997; Marin & Marin, 1991). Thus, individuals from countries (e.g., Mexico, Spain) with Hispanic cultural backgrounds are, on average, more likely to value power distance cultural values than individuals from countries (e.g., U.K., U.S.) with northern European cultural backgrounds (Hofstede, 1980; Marin & Marin, 1991; Weber, 1958). In addition, individuals from countries (e.g., U.K., U.S.) with northern European cultural backgrounds are more likely to value Protestant Ethic-earnings and Protestant Ethic-upward striving cultural values than individuals from countries (e.g., Mexico, Spain) with Hispanic cultural backgrounds. In light of

information presented above, it can be predicted, therefore, that Hispanic-Americans would be more likely to prefer job choice trade-offs of organizational prestige for pay, whereas European-Americans would be less likely to prefer job choice trade-offs of organizational prestige for pay.

Although only a few studies (Gomez, 2003; Stone, et al., 2006; Thomas & Wise, 1999) have assessed directly the relations between ethnicity, cultural values, and job choice preferences, there is some support for investigating the relations among cultural values, ethnicity, and job choice trade-off preferences. For example, Stone et al. (2006) reported that Hispanic-Americans were more likely than European-Americans to rate organizational reputation, working hours, bonuses, and diversity as important job choice factors. Moreover, Hispanic-Americans in that study were more likely than European-Americans to value power distance and collectivism. In addition, Thomas and Wise (1999) showed that ethnic minorities (e.g., African-Americans and Hispanic-Americans) were more likely than majority groups (e.g., European-Americans) to rate diversity and recruiter factors as important in job choice.

In contrast, Gomez (2003) reported that less acculturated Hispanic-Americans were more likely to rate contextual job factors (e.g., company reputation, pay, benefits, supervision, company policies, work relationships) as more important, whereas more acculturated Hispanic-Americans, along with European-Americans, were more likely to rate task-related job factors (e.g., responsibility, autonomy, challenge, use of ability, sense of accomplishment) as more important. Moreover, less acculturated Hispanic-Americans were more likely than acculturated Hispanic-Americans to value collectivism, whereas acculturated Hispanic-Americans, along with European-Americans, were more likely to value individualism.

In summary, there are limited, mixed research results on the relations among ethnicity, cultural values, and job choice preferences (Gomez, 2003; Stone et al., 2006; Thomas & Wise,

1999). However, research noted above provides some indirect support for the view that ethnicity may be related differentially to job choice trade-off preferences for organizational prestige and pay. Therefore, I propose that:

*Hypothesis 4:* Individuals' ethnicity will be related to job choice trade-off preferences for organizational prestige over pay such that Hispanic-Americans will be more likely than European-Americans to prefer trade-offs of organizational prestige over pay.

#### *Relations Between Ethnicity and Cultural Values*

In addition to the hypotheses described above, three additional hypotheses investigated in the current research address relations between ethnicity and power distance cultural values, Protestant Ethic-earnings cultural values, and Protestant Ethic-upward striving cultural values, respectively.

*Ethnicity and power distance cultural values.* Substantial cross-cultural research (Hofstede, 1980, 1997; Marin & Marin, 1990; Triandis, 1994) has reported on the differences in the power distance cultural values between individuals from high power distance countries (e.g., Mexico, Spain) and those from low power distance countries (e.g., Australia, U.K., U.S.). In addition, Stone et al. (2006) and Gomez (2003) reported relations between power distance cultural values and ethnicity for Hispanic-Americans. Moreover, Gomez (2003) suggested that Hispanic-Americans' cultural values (collectivism) are not completely assimilated even after exposure to European-American cultural values. Thus, I propose that:

*Hypothesis 5:* Individuals' ethnicity will be related to power distance cultural values such that Hispanic-Americans will be more likely than European-Americans to value power distance.

*Ethnicity and Protestant Ethic cultural values.* Research suggests that individuals from countries (e.g., Germany, U.K., U.S.) with northern European cultural backgrounds are more likely to value the Protestant Ethic (Weber, 1958; Wollack et al., 1971). For example, European-Americans are more likely to value money as evidence of achievement (Tang, 1992, 1993), reflecting their Protestant Ethic-earnings cultural values. Moreover, Falicov (2001) reported that cultural differences in the meaning of money between European-Americans and Hispanic-Americans (e.g., Cubans, Mexicans) are structured around a number of cultural values (e.g., individualism/collectivism, familismo, power distance). For example, Hispanic-Americans are viewed as pursuing pay to increase family bonding (collectivism), whereas European-Americans are viewed as focusing on work to the exclusion of family and using pay to reinforce individualistic pursuits (e.g., buying television sets for each family member's room instead of a communal family set). In addition, European-Americans are more likely to prefer task-related job choice factors (e.g., responsibility, autonomy, challenge; Gomez, 2003) and promotions (Lundberg & Peterson, 1994) reflective of their Protestant Ethic-upward striving cultural values. However, not all research has reported similar findings. For example, Stone et al. (2006) reported that Hispanic-Americans, but not European-Americans, identified promotional opportunities as an important job choice factor.

In light of the limited, mixed research findings regarding the relations between ethnicity and Protestant Ethic cultural values, I propose that:

*Hypothesis 6:* Individuals' ethnicity will be related to Protestant Ethic-earnings cultural values such that European-Americans will be more likely than Hispanic-Americans to value Protestant Ethic-earnings cultural values.

*Hypothesis 7:* Individuals' ethnicity will be related to Protestant Ethic-upward striving cultural values such that European-Americans will be more likely than Hispanic-Americans to value Protestant Ethic-upward striving cultural values.

The following chapters detail the method, analyses, and results for Study 1, which evaluated the adequacy of the procedure and measures to detect hypothesized relations, followed by Study 2, which tested the hypothesized relations among cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay.

## CHAPTER TWO: STUDY 1

### Method

The purpose of Study 1 was to pilot test procedures and measures examining the relations among individuals' (a) power distance cultural values, (b) Protestant Ethic cultural values (i.e., earnings and upward striving), (c) ethnicity (Hispanic-American and European-American), and (d) their job choice trade-off preferences for organizational prestige over pay. Study 1 used the Thurstone law of comparative judgment method (Guilford, 1954; Nunnally, 1978; Thurstone, 1927, 1931; Torgerson, 1958) to elicit individuals' preferences for paired levels of organizational prestige and pay. Specifically, participants indicated their job choice trade-off preferences based on three levels of organizational prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000). These two variables were combined into 63 separate organizational prestige-pay paired comparisons. This method yielded the frequency with which individuals preferred organizational prestige over pay.

### *Participants*

Participants were 50 students from a large southeastern state (25 Hispanic-Americans and 25 European-Americans) enrolled in community college business classes. There were 23 female and 27 male participants, ranging from 18 to 52 years of age ( $M = 21.98$ ,  $SD = 7.00$ ). Participant education levels included 9 individuals with no high school diploma, 30 individuals with a high

school diploma or equivalent, and 11 individuals with associate degrees. All participants reported previous work experience ( $M = 6.44$  years,  $SD = 6.87$  years), with 98% employed at the time of the data collection. Job titles for those employed reflected entry-level positions for 37 individuals (e.g., server, bagger, clerk) and supervisory positions for 8 individuals (e.g., supervisor, manager, owner), with 5 individuals providing no job title information. Career goals for 42 participants included future positions in business and the professions, with 8 individuals specifying no career goals

### *Procedure*

Data were collected from students during regular class periods. Students volunteering to participate in the study were given and asked to complete informed consent agreements (Appendix A). All students invited to participate did so. Questionnaires used in the research were provided to participants in separate envelopes. They were asked to complete each questionnaire, in turn, and return it to its envelope before proceeding to the next envelope.

Initially, participants were given and asked to complete Questionnaire 1, a measure of power distance cultural values (Appendix B). Participants then were given and asked to complete Questionnaire 2, a measure of Protestant Ethic-earnings cultural values (Appendix C), followed by Questionnaire 3, a measure of Protestant Ethic-upward striving cultural values (Appendix D). Next, study participants were given, and asked to read, the study scenario in order to play the role of a job applicant for the Assistant Manager Trainee position in the financial industry. Participants were then given and asked to complete the paired comparison questionnaire (Appendix E) in accordance with the study design. Study participants were then given and asked

to complete Questionnaire 4, the manipulation check (Appendix F) and a demographic questionnaire (Appendix G). Finally, participants were debriefed on the study's purpose and procedures.

### *Measures*

*Organizational prestige.* Organizational prestige for this study was defined as the organization's perceived prestige level that conveys or symbolizes enhanced status for joining individuals. Each of the three levels of prestige included in the paired comparison questionnaire was associated with one of three hypothetical company names in the financial industry (i.e., Golden Trust-high prestige; Silver Trust-moderate prestige; Copper Trust-low prestige). Information about the prestige level of each company was presented as follows: (see Appendix E for complete instructions)

“The **GOLDEN TRUST** company has the **highest prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that GOLDEN TRUST is held in high esteem by customers and employees.”

“The **SILVER TRUST** company has a **moderate prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that SILVER TRUST is held in moderate esteem by customers and employees.”

“The **COPPER TRUST** company has the **lowest prestige level** in the financial



industry. Consumer Reports, in its annual evaluation of financial companies, revealed that COPPER TRUST is held in low esteem by customers and employees.”

*Pay.* Pay was defined as the dollar amount of annual starting salary for the hypothetical job. The starting salary for the hypothetical Assistant Manager Trainee position was detailed in the job description as follows: “The starting salary for the Assistant Manager Trainee position ranges from \$33,000 to \$51,000 annually, with an average of \$42,000.” The seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) used in the paired comparison questionnaire reflected salary data for management positions in the financial industry (Salary.com, 2004).

*Job choice trade-off preferences for organizational prestige over pay.* A trade-off is defined as “the exchange of one thing for another of more or less equal value” (Webster’s Dictionary, 1996, p. 2006). Job choice trade-off preferences for organizational prestige over pay were operationalized such that (a) the pay level for the lower organizational prestige item was higher than (b) the pay level for the higher organizational prestige item (e.g., moderate prestige organization SILVER TRUST at \$36,000 versus high prestige organization GOLDEN TRUST at \$33,000). This definition required using 63 of 210 possible combinations [ $N(N-1/2) = 21 * 20/2 = 210$ ] of three levels of organizational prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) for the paired comparison questionnaire (Torgerson, 1958). Questionnaire positions for the organizational prestige-pay pairs were assigned based on a random number table. Individuals’ trade-off preferences for organizational prestige over pay were assessed by counting the number of times each individual specified a preference for organizational prestige over pay. Research has used

paired comparison questionnaires with up to 66 different pairs without indications of participant fatigue effects (Jones & Jeffrey, 1964; Nealey, 1964; Nealey & Goodale, 1967; Stone-Romero, Stone, & Hyatt, 2003).

*Power distance cultural values.* Power distance cultural values were defined as the “extent to which the less powerful members of institutions and organizations...expect and accept that power is distributed unequally... [including] places where people work” (Hofstede, 1997, p. 28; Stone-Romero, Stone, & Salas, 2003). Power distance was measured by a 20-item scale, using a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The 20-item scale (Appendix B) consisted of 15 items used in previous research (Brockner et al., 2001; Earley & Erez, 1997; Maznevski & DiStefano, 1995; Maznevski, DiStefano, Gomez, Nooderhaven, & Wu, 1997) and 5 items that I developed. Items in the scale were summed to form a single score for each participant such that higher scores reflected higher power distance values. Cronbach’s coefficient alpha estimate for this 20-item scale in Study 1 was .79.

Six items in the questionnaire were adapted from a measure by Earley and Erez (1997), with reported Cronbach’s coefficient alpha estimate = .74. Examples included: “In work-related matters, managers have a right to expect obedience from their subordinates,” and “Subordinates who question authority sometimes keep their managers from being effective.” The validity of the scale was supported in a study of the relation between cultural values and justice perceptions for two groups of managers and their subordinates in Hong Kong and Guangzhou, China (Brockner et al., 2001). As predicted for individuals with low power distance cultural values, perceived voice was related positively to organizational commitment, job satisfaction, and intentions to remain. No relation was found for those with high power distance cultural values.

Five items in the questionnaire were adapted from a measure by Maznevski and DiStefano (1995) and Maznevski et al. (1997), with reported Cronbach's coefficient alpha estimate = .75. Examples included: "People at lower levels in an organization should not have as much power in the organization as people at higher levels," and "People at higher levels in organizations have a responsibility to make important decisions for people below them." The validity of the scale was supported in a study to examine the moderating effects of voice (high versus low) on the relation between power distance cultural values (U.S. versus Mexico) and justice perceptions (Brockner et al., 2001). As predicted, participants with low power distance cultural values and no voice were less committed to an organizational change scenario than individuals with high power distance cultural values and no voice.

Four items in the questionnaire were adapted from a measure by Brockner et al. (2001), with reported Cronbach's coefficient alpha estimate = .66. As a result of the relatively low reliability, however, several items were modified for this study to reduce ambiguity. Examples included: "Every person should occupy his/her rightful place in established rankings in society," and "Communications with higher-ups in the organizations should be done using formally established procedures." The validity of the scale was supported in a study designed to examine the moderating effects of voice (no information, low, high) on the relation between power distance cultural values (U.S. versus China) and justice perceptions (Brockner et al., 2001). As predicted, participants with low power distance cultural values were less committed to an organizational change scenario in all three voice conditions, when compared to individuals with high power distance cultural values.

The items I developed included: "Employees at lower levels in the organization should not have a say about how things are accomplished," "Managers in high positions in organizations

should have special privileges,” “Some people in society deserve more power than others,” “Every employee should have an equal say in organizational decisions,” and “Employees have a right to participate in organizational decisions that concern them.”

*Protestant Ethic-earnings cultural values.* Protestant Ethic-earnings is one of the cultural values derived from the “construct of secularized Protestant Ethic” (Wollack et al., 1971, p. 331) developed by Weber (1958). Specifically, it is defined as “acquisition of more and more money... [such that] man is dominated by acquisition as the purpose of his life; acquisition [and accumulation of wealth] is no longer a means to the end of satisfying his material needs” (Weber, as cited in Giddens, 1971, p. 126), but is the symbol of a successful struggle for salvation (Weber, 1958). This cultural value was measured in a questionnaire composed of the nine-item Attitude Toward Earnings subscale from the Survey of Work Values (Wollack et al., 1971), using a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items in the scale were summed to form a single score for each participant, with higher scores indicating higher valuing of earnings. Cronbach’s coefficient alpha estimate for this nine-item subscale in Study 1 was .66.

Previous research reported Cronbach’s coefficient alpha estimates ranging from .63 to .77, with a test-retest correlation = .65 (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971). Examples included: “A good job is a well-paying job,” and “If I were paid by the hour, I would probably turn down most offers to make extra money by working overtime.” The validity of the subscale was supported in a study of the relation between job scope and satisfaction-with-work-itself (Stone, 1976). As predicted, Protestant Ethic-earnings cultural values were related positively to the relation between job scope and satisfaction-with-work-itself.

*Protestant Ethic-upward striving cultural values.* Protestant Ethic-upward striving is another of the cultural values derived from the “construct of secularized Protestant Ethic” (Wollack et al., 1971, p. 331) developed by Weber (1958). Specifically, it was defined as a life devoted to “restless, continuous, systematic work in a worldly calling... [emphasizing] individualistic motives of rational legal acquisition by virtue of one’s own ability and initiative” (Weber, 1958, p. 172, 179). This cultural value was measured in a questionnaire composed of the nine-item Upward Striving subscale from the Survey of Work Values (Wollack et al., 1971), using a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items in the scale were summed to form a single score for each participant, with higher scores indicating higher valuing of upward striving. Cronbach’s coefficient alpha estimate for this nine-item subscale for Study 1 was .53.

Research reported Cronbach’s coefficient alpha estimates ranging from .55 to .77, with a test-retest correlation = .76 (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971). Examples included: “A well-paying job that offers little opportunity for promotion is not a good job for me,” and “A person should always be thinking about moving up in the world by working hard to get a job promotion.” The validity of the subscale was supported in a study of the relation between job scope and satisfaction-with-work-itself (Stone, 1976). As predicted, Protestant Ethic-upward striving cultural values were related positively to the relation between job scope and satisfaction-with-work-itself.

*Ethnicity.* Ethnicity, defined as “groups that are characterized in terms of a common nationality, culture, or language” (Betancourt & Lopez, 1993, p. 631), was measured by an item in the demographic questionnaire that asked participants to identify their cultural heritage by checking one or more categories, including Hispanic-American and European-American.

*Manipulation check.* Six items were developed to assess participants' understanding of the three levels of prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) used in Study 1. The scale was a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Examples included: "The highest annual starting salary for the Assistant Manager job is \$51,000," and "COPPER TRUST has the lowest prestige in the financial industry." An individual score was computed by summing the results for the scale's six items, with higher scores indicating successful manipulations.

### *Analyses*

Study 1 hypotheses were tested using Pearson product-moment correlation coefficients. All statistical tests were conducted at an alpha = .05 level of significance. Supplemental analyses of means were conducted to investigate subgroup relations between sex and job choice trade-off preferences for organizational prestige over pay. In addition, supplemental analyses were conducted to investigate differences in proportions of job choice trade-off preferences for organizational prestige over pay for three groups (i.e., low, moderate, high) formed from individuals' mean power distance cultural values scores (e.g., low = mean - .5 *SD*; high = mean + .5 *SD*). The Marascuilo (1966, 1971) procedure for simultaneously comparing multiple proportions was used for the test. Differences among the three possible pairs of proportions [ $k(k-1)/2 = (3 * 2)/2 = 3$ ], and their respective test statistics, were then calculated and compared at the alpha = .05 level of significance. Mean comparison tests were also conducted to assess successful manipulation of the organizational prestige and pay constructs.

Table 1. Descriptive Statistics for Study 1 Variables.

Variable	Total <sup>a</sup> sample		Hispanic-American <sup>b</sup> subsample		European-American <sup>c</sup> subsample	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
1. Job choice trade-off preferences for organizational prestige over pay	28.30	17.79	29.56	15.68	27.04	19.93
2. Power distance	68.92	14.89	72.68	13.53	65.16	15.49
3. Protestant Ethic-earnings	35.20	7.77	34.68	8.65	35.72	6.93
4. Protestant Ethic-upward striving	43.36	6.34	44.20	6.20	42.52	6.49
5. Age	21.98	7.00	20.60	5.37	23.36	8.20
6. Years of work experience	6.44	6.87	4.85	5.65	8.04	7.69

Note. <sup>a</sup>*N* = 50      <sup>b</sup>*n* = 25      <sup>c</sup>*n* = 25

## Results

Tables 1 and 2, respectively, list the descriptive statistics and correlation analyses for all Study 1 participants (*N* = 50). Table 3 details correlation analyses for the Hispanic-American (*n* = 25; lower triangle) and European-American (*n* = 25; upper triangle) subgroups. Table 4 details descriptive statistics by ethnicity and sex.

Table 2. Correlation Coefficients for Study 1 Variables.

Variable	1	2	3	4	5	6	7	8
1. Job choice trade-off preferences for organizational prestige over pay	---							
2. Power distance	.22	(.79)						
3. Protestant Ethic-earnings	-.51**	-.16	(.66)					
4. Protestant Ethic-upward striving	-.12	-.26*	.32*	(.53)				
5. Sex	.32*	-.17	-.15	.18	---			
6. Ethnicity	.07	.26*	-.07	.13	.04	---		
7. Age	.22	.16	-.04	-.19	.20	-.20	---	
8. Years of work experience	.17	.09	-.03	-.21	.26*	-.24	.94**	---

Note. Coefficient alpha reliability estimates are in parentheses.  $N = 50$

\* $p < .05$  (one-tailed)

\*\* $p < .01$  (one-tailed)

### *Manipulation Check*

Results of the manipulation check indicated that participants correctly identified specific pay and organizational prestige manipulations used in the role-play ( $M = 32.98$ ,  $SD = 6.60$ ).

Moreover, understanding did not differ between European-American ( $M = 32.57$ ,  $SD = 7.11$ ) and Hispanic-American ( $M = 33.40$ ,  $SD = 6.17$ ) participants,  $t(48) = -.45$ ,  $p = .33$  (one-tailed).



Table 3. Correlation Coefficients for Hispanic- and European-American Subsamples for Study 1.

Variable	1	2	3	4	5	6	7
1. Job choice trade-off preferences for organizational prestige over pay	---	.17	-.55**	-.10	.61**	.41*	.36*
2. Power distance	.28	---	-.26	-.21	-.05	.26	.20
3. Protestant Ethic-earnings	-.48**	-.05	---	.50**	-.48*	-.40*	-.44*
4. Protestant Ethic-upward striving	-.17	-.43*	.20	---	-.05	-.26	-.29
5. Sex	-.04	-.34*	.10	.42*	---	.32	.34*
6. Age	-.10	.15	.37*	-.02	.06	---	.95**
7. Years of work experience	-.09	.09	.37*	-.03	.20	.93**	---

Note. Hispanic-Americans ( $n = 25$ ) (lower triangle); European-Americans ( $n = 25$ ) (upper triangle)

\* $p < .05$  (one-tailed)

\*\* $p < .01$  (one-tailed)

### *Tests of Hypotheses*

*Hypothesis 1.* Hypothesis 1 predicted that individuals' power distance cultural values would be related positively to their job choice trade-off preferences for organizational prestige over pay. The results (Table 2) revealed no relation ( $r = .22, p = .06$ ) between power distance cultural values ( $M = 68.92, SD = 14.89$ ) and job choice trade-off preferences for organizational prestige over pay ( $M = 28.30, SD = 17.79$ ). Subgroup analyses (Table 3) also revealed no

relation between power distance cultural values and job choice trade-off preferences for organizational prestige over pay for either Hispanic-Americans ( $r = .28, p = .09$ ) or European-Americans ( $r = .17, p = .22$ ).

*Hypothesis 2.* Hypothesis 2 posited that individuals' Protestant Ethic-earnings cultural values would be related negatively to job choice trade-off preferences for organizational prestige over pay. Results (Table 2) revealed support for the hypothesis. Specifically, the relation ( $r = -.51, p < .01$ ) between Protestant Ethic-earnings cultural values ( $M = 35.20, SD = 7.77$ ) and job choice trade-off preferences for organizational prestige over pay ( $M = 28.30, SD = 17.79$ ) was negative and statistically significant. In addition, subgroup analyses (Table 3) showed that the relation between Protestant Ethic-earnings cultural values and job choice trade-off preferences for organizational prestige over pay was supported for both Hispanic-Americans ( $r = -.48, p < .01$ ) and European-Americans ( $r = -.55, p < .01$ ).

*Hypothesis 3.* Hypothesis 3 predicted that individuals' Protestant Ethic-upward striving cultural values would be related negatively to job choice trade-off preferences for organizational prestige over pay. However, the results (Table 2) revealed no relation ( $r = -.12, p = .21$ ) between Protestant Ethic-upward striving cultural values ( $M = 43.36, SD = 6.34$ ) and job choice trade-off preferences for organizational prestige over pay ( $M = 28.30, SD = 17.79$ ). Subgroup analyses (Table 3) also showed no relation between Protestant Ethic-upward striving cultural values and job choice trade-off preferences for organizational prestige over pay for either Hispanic-Americans ( $r = -.17, p = .21$ ) or European-Americans ( $r = -.10, p = .33$ ).

*Hypothesis 4.* Hypothesis 4 predicted that individuals' ethnicity would be related to job choice trade-off preferences for organizational prestige over pay such that Hispanic-Americans would be more likely than European-Americans to prefer trade-offs of organizational prestige

over pay. However, results (Table 2) revealed no relation ( $r = .07, p = .31$ ) between individuals' ethnicity and job choice trade-off preferences for organizational prestige over pay ( $M = 28.30, SD = 17.79$ ). Mean job choice trade-off preferences for organizational prestige over pay for Hispanic-American ( $M = 29.56, SD = 15.68$ ) and European-American ( $M = 27.04, SD = 19.93$ ) participants did not differ,  $t(48) = -.50, p = .31$  (one-tailed).

*Hypothesis 5.* Hypothesis 5 posited that individuals' ethnicity would be related to power distance cultural values such that Hispanic-Americans would be more likely than European-Americans to value power distance. Results (Table 2) supported the hypothesized relation ( $r = .26, p < .05$ ) between ethnicity and power distance cultural values ( $M = 68.92, SD = 14.89$ ). Mean power distance cultural values scores for Hispanic-American ( $M = 72.68, SD = 13.53$ ) and European-American ( $M = 65.16, SD = 15.49$ ) study participants differed,  $t(48) = 1.83, p < .05$  (one-tailed). Hispanic-Americans were more likely than European-Americans to value power distance.

*Hypothesis 6.* Hypothesis 6 predicted that individuals' ethnicity would be related to Protestant Ethic-earnings cultural values such that European-Americans would be more likely than Hispanic-Americans to value earnings. The results (Table 2) revealed no relation ( $r = -.07, p = .32$ ) between ethnicity and Protestant Ethic-earnings cultural values ( $M = 35.20, SD = 7.77$ ). Mean Protestant Ethic-earnings cultural values scores for European-American ( $M = 35.72, SD = 6.93$ ) and Hispanic-American ( $M = 34.68, SD = 8.65$ ) participants did not differ,  $t(48) = .47, p = .32$  (one-tailed).

*Hypothesis 7.* Hypothesis 7 predicted that individuals' ethnicity would be related to Protestant Ethic-upward striving cultural values such that European-Americans would be more likely than Hispanic-Americans to value upward striving. However, results (Table 2) showed no

support for the hypothesized relation ( $r = .13, p = .18$ ) between ethnicity and Protestant Ethic-upward striving cultural values ( $M = 43.36, SD = 6.34$ ). Mean Protestant Ethic-upward striving cultural values scores for European-American ( $M = 42.52, SD = 6.49$ ) and Hispanic-American ( $M = 44.20, SD = 6.20$ ) participants did not differ,  $t(48) = -.94, p = .18$  (one-tailed).

### *Supplemental Analyses*

*Sex and job choice trade-off preferences for organizational prestige over pay.* Although no hypothesized relations between sex and other Study 1 variables were proposed, results (Table 2) revealed a significant relation ( $r = .32, p < .05$ ) between sex and job choice trade-off preferences for organizational prestige over pay ( $M = 28.30, SD = 17.79$ ). Subgroup analyses (Table 4) for all females ( $n = 23$ ) and males ( $n = 27$ ), respectively, revealed that females ( $M = 34.48, SD = 16.21$ ) were more likely than males ( $M = 23.04, SD = 17.66$ ) to prefer job choice trade-offs for organizational prestige over pay,  $t(48) = 2.37, p < .05$  (one-tailed). Specifically, European-American females were more likely than European-American males to prefer job choice trade-offs for organizational prestige over pay,  $t(23) = 3.68, p < .01$  (one-tailed). However, Hispanic-American females and males did not differ in job choice trade-off preferences for organizational prestige over pay,  $t(23) = -.17, p > .05$  (one-tailed). In addition, European-American females were more likely than Hispanic-American females (Table 4) to prefer job choice trade-offs for organizational prestige over pay,  $t(21) = -1.77, p < .05$  (one-tailed); and Hispanic-American males were more likely than European-American males to prefer job choice trade-offs for organizational prestige over pay,  $t(25) = 2.13, p < .05$  (one-tailed).

Table 4. Descriptive Statistics by Ethnicity and Sex for Study 1.

Variable	Hispanic-Americans <sup>a</sup>				European-Americans <sup>b</sup>			
	Males		Females		Males		Females	
	<i>(n</i> = 13)		<i>(n</i> = 12)		<i>(n</i> = 14)		<i>(n</i> = 11)	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
1. Job choice trade-off preferences for organizational prestige over pay	30.08	16.53	29.00	15.43	16.50	16.61	40.45	15.53
2. Power distance	77.00	14.11	68.00	11.68	65.79	16.03	64.36	15.50
3. Protestant Ethic-earnings	33.85	9.25	35.58	8.27	38.57	5.96	32.09	6.56
4. Protestant Ethic-upward striving	41.77	6.04	46.83	5.42	42.79	6.81	42.18	6.38
5. Age	20.31	2.10	20.92	7.61	21.07	3.99	26.27	11.13
6. Years of work experience	3.81	2.63	5.98	7.71	5.74	4.09	10.96	10.17

Note. <sup>a</sup> *n* = 25      <sup>b</sup> *n* = 25

*Subgroup comparisons-job choice trade-off preferences for organizational prestige over pay.* To assess how proportions of job choice trade-off preferences for organizational prestige over pay differed based on groupings of individuals' power distance scores, I formed three subgroups. The low group included individual power distance scores lower than 62 (mean - .5 *SD* = 68.92 - 7.45 = 61.47; *n* = 14). The high group included individual power distance scores higher than 75 (mean + .5 *SD* = 68.92 + 7.45 = 76.37; *n* = 14). The moderate

group included the remaining individual power distance scores, ranging from 62 to 75 ( $n = 22$ ). I then calculated the proportion of times organizational prestige was selected over pay for each group (low = .43; moderate = .42; high = .51). The Marascuilo (1966, 1971) procedure for simultaneously comparing multiple proportions was used to test whether proportions of individuals in the three groups differed in their job choice trade-off preferences for organizational prestige over pay. This large-sample, multiple comparisons technique uses chi-square rather than  $Z$  distributions, making it possible to control Type I error rate at  $\alpha = .05$  for the three contrasts in Study 1, chi-square ( $.95, df 2$ ) = 5.99, as opposed to the Type I error rate of .15 if  $Z = 1.96$  were used.

As indicated in Table 5, two of the three contrasts in proportions differed at the  $\alpha = .05$  level. Specifically, individuals in the high power distance cultural values scoring group were more likely than those in either the moderate or low groups to prefer job choice trade-offs for organizational prestige over pay ( $.04 < P_{\text{high}} - P_{\text{mod}} < .14$ ;  $.02 < P_{\text{high}} - P_{\text{low}} < .14$ ). The moderate and low power distance scoring groups did not differ ( $-.06 < P_{\text{mod}} - P_{\text{low}} < .04$ ). Cohen's (1967) alternative method of comparing proportions of individuals preferring job choice trade-offs for organizational prestige over pay used an arcsin transformation ( $\phi = 2 \arcsin P^{1/2}$ ) and provided the same outcome as the Marascuilo approach for the three contrasts in Study 1 (Table 6).

### *Scale Reliabilities*

*Power distance cultural values.* Consistent with prior research (Brockner et al., 2001;

Table 5. Simultaneous Comparison of Proportional Differences in Job Choice Trade-off Preferences for Organizational Prestige over Pay for Low, Moderate, and High Power Distance Scorers (Marascuilo, 1966, 1971).

<u>Contrast</u>	<u>Proportion</u>	<u>Difference</u>	<u>Critical</u> <u>range*</u>	<u>95% Simultaneous</u> <u>confidence interval</u>	<u>Significant</u>
High-Low	.51 - .43	.08	.06	$.02 < P_{\text{high}} - P_{\text{low}} < .14$	yes*
High-Moderate	.51 - .42	.09	.05	$.04 < P_{\text{high}} - P_{\text{mod}} < .14$	yes*
Moderate-Low	.42 - .43	-.01	.05	$-.06 < P_{\text{mod}} - P_{\text{low}} < .04$	no

Note. Power distance scores:                      Low < 62                      Moderate = 62 to 75                      High > 75

\*Chi square (1 - .05), *df* 2

Earley & Erez, 1997; Maznevski & DiStefano, 1995; Maznevski et al., 1997), Cronbach's coefficient alpha estimate for Study 1 was .79 for the power distance measure.

*Protestant Ethic-earnings cultural values.* Consistent with prior research (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971), Cronbach's coefficient alpha estimate for Study 1 was .66 for the Protestant Ethic-earnings measure. A review of item statistics revealed that deleting Item 3 ("If I were paid by the hour, I would probably turn down most offers to make extra money by working overtime") would improve the overall coefficient alpha estimate to .73. Simplifying the wording may improve its clarity and improve scale reliability ("As an hourly worker, I would probably turn down most offers to make extra money by working overtime").

Table 6. Simultaneous Comparison of Proportional Differences in Job Choice Trade-off Preferences for Organizational Prestige over Pay for Low, Moderate, and High Power Distance Scorers (Cohen, 1967).

<u>Contrast</u>	<u>Phi**</u>	<u>Difference</u>	<u>Critical range*</u>	<u>95% Simultaneous confidence interval</u>	<u>Significant</u>
High-Low	1.5888-1.4121	.18	.11	.07 < $P_{high} - P_{low}$ < .29	yes*
High-Moderate	1.5888-1.4384	.15	.12	.03 < $P_{high} - P_{mod}$ < .27	yes*
Moderate-Low	1.4121-1.4384	-.03	.11	-.14 < $P_{mod} - P_{low}$ < .08	no

Note. Power distance scores:            Low < 62      Moderate = 62 to 75            High > 75

\*Chi square (1 - .05), *df*2

\*\*Table 9.9 (Owen, 1962, as cited in Cohen, 1967)

*Protestant Ethic-upward striving cultural values.* Cronbach's coefficient alpha estimate for Study 1 was .53 for the Protestant Ethic-upward striving measure. This is on the lower end of scale reliabilities (coefficient alpha estimates = .55 to .77) reported in previous research (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971). A review of the item statistics revealed that eliminating Item 8 ("A well-paying job that offers little opportunity for promotion is not a good job for me") would improve the overall coefficient alpha estimate to .58.



### *Power Analysis*

This pilot study hypothesized that there would be a positive relation between power distance cultural values and job choice trade-off preferences for organizational prestige over pay. Study 1 power to detect study effects equaled .41 ( $N = 50$ ,  $\alpha = .05$ ,  $r = .22$ ; Cohen, 1988, p. 87). The effect size ( $r = .22$ ) for this sample was similar to that reported in previous research ( $r = .24$ ) on the relations between power distance cultural values and rated importance of job choice factors (Stone et al., 2006). To detect effects at a desired power of .80 at  $\alpha = .05$ , for an effect size of  $r = .22$ , 150 total participants (75 Hispanic-Americans and 75 European-Americans) are required.

### Discussion

The purpose of Study 1 was to pilot test procedures and measures examining the relations among individuals' (a) power distance cultural values, (b) Protestant Ethic cultural values (i.e., earnings and upward striving), (c) ethnicity (Hispanic-American and European-American), and (d) their job choice trade-off preferences for organizational prestige over pay. The results showed that, in general, the procedure and measures were consistent with the investigation of the hypothesized relations among individuals' cultural values (i.e., power distance, Protestant Ethic-earnings, Protestant Ethic-upward striving), ethnicity (Hispanic-American and European-American), and their job choice trade-off preferences for organizational prestige over pay.

### *Summary of Results*

Support was found for the hypothesized negative relation ( $r = -.51, p < .01$ ) between Protestant Ethic-earnings cultural values and job choice trade-off preferences for organizational prestige over pay. Individuals who valued Protestant Ethic-earnings were less likely to prefer job choice trade-offs involving organizational prestige over pay. In addition, the hypothesized relation ( $r = .26, p < .05$ ) between ethnicity and power distance cultural values was supported. Specifically, Hispanic-Americans were more likely than European-Americans to value power distance. However, no relation was found between power distance cultural values and job choice trade-off preferences for organizational prestige over pay ( $r = .22, p = .06$ ) or between Protestant Ethic-upward striving cultural values and job choice trade-off preferences for organizational prestige over pay ( $r = -.12, p = .21$ ). Moreover, no support was found for hypothesized relations between ethnicity and job choice trade-off preferences for organizational prestige over pay ( $r = .07, p = .31$ ), Protestant Ethic-earnings cultural values ( $r = -.07, p = .32$ ), or Protestant Ethic-upward striving cultural values ( $r = .13, p = .18$ ).

Supplemental analyses regarding the relation ( $r = .32, p < .05$ ) between sex and job choice trade-off preferences for organizational prestige over pay revealed that female participants were more likely than male participants to make job choice trade-offs for organizational prestige over pay. In addition, supplemental analyses investigated the differences in job choice trade-off preferences for organizational prestige over pay among proportions of individuals in three groupings (i.e., low, moderate, high) of power distance cultural values scores. Results revealed that the proportion of individuals in the group with the highest power distance cultural values scores preferred job choice trade-offs for organizational prestige over pay more than individuals

in the groups with either moderate or low power distance cultural values scores. The proportions of individuals in the groups with moderate and low power distance cultural values scores did not differ in job choice trade-off preferences for organizational prestige over pay.

The use of Thurstone's law of comparative judgment method (Guilford, 1954; Nunnally, 1978; Thurstone, 1927, 1931; Torgerson, 1958) to elicit individuals' job choice trade-off preferences for pairs of organizational prestige and pay was effective as a means of determining frequency counts. Moreover, the role-play scenario for the hypothetical job in the financial industry and study definitions were effective based on manipulation checks. However, Study 1 helped identify several issues that were addressed in Study 2. Specifically, Item 3 in the Protestant Ethic-earnings cultural values measure was reworded for clarification to improve scale reliability. In addition, existing items for the Protestant Ethic-upward striving measure were retained, but additional items were added to improve scale reliability above the Study 1 Cronbach coefficient alpha estimate of .53.

### *Study Limitations*

The small sample size ( $N = 50$ ) for Study 1 was insufficient to provide desired statistical power to detect some hypothesized relations (Cohen, 1988). For example, Stone et al. (2006) found a relation ( $r = .24, p < .05$ ) between power distance cultural values and rated job factors. In Study 1, however, the relation ( $r = .22, p = .06$ ) between power distance cultural values and job choice trade-off preferences for organizational prestige over pay was not statistically significant at the  $\alpha = .05$  level. In addition, Cronbach's coefficient alpha estimate (.53) for the Protestant Ethic-upward striving cultural values subscale was lower than noted in previous

research (Stone, 1976; Wollack et al., 1971). Low scale reliability may have reduced the Pearson product-moment correlation coefficient for hypothesized relations involving this subscale.

Taken together, results (a) offered support for some hypothesized relations among cultural values, ethnicity, and job choice trade-off preferences in a work context (Erez & Earley, 1993; Hofstede, 1980, 1997; Lofquist & Dawis, 1969; Rynes, 1991) and (b) suggested that the procedure and measures may be able to detect hypothesized relations. Thus, the procedure and measures used in Study 1 were employed for Study 2 with the following exceptions: (a) increased sample size to 294 (144 Hispanic-Americans and 150 European-Americans) to increase statistical power (Cohen, 1988); (b) reworded and clarified Item 3 in the Attitude Toward Earnings subscale to improve Cronbach's coefficient alpha estimate for the Protestant Ethic-earnings cultural values measure; and (c) retained and augmented the nine-item Upward Striving subscale (Wollack et al., 1971) for the Protestant Ethic-upward striving cultural values measure to improve Cronbach's coefficient alpha estimate.

## CHAPTER THREE: STUDY 2

### Method

The purpose of Study 2 was to examine the relations among individuals' (a) power distance cultural values, (b) Protestant Ethic cultural values (i.e., earnings and upward striving), ethnicity (Hispanic-American and European-American), and (d) their job choice trade-off preferences for organizational prestige over pay. Study 2 used the Thurstone law of comparative judgment method (Guilford, 1954; Nunnally, 1978; Thurstone, 1927, 1931; Torgerson, 1958) to elicit individuals' job choice trade-off preferences for paired levels of organizational prestige and pay. Specifically, participants indicated their job choice trade-off preferences based on three levels of organizational prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000). These two variables were combined into 63 separate organizational prestige-pay paired comparisons to yield the frequency with which individuals preferred organizational prestige over pay.

The Study 2 procedure and manipulation check were the same as that used in Study 1. In addition, Study 2 measures of power distance cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay were the same as for Study 1. Cronbach's coefficient alpha estimate for the power distance cultural values measure was .80 for Study 2 as compared to .79 for Study 1. However, the Study 2 measure of Protestant Ethic-earnings cultural values included a reworded Item 3, as described below. Cronbach's coefficient alpha estimate for the Protestant Ethic-earnings cultural values measure was .68 for Study 2 as compared to .66 for

Study 1. In addition, the Study 2 measure of Protestant Ethic-upward striving cultural values was modified. Specifically, I retained the original nine-item Upward Striving subscale (Wollack et al., 1971) and developed eight additional items to improve scale reliability. Cronbach's coefficient alpha estimate for this revised 17-item scale was .82 for Study 2 as compared to .53 for the nine-item Upward Striving subscale alone in Study 1.

### *Participants*

Participants were 294 students from a large southeastern state (144 Hispanic-Americans and 150 European-Americans) enrolled in community college business or language classes. The 147 female and 147 male participants ranged from 18 to 66 years of age ( $M = 26.06$ ,  $SD = 9.60$ ). Participants included 225 single, 64 married, and 5 divorced individuals. Participant education levels included 16 individuals with no high school diploma, 132 individuals with a high school diploma or equivalent, 109 individuals with associate degrees, and 37 with other degrees. All but four participants reported prior work experience ( $M = 8.31$  years,  $SD = 8.05$  years), with 218 employed, 74 unemployed, and 2 not specifying an employment status at the time of the study. Job titles for those employed reflected entry-level positions for 161 individuals (e.g., server, cashier, driver, clerk) and supervisory or professional positions for 46 individuals (e.g., supervisor, manager, owner, teacher), with 11 individuals providing no job title information. Career goals for 272 participants included future positions in business and the professions, with 10 specifying other goals (e.g., military) and 12 individuals not specifying career goals.

## *Procedure*

Data were collected from students during regular class periods. Students volunteering to participate in the study were given and asked to complete informed consent agreements (Appendix A). An alternative assignment was made available to the three students who elected not to participate in the study. Questionnaires used in the research were provided to participants in separate envelopes. They were asked to complete each questionnaire, in turn, and return it to its envelope before proceeding to the next envelope.

Initially, participants were given and asked to complete Questionnaire 1, a measure of power distance cultural values (Appendix B). Participants then were given and asked to complete Questionnaire 2, a measure of Protestant Ethic-earnings cultural values (Appendix H), followed by Questionnaire 3, a measure of Protestant Ethic-upward striving cultural values (Appendix I). Next, study participants were given, and asked to read, the study scenario in order to play the role of a job applicant for the Assistant Manager Trainee position in the financial industry. Participants were then given and asked to complete the paired comparison questionnaire (Appendix E) in accordance with the study design. Study participants were then given and asked to complete Questionnaire 4, the manipulation check (Appendix F), and a demographic questionnaire (Appendix G). Finally, participants were debriefed on the study's purpose and procedures.

## *Measures*

*Organizational prestige.* Organizational prestige for this study was defined as the organization's perceived prestige level that conveys or symbolizes enhanced status for joining individuals. Each of the three levels of prestige included in the paired comparison questionnaire was associated with one of three hypothetical company names in the financial industry (i.e., Golden Trust-high prestige; Silver Trust-moderate prestige; Copper Trust-low prestige). Information about the prestige level of each company was presented as follows: (see Appendix E for complete instructions)

“The **GOLDEN TRUST** company has the **highest prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that GOLDEN TRUST is held in high esteem by customers and employees.”

“The **SILVER TRUST** company has a **moderate prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that SILVER TRUST is held in moderate esteem by customers and employees.”

“The **COPPER TRUST** company has the **lowest prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that COPPER TRUST is held in low esteem by customers and employees.”



*Pay.* Pay was defined as the dollar amount of annual starting salary for the hypothetical job. The starting salary for the hypothetical Assistant Manager Trainee position was detailed in the job description as follows: “The starting salary for the Assistant Manager Trainee position ranges from \$33,000 to \$51,000 annually, with an average of \$42,000.” The seven levels of pay (\$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) used in the paired comparison questionnaire reflected salary data for management positions in the local financial industry (Salary.com, 2004).

*Job choice trade-off preference for organizational prestige over pay.* A trade-off was defined as “the exchange of one thing for another of more or less equal value” (Webster’s Dictionary, 1996, p. 2006). Job choice trade-off preferences for organizational prestige over pay were operationalized such that (a) the pay level for the lower organizational prestige item was higher than (b) the pay level for the higher organizational prestige item (e.g., moderate prestige organization SILVER TRUST at \$36,000 versus high prestige organization GOLDEN TRUST at \$33,000). This definition required using 63 of 210 possible combinations [ $N(N-1/2) = 21 * 20/2 = 210$ ] of three levels of organizational prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) for the paired comparison questionnaire (Torgerson, 1958). Questionnaire positions for the organizational prestige-pay pairs were assigned based on a random number table. Individuals’ job choice trade-off preferences for organizational prestige over pay were assessed by counting the number of times each individual specified a preference for organizational prestige over pay. Research has used paired comparison questionnaires with up to 66 different pairs without indications of participant fatigue effects (Jones & Jeffrey, 1964; Nealey, 1964; Nealey & Goodale, 1967; Stone-Romero, Stone, & Hyatt, 2003).

*Power distance cultural values.* Power distance cultural values were defined as the “extent to which the less powerful members of institutions and organizations... expect and accept that power is distributed unequally... [including] places where people work” (Hofstede, 1997, p. 28; Stone-Romero, Stone, & Salas, 2003). Power distance was measured by a 20-item scale, using a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). The 20-item scale (Appendix B) consisted of 15 items used in previous research (Brockner et al., 2001; Earley & Erez, 1997; Maznevski & DiStefano, 1995; Maznevski et al., 1997) and 5 items that I developed. Items in the scale were summed to form a single score for each participant such that higher scores reflected higher power distance values. Cronbach’s coefficient alpha estimate for this 20-item scale in Study 2 was .80.

Six items in the questionnaire were adapted from a measure by Earley and Erez (1997), with reported Cronbach’s coefficient alpha estimate = .74. Examples included: “In work-related matters, managers have a right to expect obedience from their subordinates,” and “Subordinates who question authority sometimes keep their managers from being effective.” The validity of the scale was supported in a study of the relation between cultural values and justice perceptions for two groups of managers and their subordinates in Hong Kong and Guangzhou, China (Brockner et al., 2001). As predicted for individuals with low power distance cultural values, perceived voice was related positively to organizational commitment, job satisfaction, and intentions to remain. No relation was found for those with high power distance cultural values.

Five items in the questionnaire were adapted from a measure by Maznevski and DiStefano (1995) and Maznevski et al. (1997), with reported Cronbach’s coefficient alpha estimate = .75. Examples included: “People at lower levels in an organization should not have as much power in the organization as people at higher levels,” and “People at higher levels in

organizations have a responsibility to make important decisions for people below them.” The validity of the scale was supported in a study to examine the moderating effects of voice (high versus low) on the relation between power distance cultural values (U.S. versus Mexico) and justice perceptions (Brockner et al., 2001). As predicted, participants with low power distance cultural values and low voice were less committed to an organizational change scenario, when compared to individuals with high power distance cultural values and low voice.

Four items in the questionnaire were adapted from a measure by Brockner et al. (2001), with reported Cronbach’s coefficient alpha estimate = .66. As a result of the relatively low reliability, however, several items were modified for this study to reduce ambiguity. Examples included: “Every person should occupy his/her rightful place in established rankings in society,” and “Communications with higher-ups in the organizations should be done using formally established procedures.” The validity of the scale was supported in a study designed to examine the moderating effects of voice (no information, low, high) on the relation between power distance cultural values (U.S. versus China) and justice perceptions (Brockner et al., 2001). As predicted, participants with low power distance cultural values were less committed to an organizational change scenario in all three voice conditions, when compared to individuals with high power distance cultural values.

The items I developed included: “Employees at lower levels in the organization should not have a say about how things are accomplished,” “Managers in high positions in organizations should have special privileges,” “Some people in society deserve more power than others,” “Every employee should have an equal say in organizational decisions,” and “Employees have a right to participate in organizational decisions that concern them.”

*Protestant Ethic-earnings cultural values.* Protestant Ethic-earnings cultural values are derived from the “construct of secularized Protestant Ethic” (Wollack et al., 1971, p. 331) developed by Weber (1958). Specifically, it is defined as “acquisition of more and more money... [such that] man is dominated by acquisition as the purpose of his life; acquisition [and accumulation of wealth] is no longer a means to the end of satisfying his material needs” (Weber, as cited in Giddens, 1971, p. 126), but is the symbol of a successful struggle for salvation (Weber, 1958). This cultural value was measured in a questionnaire composed of the nine-item Attitude Toward Earnings subscale from the Survey of Work Values (Wollack et al., 1971), using a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Based on the results of Study 1, subscale Item 3 (Appendix H) was reworded to improve clarity (“As an hourly employee, I would probably turn down most offers to make extra money by working overtime”). Items in the subscale were summed to form a single score for each participant, with higher scores reflecting higher valuing of Protestant Ethic-earnings. Cronbach’s coefficient alpha estimate for this revised nine-item subscale for Study 2 was .68.

Research using the original subscale reported Cronbach’s coefficient alpha estimates ranging from .63 to .77, with a test-retest correlation = .65 (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971). Examples included: “A good job is a well-paying job,” and “If I were paid by the hour, I would probably turn down most offers to make extra money by working overtime.” The validity of the subscale was supported in a study of the relation between job scope and satisfaction-with-work-itself (Stone, 1976), with Protestant Ethic-earnings cultural values correlated positively with the relation between job scope and satisfaction-with-work-itself.

*Protestant Ethic-upward striving cultural values.* Protestant Ethic-upward striving cultural values are derived from the “construct of secularized Protestant Ethic” (Wollack et al., 1971, p. 331) developed by Weber (1958). Specifically, it was defined as a life devoted to “restless, continuous, systematic work in a worldly calling... [emphasizing] individualistic motives of rational legal acquisition by virtue of one’s own ability and initiative” (Weber, 1958, p. 172, 179). This cultural value was measured in previous research by a questionnaire composed of the nine-item Upward Striving subscale from the Survey of Work Values (Wollack et al., 1971). Research reported Cronbach’s coefficient alpha estimates ranging from .55 to .77, with a test-retest correlation of .76 (Hazer & Alvares, 1981; Stone, 1976; Wollack et al., 1971). Examples included: “A well-paying job that offers little opportunity for promotion is not a good job for me,” and “A person should always be thinking about moving up in the world by working hard to get a job promotion.” The validity of the subscale was supported in a study of the relation between job scope and satisfaction-with-work-itself (Stone, 1976). As predicted, Protestant Ethic-upward striving cultural values were correlated positively with the relation between job scope and satisfaction-with-work-itself.

Study 1 results showed that Cronbach’s coefficient alpha estimate for this nine-item subscale was .53. To improve subscale reliability for Study 2, this cultural value was measured with a revised 17-item questionnaire (Exhibit I) composed of the original nine-item Upward Striving subscale from the Survey of Work Values (Wollack et al., 1971) and eight new items that I developed. Examples of the items I developed included: “Individuals should do their best to attain high-level jobs in organizations,” and “Promotions should be avoided because they often mean more work.” The revised 17-item scale used a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items in the scale were summed to form a single

score for each participant, with higher scores indicating higher valuing of upward striving. Cronbach's coefficient alpha estimate for this revised 17-item scale for Study 2 was .82.

*Ethnicity.* Ethnicity, defined as “groups that are characterized in terms of a common nationality, culture, or language” (Betancourt & Lopez, 1993, p. 631), was measured by an item in the demographic questionnaire that asked participants to identify their cultural heritage by checking one or more categories, including Hispanic-American and European-American.

*Manipulation check.* Six items were developed to assess participants' understanding of the three levels of organizational prestige (i.e., low, moderate, high) and seven levels of pay (i.e., \$33,000; \$36,000; \$39,000; \$42,000; \$45,000; \$48,000; \$51,000) used in Study 2. The response format was a 7-point, Likert-type format ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Examples included: “The highest annual starting salary for the Assistant Manager job is \$51,000,” and “COPPER TRUST has the lowest prestige in the financial industry.” An individual score was computed by summing the results for the scale's six items, with higher scores indicating successful manipulation.

### *Analyses*

Study 2 hypotheses were tested using multiple regression and Pearson product-moment correlation analyses. Specifically, hypotheses 1 through 4 were tested using multiple regression analyses, and hypotheses 5 through 7 were tested using Pearson product-moment correlation analyses. For the multiple regression, job choice trade-off preferences for organizational prestige over pay were regressed on power distance cultural values, Protestant Ethic-earnings cultural values, Protestant Ethic-upward striving cultural values, ethnicity, and sex [ $R = .31, F(5, 288) =$

6.17,  $p < .01$  (one-tailed)]. Sex was included based on Study 1 results. Ethnicity (European-American = 1; Hispanic-American = 4) and sex (male = 1; female = 2) codes were used to facilitate analyses. All tests were conducted at an alpha = .05 level of significance (one-tailed).

## Results

Table 7 presents descriptive statistics for all variables in Study 2. In addition, Table 8 displays results of multiple regression analyses to test hypotheses 1 through 4; and Table 9 presents the results of correlation analyses for all variables in Study 2. Table 10 displays descriptive statistics by ethnicity and sex for Study 2.

### *Manipulation Check*

Results of the manipulation check confirmed that Study 2 participants identified specific pay and organizational prestige manipulations used in the role-play ( $M = 35.70$ ,  $SD = 5.35$ ). Moreover, understanding did not differ between European-American ( $M = 35.75$ ,  $SD = 5.95$ ) and Hispanic-American ( $M = 35.65$ ,  $SD = 5.94$ ) participants,  $t(292) = .14$ ,  $p > .05$  (one-tailed).

### *Tests of Hypotheses*

*Hypothesis 1.* Hypothesis 1 predicted that power distance cultural values ( $M = 67.90$ ,  $SD = 16.07$ ) would be related positively to job choice trade-off preferences for organizational

Table 7. Descriptive Statistics for Study 2 Variables.

Variable	Total <sup>a</sup> sample		Hispanic-American <sup>b</sup> subsample		European-American <sup>c</sup> subsample	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
1. Job choice trade-off preferences for organizational prestige over pay	28.81	18.38	31.43	19.00	26.30	17.47
2. Power distance	67.90	16.07	69.29	16.11	66.57	15.97
3. Protestant Ethic-earnings	33.28	8.25	33.28	8.30	33.27	8.22
4. Protestant Ethic-upward striving	88.14	12.84	88.26	13.33	88.03	12.40
5. Age	26.06	9.60	27.24	10.44	24.93	8.60
6. Years of work experience	8.31	8.05	8.39	7.94	8.24	8.18

Note. <sup>a</sup>*N* = 294      <sup>b</sup>*n* = 144      <sup>c</sup>*n* = 150

prestige over pay (*M* = 28.81, *SD* = 18.38). As shown in Table 8, results provided support for this hypothesis,  $\beta = .16$ ,  $t = 2.69$ ,  $p < .01$ .

*Hypothesis 2.* Hypothesis 2 posited that Protestant Ethic-earnings cultural values (*M* = 33.28, *SD* = 8.25) would be related negatively to job choice trade-off preferences for organizational prestige over pay (*M* = 28.81, *SD* = 18.38). Results (Table 8) also provided support for this hypothesis,  $\beta = -.24$ ,  $t = -4.15$ ,  $p < .01$ .



*Hypothesis 3.* Hypothesis 3 predicted that Protestant Ethic-upward striving cultural values ( $M = 88.14$ ,  $SD = 12.84$ ) would be related negatively to job choice trade-off preferences for organizational prestige over pay ( $M = 28.81$ ,  $SD = 18.38$ ). However, no relation was detected (Table 8) between Protestant Ethic-upward striving cultural values and job choice trade-off preferences for organizational prestige over pay,  $\beta = .09$ ,  $t = 1.57$ ,  $p > .05$ .

Table 8. Standardized Multiple Regression Analyses for Study 2.

Independent variables	Job choice trade-off preferences for organizational prestige over pay	
	$\beta$	$t$
Power distance	.16	2.69**
Protestant Ethic-earnings	-.24	- 4.15**
Protestant Ethic-upward striving	.09	1.57
Ethnicity	.12	2.07*
Sex	.11	1.87*

Note.  $R = .31$ ,  $F(5, 288) = 6.17$ ,  $p < .01$ , adjusted  $R^2 = .08$

\* $p < .05$  (one-tailed)      \*\* $p < .01$  (one-tailed)

Table 9. Correlation Coefficients for Study 2 Variables.

Variable	1	2	3	4	5	6	7	8
1. Job choice trade-off preferences for organizational prestige over pay	---							
2. Power distance	.11*	(.80)						
3. Protestant Ethic-earnings	-.20**	.18**	(.68)					
4. Protestant Ethic-upward striving	.05	.06	.16**	(.82)				
5. Ethnicity	.14**	.09	.00	.01	---			
6. Sex	.10*	-.16**	-.02	-.03	.08	---		
7. Age	.05	-.13*	-.04	-.11*	.12*	.02	---	
8. Years of work experience	.05	-.13*	-.08	-.04	.01	-.01	.90**	---

Note. Coefficient alpha estimates are in parentheses.

$N = 294$

\* $p < .05$  (one-tailed)

\*\* $p < .01$  (one-tailed)

*Hypothesis 4.* Hypothesis 4 posited that individuals' ethnicity would be related to job choice trade-off preferences for organizational prestige over pay such that Hispanic-Americans ( $M = 31.43$ ,  $SD = 19.00$ ) would be more likely than European-Americans ( $M = 26.30$ ,  $SD = 17.47$ ) to prefer trade-offs of organizational prestige over pay. Support (Table 8) was found for

this hypothesis, with Hispanic-Americans more likely than European-Americans to prefer trade-offs of organizational prestige over pay,  $\beta = .12, t = 2.07, p < .05$ .

*Hypothesis 5.* Hypothesis 5 predicted that individuals' ethnicity would be related to power distance cultural values such that Hispanic-Americans ( $M = 69.29, SD = 16.11$ ) would be more likely than European-Americans ( $M = 66.57, SD = 15.97$ ) to value power distance. However, results in Table 9 revealed no support for this hypothesis ( $r = .09, p > .05$ ).

*Hypothesis 6.* Hypothesis 6 predicted that individuals' ethnicity would be related to Protestant Ethic-earnings cultural values such that European-Americans ( $M = 33.27, SD = 8.22$ ) would be more likely than Hispanic-Americans ( $M = 33.28, SD = 8.30$ ) to value Protestant Ethic-earnings. No support for this hypothesis (Table 9) was found ( $r = .00, p > .05$ ).

*Hypothesis 7.* Hypothesis 7 posited that individuals' ethnicity would be related to Protestant Ethic-upward striving cultural values such that European-Americans ( $M = 88.03, SD = 12.40$ ) would be more likely than Hispanic-Americans ( $M = 88.26, SD = 13.33$ ) to value Protestant Ethic-upward striving. However, results (Table 9) also revealed no support for this hypothesis ( $r = .01, p > .05$ ).

### *Supplemental Analyses*

Supplemental analysis of Study 1 data indicated a relation between sex and job choice trade-off preferences for organizational prestige over pay. Thus, supplemental analyses were also conducted on Study 2 data to examine the relations between sex and (a) job choice trade-off preferences for organizational prestige over pay, as well as (b) power distance cultural values. Sex was unrelated to either Protestant Ethic-earnings or Protestant Ethic-upward striving cultural

values (Table 9). Figures 3 and 4 depict means plotted by ethnicity and sex for job choice trade-off preferences for organizational prestige over pay and power distance cultural values, respectively.

*Sex and job choice trade-off preferences for organizational prestige over pay. As shown in*

Table 10. Descriptive Statistics by Ethnicity and Sex for Study 2.

Variable	Hispanic-American <sup>a</sup>				European-American <sup>b</sup>			
	Males		Females		Males		Females	
	<i>(n = 66)</i>		<i>(n = 78)</i>		<i>(n = 81)</i>		<i>(n = 69)</i>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
1. Job choice trade-off preferences for organizational prestige over pay	30.77	18.49	31.99	19.52	24.06	16.99	28.93	17.78
2. Power distance	72.91	14.61	66.23	16.77	68.37	17.06	64.45	14.43
3. Protestant Ethic-earnings	32.95	7.72	33.55	8.81	33.86	8.30	32.58	8.12
4. Protestant Ethic-upward striving	88.09	13.47	88.40	13.29	88.83	12.94	87.09	11.74
5. Age	27.23	10.41	27.24	10.53	24.83	9.04	25.05	8.12
6. Years of work experience	8.50	8.83	8.30	6.17	8.22	8.49	8.26	7.86

Note. <sup>a</sup>*n* = 144

<sup>b</sup>*n* = 150

Table 8, sex was related to job choice trade-off preferences for organizational prestige over pay,  $\beta = .11, t = 1.87, p < .05$ . Females ( $M = 30.55, SD = 18.72$ ) were more likely than males ( $M = 27.07, SD = 17.93$ ) to prefer job choice trade-offs for organizational prestige over pay. As shown in Figure 3, European-American females were more likely than European-American males to prefer job choice trade-offs for organizational prestige over pay,  $t(148) = 1.71, p < .05$  (one-tailed), whereas Hispanic-American males and females did not differ in their job choice trade-off preferences for organizational prestige over pay,  $t(142) = .38, p > .05$  (one-tailed). In addition, Hispanic- and European-American females' job choice trade-off preferences did not differ,

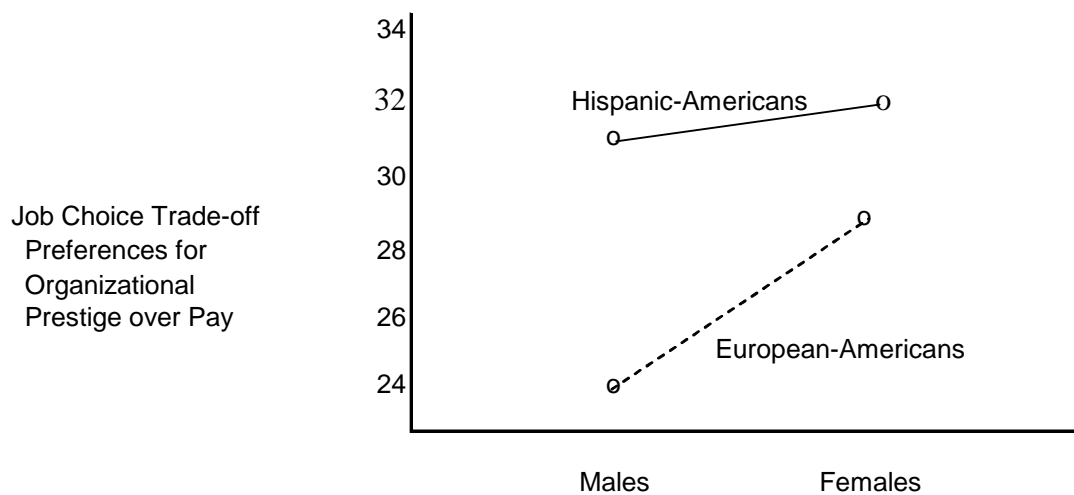


Figure 3. Plot of means by ethnicity and sex for job choice trade-off preferences for organizational prestige over pay.

$t(145) = .99, p > .05$  (one-tailed). However, Hispanic-American males were more likely than European-American males to prefer job choice trade-off preferences for organizational prestige over pay,  $t(145) = 2.29, p < .05$  (one-tailed).

*Sex and power distance cultural values.* As shown in Table 9, sex was also related to power distance cultural values ( $r = -.16, p < .05$ ). Figure 4 shows the plot of means for power distance cultural values by ethnicity and sex. Males ( $M = 70.41, SD = 16.11$ ) were more likely than females ( $M = 65.39, SD = 15.69$ ) to value power distance,  $t(292) = -2.70, p < .01$  (one-tailed). Specifically, Hispanic-American males were more likely than Hispanic-American females to value power distance,  $t(142) = -2.52, p < .01$  (one-tailed), whereas European-American males and females did not differ in their power distance cultural values,  $t(148) = -1.51, p > .05$  (one-tailed). In addition, Hispanic-American males were more likely than European-American males to value power distance,  $t(145) = 1.70, p < .05$  (one-tailed), whereas Hispanic- and European-American females did not differ,  $t(145) = .69, p > .05$  (one-tailed).

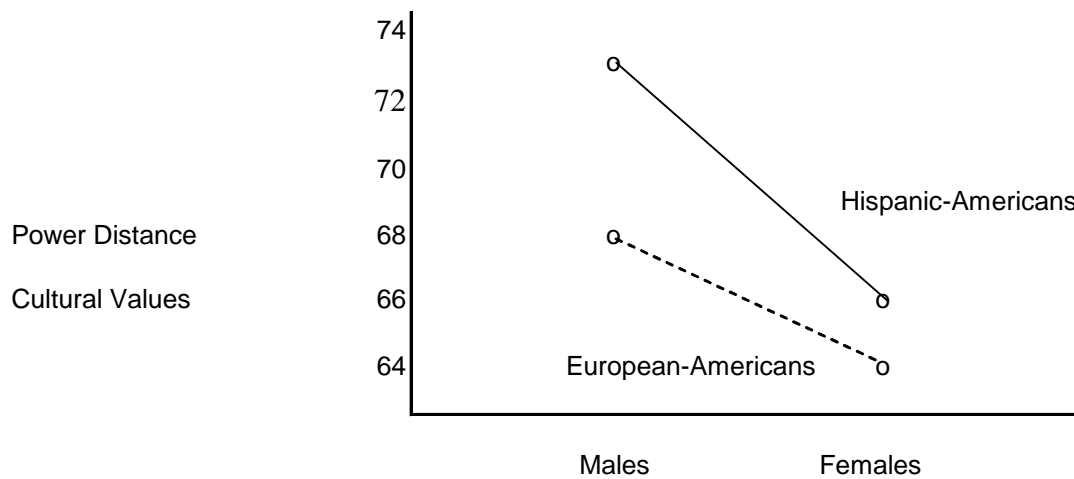


Figure 4. Plot of means by ethnicity and sex for power distance cultural values.

## Discussion

The purpose of Study 2 was to test hypothesized relations among individuals' (a) power distance cultural values, (b) Protestant Ethic cultural values (i.e., earnings and upward striving), (c) ethnicity (Hispanic-American and European-American), and (d) their job choice trade-off preferences for organizational prestige over pay. In general, cultural values (i.e., power distance, Protestant Ethic-earnings) and ethnicity (i.e., Hispanic-Americans) were related to participants' trade-off preferences for organizational prestige over pay. Specifically, multiple regression analyses revealed that power distance cultural values ( $\beta = .16, t = 2.69, p < .01$ ), Protestant Ethic-earnings cultural values ( $\beta = -.24, t = -4.15, p < .01$ ), and ethnicity ( $\beta = .12, t = 2.07, p < .05$ ) predicted individuals' job choice trade-off preferences for organizational prestige over pay [ $R = .31, F(5, 288) = 6.17, p < .01, R^2 = .10, \text{adjusted } R^2 = .08$ ]. However, Protestant Ethic-upward striving cultural values were unrelated to individuals' job choice trade-off preferences for organizational prestige over pay ( $\beta = .09, t = 1.57, p > .05$ ). In addition, ethnicity was unrelated to power distance cultural values ( $r = .09, p > .05$ ), Protestant Ethic-earnings cultural values ( $r = .00, p > .05$ ), or Protestant Ethic-upward striving cultural values ( $r = .01, p > .05$ ).

Supplemental analyses revealed that males and females differed in their job choice trade-off preferences for organizational prestige over pay ( $\beta = .11, t = 1.87, p < .05$ ), with females more likely than males to prefer job choice trade-offs for organizational prestige over pay. In addition, males and females differed in their valuing of power distance cultural values,  $t(292) = -2.70, p < .01$  (one-tailed), with males more likely than females to value power distance.

The next chapter is the overall discussion of study results and conclusions.

## CHAPTER FOUR: OVERALL DISCUSSION AND CONCLUSION

### Overall Discussion

Recruitment models have omitted consideration of cultural values or explicit trade-offs in job choice preferences. In addition, limited empirical research has investigated the relations between cultural values, ethnicity, or job choice preferences. Thus, the purpose of the current research was to examine the relations among individuals' cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay. In general, results from both Studies 1 and 2 showed that individuals' cultural values were related to their job choice trade-off preferences for organizational prestige over pay. Specifically, individuals with high power distance cultural values were more likely than those with low power distance cultural values to prefer job choice trade-offs of organizational prestige over pay (Study 2); and individuals with high Protestant Ethic-earnings cultural values were less likely than those with low Protestant Ethic-earnings cultural values to prefer job choice trade-offs of organizational prestige over pay (Studies 1 and 2). However, no relation was found between individuals' Protestant Ethic-upward striving cultural values and their job choice trade-off preferences for organizational prestige over pay in either Study 1 or Study 2. Supplemental analyses revealed that proportions of individuals with the highest scores of power distance cultural values were more likely those with either moderate or low power distance scores to prefer job choice trade-off preferences for organizational prestige over pay (Study 1). Proportions of individuals with moderate or low



power distance cultural values scores did not differ in their job choice trade-off preferences for organizational prestige over pay.

In addition, individuals' ethnicity was related to their job choice trade-off preferences for organizational prestige over pay such that Hispanic-Americans were more likely than European-Americans to prefer trade-offs of organizational prestige over pay (Study 2). Moreover, as reported in previous research (Gomez, 2003; Hofstede, 1980, 1997; Marin & Marin, 1991; Stone et al., 2006; Triandis, 1994), Hispanic-Americans were more likely than European-Americans to value power distance (Study 1). However, individuals' ethnicity was unrelated to their Protestant Ethic-earnings or Protestant Ethic-upward striving cultural values in either Study 1 or Study 2. Finally, supplemental analyses revealed that sex was related to job choice trade-off preferences for organizational prestige over pay, with females more likely than males to prefer trade-offs of organizational prestige over pay (Studies 1 and 2).

### *Summary of Study 1 Results*

The purpose of Study 1 was to pilot test procedures and measures for the current research. Overall, the procedure and measures were consistent with the investigation of the hypothesized relations among individuals' cultural values (i.e., power distance, Protestant Ethic-earnings, Protestant Ethic-upward striving), ethnicity (Hispanic-American and European-American), and their job choice trade-off preferences for organizational prestige over pay. Specifically, manipulation checks confirmed that participants understood the job choice role-play scenario; and Thurstone's (1927, 1931) law of comparative judgment method was effective in eliciting frequencies of job choice trade-off preferences for organizational prestige over pay from the 63

pairings of organizational prestige and pay. In addition, the measures of power distance and Protestant Ethic-earnings cultural values were reliable, with Cronbach's coefficient alpha estimates of .79 and .66, respectively, consistent with prior research. However, the nine-item subscale measuring Protestant Ethic-upward striving cultural values had Cronbach's coefficient alpha estimate below prior research (.53), requiring the addition of eight items prior to Study 2 to improve measure reliability.

Results showed support for the hypothesized negative relation between Protestant Ethic-earnings cultural values and job choice trade-off preferences for organizational prestige over pay, as well as for the hypothesized relation between ethnicity (Hispanic-American) and power distance cultural values. However, no relations were found between power distance cultural values, Protestant Ethic-upward striving cultural values, or ethnicity and job choice trade-off preferences for organizational prestige over pay. Moreover, no relations were found between ethnicity and Protestant Ethic-earnings or Protestant Ethic-upward striving cultural values. In addition, supplemental analyses revealed that sex was related to job choice trade-off preferences for organizational prestige over pay such that females were more likely than males to prefer trade-offs of organizational prestige over pay.

In light of the failure to find support for a number of the hypotheses, a power analysis was conducted (Cohen, 1988). This analysis revealed that 150 participants were required to detect hypothesized relations at  $\alpha = .05$  and a desired power of .80 with  $r = .22$  for power distance cultural values. Thus, the sample size for Study 1 ( $N = 50$ ) provided insufficient power (.41) to detect some hypothesized relations. The sample size for Study 2 was increased to overcome this Study 1 deficiency.

### *Summary of Study 2 Results*

The purpose of Study 2 was to test hypothesized relations among individuals' (a) power distance cultural values, (b) Protestant Ethic cultural values (i.e., earnings and upward striving), ethnicity (Hispanic-American and European-American), and (d) their job choice trade-off preferences for organizational prestige over pay. Study 2 results revealed that individuals' power distance cultural values were related positively to job choice trade-off preferences for organizational prestige over pay, with Protestant Ethic-earnings cultural values related negatively to job choice trade-off preferences for organizational prestige over pay. In addition, ethnicity was related to job choice trade-off preferences for organizational prestige over pay such that Hispanic-Americans were more likely than European-Americans to prefer job choice trade-offs for organizational prestige over pay. However, Protestant Ethic-upward striving cultural values were unrelated to job choice trade-off preferences for organizational prestige over pay. Moreover, ethnicity was unrelated to power distance cultural values, Protestant Ethic-earnings cultural values, or Protestant Ethic-upward striving cultural values. Supplemental analyses revealed that sex was related to job choice trade-off preferences for organizational prestige over pay and power distance cultural values, but was unrelated to either Protestant ethic-earnings or Protestant Ethic-upward striving cultural values. Specifically, females were more likely than males to prefer job choice trade-off preferences for organizational prestige over pay, whereas males were more likely than females to value power distance.

Measures for Study 2 were reliable, with Cronbach's coefficient alpha estimate at .80 for power distance cultural values, .68 for Protestant Ethic-earnings cultural values, and .82 for the revised 17-item scale for Protestant Ethic-upward striving. In addition, power (.95) was

sufficient to detect hypothesized relations using the entire sample ( $N = 294$ ), as well as with subsamples (.80) for Hispanic-Americans ( $n = 144$ ), European-Americans ( $n = 150$ ), and sex ( $n = 147$  each for males and females, respectively). These results have important implications for theory, research, and practice. These implications are discussed in the sections below.

### *Implications for Theory*

Overall, results from the current research support expectancy theory-based models of recruitment (Rynes, 1991; Vroom, 1966). For example, expectancy theory-based models of recruitment (Vroom, 1966) suggest that individual differences are related to important recruitment outcomes, including job choice preferences. This research increases support for the link between cultural values and job choice preferences, adding information about power distance cultural values and Protestant Ethic cultural values to the limited number of previous recruitment studies explicitly examining cultural values (Gomez, 2003; Stone et al, 2006). More importantly, these results suggest that individuals' power distance cultural values and Protestant Ethic-earnings cultural values are related to their job choice trade-off preferences.

Results from the current research offer explicit support for implicit trade-offs suggested by expectancy theory-based models of recruitment. Specifically, individuals' cultural values were related to their job choice trade-off preferences such that different values led to different trade-off preferences. For example, individuals who valued power distance were more likely to prefer trade-offs for organizational prestige over pay, whereas individuals who valued Protestant Ethic-earnings were less likely to prefer job choice trade-offs for organizational prestige over pay. In addition, consistent with Thurstone's (1927, 1931) law of comparative judgment, individuals

were able to make trade-off judgments involving tangible (pay) and intangible (organizational prestige) factors in their job choice preferences.

### *Implications for Future Research*

*Cultural values and recruitment.* In addition to the implications for theory discussed above, the results of the current studies also have important implications for future research. For example, these findings suggest that organizational factors may be important determinants of job choice and person-organization fit (Chapman, Uggerslev, Carroll, Piasentin, & Jones, 2005). Thus, future research should focus on other organizational characteristics, including size, industry, profitability, growth rate, and strategy. Furthermore, research should expand the examination of cultural values to include other key values from a variety of values frameworks (e.g., individualism/collectivism, uncertainty avoidance, achievement versus ascriptive values, specific versus diffuse values). Research should also consider other job choice trade-offs, including the trade-off of pay versus time off or job location.

Based on the need to expand research on cultural values in recruitment, several important investigative studies could be conducted. For example, an organization with a competitive strategy that entails rapid, frequent change may require individuals with a low level of uncertainty avoidance. Research is needed to ascertain whether such individuals have different job choice trade-off preferences that can be targeted to attract the work force required by the organization to achieve sustainable competitive advantage. Similarly, an organization with a competitive strategy that entails maintaining extensive internal and external human networks may require individuals who value collectivism. Research has shown that individuals who value

collectivism differ in their job choice preferences from those who value individualism (Gomez, 2003; Stone et al., 2006). However, previous research has not examined the relation between collectivism and job choice trade-off preferences. Therefore, future research might assess the extent to which individuals who are high in collectivism versus individualism differ in their job choice trade-off preferences. In summary, future research investigating relations between additional cultural values and multiple job choice trade-off preferences may benefit organizations by (a) identifying which cultural values are related to job choice trade-off preferences and (b) linking cultural values to recruitment and organization strategies.

*Ethnicity and recruitment.* The current research also provides support for including ethnicity in recruitment models and future research (Cox, 1993; Gomez, 2003; Marin & Marin, 1991; Stone et al., 2006; Thomas & Wise, 1999). For example, results from Study 2 indicated that Hispanic-Americans were more likely than European-Americans to prefer job choice trade-offs for organizational prestige over pay. However, results from Study 2 also indicated that ethnicity was unrelated to power distance cultural values, whereas results from Study 1 indicated that ethnicity was related to power distance cultural values. Failing to find a replicable relation between ethnicity and power distance cultural values is inconsistent with previous research (Hofstede, 1980, 1997; Stone et al., 2006) and requires future examination. For example, Gomez (2003) reported that other factors (e.g., acculturation) might modify the degree to which individuals from a particular ethnic group embrace their traditional cultural values (e.g., collectivism). Although acculturation was not measured in the current research, it may be that some individuals who self-identified as Hispanic-Americans were more acculturated than others with regard to their power distance cultural values. Moreover, Sanchez and Viscarra (1995) suggested that Hispanic-American subgroups may differ in their cultural values depending on

their country of origin (e.g., Cuba, Mexico, Puerto Rico). Thus, there is a need to expand the investigation of job choice preferences for Hispanic subgroups as well as other ethnic groups, including African-Americans, Asian-Americans, and Native Americans. Likewise, future research should examine the sex and age differences in job choice trade-off preferences.

*Job choice trade-off preferences and recruitment.* Future research using Thurstone's (1927, 1931) law of comparative judgment may provide insights into individuals' job choice trade-off preferences by using this method to overcome inherent biases involved in simple rating, ranking, or policy capturing research techniques commonly used in recruitment studies. As noted in Chapter 1, the law of comparative judgment is based on the economic theory of indifference curves (Fischer & Dornbusch, 1983). A sample curve is shown in Figure 2. Specifically, individual levels of satisfaction (indifference) with quantities of two commodities (e.g., pay and organizational prestige) can be assessed directly through paired comparisons. In turn, these paired comparison preferences can be graphed to create an indifference curve of that individual's preferences. Using the current research as an example, individuals with high power distance cultural values are more likely to be satisfied with more (high) organizational prestige and less pay. As the level of prestige decreases (move down the indifference curve), however, such individuals would require more pay to be equally satisfied. Conversely, individuals with high Protestant Ethic-earnings cultural values would have different preferences. For example, such individuals would require more pay and less organizational prestige to be satisfied. Indeed, consistent with previous research (Shapira, 1981, 1987), such individuals might be unwilling to accept any trade-off involving less pay regardless of the organizational prestige level.

Thurstone's (1927, 1931) approach can facilitate future research by ascertaining such important issues as, for example, how much organizational prestige is required to induce

individuals to make the trade-off with pay. This is an important issue for organizations, since increasing prestige levels can be an expensive, time-consuming undertaking. Thus, if large differences in organizational prestige are required to induce the trade-off, some organizations may prefer to increase pay to attract the desired talent. However, if small amounts of organizational prestige can induce the trade-off, organizations may find that option less costly than increasing the salary for all recruits. In addition, if an organization's strategy requires a large work force, it may target individuals who value pay regardless of the trade-off, eliminating the need to offer, or maintain expertise in a broad variety of other types of compensation (e.g., benefits). Such information is unlikely to be available from ranking, rating, or policy capturing methods. Moreover, such detailed information is essential to organizations for modeling a variety of recruitment and compensation plans to achieve their competitive strategies.

### *Implications for Practice*

Consistent with arguments of Stone et al. (2006), the results of the present studies suggest that understanding the relations between individuals' cultural values and job choice preferences may benefit organizations, helping them to improve recruitment strategies. Furthermore, an understanding of ethnic and cultural differences in job choice trade-off preferences may enable organization to attract and retain a diverse workforce. The current research supports these arguments. For example, previous research has shown that pay is an important job choice factor (Jurgensen, 1947, 1948, 1978; Lacy et al., 1983). Not surprisingly, the results of the present research suggest that organizations need to continue to attract individuals by offering them competitive pay. However, the current studies also suggest that individuals with certain cultural



values (e.g., high power distance and low levels of Protestant Ethic-earnings cultural values) may be willing to make trade-offs of pay for other valued outcomes. Thus, organizations must identify and be cognizant of other factors required to attract diverse individuals. For example, the current research found that individuals with high power distance cultural values were more likely than those with low power distance cultural values to prefer job choice trade-offs for organizational prestige over pay. Therefore, organizations with the highest prestige levels may be able to attract diverse, talented individuals even when offering pay that is lower than that offered by competitors. Thus, high prestige Harvard can attract talented academic professionals willing to forego (trade off) pay for association with that institution, whereas a more moderate prestige institution would require higher pay to attract the same type of talent.

Job choice trade-off preference information can assist organizations in devising a recruitment strategy that fulfills the goal of attracting diverse, talented individuals. For example, MIT, renowned for its successful technological research programs, can advertise and tout its prestigious research record to attract talented individuals who value research, even when pay is equivalent to other locations with a lower cost of living than Boston, i.e., a trade-off in valued research prestige for reduced salary purchasing power. Organizations wishing to improve their ability to attract a more diverse work force may find that enhancing their organizational prestige offers an alternative to simply paying higher salaries. Moreover, identifying quantitative levels of various job and organizational preferences critical to satisfying individuals willing to engage in trade-offs can be effected through use of Thurstone's (1927, 1931) law of comparative judgment method. Such information can be included to enhance competitive compensation planning.

Given the growing competition for talented employees in today's work force, it is also critical that organizations be aware of differences in cultural values. Thus, even high prestige

organizations may need to offer some unique benefits to attract and retain highly skilled professionals based on their cultural values (e.g., sabbaticals, travel to conferences, time off to generate new ideas, childcare, health clubs). For example, Google offers its software engineers free transportation to work, free meals, sabbaticals, free time, pet care, and other unique benefits to attract and retain such individuals. With the continuing expansion of our knowledge society, it is imperative that organizations use rewards other than pay to attract people with differing values. For example, organizations may need to rely on cafeteria-style reward systems, not just cafeteria-style benefits, to meet the needs of the new culturally diverse workforce (Stone et al., 2006).

Although the current research focused on Hispanics in general, organizations should also be aware that Hispanic subgroups may differ in their cultural values, depending on their country of origin (e.g., Cuba, Mexico, Puerto Rico; Sanchez & Viscarra, 1995). Thus, organizations should not assume that all members of an ethnic group can be associated conveniently with a specified set of cultural values or job choice trade-off preferences. Rather, future research should seek to identify and assess the cultural values and job choice preferences of different Hispanic subgroups (e.g., Mexicans, Cubans, Puerto Ricans). Indeed, future research must measure cultural values (Gomez, 2003; Stone et al., 2006). Betancourt and Lopez (1993) emphasized that ethnicity may be a poor proxy for individuals' cultural values, with significant variation in cultural values occurring within ethnic groups. Thus, organizations may want to measure the cultural values of talented employees and ascertain their trade-off preferences for valued outcomes prior to establishing recruiting strategies.

### *Limitations of the Current Research*

Although the current research offers important insights regarding relations among cultural values, ethnicity, and job choice trade-off preferences for organizational prestige over pay, several study limitations are highlighted below.

*Sample.* Study participants were community college students from a large southeastern state and may not be representative of other geographic parts of the U.S. or other populations. For example, although participants reported an average of 8.31 years of work experience and ranged in age from 18 to 66, study results may not generalize to individuals with lengthy tenure or those in senior positions. In addition, only individuals with European or Hispanic cultural heritage were included. Therefore, these research findings may not generalize to individuals with other ethnic heritages or cultural values (e.g., Asian-Americans, Native Americans).

*Variables and procedure.* Only three cultural values (i.e., power distance, Protestant Ethic-earnings, Protestant Ethic-upward striving) and two job choice trade-off factors (i.e., pay and organizational prestige) were examined. There are multiple cultural values (e.g., tolerance for ambiguity) and values frameworks (e.g., Schwartz & Bilsky, 1987) to be examined as they relate to multiple job (e.g., location, type of work) and organizational (e.g., size, strategy) factors involved in job choice trade-off preferences. In addition, the hypothetical scenario used in the studies reflected an entry-level job and clear hypothetical organizational prestige levels in a single industry. Such research results may not be typical of all industries or all types of jobs. Moreover, the nonexperimental nature of the current studies precludes causal inferences regarding the relations among cultural values and job choice trade-off preferences. Experimental studies are required to identify causal relations.

*Construct validity.* It is possible that the ethnicity construct, operationalized as one's self-identified cultural heritage, was not sufficiently precise to test hypothesized relations between ethnicity and power distance, Protestant Ethic-earnings, and Protestant Ethic-upward striving cultural values. Failure to operationalize a construct effectively may preclude valid findings (Cook & Campbell, 1979). For example, use of the term *Hispanic* may have confused participants, who identify themselves as Latino, Mestizo, or other related terms (Stone et al., 2006), even though they were encouraged to write in such terms if the listed categories did not properly describe their cultural heritage.

*Range restriction.* Correlation between power distance cultural values and job choice trade-off preferences for organizational prestige over pay ( $r = .11$ ) for the full sample ( $N = 294$ ) in Study 2 was lower than that found in Study 1 or previous research (Stone et al., 2006). In addition, the relation between ethnicity and power distance cultural values was mixed, with Hispanic-Americans more likely to value power distance in Study 1, but not Study 2. Such variation may stem from range restriction of the power distance cultural values construct scores, resulting from acculturation or other unknown sources. It is likely that administering the measure in countries (e.g., Spain, Mexico) where high power distance cultural values could be expected would increase the strength of hypothesized relations. Future research should investigate whether such range restriction is an issue by replicating the current research in such countries.

## Conclusion

Results of the current research reveal that individual cultural values and ethnicity are related to job choice trade-off preferences for organizational prestige over pay. Accordingly, this

research adds support for inclusion of cultural values and ethnicity as important individual factors in recruitment theory and empirical research. In addition, the results support suggestions by previous researchers (Stone, et al., 2006) that organizations seeking to attract and hire multicultural (e.g., Hispanic-American), rather than monocultural, individuals may wish to consider expanded recruitment strategies incorporating cultural values. Finally, the current studies suggest that recruitment research can expand knowledge and understanding of job choice by employing expanded research methods, such as Thurstone's (1927, 1931) law of comparative judgment method, to examine explicit job choice trade-off preferences rather than relying solely on rating, ranking, or policy-capturing techniques to ascertain the importance of a list of job or organizational factors.

Attracting a diverse workforce is believed to be important to the successful execution of organizational strategies (Cox, 1993; Jackson & Schuler, 1995; Schuler & Jackson, 1987). Growth of other than northern European (e.g., Hispanic, Asian) cultural groups, coupled with decreasing birthrates of those with European cultural backgrounds and impending retirements of "baby boomers," is expected to increase the importance and likelihood of recruiting from minority cultural groups (He & Hobbs, 1999). Therefore, it is essential that future recruitment research include individuals with a variety of cultural values from all ethnic groups. The current research suggests that individuals with different cultural values may differ in the degree to which they value job (e.g., pay, location) and organizational (e.g., prestige, strategy) factors and make trade-offs in choosing jobs and organizations. Brooks (2006) suggests that the focus of the twenty-first century will differ from that of its predecessor. Specifically, economics, "which basically assumes people are...reasonable and respond straightforwardly to incentives, is no longer queen of the social sciences...[and will be replaced by the] realms of theology, sociology,

anthropology [where] behaviorist and cultural approaches...[look at] individuals more like socially embedded products of family and groups.” This is where recruitment research must go next to insure that organizations of the twenty-first century survive and prosper in a U.S. destined to become primarily a multicultural, rather than monocultural, society.

## **APPENDIX A: INFORMED CONSENT AGREEMENT**

CONSENT TO PARTICIPATE IN A STUDY OF JOB AND  
ORGANIZATIONAL FACTOR RECRUITMENT PREFERENCES

In this research project you will be asked to play the role of a job applicant, review hypothetical job vacancy and company descriptions, and complete several questionnaires. The questionnaires contain items about (a) your preferences for certain combinations of organizational and job characteristics based on hypothetical job and company descriptions, (b) your opinions regarding work, and (c) your demographic characteristics.

Participation in this study of organizational and job factors in recruitment is completely voluntary. You do not have to answer any question you do not wish to answer and may withdraw from the study at any time without consequence.

By participating in this study, you consent to the analysis of your individual responses to the questionnaires with the mutual understanding that all information will remain confidential and will not be used for purposes other than this research effort. All data collected in this study will be reported only as group totals. No information associating your responses with your identity (e.g., name) will be collected.

If you have any questions or comments about this study, I would be happy to talk with you. Please contact me at 321-223-7158 or my faculty advisor, Dr. Dianna Stone, at 407-823-3664. My email address is [linda.isenhour@bus.ucf.edu](mailto:linda.isenhour@bus.ucf.edu). Questions or concerns about research participants' rights may be directed to the UCFIRM Office University of Central Florida Office of Research, Orlando Tech Center, 12443 Research Parkway, Suite 301, Orlando, FL 32826. The phone number is 407-823-2901.

I have read the procedures described above. I am 18 years of age or older. I voluntarily agree to participate in the procedures and I have received a copy of this description.

\_\_\_\_\_  
PARTICIPANT SIGNATURE

\_\_\_\_\_  
DATE

\_\_\_\_\_  
PRINCIPAL INVESTIGATOR  
SIGNATURE

\_\_\_\_\_  
DATE



## **APPENDIX B: POWER DISTANCE CULTURAL VALUES MEASURE**

## QUESTIONNAIRE 1

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_1. People at lower levels in an organization should not have as much power in the organization as people at higher levels.

\_\_\_\_2. People at higher levels in the organization have a responsibility to make important decisions for people below them.

\_\_\_\_3. Some people in society should have special privileges.

\_\_\_\_4. People in society are equals and should be treated that way.

\_\_\_\_5. It is best for our society to let the elites decide what is good for us.

\_\_\_\_6. Some people in society deserve more power than others.

\_\_\_\_7. Every employee should have an equal say in organizational decisions.

\_\_\_\_8. Employees have a right to participate in organizational decisions that concern them.

\_\_\_\_9. Employees at lower levels in the organization should not question the decisions of managers at higher levels in the organization.

\_\_\_\_10. Employees at lower levels in the organization should not have a say about how things are accomplished.

Please continue to the next page

QUESTIONNAIRE 1 (continued)

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_ 11. Every person should occupy his/her rightful place in established rankings in society.

\_\_\_\_ 12. Even if an individual in society believes that he/she deserves more consideration, it would be disrespectful to those in power to voice such beliefs.

\_\_\_\_ 13. People in society are better off not questioning the decisions of those in authority.

\_\_\_\_ 14. At work, communications with higher-ups in the organization should be done using formally established procedures.

\_\_\_\_ 15. In work-related matters, managers have a right to expect obedience from their subordinates.

\_\_\_\_ 16. In most work situations, managers should make decisions without consulting their subordinates.

\_\_\_\_ 17. Managers higher up in organizations should have special privileges.

\_\_\_\_ 18. Employees who question authority sometimes keep their managers from being effective.

\_\_\_\_ 19. People in positions of authority in society should make decisions without consulting those with no authority.

\_\_\_\_ 20. People in positions of authority in society lose power by consulting with powerless members of society.

**APPENDIX C: PROTESTANT ETHIC-EARNINGS CULTURAL VALUES  
MEASURE (STUDY 1)**

## QUESTIONNAIRE 2

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_\_ 1. A person should hold a second job to bring in extra money.

\_\_\_\_\_ 2. A person should choose the job that pays the most.

\_\_\_\_\_ 3. If I were paid by the hour, I would probably turn down most offers to make extra money by working overtime.

\_\_\_\_\_ 4. A person should take a job with the company that offers the most overtime if the regular pay offered by both companies is about the same.

\_\_\_\_\_ 5. A person should choose one job over another mostly because of the higher pay.

\_\_\_\_\_ 6. The only good part of most jobs is the paycheck.

\_\_\_\_\_ 7. When someone is looking for a job, money should not be the most important factor.

\_\_\_\_\_ 8. A good job is a well-paying job.

\_\_\_\_\_ 9. A person should take a good job with a company that pays more than other companies even if he/she doesn't like the other workers on the job.

**APPENDIX D: PROTESTANT ETHIC-UPWARD STRIVING CULTURAL  
VALUES MEASURE (STUDY 1)**

### QUESTIONNAIRE 3

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_\_ 1. Even if a person has a good job, he/she should always be looking for a better job.

\_\_\_\_\_ 2. In choosing a job, a person ought to consider chances for advancement as well as other factors.

\_\_\_\_\_ 3. A person should always be thinking about moving up in the world by working hard to get a job promotion.

\_\_\_\_\_ 4. People who like their jobs should be satisfied and not push for a promotion.

\_\_\_\_\_ 5. Too many people just find an interesting job and don't continue to try to get a better job.

\_\_\_\_\_ 6. A person who turns down a promotion is probably making a mistake

\_\_\_\_\_ 7. A promotion to a higher-level job usually means more worries and should be avoided for that reason.

\_\_\_\_\_ 8. A well-paying job that offers little opportunity for promotion is not a good job for me.

\_\_\_\_\_ 9. People are better off if they are satisfied with their existing jobs and not concerned about being promoted to another job.

## **APPENDIX E: PAIRED COMPARISON QUESTIONNAIRE**



## INTRODUCTION

For this study, we ask that you play the role of a job applicant who is applying for a hypothetical Assistant Manager Trainee job in the financial industry. Please assume that you meet all qualifications required to apply for the job. You will be provided with a description of the duties for the job and a description of three hypothetical companies in your area. The job duties and benefits are the same at all three companies, but organizational prestige and annual salary levels are different. After reading the descriptions and definitions provided, you will be asked to review multiple pairings of the company name and salary level for the job for two companies at a time. You will then be asked to choose one of the companies from each pair with the most attractive job **for you** from that pair.

Please continue to the next page to read the job description.

## **QUESTIONNAIRE INSTRUCTIONS**

We would like for you to play the role of a job applicant who is applying for an Assistant Manager Trainee position with financial companies in your area. Please assume that you meet all qualifications for the job.

Please read the job description shown below.

### **ASSISTANT MANAGER TRAINEE JOB DESCRIPTION**

**This Assistant Manager's position in the financial company will involve training in a variety of job duties. Individuals in this position receive training in a number of management functions, including recruiting and hiring new employees, setting performance goals, evaluating employee performance, and scheduling training.**

**The starting salary for the Assistant Manager trainee position ranges from \$33,000 to \$51,000, with an average of \$42,000. An average workweek for this position in the industry is 45 hours, with a range of 40 to 50 hours. Overtime is not paid for management positions. Benefits are comparable to those in other financial companies.**

After reading the job description, please continue to the next page.

You will be asked to indicate your preference for the Assistant Manager Trainee position at one of 3 financial companies (GOLDEN TRUST, SILVER TRUST and COPPER TRUST). All 3 financial companies have this same job available. Job duties for all three companies are the same. However, each company has different annual starting salary and organizational prestige levels in the financial industry.

**Prestige is defined as an expression of evaluative judgment that conveys honor or esteem.** For example, the following products have high prestige in the U.S.: Mercedes-Benz cars, Rolex watches, Tiffany jewelry. Owning a very large home or working as an astronaut also symbolize high prestige.

**Organizational prestige is defined as the organization's perceived prestige level that conveys or symbolizes enhanced status for individuals who take a job with that company.** Therefore, when you consider whether you would prefer to work for a high prestige, moderate prestige, or low prestige company, you will be thinking about whether working for that company would make you feel better about yourself.

Please read the following descriptions below for the three hypothetical companies involved in this study.

#### COMPANY DESCRIPTIONS:

The GOLDEN TRUST company has the **highest prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that GOLDEN TRUST is held in **high esteem** by customers and employees.

The SILVER TRUST company has a **moderate prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that SILVER TRUST is held in **moderate esteem** by customers and employees.

The COPPER TRUST company has the **lowest prestige level** in the financial industry. Consumer Reports, in its annual evaluation of financial companies, revealed that COPPER TRUST is held in **low esteem** by customers and employees.

Please proceed to the next page.

## QUESTIONNAIRE

Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for **ONLY ONE** item in each pair by placing an **X** in the space next to that item. There are no right or wrong answers. **NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

1.    \_\_\_ SILVER TRUST at \$42,000 annual salary  
      \_\_\_ GOLDEN TRUST at \$39,000 annual salary
  
2.    \_\_\_ COPPER TRUST at \$48,000 annual salary  
      \_\_\_ GOLDEN TRUST at \$36,000 annual salary
  
3.    \_\_\_ COPPER TRUST at \$39,000 annual salary  
      \_\_\_ SILVER TRUST at \$33,000 annual salary
  
4.    \_\_\_ GOLDEN TRUST at \$39,000 annual salary  
      \_\_\_ SILVER TRUST at \$51,000 annual salary
  
5.    \_\_\_ SILVER TRUST at \$42,000 annual salary  
      \_\_\_ COPPER TRUST at \$48,000 annual salary
  
6.    \_\_\_ GOLDEN TRUST at \$33,000 annual salary  
      \_\_\_ SILVER TRUST at \$48,000 annual salary
  
7.    \_\_\_ COPPER TRUST at \$36,000 annual salary  
      \_\_\_ SILVER TRUST at \$33,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

8.     \_\_\_ SILVER TRUST at \$48,000 annual salary  
       \_\_\_ COPPER TRUST at \$51,000 annual salary

9.     \_\_\_ COPPER TRUST at \$45,000 annual salary  
       \_\_\_ GOLDEN TRUST at \$36,000 annual salary

10.    \_\_\_ GOLDEN TRUST at \$36,000 annual salary  
       \_\_\_ SILVER TRUST at \$45,000 annual salary

11.    \_\_\_ COPPER TRUST at \$51,000 annual salary  
       \_\_\_ SILVER TRUST at \$39,000 annual salary

12.    \_\_\_ GOLDEN TRUST at \$39,000 annual salary  
       \_\_\_ COPPER TRUST at \$48,000 annual salary

13.    \_\_\_ COPPER TRUST at \$48,000 annual salary  
       \_\_\_ SILVER TRUST at \$45,000 annual salary

14.    \_\_\_ GOLDEN TRUST at \$36,000 annual salary  
       \_\_\_ SILVER TRUST at \$51,000 annual salary

15.    \_\_\_ COPPER TRUST at \$48,000 annual salary  
       \_\_\_ GOLDEN TRUST at \$42,000 annual salary

16.    \_\_\_ SILVER TRUST at \$36,000 annual salary  
       \_\_\_ GOLDEN TRUST at \$33,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

17.     SILVER TRUST    at \$39,000 annual salary  
       COPPER TRUST    at \$45,000 annual salary

18.     GOLDEN TRUST    at \$33,000 annual salary  
       COPPER TRUST    at \$36,000 annual salary

19.     SILVER TRUST    at \$48,000 annual salary  
       GOLDEN TRUST    at \$36,000 annual salary

20.     GOLDEN TRUST    at \$42,000 annual salary  
       COPPER TRUST    at \$51,000 annual salary

21.     SILVER TRUST    at \$48,000 annual salary  
       GOLDEN TRUST    at \$42,000 annual salary

22.     SILVER TRUST    at \$33,000 annual salary  
       COPPER TRUST    at \$48,000 annual salary

23.     COPPER TRUST    at \$51,000 annual salary  
       GOLDEN TRUST    at \$48,000 annual salary

24.     GOLDEN TRUST    at \$48,000 annual salary  
       SILVER TRUST    at \$51,000 annual salary

25.     SILVER TRUST    at \$42,000 annual salary  
       COPPER TRUST    at \$51,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

26.  COPPER TRUST at \$42,000 annual salary  
 GOLDEN TRUST at \$39,000 annual salary

27.  GOLDEN TRUST at \$33,000 annual salary  
 COPPER TRUST at \$48,000 annual salary

28.  SILVER TRUST at \$45,000 annual salary  
 GOLDEN TRUST at \$39,000 annual salary

29.  COPPER TRUST at \$42,000 annual salary  
 SILVER TRUST at \$39,000 annual salary

30.  GOLDEN TRUST at \$33,000 annual salary  
 COPPER TRUST at \$51,000 annual salary

31.  COPPER TRUST at \$45,000 annual salary  
 SILVER TRUST at \$33,000 annual salary

32.  GOLDEN TRUST at \$33,000 annual salary  
 SILVER TRUST at \$51,000 annual salary

33.  COPPER TRUST at \$42,000 annual salary  
 GOLDEN TRUST at \$36,000 annual salary

34.  SILVER TRUST at \$36,000 annual salary  
 COPPER TRUST at \$48,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

35.     GOLDEN TRUST at \$42,000 annual salary  
       SILVER TRUST at \$51,000 annual salary
36.     COPPER TRUST at \$51,000 annual salary  
       SILVER TRUST at \$33,000 annual salary
37.     GOLDEN TRUST at \$33,000 annual salary  
       COPPER TRUST at \$45,000 annual salary
38.     SILVER TRUST at \$48,000 annual salary  
       GOLDEN TRUST at \$39,000 annual salary
39.     COPPER TRUST at \$45,000 annual salary  
       SILVER TRUST at \$42,000 annual salary
40.     SILVER TRUST at \$51,000 annual salary  
       GOLDEN TRUST at \$45,000 annual salary
41.     SILVER TRUST at \$36,000 annual salary  
       COPPER TRUST at \$42,000 annual salary
42.     COPPER TRUST at \$51,000 annual salary  
       GOLDEN TRUST at \$39,000 annual salary
43.     GOLDEN TRUST at \$36,000 annual salary  
       SILVER TRUST at \$39,000 annual salary



**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

44.    \_\_\_ COPPER TRUST    at \$42,000 annual salary  
      \_\_\_ GOLDEN TRUST   at \$33,000 annual salary

45.    \_\_\_ SILVER TRUST    at \$36,000 annual salary  
      \_\_\_ COPPER TRUST   at \$39,000 annual salary

46.    \_\_\_ GOLDEN TRUST   at \$45,000 annual salary  
      \_\_\_ SILVER TRUST    at \$48,000 annual salary

47.    \_\_\_ COPPER TRUST    at \$51,000 annual salary  
      \_\_\_ GOLDEN TRUST   at \$36,000 annual salary

48.    \_\_\_ SILVER TRUST    at \$36,000 annual salary  
      \_\_\_ COPPER TRUST   at \$45,000 annual salary

49.    \_\_\_ COPPER TRUST    at \$51,000 annual salary  
      \_\_\_ GOLDEN TRUST   at \$45,000 annual salary

50.    \_\_\_ GOLDEN TRUST    at \$45,000 annual salary  
      \_\_\_ COPPER TRUST   at \$48,000 annual salary

51.    \_\_\_ COPPER TRUST    at \$51,000 annual salary  
      \_\_\_ SILVER TRUST    at \$36,000 annual salary

52.    \_\_\_ GOLDEN TRUST    at \$36,000 annual salary  
      \_\_\_ SILVER TRUST    at \$42,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

53.     COPPER TRUST    at \$39,000 annual salary  
       GOLDEN TRUST    at \$36,000 annual salary
54.     COPPER TRUST    at \$45,000 annual salary  
       GOLDEN TRUST    at \$42,000 annual salary
55.     GOLDEN TRUST    at \$33,000 annual salary  
       SILVER TRUST     at \$42,000 annual salary
56.     SILVER TRUST    at \$33,000 annual salary  
       COPPER TRUST    at \$42,000 annual salary
57.     SILVER TRUST    at \$45,000 annual salary  
       GOLDEN TRUST    at \$33,000 annual salary
58.     COPPER TRUST    at \$51,000 annual salary  
       SILVER TRUST    at \$45,000 annual salary
59.     GOLDEN TRUST    at \$39,000 annual salary  
       COPPER TRUST    at \$45,000 annual salary
60.     SILVER TRUST    at \$45,000 annual salary  
       GOLDEN TRUST    at \$42,000 annual salary
61.     SILVER TRUST    at \$39,000 annual salary  
       COPPER TRUST    at \$48,000 annual salary

**QUESTIONNAIRE: Please compare the two items in each pairing of organization name and starting annual salary and indicate your preference for ONLY ONE item in each pair by placing an X in the space next to that item. There are no right or wrong answers. NO TIES ARE ALLOWED.**

**I would most prefer working for (CHOOSE ONLY ONE FROM EACH PAIR):**

62.     GOLDEN TRUST    at \$33,000 annual salary  
       SILVER TRUST     at \$39,000 annual salary
63.     COPPER TRUST    at \$39,000 annual salary  
       GOLDEN TRUST    at \$33,000 annual salary

## **APPENDIX F: MANIPULATION CHECK QUESTIONNAIRE**

## QUESTIONNAIRE 4

You have just reviewed a job vacancy for a Management Trainee position in the financial industry at three different companies. Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_\_ 1. The lowest starting annual salary for the Assistant Manager job is \$33,000.

\_\_\_\_\_ 2. The median starting annual salary for the Assistant Manager job is \$42,000.

\_\_\_\_\_ 3. The highest annual starting salary for the Assistant Manager job is \$51,000.

\_\_\_\_\_ 4. GOLDEN TRUST has the highest prestige in the financial industry.

\_\_\_\_\_ 5. SILVER TRUST has moderate prestige in the financial industry.

\_\_\_\_\_ 6. COPPER TRUST has the lowest prestige in the financial industry.

## **APPENDIX G: DEMOGRAPHIC QUESTIONNAIRE**

DEMOGRAPHIC QUESTIONNAIRE:

**Please complete all of the following items. The information you provide will be used for statistical purposes only and will be treated confidentially.**

1. What is your gender (**check one**)?       Male     Female
  
2. What is your ethnicity (**check one**)?  African-American  
 Arab-American                       Asian-American  
 Hispanic/Latino(a)-American       Native American Indian  
 Northern European-American      \_\_\_\_\_ Other (**please print**)
  
3. In which country were you born? (**Please print**) \_\_\_\_\_
  
4. If you were NOT born in the U.S., what year did you enter the U.S.? \_\_\_\_\_
  
5. In which country was your father born? (**Please print**) \_\_\_\_\_
  
6. I trace my father's family history to (**Check one or more as appropriate**)  
 Asia     Africa     Canada     Central America     Cuba  
 England/Scotland     France     Germany     Italy     Ireland  
 Mexico     Puerto Rico     Portugal     South America  
 Spain    \_\_\_\_\_ OTHER (**please print**)
  
7. In which country was your mother born? (**Please print**) \_\_\_\_\_
  
8. I trace my mother's family history to (**Check one or more as appropriate**)  
 Asia     Africa     Canada     Central America     Cuba  
 England/Scotland     France     Germany     Italy     Ireland  
 Mexico     Puerto Rico     Portugal     South America  
 Spain    \_\_\_\_\_ OTHER (**please print**)
  
7. What is the primary language spoken in your home? (**Check one**)  
 Chinese/Japanese     English                       French                       Spanish  
\_\_\_\_\_ Other (**please print**)

8. What is your age? \_\_\_\_\_Years \_\_\_\_\_Months

9. What is your race? (**Check one**)

\_\_\_\_black \_\_\_\_brown \_\_\_\_red \_\_\_\_white \_\_\_\_yellow \_\_\_\_\_Other

10. How many total years of work experience do you have?

\_\_\_\_\_Years \_\_\_\_\_Months

11. What is your highest level of education COMPLETED to date? (**Check one**)

\_\_\_\_High school (no diploma) \_\_\_\_\_High school diploma or GED.

\_\_\_\_Associates degree (AA/AS) \_\_\_\_\_Bachelor's degree (BS/BA)

\_\_\_\_\_Other (**please print**)

12. Are you currently employed? (**Check one**) \_\_\_\_yes \_\_\_\_no

13. Do you supervise 2 or more workers? (**Check one**) \_\_\_\_yes \_\_\_\_no

14. What is your job title?

\_\_\_\_\_  
(**please print**)

15. How long have you worked for your current employer?

\_\_\_\_\_years \_\_\_\_\_months

16. I am (**Check one**) \_\_\_\_Single \_\_\_\_Married \_\_\_\_Divorced

17. I have (**Check one**) \_\_\_\_0 dependents \_\_\_\_1 dependent (excluding myself) \_\_\_\_2 or more dependents (excluding myself)

18. My career goals include working as a(n) (**Choose one**)

\_\_\_\_Doctor/Lawyer \_\_\_\_\_Engineer/Scientist \_\_\_\_\_Entrepreneur

\_\_\_\_Supervisor/Manager/Executive \_\_\_\_\_Teacher/Professor

\_\_\_\_\_OTHER (**Please print**)



**APPENDIX H: PROTESTANT ETHIC-EARNINGS CULTURAL VALUES  
MEASURE (STUDY 2)**

## QUESTIONNAIRE 2

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

\_\_\_\_\_ 1. A person should hold a second job to bring in extra money.

\_\_\_\_\_ 2. A person should choose the job that pays the most.

\_\_\_\_\_ 3. As an hourly employee, I would probably turn down most offers to make extra money by working overtime.

\_\_\_\_\_ 4. A person should take a job with the company that offers the most overtime if the regular pay offered by both companies is about the same.

\_\_\_\_\_ 5. A person should choose one job over another mostly because of the higher pay.

\_\_\_\_\_ 6. The only good part of most jobs is the paycheck.

\_\_\_\_\_ 7. When someone is looking for a job, money should not be the most important factor.

\_\_\_\_\_ 8. A good job is a well-paying job.

\_\_\_\_\_ 9. A person should take a good job with a company that pays more than other companies even if he/she doesn't like the other workers on the job.

**APPENDIX I: PROTESTANT ETHIC-UPWARD STRIVING CULTURAL  
VALUES MEASURE (STUDY 2)**

### QUESTIONNAIRE 3

Please consider each of the following statements. Place the number in the space provided for each statement that best reflects the degree to which you agree or disagree with each statement. Use the following response possibilities.

---

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree Nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

---

- \_\_\_\_ 1. Individuals should always strive to improve their standard of living.
- \_\_\_\_ 2. People should take it easy and not push so hard to move up in life.
- \_\_\_\_ 3. Individuals should do their best to attain high-level jobs in organizations.
- \_\_\_\_ 4. People should always strive to have a better standard of living than their parents.
- \_\_\_\_ 5. Individuals should always try their best to get promotions.
- \_\_\_\_ 6. Promotions should be avoided because they often mean more work.
- \_\_\_\_ 7. I believe people should work hard to enhance their standing in life.
- \_\_\_\_ 8. I believe people should continually seek higher-level jobs in organizations.
- \_\_\_\_ 9. Even if a person has a good job, he/she should always be looking for a better job.
- \_\_\_\_ 10. In choosing a job, a person ought to consider chances for advancement as well as other factors.

Please continue to the next page

\_\_\_\_\_11. A person should always be thinking about moving up in the world by working hard to get a job promotion.

\_\_\_\_\_12. People who like their jobs should be satisfied and not push for a promotion.

\_\_\_\_\_13. Too many people just find an interesting job and don't continue to try to get a better job.

\_\_\_\_\_14. A person who turns down a promotion is probably making a mistake

\_\_\_\_\_15. A promotion to a higher-level job usually means more worries and should be avoided for that reason.

\_\_\_\_\_16. A well-paying job that offers little opportunity for promotion is not a good job for me.

\_\_\_\_\_17. People are better off if they are satisfied with their existing jobs and not concerned about being promoted to another job.

## **APPENDIX J: IRB HUMAN SUBJECTS PERMISSION**



Office of Research & Commercialization

February 9, 2005

Linda Isenhour  
Management Department  
College of Business Administration  
University of Central Florida  
4000 Central Florida Blvd.  
Orlando, FL 32816-1400

Dear Ms. Isenhour:

With reference to your protocol entitled, "The Relationships among Cultural Values, Ethnicity, and Job Choice Trade-off Preferences for Pay and Organizational Prestige" I am enclosing for your records the approved, full board approved document of the UCFIRB Form you had submitted to our office.

Please be advised that this approval is given for one year. Should there be any addendums or administrative changes to the already approved protocol, they must also be submitted to the Board. Changes should not be initiated until written IRB approval is received. Adverse events should be reported to the IRB as they occur. Further, should there be a need to extend this protocol, a renewal form must be submitted for approval at least one month prior to the anniversary date of the most recent approval and is the responsibility of the investigator (UCF).

Should you have any questions, please do not hesitate to call me at 407-823-2901.

Please accept our best wishes for the success of your endeavors.

Cordially,

*Barbara Ward*

Barbara Ward, CIM  
IRB Coordinator

Copies: IRB File





## LIST OF REFERENCES

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