To the Graduate Council:

I am submitting herewith a dissertation written by Brenda L. Geren entitled "Universality: Exploring Work Value Differences in the Transitional Economy of China." I have examined the final paper copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Human Ecology.

Dr. James Moran III, Major Professor

We have read this dissertation
And recommend its acceptance:

Accepted for the Council:

Vice Provost and Dean of
Graduate Studies

UNIVERSALITY: EXPLORING WORK VALUE DIFFERENCES IN THE TRANSITIONAL ECONOMY OF CHINA

A Dissertation
Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Brenda L. Geren
May 2002

Thesis
2002b
.G47

Copyright @ *Brenda L. Geren*, 2002
All rights reserved

DEDICATION

This dissertation is dedicated to

IN MEMORIAM

Irma Magnolia Randolph Elmore
Dinah Hicks Still
Robert Homer Harrison Still

******

Ben L. Elmore
Benny L. and Betty R. Elmore
Michael and Becky Elmore
Susan and Charles Hannah

Melissa Geren Bishop & Jeff
Kristi Geren Tucker & Anthony

Hunter Bishop
Taylor Bishop

For your love, support, and devotion

ACKNOWLEDGEMENTS

Climbing Kilimanjaro: A personal and professional journey

I wanted to climb Kilimanjaro for my 50th birthday, but it was simply not to be. In fact, my life somewhat resembled a free-fall from the precipice of the great mountain without even leaving my home. My dissertation was going nowhere and my hopes of finishing it were quickly disappearing.

I reflected upon my decision to finish my dissertation with more than mixed emotions. I found that one graduate student stands as a minute shadow against the mighty university bureaucracy. Additionally, it had caused a great strain to be placed upon my long-time marriage and I lost a relationship with a person that I loved dearly. I saw my family that had been so close and stable became split over the issue. My daughter that I had so carefully attired in the frilliest of dresses turned in an assignment to her college class on her bad mother that cared more about her education than her family.

Despite my great love of teaching and my students, it was becoming a climb of overwhelming odds from all sides. Kilimanjaro became an Everest. But as I fell, so many people helped me back up the path and along the journey. I offer my heartfelt and deep appreciation for your actions. You have been a part of my climb. It could not happen without you.

To my family members to whom this dissertation is dedicated. Lives change, but love endures. To my parents who were always there for me, my grandparents who took me to the library every week when I was just a small child, and my children, who are such positive role models. And of course, Hunter and Taylor are great joys! To my brother and his family that always offered me their hospitality and my sister and her family for their moral support.

To my Major Professor, Dr. Jim Moran III, who taught me "the scientific process" and gave me a newly found appreciation of the empirical analysis. You are the only person I know that I thank for "killing me with work" and really mean it. To my committee members, Dr. Greg Petty, for the use of your instrument, and to Dr. Jacquelyn Dejonge and Dr. Robert Maddox, for your endurance and perseverance in my efforts.

To Glenn Wilkinson, an Aussie gent, who serves green tea to accompany his great tales; I look forward to more tales.

To Dr. Lawrence Ettkin, Department Head, UTC, who served as my "coach" and mentor, throughout the dissertation process, and my professional pursuits. Your

encouragement is of great assistance. Your friendship has offered me great moral support. You entrusted me with my first teaching job at UTC.

To my professional colleagues, Dr. Barbara Parker of Seattle University and Dr. Marilyn Helms, Chair of Excellence, Dalton College, for their guidance and encouragement in my educational ventures. To my Dean and Assistant Dean at Jacksonville University, Dr. Terry Mullins and Dr. William Crosby for their kind words and faith in an "ABD". To Dr. Barry Thornton, who I consider not only as a mentor, but also as a dear friend.

To my friends who offer so much in so many ways. To Snookie McClure, you are such a special and dear friend. If only every one could have a friend such as you. To Andra Pippenger, we have had so many enjoyable journeys. You have helped me immensely. I keep your photograph of the African landscape in front of me as I write. To Dr. Linda Tisue, we solve so many worldly problems in our "Border's philosophical chats".

To Nour Benzmane, from the dunes of Merrzgoza, to the French palace by the sea; to Sidi Kouki, where the stars sat upon our shoulders; and to the ochre villa in Marrakech. It was a moment in time that can never be replaced. You are my Homer, and our Iliad's shall be immortal.

To Rick Rader, M.D., your brilliance dazzles me. I am sure we can debate Einstein's, "Imagination is better than knowledge" until the end of time. You are such a special person in my life, R.R.

To Ernie Chaplin, you took me in when I had no place to turn and knew not in which direction to turn. You are the one person I know that tells me, "I think you should" when I say, " I am leaving for research in Shanghai".

Finally, to any graduate student, I share my most personal moments and journey in hopes that you too will not despair and that your journey will be fulfilled. Perhaps, my learning within this dissertation of Confucius' wisdom is the most appropriate:

We must climb the hill though the slopes are steep
Travel the road though the brambles are deep.
What seems near at hand retreats in the way.
And so lengthens our vain labor for another day.
We must onward go through in pain and sorrow,
And expect no easier route to-morrow.

I did not climb Kilimanjaro at 50, but one day, surely, I shall.

ABSTRACT

The universality issue of work value differences is explored in this research study which takes place in the transitional economy of China. Chinese organizations are searching for new methods of management to compete in the global market, as former state-run enterprises convert to performance-based organizations. In addition, their entry into The World Trade Organization in 2001 will accelerate opportunities for foreign trade and investment, both for China and other countries as well.

This transitional status presents a myriad of opportunities for researchers to analyze the universality of their methods, models and theories on both a micro (individual) and macro (cultural) level, as well as in the organizational context. This research, which is set in Shanghai, examined work value differences on the micro (individual) and macro (cultural) level through a factor analysis and comparison with U. S. data. A MANOVA analyzed demographic variables (managerial level (supervisory v. task, work tenure, educational level, gender and age) assessing various groups' traits in an organizational environment. Finally, using these findings, the universality of motivation models was conceptually developed.

The Chinese work values were found to be of a collective nature with the concern of the group as an end goal. No significant differences were found in the demographic variables on the work values as the Confucian tradition and guanxi roles play an important part in the organization. Because of these findings, Western motivation models are unlikely to be an effective approach, as they are directed toward an individualist end goal.

PREFACE

It is in the old city that I discover the other side of Shanghai, perhaps the mystic spirit of the old China, but also the one that has clearly felt the invasion of the Western culture. As the taxi driver stops to let me out, I hesitate. I look around at the rickety buildings along small streets lined with people everywhere. Wait a minute! In my hesitation, the taxi has long left and I have no choice but to proceed.

The pedestrian streets are filled on both sides with booths upon booths of flea-market style, budding capitalist entrepreneurs hawking their goods that could rival a Tiffany's showroom visit. What's your pleasure, Rolex, Piaget, or maybe an Omega? How about a Yves St. Laurent, Louis Vuitton, or Prada bag? The price is right, for less than $100, depending upon your bargaining skills, you too can rival the wealthy with status items on each arm. "DVD's, CD's" are the cries as I am approached many times, as my fair skin and blonde hair reveal my "foreignness."

Their marketing and sales techniques are astute, Whartonian (Wharton Business School) at the minimum. I am handed one business card from the salesperson at Booth #26 that encourages me to return here for any future purchases. He points to his mobile phone number on the card as well; "Have Counterfeit will Travel," I guess. Another card comes from a man with a complete lack of English-speaking skills, but with a full comprehension of the capitalist concept, that proudly proclaims, "Tom, Wish to Be the Best Salesman." I pay the full price without bargaining with one who has his family with him. It reminds me too much of my early days of raising my children while working in our family store.

The small, scruffy-dressed man approaches me as I am leaving, crying out "Antiques?" Hmm, I love antiques. He motions me around the corner. I think his shop must be here. No, we go around another corner. I have left the main street. We go on....another corner...and another....what have I done?

The shops disappear. I do not know the way back. I think of my mother's warnings about strange people in strange lands, but yet his motions, the sights along the back alleyway, which include a lady washing her hair in a bucket, put me into a trance as I go along, still following his motioning hand. I am now way off the beaten path. ***I do not know the way back.***

A full-sized rooster in a very small parakeet-sized bamboo cage crows. A small tot with ebony hair and chubby cheeks runs out of his home's open door and waves to me. The exotic smells that both assault and bring great pleasure at the same time, sometimes in the same breath, push me along. I am still following the small Chinese man. Finally, we reach the spot...again, the door is already open to the home (it is early March and I have on a jacket), he motions me inside. It is his residence. There is evidence of the lunch meal on the primitive hand-made unfinished wood table. He opens a box and brings out some "antique" dishes. Suddenly, I realize that I have gone alone into a home where I know no one, on a street that is definitely back alley, in a land where I cannot speak the language nor even read the street signs that are filled with the Chinese characters. But yet, I never feel unsafe.

He points me in the right direction back to the exiting street and a taxi brings me back to the other Shanghai. It is the Shanghai of modern times, to the new China. The

numerous luxury hotels are filled with businesspeople from every continent, and each hotel has an ornately dressed doorman at every possible door or entrance. The hotel staff lay out the red carpet for the arrival of the political leaders of the new emerging world order.

It is back to the affluence of the financial and business district that rivals any Wall St. and back to skyscrapers that are so many I think I am in a country of skyscrapers as they go on endlessly. The magnificence of the Bund that runs across the waterfront in Shanghai with its rainbows of neon outshines Times Square. Nanjing Road displays shops with goods that could fit in any cosmopolitan Western stores. This Shanghai is a city displayed with prosperity, with buildings being erected in every direction possible. Since English is now taught from the first-grade onward, the communication barriers of East v. West are reduced. The New Generation of Chinese seeks their careers in the multinational businesses that increasingly locate in Shanghai for their Asian headquarters. Shanghai, unlike the inland regions of China, stands out as a precursor of the new modern China.

It is in the apres-business hours, however, that the discussions of the business day's tallies are counted in the various lounges, pubs, and gathering spots throughout Shanghai. The European industrial magnate with projects in Shanghai, Seoul, and Hong Kong with whom I share conversation shares his business strategy. His suit is tailor-made, the shirt monogrammed with gold links in the cuff, and the cashmere vest a soft shade of blue that I have never seen before or after. Sipping his Hennesey Cognac, (he buys the bottle, not a glass) he casually picks up a Dunhill cigarette, and recants the

strategy, a simple one to be sure, "I try to keep my costs to a half-billion per project, that way I am ahead." I try to keep my swallow nonchalant, as I nod my head.

It is a land in which political correctness dictates a policy of "One China." However, it is a nation in which rapid economic transition means changes, both good and bad. As the Confucian traditional cultural beliefs of harmony evolve through the "open door policy" to meet the Western values of Weber's Protestant ideology, the massive population of 1.3 billion is being introduced to a new system. Perhaps, it is just one more upheaval in a land of courageous people who have endured and survived many centuries of upheavals in the social, economic, and political environment.

My dissertation is an analysis of this progress, an examination of the Confucian work ethic, its economic development, the motivational values affected by the Confucian work ethic, and in a larger sense, the remarkable and dynamic transition of a country with the most populous nation in the world. As the door is opened to the West, an understanding of the Confucian principles and ideals is an essential primer to any organization preparing to work within China. An understanding of its workforce's work ethics and values can be a competitive advantage for those willing to undertake its challenges.

My work within China, however brief, has brought me to a greater understanding of its people. It has made me realize that it is governments and nations that collide, not the individual people within. Their great hospitality to me and their great respect for one another are amazing. Their concern and care for their elderly and their children are a true reflection of their Confucian value system. Coming to China as an American professor, I

have been the recipient of huge bouquets, great banquets, and so many other acts of kindness. I dedicate my dissertation to the many that became my friends in China and to my students who have left me with a lasting impression of their incredible work ethic and more than a lifetime of great memories.

At the Chinese banquets, a toast is offered in honor of the host/hostess. The tiny glass filled with the potent liquid elixir that trickles and burns on its downward journey is lifted high and the one toasting proclaims "Bottoms up." My toast is to you, my friends, as you would then say, returning the toast, ***"GOMBAY"!***

TABLE OF CONTENTS

OVERVIEW 1

PART I

THE TRANSITIONAL ECONOMY OF CHINA 3

THEORIES AND HYPOTHESES 7

METHOD 16

RESULTS 20

DISCUSSION 24

REFERENCES 31

APPENDIX 38

PART II

AN INTELLECTUAL INQUIRY 89

REFERENCES 101

APPENDIX 104

PART III

OVERVIEW: HISTORICAL DEVELOPMENT OF THE CONFUCIAN WORK ETHIC 115

THE GREAT LEAP FORWARD 120

THE CULTURAL REVOLUTION 125

REFERENCES 132

APPENDIX 134

PART IV

INTRODUCTION TO MOTIVATION 137

MOTIVATION 138

REFERENCES 151

APPENDIX 154

PART V

INTRODUCTION TO THE CONFUCIAN WORK ETHIC 157

REFERENCES 169

VITA 172

LIST OF TABLES

PAGE

Table 1. Factor Analysis on Chinese Sample 20

Table 1A. Factor Loadings on Chinese Sample....21

Table 1B. Factor Comparison: Chinese v. U.S. Sample (Hill-Petty) 22

Table 1C. Factor Analysis on Chinese Sample: Means and Standard Deviation 40

Table 2. MANOVA on Derived Factors for Managerial Experience....42

Table 3. MANOVA on Derived Factors for Work Experience....43

Table 4. MANOVA on Derived Factors for Gender 44

Table 5. MANOVA on Derived Factors for Education Level....45

Table 6. MANOVA on Derived Factors for Age Category....46

Table 7. Factor Analysis (Hill-Petty)....48

Table 8. MANOVA on Hill-Petty Factors for Managerial Experience....51

Table 9. MANOVA on Hill-Petty Factors for Work Experience 52

Table 10. MANOVA on Hill-Petty Factors for Gender 53

Table 11. MANOVA on Hill-Petty Factors for Education Level....54

Table 12. MANOVA on Hill-Petty Factors for Age Category....55

Table 13. Factor Analysis (Dawson) 57

Table 14. MANOVA on Dawson Factors for Managerial Experience....59

Table 15. MANOVA on Dawson Factors for Work Experience....60

Table 16. MANOVA on Dawson Factors for Gender 61

Table 17. MANOVA on Dawson Factors for Education Level....62

Table 18. MANOVA on Dawson Factors for Age Category 63

Table 19. Derived Ten Factor Results--Total Variance Explained 65

Table 20. Derived Ten Factor Solution Loading Results 67

Table 21. Derived Six Factor Solution Loading Results 70

Table 22. Derived Six Factor Solution Results 71

Table 23. MANOVA on Derived Factor (Six) for Managerial Experience 72

Table 24. MANOVA on Derived Factors (Six) for Work Experience 73

Table 25. MANOVA on Derived Factors (Six) for Gender 74

Table 26. MANOVA on Derived Factors (Six) for Education Level 75

Table 27. MANOVA on Derived Factors (Six) for Age Category 76

Table 28. OWEI Prior Research Studies 86

Table 29. The Seven PWE Scales 108

Table 30. Scales and Statistical Analysis 113

Table 31. Chinese Historical and Economic Development: A Chronological Perspective 135

Table 32. Motivation Theories 155

OVERVIEW

The format of this dissertation is presented in multiple sections rather than the traditional method of chapters. The goal of this style is to provide a manuscript for publication purposes in addition to fulfilling the traditional dissertation requirements. Part I is an integration of Part II, III, IV, and V with a comprehensive appendix of supporting data and tables.

The theories that are introduced in Part I, the work ethic theory and the motivation theories are described in detail in Part II and Part IV, respectively. An environmental analysis, which is an essential component for comprehending the setting of the research within China, is undertaken in Part III and Part V. Part III provides the reader a historical, economic, and political assessment of China. Part V relates the vital socio-cultural values of Confucianism that are essential in understanding the work values in China.

PART I: UNIVERSALITY: EXPLORING WORK VALUE DIFFERENCES IN THE TRANSITIONAL ECONOMY OF CHINA

THE TRANSITIONAL ECONOMY OF CHINA

The People's Republic of China (PRC) is in the midst of a critical economic transition (Rosser & Rosser, 1996; Mastel, 1997; Kohler, 1997; Schnitzer, 1994; Zimbalist, Sherman, & Brown, 1989; Thurston, 1994; Hu, 1999; Jones, 2000). In China, the economy and the production of each factory has been planned by the State since the Communist takeover in 1949, with an implicit guarantee of job security and enough to eat for everyone—a concept as having "an iron rice bowl" (Taormina, 1998, p.477). The policies include rights to lifetime employment and social programs including housing, nurseries, schools, and even medical care (Takahara, 1992; Warner, 1995). According to Weldon and Vonhonacker (1999), even though the iron rice bowl policies have been abandoned, they still affect the management of human resources in China.

According to Shangquan Gao, president of the Chinese Economic Reform Foundation, as well as the president of the Research Association of Chinese Economics Systems Reform, "The transformation of the state-owned enterprises and their structural readjustments have reached a crucial stage, filled with deeply rooted contradictions and emerging problems" (Wang, 2000, p. 8). He continues in regard to the management system,

> Salary scales of workers should be determined by enterprises in accordance with the average salaries in different localities and the benefits of enterprises. Within the enterprises, the principle of wage distribution according to work performed should be followed, but proper income gaps will also be allowed. It is however necessary to improve and be strict with enterprise managers, make innovations in management systems, and eliminate the current trend of random decision making, relaxed management, undisciplined job performance, and low-level managerial abilities.

> It is necessary to establish a strict system of responsibility at different levels and stages, and step up reviews and supervision to make that responsibility is claimed for each job. The labor contract system should be developed, and the practice of motivation through competition should be introduced. Managers need to pursue scientific management, intensify basic operations, enhance efficiency, distribute rewards to each according to his work, and establish long-term incentive and disciplinary measures (Wang, 2000, p. 10).

Friedman (2000) suggested that the inevitable transition to free-market systems in today's globalized economy must also include what he calls second generation reforms. Countries must be evaluated not only on GDP or per capita income but also on the country's health or emerging society and thus "the quality of their governing software, judicial system, procedures for settling disputes, social safety net, role of law, and economic operating systems" (p. 163).

To accomplish this economic transition, the needs, attitudes, beliefs, and values of the labor force must be explored to meet these goals and objectives. The introduction of a performance-based organization requires organizational restructuring in the design of various human resource development issues. Organizations must carefully analyze work values and attitudes in the development and implementation of their motivation models.

The measurement of such behavioral intangibles that are directly related to the workplace has historically been an inexact science. Additionally, this complexity has been intensified by the level of variability in cultural differences in the socio-economic environment. The purpose of this research is to explore the issue of universality in the use of a Western instrument to analyze work values/attitudes/behaviors in a non-Western setting. The critical questions framing the research are: (a) On the micro and macro level of analysis, can we effectively use an occupational work ethic instrument in another

culture to identify individual work value/attitude differences? (b) in the organizational context, can we distinguish these value differences in the context of groupings—specifically, as demographic variables? and (c) finally, can we use these findings to answer the question of universality in motivation models and theories?

The transitional status of the Chinese social and economic environment presents a myriad of opportunities for management and organizational researchers searching for an answer of the universality of their methods, models, and theories on both a micro (individual) and macro (cultural) level, as well as in the organizational context. As other transitional economies before China have shown, the need is great to emerge as a competitor and retain a competitive status in a dynamic global market.

In recent years China's economy has grown to become the third largest consumer economy in the world (Rosen, 1999; CIA Factbook, 1999). The International Monetary Fund (IMF) predicts that China will overtake the U. S. and Europe to become the world's largest economy by 2007 (IMF Briefs, 1999). However, the Western understanding of Chinese work values is inconsistent, as theories of Western management still prevail. The theoretical foundation of Chinese management theory is in the formative stage primarily because China has been a closed society for the past half century (Ralston, Eqri, Stewart, Terpstra, & Kaicheng, 1999).

China's entrance into the World Trade Organization (WTO) will affect the fundamental economic interest of not only China but its foreign trading partners as well. According to WTO documents (1999), in 1998 China was the world's ninth largest exporter and the eleventh largest importer. Foreign opportunities for exporting to or investing in China will increase significantly. Managers in multinational companies that

either employ Asian workers or trade with Asian firms will be at a serious disadvantage if they overlook the importance of Asian traditions and values (Robertson & Hoffman, 2000).

An investigation of the work values/attitudes in China as determined by demographic variables, such as gender, age, educational level, and managerial levels will assist organizations working in China or organizations working outside China that employ Chinese workers. Because of the dynamism within the socio-economic environment over the last two decades, these factors may reveal some value differentiation that will affect conceptual models of motivation. Comprehending China's massive labor force work ethic can be an organizational competitive advantage.

Historical and Cultural Environment

Indeed, the demise of the "iron rice bowl" has brought about many changes, socially, economically, and in the workplace (Jones 2000; Zimbalist, Sherman, & Brown, 1989). To understand the economic environment of a national culture, one must consider within-cultural differences (Schneider & Barsoux, 1997). According to Terpstra (1978) value differences between generations are due to a variety of factors, with the most important being societal objectives. Societal changes in China have been massive and have had considerable influence on the values of the current Chinese workforce (Ralston et al., 1999). Yet for all of the recent changes, China's economy and society are still very different from that in the West (Martinsons & Hempel, 1995; Child, 1994).

Triandis (1994) noted that one must not only consider the culture, but also the political orientation and historical background of a society before that behavior can be understood. China's Confucian heritage has been the foundation for Chinese values, despite the economic, political, and social upheavals of the last two centuries. It differs substantially from the Western approaches to ethics (Niles, 1999; Tai, 1989; Weber, 1951; Zhang, 2000; Wilkinson, 1996; Ralston, et al. 1999). It is not a utilitarian philosophy, but rather one in which material profit is viewed as often in direct conflict with "the dictates of virtue" (deBary et al., 1960, p. 121).

THEORIES AND HYPOTHESES

Work Ethic Theory

Scholars agree with Max Weber's thesis (1905/1930) of a cultural basis for economic activity, but reject that Western Protestantism is the only or best religious foundation for capitalism (Wilkinson, 1996). Confucianism promotes "righteousness" (yi) over "profit" (li). The profit motive is complicated by the goal of promoting employee welfare, which can be as strong as a motivating force for capitalist activities as the profit motive (Tai, 1989). Lohr (1998) proposed that a high work ethic, a respect for family and a deference to government authority is characteristic of Asian values and could be considered related to the Western reverence for individualism (Alon & Kellerman, 1999).

Motivation Theory

Individual (Micro)/Cultural (Macro) Level. Triandis (1995) suggested that many macro-cultural dimensions of beliefs and values may also have an individual component. Weber's work ethic theory was further developed by the achievement motivation research of McClelland (as cited in Adler, 1991) who linked the individual and micro-level analysis of achievement to the Protestant work ethic's relationship to the macro-level of cultural and economic development. His theory initially focused on the need for achievement as a contributing point in explaining why some societies produce more than others. According to McClelland (as cited in Matteson & Ivancevich, 1996) "n Ach (achievement) produces enterprising men among labor leaders or managers, Republicans or Democrats, Catholics or Protestants, capitalists or communists" (p. 365). Furthermore, McClelland continues his analysis to the macro-level by stating, "countries with many such rapidly growing firms tend to show above-average growth rates of economic growth" (p. 365).

However, McClelland's work is not without debate, with many researchers suggesting the need for "achievement" is also a societal and group issue (Niles, 1999). Others cite the individual perspective of the term of achievement, noting its lack of translation into many other languages (Hofstede, 1980).

Organizational Level. Robert Vecchio (as cited in Kreitner & Kinicki, 1995) identified three categories of equity comparisons: Other; Self; and System. Individuals compare their own level to those in similar positions rather than dissimilar—that is

gender, educational level, job characteristic, etc. Equity theorists believe that individuals resist increasing inputs when it requires substantial efforts and rather than changing self-cognition. An individual is more likely to change cognition about the comparison about others' inputs and outcomes (Opsahl & Dunnette, 1966). A practical application of equity theory is that it supplies an explanation of how attitudes and behaviors affect job performance. Employees are more likely to implement workplace changes if they are deemed equitable ones. Hui (1988) found that Chinese conceptions of groups suggest that harmony is central to social organization and productivity. Harmony is rarely considered a dominant consideration in the "bottom-line" mentality of their Western counterparts.

Universality of Motivation Models and Theories

Motivation has been recognized as a dilemma that managers must face because what motivates one individual may not motivate another. Another complication of motivation theories is that the theories were developed in the West, primarily the U. S. and Great Britain. The theories may be based upon Western cultural situations that do not necessarily apply to the rest of the world (Hofstede, 1999; Adler, 1991).

As Child's (1981) organizational research across various cultures revealed, organizations globally may grow more similar, while the behavior in the organizations maintains its cultural uniqueness. Triandis' statement (as cited in Adler, 1991) of "culture's influence for organizational behavior is that it operates at such a deep level that people are not aware of its influence. It results in unexamined patterns of thought that

seem so natural that most theorists of social behavior fail to take them into account. As a result, many aspects of organization theories produced in one culture may be inadequate in other cultures" (p. 147).

Motivation Research Studies in China

Because of the economic growth of the last two decades and the open door policy of the People's Republic of China, motivation studies within China are important (Shenkar, 1991; Stewart & Him, 1991). Some studies suggest that managerial motivations might be universal in nature and prevail over differences in culture (Ghiselli, 1971; Haire, Ghiselli, & Porter, 1963). Others suggest that important managerial characteristics can be taught and individuals can change their attitudes and behaviors through proper education and training (McFie, 1961).

While some studies suggest that the management of Chinese enterprises will be shifting in the future towards Western methods of management, how these changes will be embedded at the cultural level need to be explored (Graf, Hemmasi, Lust, & Liang, 1991). Some claim that the Western society is one that stresses individual behavior, while China is a collective one, therefore, one cannot apply the same motivation model (Adler, 1991; Shenkar, 1994; Bond & Hwang 1986; Hofstede & Bond, 1988).

Individualism-Collectivism

Triandis (1994) defines individualism as an attitude of independence from ingroups, achievement, freedom, autonomy, and fairness. He found collectivism to be a state of harmony within the group, interdependence, a sense of duty, and based in a society with a relationship-base. According to Hellriegel, Slocum, and Woodman (1998) "individualism and collectivism are two cultural values that influence how teams and groups are likely to be accepted and operate" (p. 231). They further state that the basic difference between individualism and collectivism in certain cultures as "the uneasiness between fitting into the group and standing out from the group" (p. 231). Triandis et al. (1988) found intense emotional attachments to the ingroup for the collectivist. In fact, anyone not belong to the group would be considered the outgroup. Hofstede (1980) found that collectivists establish their work relationships on a moral basis.

Redding (1993) defined the Chinese concept of guanxi as a network of personality defined bonds that allows business relationships to develop in the societal context. Therefore, it functions as a defining ingroup. According to Luo (1997) guanxi "contains implicit mutual obligation, assurance, and understanding, and governs Chinese attitudes toward long-term social and business relationships" (p. 43). As Boisot and Child (1996) point out the Chinese economy is moving toward a relationship-based "network capitalism"

Suh, Diender, Oishi, & Triandis (1998) obtained two expert ratings of the individualism/collectivism dimension. Among forty-one nations in their study, China

had the lowest score indicating it as the most collective country, while the U. S. had the highest score, indicating it as the most individualist country. Therefore,

Hypothesis 1: Collectivism will emerge as a critical component of the Chinese work ethic and values.

Demographic Variables in Work Values

The relationship between demographic variables (age, gender, education, and position) and work values have been of interest for many researchers. However, most of these studies are conducted in Western settings (Randall, 1993). One common finding in prior studies using the Occupational Work Ethic Inventory instrument is that females consistently score higher across the scales. Hill and Rojewski (1999) reported women were found to report greater endorsement of the occupational work ethic in all of the following studies: (as cited in Hill & Rojewski) Furnham & Muhiudeen (1984); Hall (1990); Hill (1997); Miller (1980); Petty & Hill (1994); and Wollack, Goodale, Wijting, & Smith (1971). Hill & Rojewski (1999) explained the gender differences in the context of social cognitive career theory (SCCT). They explain that women feel the need to work harder to advance in their careers. A study by Petty (1995) on the relationship of education and the work ethic found that higher levels of education correspond with higher work ethic levels.

Sommer et al. (1996) used a Korean sample to research the relationship between organizations and educational level. They found the results were not consistent with those found in the West. Their findings indicated that the influence of the Asian culture may be responsible for a lack of a relationship between the level of education and organizational commitment. Because of the local practices in Korea linking educational level and institution with organizational and occupational selection, there were no unmet expectations with respect to rewards as might be the case in the U. S.

However, Korea is a different environment from China. Chen and Francesco's (2000) research based on the influence of gender and education on organizational commitment in China predicted the traditional Confucian society and the guanxi role in the workplace would cause different results in China from both Korea and the U. S. Sponsored by The Hong Kong Baptist University, their project consisted of 333 employees/managers from both the service and manufacturing sector in Guangzhou and Shanghai. Their survey, a four-item scale in Chinese was self-reported data and was collected by the human resource manager and the researchers. Their findings indicated no correlation of age, gender, education, or tenure with organizational commitment. They attribute differences to be culturally determined, in particular, guanxi and personalism.

Gender. Riley (1996) stated that females in modern China earn about sixty percent of males' earnings and are more likely to face unemployment. He found that the gender roles still reflect the traditional Confucian pattern of a paternalistic one (Chen & Francesco, 2000). Many agree that female roles in China were never one of equality, even during the Communist regime (Stockman, 1994; Riley, 1996).

Age and Work Tenure; Managerial Level. Xin & Pearce's study (as cited in Morris, Kwok, Ames, & Lickel, 1999) used a series of interviews that found age and organizational tenure may be irrelevant in China, citing the role of "guanxi" in the workplace. Ralston et al. (2000) used the Schwartz Value Survey (SVS) in their research on the variable of age in the role of managers in China. Age groups classified according to the political orientation during the subject's youth were analyzed. Their study consisted of 869 students who were managers in state-run enterprises that were entering a management development program. Ralston et al. found that the generation in which one grew up in appears to be crucial to understanding Chinese values. However, they too cite the dilemma of the Confucian influence upon values as a complexity in the globalization of work value issue.

Education. The role of education in China is that it serves as a sign of status. Higher education levels may also indicate family status because of the limited opportunities for higher education. The interaction of education and age may also have an effect, as most educational institutions halted university operations between 1966-70 during the Cultural Revolution (Zimbalist, 1989). Urban residents are more likely to receive higher educational opportunities (Chen & Francesco, 2000). As Chen & Francesco (2000) stated, "Educated people in China, therefore have access to greater opportunity, not only because of the increased skill level that comes from education, but also because they may possess a more influential set of guanxi contacts both though family connections and directly with teachers and classmates from their educational institutions" (p. 871). Their final statement is that Chinese employees behave differently from Western ones.

Guanxi Research. Researchers are interested in guanxi for many reasons. Guanxi is complex and associated with many fields of studies—management, organizational behavior, human resource management, sociology, and marketing. Western society often views guanxi as unethical or even at times, a form of simple corruption.

Research conducted on guanxi in China, Taiwan, and Singapore has confirmed the importance of guanxi relationships in the employment setting (Chu & Ju, 1993; Farh, Tsui, Xin, & Cheng, 1998). The work by Farh et al. (1998) using samples from both the China mainland and on the island of Taiwan suggests that work outcomes such as trust, liking, favorable evaluation, frequency of communication, and preferential actions were most directly influenced by guanxi.

Xin, Farh, Cheng, & Tsui (as cited in Chen & Francesco, 2000) extended this research in 1998 with different subjects in the same two locales and found that performance appraisals of subordinates and subordinate commitment were significantly related to guanxi. Other studies suggest that hiring decisions in Chinese societies are made on the basis of friendship or family ties using an individual with a strong guanxi tie (Chen, 2000).

These contrasting viewpoints lead to:

Hypothesis 2. There will be no significant occupational work ethic differences as a function of demographic variables (managerial level, work tenure, gender, educational level, and age) within the Chinese context (the traditional Confucian society and guanxi).

METHOD

To analyze the first hypothesis, a factor analysis of responses to the Petty (1990, 1991) Occupational Work Ethic Inventory (OWEI) will be used to identify conceptual models of work ethic among a group of Chinese hotel managers. Comparisons to data for U. S. samples in other industries will be made to ascertain the comparability of how these responses cluster across U. S. and Chinese employees. The second hypothesis will be analyzed via a MANOVA to ascertain differences among the Chinese managers and across a variety of demographic variables (i.e. managerial level (supervisory v. task), work tenure, gender, educational level, and age).

Sample

The setting for this empirical research is a hotel located in the major business and financial center of Shanghai, China. The sample consists of 97 Chinese managerial level hotel managers that completed a training and development session conducted by the Human Resource Development Manager of the hotel. The subjects included 62 females and 34 males. One employee left this item blank. Respondents were divided into three age groupings: 26 years or younger (n = 39), ages between 27-35 (n = 38), and ages between 36-55 (n = 18). Two respondents left this item blank. The years of full-time work experience were classified as less than two years (n = 18), two to eight years (n = 39), and those with more than eight years experience (n = 40). With regards to the educational level, 55 employees had a high school diploma, while 42 had college

experience. Forty-four of the managerial employees supervised other workers, whereas 53 did not. These five characteristics serve as the independent variables of the MANOVA.

Procedures

After an initial interview with the Human Resource Development Manager of the hotel explaining the research intent, the researcher provided the manager with copies of the instrument. The manager administered the survey at the conclusion of a one-day training session in the Spring of 2001. A factor analysis of responses to the Occupational Work Ethic Inventory was conducted to identify the pattern of responses for this sample. The multivariate analyses of variance (MANOVA) were conducted on the derived factors as well as another version of the OWEI to identify any difference as a function of demographic characteristics. Each participant was assured confidentiality. The hotel HRD manager collected and returned all (100%) instruments to the researcher.

Instrument

The Occupational Work Ethic Inventory (OWEI) designed by Petty (1990, 1991) was used to assess the components of the work ethic. The Occupational Work Ethic is defined as "the displayed behavioral characteristics (work habits, attitudes and values) based on an individual's personal values and mores while working for income within a

paid occupation (versus sports, religious activities, hobbies, and other avocations)" (Petty, 1995).

The instrument is a multidimensional approach, in that specific subscales are identified in a factor analysis, as recommended by Furnham (1990). The OWEI uses a common statement of, "At work I can describe myself as" followed by the scale for rating standards of each item: (1) Never; (2) Almost Never; (3) Seldom; (4) Sometimes; (5) Usually; (6) Almost Always; and (7) Always. The scale is used with a 50-item self-reported questionnaire that asks participants to indicate the frequency that most accurately corresponds to their occupational behavior.

Hill (1993) translated the original English version of the OWEI to Mandarin Chinese. However, no previous study exists on the Chinese version. For this study, the Hill translation was redesigned to match the layout of the original Petty version to maintain face validity of the instrument. It was back-translated for cross-cultural research purposes. The instruments are located in Part I, Appendix F.

The OWEI's theoretical base is found in work by Kazanas (1978) that focused on measurements of affective work competencies (knowledge, skills, abilities and attitudes) and work values. Petty (1990, 1991) developed an instrument to use the work competencies phrase list previously established (Petty & Morgan, 1980) to specifically measure the occupational work ethic. Content validity was established by a panel of subject-matter experts through a form of semantic analysis, which categorized simple one or two word descriptors into groups. The resulting initial subscales were designated as Dependable, Ambitious, Considerate, and Cooperative.

Hill and Petty (1995) subsequently conducted a principal component factor analysis on the OWEI with data collected from 1151 workers in both the private and public sector in the Southeastern region of the U. S. After conducting a varimax rotation of the items having an eigenvalue of one or greater and a .30 minimum loading factor, a four-factor solution was identified. These subscales were identified as (1) Interpersonal Skills; (2) Initiative; (3) Being Dependable; and (4) Reversed Items. These serve as the primary factors for the current version of the OWEI.

The factors in the study were sought to identify key themes to characterize the occupational work ethic. Factor one, Interpersonal Skills, was described as items related to working relationships with other people, facilitating good interpersonal relationships, and contributing to a working environment. Factor two, Initiative, related to items that facilitate career advancement and dissatisfaction with the status quo. The third factor of Being Dependable, consisted of items that focused on fulfilling expectations at work. The final factor of Reversed Items was described by the authors as part of the instrument design to prevent research participants from developing a response pattern based on quickly marking a Likert scale without reading it or actually responding to the appropriate item. Specific items are listed in Table 1B. in the discussion of the results.

Data Set

For the factor analysis, if there was a missing value, that employee's responses were not used, yielding a final sample of 95. With the MANOVA the process

recommended by Winer (1971) for estimating missing observations was used. This method estimates the value based on the value of other responses. This method was used sparingly but helped to keep the sample size intact.

RESULTS

Factor Analysis

A principle component factor analysis on the 50-question instrument was used to investigate the first research question related to the applicability of the OWEI to the Chinese population. Initially, a ten-factor, a six-factor, and a four-factor model were used for analysis. After a varimax rotation of the factors having an eigenvalue of 1 or greater and a .45 minimum factor loading, a four-factor solution was identified (See Table).

Table 1. Factor Analysis on Chinese Sample

Factor	Name	N	Items	Alpha	Variance	Cumulative Variance
Factor 1	Productivity	95	22	.94	20.94	20.49
Factor 2	Harmony	95	16	.91	14.76	35.25
Factor 3	Conformity	95	8	.86	10.30	45.55
Factor 4	Diligence	95	7	.85	9.34	54.90

Table 1A. Factor Loadings on Chinese Sample

Factor One: Productivity	Factor Two: Harmony	Factor Three: Conformity	Factor Four: Diligence
Efficient .80	Enthusiastic .71	Dependable .75	Hardworking .81
Loyal .76	Modest .70	Following regulations .73	Helpful .80
Initiating .73	Devoted .62	Irresponsible (not) .71	Negligent (not) .80
Adaptable .72	Friendly .62	Reliable .65	Rude (not) .77
Productive .70	Well-groom .60	Effective .61	Apathetic (not) .65
Accurate .66	Devious (not) .59	Conscientious .58	Persistent .65
Perceptive .65	Dedicated .53	Follow direction .56	Hostile (not) .54
Considerate .63	Emotionally stable .52	Honest .52	
Pleasant .63	Courteous 51		
Persevering .62	Patient .51		
Independent .61	Likeable .51		
Effective .61	Cooperative .50		
Orderly .61	Selfish (not) .50		
Ambitious .55	Follow directions .49		
Likeable .55	Stubborn .48		
Careful .54	Cheerful .47		
Appreciative .52			
Dedicated .52			
Cheerful .51			
Cooperative .50			
Depressed (not) .45			
Reliable .45			

Table 1B. Factor Comparison: Chinese and U. S. (Hill-Petty) Samples

Chinese(down) US	Interpersonal Skills	Initiative	Being Dependable	Reversed Items
Factor One: Productivity				
Efficient		X		
Loyal	X			
Initiating		X		
Adaptable		X		
Productive		X		
Accurate		X		
Perceptive		X		
Considerate	X			
Pleasant	X			
Persevering		X		
Independent		X		
Effective		X		
Orderly		X		
Ambitious		X		
Likeable		X		
Careful	X			
Appreciative	X		X	
Cheerful	X			
Depressed (not)	X			
Reliable			X	
Cooperative	X			
Dedicated		X		
Factor Two: Harmony				
Likable	X			
Cheerful	X			
Enthusiastic		X		
Modest	X			
Devoted	X			
Friendly	X			
Well Groomed	X			
Devious (not)				X
Dedicated		X		
Emotionally Stable	X			
Courteous	X			
Patient	X			
Cooperative	X			
Selfish (not)				X
Stubborn	X			
Follow Directions			X	

Table 1B. Factor Comparison: Continued

	Interpersonal Skills	Initiative	Being Dependable	Reversed Items
Factor Three: Conformity				
Effective		X		
Dependable			X	
Following Regulations			X	
Reliable			X	
Conscientious		X		
Follow Directions			X	
Honest			X	
Factor Four: Diligence				
Hardworking	X			
Helpful	X			
Negligent (not)				X
Rude (not)				X
Apathetic (not)				X
Persistent		X		
Hostile (not)				X

MANOVA

The MANOVA using the derived four factors was not found to be significant for any of the independent variables as demonstrated by the Wilk's Lambda at <.01 alpha. The measures were managing people, F (4,92) = .50, years of full-time work experience, F (8,182) = 1.16; gender, F (4,91) = 1.62; education, F (4,92) = 1.09; and age, F (8,178) = .43. These results are shown in Part I, Appendix A. An additional analysis using MANOVA for the Hill-Petty factors also revealed no significant differences. The measures were managing people, F (4,92) = 1.05; years of fulltime work experience F (8, 182) = 1.39; gender, F (4,91) = 1.31; education, F (8, 182) = .69; and age, F (8,178) = .65. These results are shown in Part I, Appendix B.

Therefore, the MANOVA analysis does not support or not support demographic differences in the study. One rationale may be the instrument is not detecting the differences. Another reason could be that differences may not exist in the variables. The cross-cultural consideration of the exact meaning of the words may find that the Chinese have different values in their occupational attitudes to work.

DISCUSSION

In response to the first hypothesis on the issue of collectivism in the individual's work values and attitudes of the group, the factor analysis supports the prediction of collectivism emerging as a critical component of the Chinese work ethic and value system. The trait of harmony runs throughout each factor across the various modes of work values. Factor One, Productivity, accounts for most of the variance and contains many elements of cooperative attitudes consistent with the findings that members of a collectivist group have a moral commitment in their work goals. This was consistent with the Suh et al. study (1998) that found group harmony can be more important than individual goals. As Peng & Luo's (2000) organizational level study on guanxi relationships in China revealed, "theoretically, findings point to the importance of the social context of networks, contacts, and ties" (p. 486).

The comparison with U. S. data may indicate that the two cultures vary in their approach to work. In the U. S. data, a clear distinction in work values is seen between the factors. In the second factor, Initiative, individualist characteristics emerge, that is

productivity is on an individual basis. Whereas, in the factor analysis on the Chinese sample, collective traits are found in each factor. The three factors labeled Harmony, Conformity, and Diligence account for 55% of the variance. Each of these factors appear to involve components of collectivism as well and seem focused on commitment to the whole rather than individual interests. The second factor of Harmony contains many of the interpersonal skills, whereas Conformity, the third factor is more related to authoritative issues. The final factor, Diligence, is related to work values that require persistence. Thus, the measurement suggested by the instrument is consistent with the theory.

The findings on the second hypothesis regarding demographic differences are also consistent with previous research findings in China. Because of the Confucian tradition and the guanxi role in the workforce, demographic variations do not result in the differences that are found in Western society. The reliance upon informal and unwritten norms of group behavior, the "invisible threads" of the Confucian work ethic within the organization, rather than reliance in the formal and written rules of Western society add complexity to the formation of conceptual models of motivation. Although the sample size is not ideal for analysis, they are consistent with other studies within China.

The applicability of cognitive process motivation models is questionable—is equity theory an individual or collective concept? Theoretically, equity is achieved in an egalitarian society by a common philosophy of "all rising together within the system". Therefore, all will be treated equally. However, history is contradictory with this point of view, as the inequities in human resource management practices within the state-run enterprises caused worker motivation and performance to decline. One problem with

equity theory in its application to the post-Communist era is that the theories are designed for a culture with an individual perspective with a common end goal of material rewards and material "achievement", vis-à-vis McClelland's definiton. Traditional Confucian philosophies with an end goal of harmony and a prevailing "good for the people" value system do not easily blend with the contrasting value Western system of maximizing productivity and performance end goals. As China advances in its market reforms, a closer analysis of the equity theories will enable the advancement of a performance-based design system in its inception mode.

Motivation models cross a boundary of complexity in the individual (micro), the organization, and the culture (macro). There is a lack of agreement concerning a universally accepted theoretical model of motivation. As organizations enlarge their global presence, (in China, as well as other transitional economies), perhaps more than one motivation model may be needed to align policies, practices, and procedures to reach the goal of a motivated workforce. Transitional economies such as China have a needs-values system that is not fully realized in industrialized market economies.

Theoretical Discussion

The theoretical discussion will focus on two issues: the universality of Weber's hypothesis and McClelland's underlying achievement motivation hypothesis. Weber's hypothesis was that a commitment to the Protestant work ethic would lead a nation to economic success. In Weber's (1951) work, *The Religion of China*, a contrast between the Protestant work ethic and the Confucian work ethic is drawn: "whereas Puritanism

objectified everything and transformed it into rational enterprise, dissolved everything into the pure business relation and substituted rational law and agreement for tradition. In China, the pervasive factors were tradition, local custom, and the concrete favor of the official" (p. 241).

For Weber, vocation was the highest form of moral activity, and this led to an accumulation of capital rather than consumption. Thrift, savings, and investment become fundamental values. The equivalent in Confucian ideology, as noted by Shepard et al. (1989), is the search for harmony that is achieved by actions for the society as a whole. Confucianism promotes righteousness over profit. Therefore, group harmony is the primary concern of the work group.

MacFarquar (as cited in Tai 1989) found the Chinese post-Confucian characteristics—"self-confidence, social cohesion, subordination of the individual, education for action, bureaucratic tradition, and moralizing certitude" was support for their work ethic and economic performance (p.168). Kahn (as cited in Zhang 2000) found the industrialization process not to be defined simply as Eastern or Western, capitalistic or socialistic. In different societies, it takes separate paths. Kahn found the two elements of the Confucian work ethic leading to economic growth to be "the creation of dedicated, motivated, responsible, and educated individuals and enhanced sense of commitment, organizational identity, and loyalty to various institutions" (p. 108).

Evidence suggests that the "Protestant" work ethic is not a universal concept; however, there is also evidence that work ethic itself exists within the socio-economic framework of a culture on a universal basis. The theoretical context must look to the

society's interpretation of the end goal. For example, "success" and even "achievement" are not universally accepted concepts, but rather culture-specific.

McClelland's Theory of Motivation. Can the need for achievement "nAch" be translated into economic success for a country (macro)? As stated in the earlier comments regarding the universality of the work ethic, a commitment to hard work is seemingly present on a global basis. However, one cannot simply take the individual component of achievement and place it in isolation, for the individual is part of a group, an organization, and in a larger sense a culture. In a global society, the variables magnify and intensify to an even larger extent. McClelland's theory has received much debate from researchers (Niles, 1999) concerning this issue. The dynamism of the current globalization efforts in China requires an enlarged viewpoint to incorporate these factors of change.

Transitional economies such as China bring new challenges to management and organizational researchers. How can we be effective in managing and motivating a workforce that works outside of the framework we are comfortable with? It is a time for reexamination and renewal.

Implications for Conceptual Models of Motivation

An important contribution this research has to offer is that an empirical analysis of work attitudes/beliefs and values in China provides a foundation for a conceptual model of motivation. Cultural differences in work values in transitional economies such

as China require an innovative approach in motivation models that must match traditional values that contrast with new directives and end goals.

A distinction between needs and values is crucial in the determination of an effective motivation model. Maslow (1962) stated that needs are the same for all humans; whereas, Locke (1976) found that values are unique to the individual. Needs are internal, belonging to each human being. They require action. Values are acquired. Therefore, values can be both consciously and unconsciously held. Values focus on an end state of being. Values tend to be long-term beliefs that represent a holistic "correct" or "incorrect" attitude or behavior for a specific culture. For example, the Chinese Culture Survey (1987), an instrument designed for Chinese or eastern culture identified a new work dimension, Confucian Dynamism. How can a Western motivation model based on "Western needs" work effectively in a society with such divergent values? "Protecting your face, having a sense of shame, and even respect for tradition" are not reflected in the Western work value system.

This language connotation reveals a limitation in using Western instruments in other cultures. A recommendation for future research would be to design an instrument using recognized Chinese work traits, such as in the Chinese Culture Survey. Additionally, the research setting of Shanghai may not reflect the values of less-industrialized areas of China, nor the formerly British-controlled Hong Kong, or even the more advanced market economy of Taiwan. Future studies in the various locales would enhance the foundational theoretical development of various management models and theories in China.

The challenge of universality to the West is the realization that Western motivation systems were founded in an era when a motivation system functioned for a common value system (the West). Cognitive process theories are construed for an individualist society and workplace to accompany its individual values. Therefore, it is essential in a global market, to reconstruct the motivation system to match a world of common needs and divergent values. The challenge of universality for China's march to economic prosperity and globalization efforts is the realization that political, economic, and socio-cultural environments are not single entities, but rather important links and overlaps with historic significance, with each one providing momentum for another one's advancement or decline.

REFERENCES

Adler, N. J. (1991). *International Dimensions of Organizational Behavior.* Boston: PWS-Kent Publishing Co.

Alon, I. & Kellerman, E. A. (1999). Internal antecedents to the 1997 Asian economic crisis. *Multinational Business Review*, 7(2), 1-12.

Boisot, M. & Child, J. (1996). From fiefs to clans and network capitalism: Explaining China's emerging economic order. *Administrative Science Quarterly*, 41(4), 600-628.

Bond, M. H. & Kwang, H. (1986). The social psychology of Chinese people. In M. H. Bond (Ed.). *The Psychology of the Chinese People.* New York: Oxford University Press.

Chen, Z. X. & Francesco, A. M. (2000). Employee demography, organizational commitment, and turnover intentions in China: Do cultural differences matter? *Human Relations,* 53(6), 869-879.

Child, J. (1981). Culture, contingency, and capitalism in the cross-national study of organizations. In L. L. Cummings & B. M. Staw. (Eds.) *Research in Organizational Behavior.* JAI Press, 3, 303-356.

Child, J. (1994). *Management in China during the age of reform.* Cambridge, England: Cambridge University Press.

Chinese Culture Survey. (1987). Chinese values and the search for culture-free dimensions of culture. *Journal of Cross-Cultural Psychology*, 18(2), 143-164.

Chu, G. & Ju, Y. (1993). *The Great Wall in ruins.* Albany, NY: State University of New York Press.

CIA: The World Factbook 1999. China (1-11).

DeBary, W. T., Chan, W. T., & Watson, B. (1960). *Sources of Chinese tradition.* New York: Columbia University Press, 1, 121.

Farh, J., Tsui, A., Xin, K., Cheng, B. (1998). The influence of relational demography and guanxi: The Chinese case. *Organization Science,* 9(4), 471-488.

Friedman, T. L. (2000). *The Lexus and the Olive Tree.* New York: Anchor Books, p. 163.

Furnham, A. (1990). A content, correlational, and factor analytic study of seven questionnaire measures of the Protestant Work Ethic. *Human Relations*, 43(4), 383-399.

Ghiselli, E. E. (1971). *Explorations in managerial talent.* Pacific Palisades, CA: Goodyear Publishing.

Graf, L., Hemmasi, M., Lust, J., & Liang, Y. (1991). Perceptions of desirable organizational reforms in Chinese state enterprises. *International Studies of Management and Organization*, 20, 47-56.

Haire, M., Ghiselli E. E., & Porter, L. W. (1963). Cultural patterns in the role of the manager. *Industrial Relations,* 2(2), 95-117.

Hellriegel, D., Slocum, J., & Woodman, R. (1998). *Organizational Behavior.* (8th Ed.). Cincinnati, OH: Southwestern Publishing.

Hill, R. B. (1993). OWEI (Petty) translation into Mandarin Chinese.

Hill, R. B. & Petty G. C. (1995). A new look at employability skills: A factor analysis of the work ethic. *Journal of Vocational Education Research*, 20(4), 59-71.

Hill, R. B. & Rojewski, J. W. (1999). Double jeopardy: Work ethic differences in youth at risk of school failure. *The Career Development Quarterly*, 47(3), 267-279.

Hofstede, G. (1980). *Culture's consequences: International differences in work related values.* Beverly Hills: Sage Publications.

Hofstede, G. & Bond, M. H. (1988). Confucius and economic growth: New trends in culture's consequences. *Organizational Dynamics*, 16(4), 4-21.

Hofstede, G. (1999). Problems remain, but theories will change: The universal and the specific in 21st-century global management. *Organizational Dynamics*,16(4), 4-21.

Hui, C. H. (1988). Measurement of individualism-collectivism. *Journal of Research in Personality*, 22, 17-36.

Hu, F. (Goldman, Sachs, Hong Kong), *Global Economics.* Paper No. 14, April 1999.

International Monetary Fund Brief. (1999). Retrieved on October 20, 2000 from http://www.megastories.com/china/economy/economy.htm.

Jones, G. (2000, January 23). China's challenge's: Chinese leadership struggles to balance new ideas, control. *Jacksonville Times-Union,* p. G6-8.

Kazanas, H. C. (1978). Affective work competencies for vocational education. Columbia, MO: University of Missouri. (ERIC Document Reproduction Service No. EJ 075 733).

Kohler, H. (1997). *Economic systems & human welfare: A global survey.* Cincinnati, OH: Southwestern Publishing, pp. 575-616.

Kreitner, R. & Kinicki, A. (1995). *Organizational Behavior*. Chicago: Irwin.

Locke, E. A. (1976). In Tietjen, M. A. & Myers, R. M. (1998). Motivation and job satisfaction. *Management Decision,* 36(4), 226-231.

Lohr, S. (1998, February 7). Business, Asian style: A revaluing of values; some say market collapse shows democracy to key to growth after all. *New York Times*, p. B39, Col. 2.

Luo, Y. (1997). Guanxi: Principles, philosophies, and implications. *Human Systems Management,* 16(1), 43-51.

McFie, J. (1961). The efforts of education on African performance on a group of intellectual tests. *British Journal of Educational Psychology,* 31, 232-240.

Martinsons, M. G. & Hempel, P. S. (1995). Chinese management systems: Historical and cross-cultural perspectives. *Journal of Management Systems,* 7(1), 1-11.

Maslow, A. (1962). Toward a psychology of being. New York: Van Nostrand Reinhold Company.

Mastel. G. (1997). *The rise of the Chinese economy: The Middle Kingdom emerges*. New York: M. E. Sharpe.

Matterson, M. & Ivancevich, J. (1996). *Management and Organizational Behavior Classics.* (6th Ed.). Chicago: Irwin.

Morris, M. W., Kwok, L., Ames, D., & Lickel, B. (1999). Views from inside and outside: Integrating emic and etic insights about culture. *The Academy of Management Review.* 24(4), 781-796.

Niles, F. S. (1999). Toward a cross-cultural understanding of work-related beliefs. *Human Relations*, 52(7), 855-867.

Opsahl, R. L. & Dunnette, M. D. (1966). The role of financial compensation in industrial motivation. *Psychological Bulletin*, 94-118.

Peng, M. & Luo, Y. (2000). Managerial ties and firm performance in a transition economy: The nature of a micro-macro link. *Academy of Management Journal*, 43(3), 486-501.

Petty, G. C. (1990). Work ethic survey instrument. Unpublished survey.

Petty, G. C. (1991). *Development of the Occupational Work Ethic Inventory.* Unpublished manuscript. University of Tennessee, Knoxville.

Petty, G. C. (1995). Education and the occupational work ethic. *SAEOPP Journal,* 14(2), 1-13.

Petty, G. C. & Morgan, K. R. (1980). Teaching strategies to facilitate students acquisition of affective work competencies. (Project No.80-131-600-7). Columbia, MO: University of Missouri – Columbia, Department of Education.

Ralston, D. A., Eqri, C. P., Stewart, S., Terpstra, R. H., & Kaicheng, Y. (1999). Doing business in the 21st century with the new generation of Chinese managers: A study of generational shifts in work values in China. *Journal of International Business Studies,* 30 (2), 415-428.

Randall, D. M. (1993). Cross-cultural research on organizational commitment: A review and application of Hofstede's Value Survey Module. *Journal of Business Research,* 26, 91-110.

Redding, G. S. (1993). *The Spirit of Chinese Capitalism.* New York: De Gruyter.

Riley, N. E. (1996, January-February). Holding up half the economy. *The China Business Review,* 22-24.

Robertson, C. J. & Hoffman, J. J. (Spring 2000). How different are we? An investigation of Confucian values in the U. S. *Journal of Managerial Issues,* 1-10.

Rosen. D. (June 1999). International Economic Policy Brief. *Institute for International Economics.* Number 99-6.

Rosser, J. B. & Rosser, M. V. (1996). *Comparative economics in transforming world economy.* Chicago: Irwin.

Schnitzer, M. C. (1994). *Comparative Economic Systems* (6th Ed.). Cincinnati, OH: Southwestern Publishing, pp. 281-302.

Schneider S. & Barsoux, J. (1997). *Managing across cultures.* New York: Prentice-Hall.

Shenkar, O. (1991). Organization and management in China: 1979 – 1990. *International Studies of Management and Organization,* 20.

Shenkar, O. (1994). The People's Republic of China: Raising the bamboo screen through international management research. *International Studies of Management & Organization,* 24 (1,2), 9-31.

Sommer, S. M., Bae, S. H. & Luthans, F. (1996). Organizational commitment across cultures: The impact of antecedents on Korean employees. *Human Relations.* 49(7), 977-993.

Stewart, S. & Him, C. C. (1991). Chinese winners: Views of senior PRC managers on the reasons for their success. *International Studies of Management and Organization,* 20, 57-68.

Stockman, N. (1994). Gender inequality and social structure in urban China. *Sociology,* 28(3), 759-777.

Suh, E., Diender, Oishi, S., & Triandis, H. C. (1998). The shifting basis of life satisfaction judgements across cultures: Emotions versus norms. *Journal of Personality and Social Psychology,* 74, 482-493.

Tai, Hung-Chao (edited by) 1989. *Confucian and economic development: An Oriental alternative?* Washington, D. C: The Washington Institute Press.

Takahara, T. (1992). Japan information service industry association expands international agenda. Japan 21st, 37(3), 81.

Taormina, R. J. (1998). Employee attitudes toward organizational socialization in the People's Republic of China, Hong Kong, and Singapore. *The Journal of Applied Behavioral Science,* 34(4), 468-485.

Terpstra, R. (1978). *The cultural environment of international business.* Cincinnati OH: Southwestern Publishing.

Thurston, A. F. (1994). A society at the crossroads. *The China Business Review,* 21(3), 16.

Triandis, H. C. (1994). Cross-cultural industrial and organizational psychology. In H. C. Triandis, M. D. Dunnette & L. M. Hough (Eds.) *Handbook of Industrial Organizational Psychology*: 4 (2nd Ed). Palo Alto, CA: Consulting Psychologists Press.

Triandis, H. C. (1995). *Individualism and collectivism.* Boulder, CO: Westview Press.

Triandis, H. C., Brislin, R., & Hui, C. H. (1988b). Cross-cultural training across the individualism-collectivism divide. *The International Journal of Intercultural Relations,* 12, 269-298.

Wang, Z. M. (February 2000). Economic reform foundation's president Shangquan Gao on organization reform and sustainable business. *The Academy of Management Executive,* 14(1), 8-11.

Warner, M. (1995). *The management of human resources in Chinese industry.* New York: St Martin's Press.

Weber, M. (1905). 'Die protestantische Ethik und der "Geist" des Kapitalismus' *Archiv Fur Sozialwissenschaft und Sozialpolitik* 20, 1-54.

Weber, M. (1930). *The Protestant ethic and the spirit of capitalism.* (T. Parsons, translator). London: Allen and Unwin.

Weber, M. (1951). *The Religion of China.* Toronto: The Macmillian Company.

Weldon, E. & Vanhonacker, W. (1999). Operating a foreign-invested enterprise in China: Challenges for managers and management research. *Journal of World Business,* 34(1), 94-107.

Wilkinson, B. (1996). Culture, institutions, and business in E. Asia. *Berlin Organization Studies,* 17(3), 421.

Winer, B. J. (1971). *Statistical principles in experimental design* (2nd Ed.). New York: McGraw-Hill.

World Trade Organization Document. (1999). Retrieved January 11, 2000 from http://www.wto.org/wto/faq.htm.

Zhang, W. B. (2000). *On Adam Smith and Confucius: The theory of sentiments and the Analects.* NY: Nova Science Publisher, Inc.

Zimbalist, A., Sherman, H. & Brown, S. (1989). *Comparing economic systems: A political economic approach* (2nd Ed.). San Diego: Harcourt Brace Jovanich.

APPENDIX

APPENDIX A

Descriptive Statistics and Manova Tables

For Chinese Sample

Table 1C. Factor Analysis on Chinese Sample: Means & Standard Deviation

Factor One Productivity	Mean	SD
Efficient	5.77	.90
Loyal	5.14	1.11
Initiating	4.91	1.03
Adaptable	5.95	.93
Productive	5.59	1.10
Accurate	5.75	.82
Perceptive	5.44	.98
Considerate	5.76	.92
Pleasant	5.66	1.14
Persevering	5.52	1.08
Independent	5.71	1.02
Effective	6.18	.83
Orderly	5.69	1.02
Ambitious	5.47	1.15
Likeable	5.67	1.01
Careful	5.92	1.00
Appreciative	5.60	1.07
Dedicated	5.46	1.23
Cheerful	5.78	1.00
Cooperative	6.19	.83
Depressed (not)	2.54	1.16
Reliable	6.33	.83
Factor Two: Harmony		
Enthusiastic	6.04	.85
Modest	6.27	.80
Devoted	5.96	.97
Friendly	6.24	.91
Well-groomed	6.26	.78
Devious (not)	2.32	1.17
Emotionally stable	5.77	.94
Courteous	6.31	.74
Patient	5.72	.95
Likeable	5.67	1.01
Cooperative	6.19	.83
Selfish (not)	2.03	1.08
Follow directions	6.37	.81
Stubborn	5.73	.73

Table 1C. Factor Analysis on Chinese Sample: Means & Standard Deviation

Factor Three: Conformity	**Mean**	SD
Dependable	6.51	.73
Following	6.36	.82
Irresponsible (not)	1.53	.89
Reliable	6.33	.83
Effective	6.18	.83
Conscientious	6.32	.76
Following directions	6.37	.81
Honest	6.52	.83
Factor Four: Diligence		
Hardworking	6.27	1.06
Helpful	5.95	1.18
Negligent (not)	1.60	1.18
Rude (not)	1.88	1.32
Apathetic (not)	2.46	1.59
Persistent	5.51	1.22
Hostile (not)	2.06	1.42

Table 2. MANOVA on Derived Factors for Managerial Experience

Between-Subjects Factors

		Value Label	N
M	1	Supervision	44
	2	(No) Supervision	53

Multivariate Tests(b)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.996	6154.162(a)	4.000	92.000	.000
	Wilks' Lambda	.004	6154.162(a)	4.000	92.000	.000
	Hotelling's Trace	267.572	6154.162(a)	4.000	92.000	.000
	Roy's Largest Root	267.572	6154.162(a)	4.000	92.000	:000
M	Pillai's Trace	.021	.503(a)	4.000	92.000	.734
	Wilks' Lambda	.979	.503(a)	4.000	92.000	.734
	Hotelling's Trace	.022	.503(a)	4.000	92.000	.734
	Roy's Largest Root	.022	.503(a)	4.000	92.000	.734

a Exact statistic

b Design: Intercept+M

Table 3. MANOVA on Derived Factors for Work Experience

Between-Subjects Factors

		Value Label	N
Y	1	Less than 2 yrs	18
	2	2 – 8 years	39
	3	more than 8 yrs	40

Multivariate Tests(c)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.996	5541.194(a)	4.000	91.000	.000
	Wilks' Lambda	.004	5541.194(a)	4.000	91.000	.000
	Hotelling's Trace	243.569	5541.194(a)	4.000	91.000	.000
	Roy's Largest Root	243.569	5541.194(a)	4.000	91.000	.000
Y	Pillai's Trace	.097	1.173	8.000	184.000	.317
	Wilks' Lambda	.905	1.164(a)	8.000	182.000	.323
	Hotelling's Trace	.103	1.154	8.000	180.000	.329
	Roy's Largest Root	.069	1.578(b)	4.000	92.000	.187

a Exact statistic

b The statistic is an upper bound on F that yields a lower bound on the significance level.

c Design: Intercept+Y

Table 4. MANOVA ON Derived Factors for Gender

Between-Subjects Factors

		Value Label	N
S	1	Female	62
	2	Male	34

Multivariate Tests(b)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.996	5544.025(a)	4.000	91.000	.000
	Wilks' Lambda	.004	5544.025(a)	4.000	91.000	.000
	Hotelling's Trace	243.693	5544.025(a)	4.000	91.000	.000
	Roy's Largest Root	243.693	5544.025(a)	4.000	91.000	.000
S	Pillai's Trace	.066	1.617(a)	4.000	91.000	.177
	Wilks' Lambda'	.934	1.617(a)	4.000	91.000	.177
	Hotelling's Trace	.071	1.617(a)	4.000	91.000	.177
	Roy's Largest Root	.071	1.617(a)	4.000	91.000	.177
a Exact statistic						
b Design: Intercept+S						

Table 5. MANOVA on Derived Factor for Education Level

Between-Subjects Factors

		Value Label	N
ED	1.00	High school or less	55
	2.00	Some college or college degree	42

Multivariate Tests(b)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.996	6101.388(a)	4.000	92.000	.000
	Wilks' Lambda	.004	6101.388(a)	4.000	92.000	.000
	Hotelling's Trace	265.278	6101.388(a)	4.000	92.000	.000
	Roy's Largest Root	265.278	6101.388(a)	4.000	92.000	.000
ED	Pillai's Trace	.045	1.092(a)	4.000	92.000	.365
	Wilks' Lambda	.955	1.092(a)	4.000	92.000	.365
	Hotelling's Trace	.047	1.092(a)	4.000	92.000	.365
	Roy's Largest Root	.047	1.092(a)	4.000	92.000	.365

a Exact statistic

b Design: Intercept+ED

Table 6. MANOVA on Derived Factors for Age Category

Between-Subjects Factors

		Value Label	N
A2	2.00	26 or younger	39
	3.00	27 – 35	38
	4.00	36 - 55	18

Multivariate Tests(c)

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.996	5232.534(a)	4.000	89.000	.000
	Wilks' Lambda	.004	5232.534(a)	4.000	89.000	.000
	Hotelling's Trace	235.170	5232.534(a)	4.000	89.000	.000
	Roy's Largest Root	235.170	5232.534(a)	4.000	89.000	.000
A2	Pillai's Trace	.038	.433	8.000	180.000	.900
	Wilks' Lambda	.963	.429(a)	8.000	178.000	.903
	Hotelling's Trace	.039	.424	8.000	176.000	.905
	Roy's Largest Root	.027	.599(b)	4.000	90.000	.664

a Exact statistic

b The statistic is an upper bound on F that yields a lower bound on the significance level.

c Design: Intercept+A2

APPENDIX B

Results Using Hill-Petty Factors

Table 7. Factor Analysis (Hill-Petty)

Factor	Name	n	Items	Alpha
Factor 1	Interpersonal	96	17	.91
Factor 2	Initiative	94	16	.92
Factor 3	Being Dependable	95	7	.83
Factor 4	Reversed Items	96	10	.80

HILL AND PETTY FACTORS

In a work ethic factor analysis by Hill and Petty (1995) data were collected from 1151 participants using the OWEI. A principal component factor analysis on the instrument was used. After a varimax rotation of the factors having an eigenvalue of one or greater and a .30 minimum factor loading, a four-factor solution was identified. The items belonging to the subscales of (1) Interpersonal Skills; (2) Initiative; (3) Being Dependable; and (4) Reversed Items are seen in Part I, Table 1B.

The factors were sought in the study to identify key themes to characterize the occupational work ethic. Factor One, Interpersonal Skills was described as items related to working relationships with other people, facilitating good interpersonal relationships, and contributing to a cooperative environment. Factor Two, Initiative, related to items that facilitate "moving up the ladder" and not being satisfied with the status quo. The third factor of Being Dependable, consisted of items that met with fulfilling expectations at work. The final Factor of Reversed Items, were described by the authors as part of the instrument design to prevent research participants from developing a response pattern based on quickly marking a Likert scale without reading it or actually responding to the appropriate item.

Hill and Petty's factors were used for analysis on the data from the Confucian work ethic study. The Cronbach Alpha on the 50-item instrument is .88. Reliability estimates on the four factors are .91, .91, .83 and .80 respectively. The MANOVA using Hill-Petty factors are not found to be significant for any of the independent variables as demonstrated by the Wilks' Lambda. The measures are managing people, F (4,92) =

1.053, p. 384; years of fulltime work experience F (8,182) = 1.387, p.205; gender, F (4,91) = 1.314, p. 271; education, F (8,182) =. 687, p.703; and age, F (8,178) = .651, p. =. 734.

Table 8. MANOVA on Hill-Petty Factors for Managerial Experience

Between-Subjects Factors

		Value Label	N
Manage employees	1	Yes	44
	2	No	53

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.997	7865.868[a]	4.000	92.000	.000
	Wilks' Lambda	.003	7865.868[a]	4.000	92.000	.000
	Hotelling's Trace	341.994	7865.868[a]	4.000	92.000	.000
	Roy's Largest Root	341.994	7865.868[a]	4.000	92.000	.000
M	Pillai's Trace	.044	1.053[a]	4.000	92.000	.384
	Wilks' Lambda	.956	1.053[a]	4.000	92.000	.384
	Hotelling's Trace	.046	1.053[a]	4.000	92.000	.384
	Roy's Largest Root	.046	1.053[a]	4.000	92.000	.384

a. Exact statistic

b. Design: Intercept+M

Table 9. MANOVA on Hill-Petty Factors for Work Experience

Between-Subjects Factors

		Value Label	N
Education	2.00	High school degree or less	55
	3.00	2 yrs college or Associate's degree	35
	4.00	Bachelor's degree	7

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.994	3789.300[a]	4.000	91.000	.000
	Wilks' Lambda	.006	3789.300[a]	4.000	91.000	.000
	Hotelling's Trace	166.563	3789.300[a]	4.000	91.000	.000
	Roy's Largest Root	166.563	3789.300[a]	4.000	91.000	.000
EDUC	Pillai's Trace	.058	.691	8.000	184.000	.699
	Wilks' Lambda	.942	.687[a]	8.000	182.000	.703
	Hotelling's Trace	.061	.683	8.000	180.000	.706
	Roy's Largest Root	.048	1.103[b]	4.000	92.000	.360

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+EDUC

Table 10. MANOVA on Hill-Petty Factors for Gender

Between-Subjects Factors

		Value Label	N
Gender	1	Female	62
	2	Male	34

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.997	7085.256[a]	4.000	91.000	.000
	Wilks' Lambda	.003	7085.256[a]	4.000	91.000	.000
	Hotelling's Trace	311.440	7085.256[a]	4.000	91.000	.000
	Roy's Largest Root	311.440	7085.256[a]	4.000	91.000	.000
S	Pillai's Trace	.055	1.314[a]	4.000	91.000	.271
	Wilks' Lambda	.945	1.314[a]	4.000	91.000	.271
	Hotelling's Trace	.058	1.314[a]	4.000	91.000	.271
	Roy's Largest Root	.058	1.314[a]	4.000	91.000	.271

a. Exact statistic

b. Design: Intercept+S

Table 11. MANOVA on Hill-Petty Factors for Education Level

Between-Subjects Factors

		Value Label	N
Years of fulltime work experience	1	Less than 2 years	18
	2	2-8 years	39
	3	more than 8 years	40

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.997	6875.393[a]	4.000	91.000	.000
	Wilks' Lambda	.003	6875.393[a]	4.000	91.000	.000
	Hotelling's Trace	302.215	6875.393[a]	4.000	91.000	.000
	Roy's Largest Root	302.215	6875.393[a]	4.000	91.000	.000
Y	Pillai's Trace	.114	1.387	8.000	184.000	.205
	Wilks' Lambda	.888	1.387[a]	8.000	182.000	.205
	Hotelling's Trace	.123	1.387	8.000	180.000	.205
	Roy's Largest Root	.099	2.277[b]	4.000	92.000	.067

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+Y

Table 12. MANOVA on Hill-Petty Factors for Age Category

Between-Subjects Factors

		Value Label	N
AGE	2.00	26 or younger	39
	3.00	27-35	38
	4.00	36-55	18

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.997	6591.183[a]	4.000	89.000	.000
	Wilks' Lambda	.003	6591.183[a]	4.000	89.000	.000
	Hotelling's Trace	296.233	6591.183[a]	4.000	89.000	.000
	Roy's Largest Root	296.233	6591.183[a]	4.000	89.000	.000
AGE	Pillai's Trace	.056	.654	8.000	180.000	.731
	Wilks' Lambda	.944	.651[a]	8.000	178.000	.734
	Hotelling's Trace	.059	.647	8.000	176.000	.737
	Roy's Largest Root	.049	1.096[b]	4.000	90.000	.364

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+AGE

APPENDIX C

Results Using Dawson Factors

Table 13. Dawson Factor Analysis

Factor	Name	N	Items	Alpha
Factor 1	Interpersonal	95	4	.75
Factor 2	Initiative	96	5	.73
Factor 3	Dependable	96	4	.72
Factor 4	Devoted	97	2	.53

DAWSON FACTORS

Dawson (1999) conducted a principal component factor analysis on the OWEI using a sample of 841subjects. After a varimax rotation, the output was sorted by size and a .28 minimum factor loading was established. The Cronbach alpha for the Occupational Work Ethic Inventory was .93. His model was comprised of four factors and 15 items from the original OWEI. Factor One, Interpersonal included items: patient (22); careful (16); emotionally stable (19); and modest (50). Factor Two, Initiative included items: initiating (10); resourceful (49); ambitious (6); persistent (38); and independent (5). Factor three, Dependable, was comprised of items: reliable (8); honest (12); punctual (23); and dependable (1). The final factor, four, Devoted included items: devoted (41) and loyal (48). He proclaimed the factors to be consistent with the work ethic concept as previously described by Petty (1991a) and Hill & Petty (1995).

An analysis was conducted using Dawson's factors (Table 13) on the work ethic study sample of 97 Chinese hotel managers. The reliability estimates for each subscale were Factor One .75; Factor Two .73; Factor Three .72 and Factor Four .53. The first three factors were marginally acceptable. The last factor was unacceptable for reliability purposes. One rationale for the unreliable measure could be the use of only two items in the subscale. The MANOVA conducted with Dawson's factors using Wilks' Lamba as seen in the Appendix C was not found to be significant for any of the independent variables. On the variable of managing people the Wilks Lamdba was $F(4, 92) = 1.553$, $p = .194$; years of fulltime work experience $F(8,182) = 1.601$, $p = .127$; gender $F(4,91) = 3.364$, p. 013; education $F(8,182) = .796$, p. = .607; and age $F(8,178) = 1.333$, p. = .230.

Table 14. MANOVA on Dawson Factors for Managerial Experience

Between-Subjects Factors

		Value Label	N
Manage employees	1	Yes	44
	2	No	53

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.992	2805.340[a]	4.000	92.000	.000
	Wilks' Lambda	.008	2805.340[a]	4.000	92.000	.000
	Hotelling's Trace	121.971	2805.340[a]	4.000	92.000	.000
	Roy's Largest Root	121.971	2805.340[a]	4.000	92.000	.000
M	Pillai's Trace	.063	1.553[a]	4.000	92.000	.194
	Wilks' Lambda	.937	1.553[a]	4.000	92.000	.194
	Hotelling's Trace	.068	1.553[a]	4.000	92.000	.194
	Roy's Largest Root	.068	1.553[a]	4.000	92.000	.194

a. Exact statistic

b. Design: Intercept+M

Table 15. MANOVA on Dawson Factors for Work Experience

Between-Subjects Factors

		Value Label	N
Years of fulltime work experience	1	Less than 2 years	18
	2	2-8 years	39
	3	more than 8 years	40

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2489.351[a]	4.000	91.000	.000
	Wilks' Lambda	.009	2489.351[a]	4.000	91.000	.000
	Hotelling's Trace	109.422	2489.351[a]	4.000	91.000	.000
	Roy's Largest Root	109.422	2489.351[a]	4.000	91.000	.000
Y	Pillai's Trace	.130	1.597	8.000	184.000	.128
	Wilks' Lambda	.873	1.601[a]	8.000	182.000	.127
	Hotelling's Trace	.143	1.604	8.000	180.000	.126
	Roy's Largest Root	.116	2.665[b]	4.000	92.000	.037

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+Y

Table 16. MANOVA on Dawson Factors for Gender

Between-Subjects Factors

		Value Label	N
Gender	1	Female	62
	2	Male	34

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2526.871[a]	4.000	91.000	.000
	Wilks' Lambda	.009	2526.871[a]	4.000	91.000	.000
	Hotelling's Trace	111.071	2526.871[a]	4.000	91.000	.000
	Roy's Largest Root	111.071	2526.871[a]	4.000	91.000	.000
S	Pillai's Trace	.129	3.364[a]	4.000	91.000	.013
	Wilks' Lambda	.871	3.364[a]	4.000	91.000	.013
	Hotelling's Trace	.148	3.364[a]	4.000	91.000	.013
	Roy's Largest Root	.148	3.364[a]	4.000	91.000	.013

a. Exact statistic

b. Design: Intercept+S

Table 17. MANOVA on Dawson Factors for Education Level

Between-Subjects Factors

		Value Label	N
Education	2.00	High school degree or less	55
	3.00	2 yrs college or Associate's degree	35
	4.00	Bachelor's degree	7

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.984	1379.486[a]	4.000	91.000	.000
	Wilks' Lambda	.016	1379.486[a]	4.000	91.000	.000
	Hotelling's Trace	60.637	1379.486[a]	4.000	91.000	.000
	Roy's Largest Root	60.637	1379.486[a]	4.000	91.000	.000
EDUC	Pillai's Trace	.067	.797	8.000	184.000	.606
	Wilks' Lambda	.934	.796[a]	8.000	182.000	.607
	Hotelling's Trace	.071	.795	8.000	180.000	.608
	Roy's Largest Root	.061	1.414[b]	4.000	92.000	.235

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+EDUC

Table 18. MANOVA on Dawson Factors for Age Category

Between-Subjects Factors

		Value Label	N
AGE	2.00	26 or younger	39
	3.00	27-35	38
	4.00	36-55	18

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2424.436[a]	4.000	89.000	.000
	Wilks' Lambda	.009	2424.436[a]	4.000	89.000	.000
	Hotelling's Trace	108.963	2424.436[a]	4.000	89.000	.000
	Roy's Largest Root	108.963	2424.436[a]	4.000	89.000	.000
AGE	Pillai's Trace	.110	1.316	8.000	180.000	.238
	Wilks' Lambda	.890	1.333[a]	8.000	178.000	.230
	Hotelling's Trace	.123	1.349	8.000	176.000	.222
	Roy's Largest Root	.116	2.616[b]	4.000	90.000	.040

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+AGE

APPENDIX D

Results Using Derived Ten Factor Solution

Table 19. Derived Ten Factor Results

Total Variance Explained

Rotation Sums of Squared Loadings			
Component	Total	% of Variance	Cumulative %
1	8.12	16.24	16.24
2	4.72	9.43	25.68
3	4.48	8.96	34.63
4	4.08	8.16	42.79
5	3.47	6.95	49.74
6	3.20	6.40	56.13
7	2.34	4.67	60.80
8	2.15	4.29	65.09
9	1.89	3.78	68.87
10	1.80	3.60	72.47

Extraction Method: Principal Component Analysis.

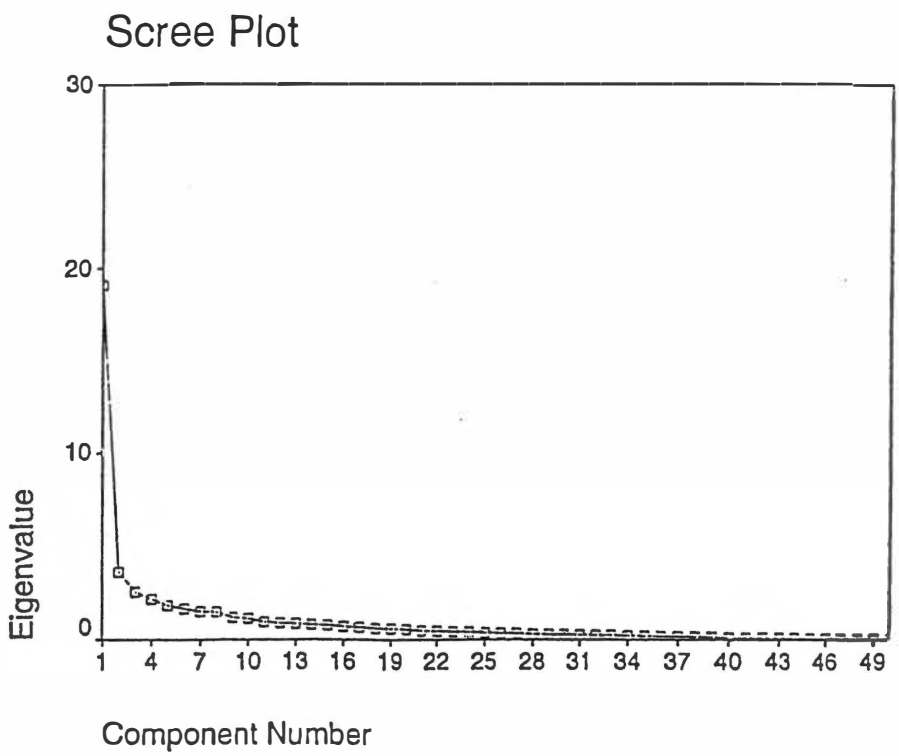


Figure 1. Derived Ten Factor Scree Plot

Table 20. Derived Ten Factor Solution Loading Results

Factor 1	**Loading**
Adaptable	.75
Pleasant	.73
Efficient	.73
Careful	.72
Likeable	.67
Cooperative	.63
Accurate	.62
Considerate	.62
Productive	.61
Effective	.57
Persevering	.56
Loyal	.54
Courteous	.53
Orderly	.50
Appreciative	.46
Perceptive	.44
Factor 2	
Following Regulations	.76
Dependable	.75
Irresponsible (Not)	.70
Following Directions	.64
Conscientious	.58
Reliable	.55
Honest	.52
Factor 3	
Modest	.78
Devoted	.73
Dedicated	.60
Enthusiastic	.54
Stubborn	.46
Factor 4	**Loading**
Negligent (Not)	.87
Hard Working	.81
Helpful	.79
Rude (Not)	.70
Apathetic (Not)	.64
Persistent	.60
Factor 5	
Independent	.81
Ambitious	.72
Initiating	.66
Factor 6	
Emotionally Stable	.63
Cheerful	.61
Depressed (Not)	.60
Punctual	.57
Patient	.48
Factor 7	
Friendly	.64
Well Groomed	.57
Factor 8	
Tardy (Not)	.69
Careless (Not)	.66
Factor 9	
Careless (Not)	.44
Hostile (Not)	.74
Resourceful	.45
Factor 10	
Devious (Not)	.61
Selfish (Not)	.52

APPENDIX E

Results using Derived Six Factor Solution and MANOVA Tables

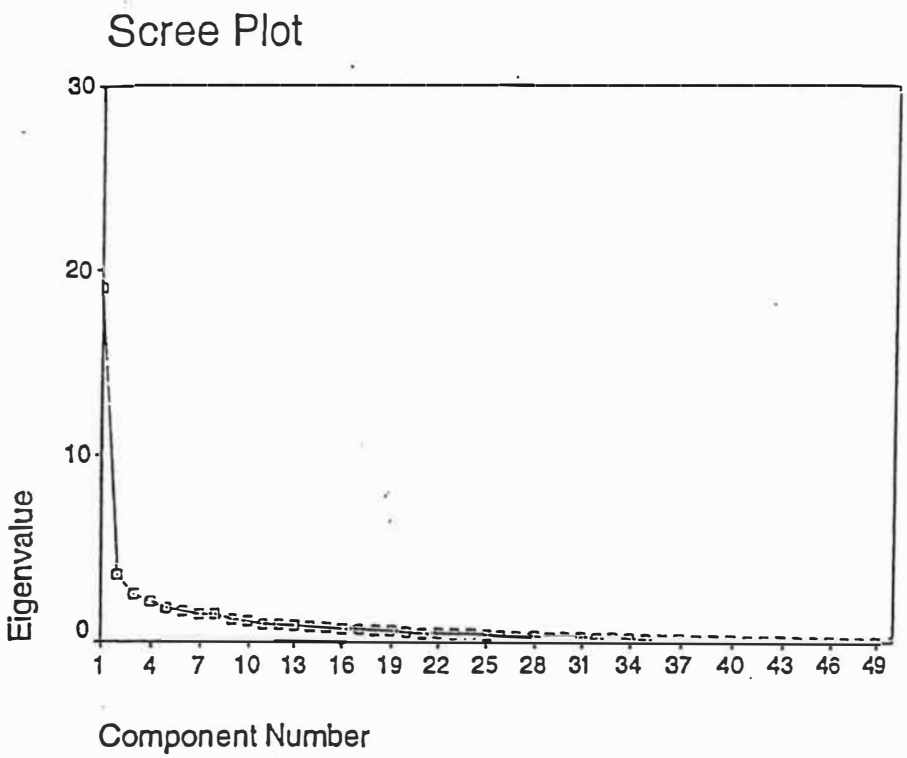


Figure 2. Derived Six Factor Solution Scree Plot

Table 21. Derived Six Factor Solution Loading Results

Factor 1	Loading
Initiating	.74
Independent	.71
Efficient	.69
Resourceful	.66
Ambitious	.64
Orderly	.60
Effective	.60
Productive	.60
Perceptive	.59
Persevering	.53
Accurate	.50
Stubborn	.50
Depressed (Not)	.44
Careless (Not)	.41
Punctual	.37

Factor 2	
Pleasant	.72
Likeable	.68
Well Groomed	.59
Cheerful	.59
Cooperative	.54
Adaptable	.53
Friendly	.52
Courteous	.52
Selfish (Not)	.52
Devious (Not)	.48

Factor 3	Loading
Following Regulations	.78
Dependable	.73
Irresponsible (Not)	.71
Following Directions	.61
Reliable	.58
Conscientious	.53
Tardy (Not)	.49
Honest	.48

Factor 4	
Negligent (Not)	.82
Hard working	.81
Helpful	.78
Rude (Not)	.75
Persistent	.66
Apathetic (Not)	.65
Hostile (Not)	.51

Factor 5	
Modest	.77
Devoted	.68
Enthusiastic	.62
Dedicated	.54
Emotionally Stable	.54
Patient	.44

Factor 6	
Appreciative	.67
Considerate	.59
Careful	.58
Resourceful	.40

Table 22. Derived Six Factor Solutions Results

Factor	n	Items	Alpha	Variance	Cumulative Variance
Factor 1	95	15	.92	14.79	14.79
Factor 2	96	10	.89	11.85	26.65
Factor 3	95	8	.86	9.93	36.58
Factor 4	95	7	.85	8.92	45.50
Factor 5	96	6	.86	8.66	54.16
Factor 6	97	4	.80	7.74	61.90

Table 23. MANOVA on Derived Factors (Six) for Managerial Experience

Between-Subjects Factors

		Value Label	N
Manage employees	1	Yes	44
	2	No	53

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.992	2854.521[a]	4.000	92.000	.000
	Wilks' Lambda	.008	2854.521[a]	4.000	92.000	.000
	Hotelling's Trace	124.110	2854.521[a]	4.000	92.000	.000
	Roy's Largest Root	124.110	2854.521[a]	4.000	92.000	.000
M	Pillai's Trace	.017	.395[a]	4.000	92.000	.812
	Wilks' Lambda	.983	.395[a]	4.000	92.000	.812
	Hotelling's Trace	.017	.395[a]	4.000	92.000	.812
	Roy's Largest Root	.017	.395[a]	4.000	92.000	.812

a. Exact statistic

b. Design: Intercept+M

Table 24. MANOVA on derived factors (six) for Work Experience

Between-Subjects Factors

		Value Label	N
Years of fulltime work experience	1	Less than 2 years	18
	2	2-8 years	39
	3	more than 8 years	40

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2533.110[a]	4.000	91.000	.000
	Wilks' Lambda	.009	2533.110[a]	4.000	91.000	.000
	Hotelling's Trace	111.345	2533.110[a]	4.000	91.000	.000
	Roy's Largest Root	111.345	2533.110[a]	4.000	91.000	.000
Y	Pillai's Trace	.114	1.385	8.000	184.000	.206
	Wilks' Lambda	.887	1.400[a]	8.000	182.000	.199
	Hotelling's Trace	.126	1.415	8.000	180.000	.193
	Roy's Largest Root	.116	2.674[b]	4.000	92.000	.037

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+Y

Table 25. MANOVA on Derived Factors (Six) for Gender

Between-Subjects Factors

		Value Label	N
Gender	1	Female	62
	2	Male	34

Multivariate Tests[b]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2578.637[a]	4.000	91.000	.000
	Wilks' Lambda	.009	2578.637[a]	4.000	91.000	.000
	Hotelling's Trace	113.347	2578.637[a]	4.000	91.000	.000
	Roy's Largest Root	113.347	2578.637[a]	4.000	91.000	.000
S	Pillai's Trace	.111	2.841[a]	4.000	91.000	.029
	Wilks' Lambda	.889	2.841[a]	4.000	91.000	.029
	Hotelling's Trace	.125	2.841[a]	4.000	91.000	.029
	Roy's Largest Root	.125	2.841[a]	4.000	91.000	.029

a. Exact statistic

b. Design: Intercept+S

Table 26. MANOVA on Derived Factors (Six) for Education Level

Between-Subjects Factors

		Value Label	N
Education	2.00	High school degree or less	55
	3.00	2 yrs college or Associate's degree	35
	4.00	Bachelor's degree	7

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.984	1393.276[a]	4.000	91.000	.000
	Wilks' Lambda	.016	1393.276[a]	4.000	91.000	.000
	Hotelling's Trace	61.243	1393.276[a]	4.000	91.000	.000
	Roy's Largest Root	61.243	1393.276[a]	4.000	91.000	.000
EDUC	Pillai's Trace	.040	.469	8.000	184.000	.877
	Wilks' Lambda	.960	.466[a]	8.000	182.000	.879
	Hotelling's Trace	.041	.462	8.000	180.000	.882
	Roy's Largest Root	.032	.727[b]	4.000	92.000	.576

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+EDUC

Table 27. MANOVA on Derived Factors (Six) for Age Category

Between-Subjects Factors

		Value Label	N
AGE	2.00	26 or younger	39
	3.00	27-35	38
	4.00	36-55	18

Multivariate Tests[c]

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	2445.687[a]	4.000	89.000	.000
	Wilks' Lambda	.009	2445.687[a]	4.000	89.000	.000
	Hotelling's Trace	109.919	2445.687[a]	4.000	89.000	.000
	Roy's Largest Root	109.919	2445.687[a]	4.000	89.000	.000
AGE	Pillai's Trace	.040	.457	8.000	180.000	.885
	Wilks' Lambda	.960	.454[a]	8.000	178.000	.887
	Hotelling's Trace	.041	.450	8.000	176.000	.890
	Roy's Largest Root	.031	.707[b]	4.000	90.000	.589

a. Exact statistic

b. The statistic is an upper bound on F that yields a lower bound on the significance level.

c. Design: Intercept+AGE

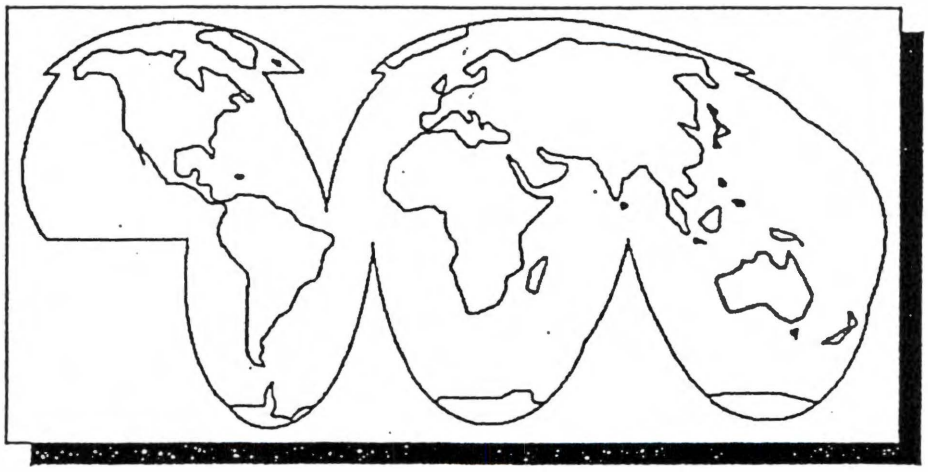
APPENDIX F

OWEI Instruments

OCCUPATIONAL WORK ETHIC INVENTORY

© 1991 by G. C. Petty

The purpose of this inventory is to obtain information about desirable characteristics of working individuals. Your responses will be kept strictly confidential and your name is not required on this form. It is important for you to answer each item as truthfully as possible.



DIRECTIONS:

For each work ethic descriptor listed below, CIRCLE THE NUMBER that most accurately describes your standards for that item. There are seven possible choices for each item:

Never	Almost Never	Seldom	Sometimes	Usually	Almost Always	Always
1	2	3	4	5	6	7

THERE ARE NO RIGHT OR WRONG ANSWERS. There also is no time limit, but you should work as rapidly as possible. Please respond to every item on the list.

At work I can describe myself as:

Descriptors	Never 1 2 3 4 5 6 7 Always
1. dependable	1 2 3 4 5 6 7
2. stubborn	1 2 3 4 5 6 7
3. following regulations	1 2 3 4 5 6 7
4. following directions	1 2 3 4 5 6 7
5. independent	1 2 3 4 5 6 7
6. ambitious	1 2 3 4 5 6 7
7. effective	1 2 3 4 5 6 7
8. reliable	1 2 3 4 5 6 7
9. tardy	1 2 3 4 5 6 7
10. initiating	1 2 3 4 5 6 7
11. perceptive	1 2 3 4 5 6 7
12. honest	1 2 3 4 5 6 7
13. irresponsible	1 2 3 4 5 6 7
14. efficient	1 2 3 4 5 6 7
15. adaptable	1 2 3 4 5 6 7
16. careful	1 2 3 4 5 6 7
17. appreciative	1 2 3 4 5 6 7
18. accurate	1 2 3 4 5 6 7
19. emotionally stable	1 2 3 4 5 6 7
20. conscientious	1 2 3 4 5 6 7

At work I can describe myself as:

Descriptors	*Never* 1	2	3	4	5	6	*Always* 7
21. depressed	1	2	3	4	5	6	7
22. patient	1	2	3	4	5	6	7
23. punctual	1	2	3	4	5	6	7
24. devious	1	2	3	4	5	6	7
25. selfish	1	2	3	4	5	6	7
26. negligent	1	2	3	4	5	6	7
27. persevering	1	2	3	4	5	6	7
28. likeable	1	2	3	4	5	6	7
29. helpful	1	2	3	4	5	6	7
30. apathetic	1	2	3	4	5	6	7
31. pleasant	1	2	3	4	5	6	7
32. cooperative	1	2	3	4	5	6	7
33. hard working	1	2	3	4	5	6	7
34. rude	1	2	3	4	5	6	7
35. orderly	1	2	3	4	5	6	7
36. enthusiastic	1	2	3	4	5	6	7
37. cheerful	1	2	3	4	5	6	7
38. persistent	1	2	3	4	5	6	7
39. hostile	1	2	3	4	5	6	7
40. dedicated	1	2	3	4	5	6	7
41. devoted	1	2	3	4	5	6	7
42. courteous	1	2	3	4	5	6	7
43. considerate	1	2	3	4	5	6	7
44. careless	1	2	3	4	5	6	7
45. productive	1	2	3	4	5	6	7
46. well groomed	1	2	3	4	5	6	7
47. friendly	1	2	3	4	5	6	7
48. loyal	1	2	3	4	5	6	7
49. resourceful	1	2	3	4	5	6	7
50. modest	1	2	3	4	5	6	7

职业道德调查细目

这份调查表的目的是收集有关良好的职业道德特征的信息。你的回答将被严格保密，调查表上也不必署名，重要的是请尽量如实地回答每个问题。

下面每一个有关工作道德的描述后面都有 7 个选择，请你圈出最符合你本人水平的代号。

这 7 个选择分别是：

1	2	3	4	5	6	7
从不	几乎从不	很少	有时	通常	几乎总是	总是

答案无正确、错误之分，答题也时间限制，但请你尽快做出选择，并回答每一个问题。

_____ 1、可靠的
_____ 2、顽强的
_____ 3、守规矩的
_____ 4、听指挥的
_____ 5、有主见的
_____ 6、有雄心的
_____ 7、工作有效的
_____ 8、可靠程度高的
_____ 9、办事拖拉的
_____ 10、有开创精神的
_____ 11、敏锐的
_____ 12、诚实的
_____ 13、不负责的
_____ 14、效率高的
_____ 15、适应性强的
_____ 16、谨慎的
_____ 17、能赏识别人的
_____ 18、准确的
_____ 19、情感稳定的
_____ 20、认真的
_____ 21、消沉的
_____ 22、耐心的
_____ 23、准时的
_____ 24、不坦率的
_____ 25、自私的
_____ 26、玩忽职守的
_____ 27、坚持不懈的
_____ 28、令人喜欢的
_____ 29、乐于助人的
_____ 30、待人冷淡的
_____ 31、令人愉快的
_____ 32、善于合作的
_____ 33、工作努力的
_____ 34、粗鲁的
_____ 35、有条不紊的
_____ 36、热情的
_____ 37、快乐的
_____ 38、执着的
_____ 39、敌对的
_____ 40、有奉献精神的
_____ 41、专一的
_____ 42、有礼貌的
_____ 43、替别人着想的
_____ 44、粗心的
_____ 45、生产效率高的
_____ 46、整洁的
_____ 47、待人友好的
_____ 48、忠心的
_____ 49、足智多谋的
_____ 50、谦虚的

Occupational Work Ethic Inventory (Chinese language version) © 1993 by G. C. Petty.

职业道德调查细目

这份调查表的目的是收集有关良好的职业道德征的信息，你的回答将被严格保密，调查表上也不必署名，重要的是请尽量如实地回答每个问题。

下面每一个有关工作道德的描述后面都有7个选择，请你圈出最符合你本人水平的代号。

这7个选择分别是：

1	2	3	4	5	6	7
从不	几乎从不	很少	有时	通常	几乎总是	总是

答案无正确、错误之分，答题也无时间限制，但请你尽快做出选择，并回答每一个问题。

1. 可靠的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
2. 顽强的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
3. 守规矩的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
4. 听指挥的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
5. 有主见的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
6. 有雄心的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
7. 工作有效的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
8. 可靠程度高的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
9. 办事拖拉的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
10. 有开创精神的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
11. 敏锐的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
12. 诚实的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
13. 不负责的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
14. 效率高的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
15. 适应性强的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
16. 谨慎的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
17. 能有识另人的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
18. 准确的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
19. 情感稳定的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
20. 认真的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
21. 谨慎的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是

22. 耐心的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
23. 准时的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
24. 不坦率的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
25. 自私的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
26. 玩忽职守的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
27. 坚持不懈的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
28. 令人喜欢的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
29. 乐于助人的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
30. 待人冷漠的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
31. 令人愉快的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
32. 善于合作的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
33. 工作努力的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
34. 粗鲁的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
35. 有条不紊的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
36. 热情的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
37. 快乐的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
38. 执着的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
39. 敌对的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
40. 有奉献精神的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
41. 专一的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
42. 有礼貌的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
43. 替别人着想的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
44. 粗心的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
45. 生产效率高的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
46. 整洁的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
47. 待人友好的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
48. 足智多谋的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
49. 谦虚的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是
50. 忠心的	1从不 2几乎从不 3很少 4有时 5通常 6几乎总是 7总是

背景资料

说明：

请仔细阅读理解每一选项后完成以下调查表，该表将作信息收集之用，回答将被严格保密。

1、职位：_____

2、选择你的职业范围：

_____行政、工程、科研、教育及相关艺术类

_____技术、文员、销售及相关专业

_____服务业、军事专业

_____农、林、渔、猎及相关专业

_____精密制造、手工艺及机修类

_____一线操作、修整工及体力劳动者

3、你是否是股东？ _____是 _____不是

4、你是否管理着其它员工？ _____是 _____不是

5、工作年数（不包括半工半工） _____少于2年 _____2－8年

_____8年以上

6、性别 _____女 _____男

7、学历 _____高中以下 _____高中、中专

_____2年制大专或学院

_____学士 _____研究生

8、年龄 _____19及19以下 _____20－26

_____27－35 _____36－55

_____55以上

9、国籍 _____

APPENDIX G

OWEI Prior Research Studies

Table 28. OWEI Studies

Year	Author	Sample	Subscales	Findings
1993	Hill	Selected Business in Monroe County Tennessee N=1201	Dependable, Cooperative, Considerate, Ambitious/Subject matter experts decide factors	Sig. Differences for all except Age
1993	Allender	Voc-Ed students in 15 school sites, N=3228	(As above)	F greater than males in all 4 scales
1994	Watson	High school students N-107	(As above)	No sig. Differences
1994	Petty-Hill	Trade Union Members N=4096	(As above)	F greater than M in all 4
1995	Hollingsworth	Home Economists N=183	3 subscales---the OWEI-R, Dependable, Interpersonal Skills, and Initiative	
1995	Petty (a)	Focus on age (3 using same data)		Age group 36-55 sig. for Ambitious
1995	Petty (b)	Focus occupation (same data)	Work well with other, strive for Advancement, Dependable, Acceptance of duty	
1995	Petty (c)	Focus-education (same data)	Interpersonal skills Initiative, Dependable, reversed items	

Table 28. OWEI Studies, Continued

Year	Author	Sample	Subscales	Findings
1996	Hill	Workers & students N=183 Students & 1160 Workers	Interpersonal skills, Iniative, Dependable, Reversed	Females scored higher in 3 areas; students had lower scores than workers of Initiative and Dependability, but not the Interpersonal skills
1997	Hill	Worker/Various business N=1201	As above	F greater than males, few differences by age, educ. level and sig. differences by occup. And for those workers with 2-8 years of full-time experience
1998	Dawson	Adult workers, SE US, investigate validity of OWEI N=841	Interpersonal, Initiative, Devoted, Dependable	New subscales developed; instrument shortened
1997	Williamson	2 business in East Tenn., contingent workers N=285	Ambitious, Cooperative, Considerate, and Dependable	Differences in occup. class on Ambitious, Education, Differences on Ambitious and Dependable, Age, Gender, Race, no sig. Differences, Marital Status is difference
1999	Hill	9th grade students, categorized by risk of school failure and by gender N=152	Interpersonal Skills, Initiative, Dependable Reversed	Sig. Differences in at-risk classification and gender
2002	Geren	Chinese hotel mangers N=97	Conformity and Harmony, Performance, and Diligence	No sig. Differences because of guanxi and Confucian tradition

Source: Dawson. (1999). An Assessment of the Construct Validity of the OWEI. DAI Vol. 60#08A, p. 2764. Hill R. B. & Rojewski, J. W. (1999). Double jeopardy: Work ethic differences in youth at risk of school failure. *The Career Development Quarterly*, 47(3), 267-279. Geren (2002). Universality: Exploring work values differences in the transitional economy of China. DAI (TBA).

PART II: THE WORK ETHIC: AN INTELLECTUAL INQUIRY

AN INTELLECTUAL INQUIRY

An inquiry into the work ethic concept reveals two directions of thought, one of a theoretical entity and one of an empirical nature. The theoretical approach to the work ethic is more definitive and has been widely studied across the social sciences from psychology to economics. However, the empirical approach to analyzing the work ethic is complex and remains open to debate among those in academe, in research, and in practice alike. Specific concerns for this discussion are: (a) What is meant by "work ethic"?; (b) what are its origins?; (c) is work ethic a measurable construct?; (d) if measurable, what is to be measured?; (e) how are the results interpreted?; and (f) is work ethic a universal concept? It is not likely an unusual concept but likely defined by culture and the measurement may not be universal. The definition may be such that there are multiple definitions and multiple criteria.

Theoretical Analysis

The work ethic theoretical discussion has its origin in Weber's (1905,1930) *The Protestant Ethic and the Spirit of Capitalism*. A socio-economic discourse on the subject of work, religion, and the future of capitalism, Weber's thesis is that these beliefs lead to a capitalistic form of enterprise and thus to economic development for society. His work, most commonly referred to as the Protestant Work Ethic (PWE), (as cited in Furnham, 1990) proclaims "only in the West does science exist at a stage of development which we recognize today as valid" (p. 272). In an attempt to describe the work ethic,

Weber (as cited in Furnham, 1990) states "time is money...credit is money...and the good paymaster is lord of another man's purse" (p. 274). More specifically he explains "the sound of your hammer at five in the morning...heard by a creditor makes him easy six months longer; but if he sees you at a billiard table or hears your voice at a tavern, when you should be at work, he sends for his money the next day" (p. 274).

Weber's theory was further developed by the achievement motivation research of McClelland (1961) who linked the individual and micro-level analysis (nAch) of achievement to the Protestant work ethic's relationship to the macro-level of societal economic development (See Part II, Figure 1). McClelland stated the need to achieve is a personality factor resulting from child-rearing practices that emphasize independence training thus leading to a high achievement motivation in Western societies. His major interests were primarily the need for achievement and economic growth. The other associated interest was that of Protestantism and economic growth. McClelland examined written material such as children's books, folk tales, and speeches of a various nature from political leaders to songs and poems to demonstrate his hypothesis (Furnham, 1990).

Consistent with McClelland's model, Oates (1971) noted the Protestant key component of work ethic emerging for religion was industriousness with a taboo on idleness. Perhaps, it was Cherrington (1980) that most aptly provided a description of the beliefs that comprise the work ethic as applied to the workplace. He lists workers' pride and commitment, loyalty, as well as dependable attendance and punctuality among these attributes. The expectance of long hours of work at the expense of leisure and the

acquisition of wealth through labor with frugality are other considerations. A review of literature by Furnham (1990) on PWE studies revealed that people who believe in the PWE tend to have high internal locus of control, conservative attitudes and beliefs, and a high need for achievement.

Empirical Discussion

Mathematics is an exact science; engineering, one of precision. However, the social sciences and human behavior do not fit into formulas and finites, but rather such intangibles as needs, attitudes, beliefs, and values that are not easily observed or set into experiments. Therefore, measuring such concepts that are directly related to the work ethic becomes an inexact science. Many criticisms exist in the measurement of the work ethic. One main concern is that most instruments consider the work ethic an unidimensional concept, when in reality, it exists in a multidimensional state (Furnham, 1990). The work over the past decade by Hill-Petty and Dawson (1995, 1998) that focuses on factor analysis methodology gives statistical credence to the multidimensionality of work ethic. This work is more fully described in Part I, Appendix B and C.

A comparison of work ethic research results is difficult because work ethic instruments measure different dimensions of the concept. As Part II, Table 29, on the seven Protestant work ethic scales illustrates that while some scales focus on the work environment, others focus on a variety of subjects from leisure, frugality, and even morality (Furnham, 1990). Another criticism of the measurement is the self-reported

nature of the typically used surveys. Is one's perception of the work ethic the same as the reality of the behavior that is to be measured? Or does one feel compelled to report a high score, particularly if the instrument and research takes place in the work environment? Are samples with traditional age college students or even high school students representative of a general population?

Work Ethic Methodology

An analysis of the most widely used instruments reveals a divergent path across many of the work ethic dimensions. One noted work ethic researcher, Furnham, (1990b) conducted a review of the literature of Protestant Work Ethic measurements. He used seven questionnaires as seen in Part II, Table 29, but the only non-Western survey is Ho's Australian survey. Furnham's goal was to compare and contrast the measures according to content, correlation and factor analysis.

Furnham used a factor analysis to find if the scales of the seven questionnaires were distinctive and if they were useful in making predictions in their domains of applicability. Participants were required to complete all seven questionnaires, a total of 78 questions. The surveys were randomized and the seven-point Likert scale was used consistently for each survey. The sample size was 1021 respondents; 472 male and 549 female. The range in age was 18 through 70 with the mean being 23.89, and a standard deviation of 9.71 years. All were native English speakers. Students represented 78% of the sample. Based on religion factors, 49% were Christians (64% Protestant, 18% Catholic), with just over 30 % reporting atheist or agnostic beliefs.

Five factors emerged accounting for over a third of the total variance. Furnham concluded that all the scales tap what is considered the fundamental dimension underlying the PWE: respect for, admiration of, and willingness to take part in hard work. The third factor from the Ray (1982) instrument was concerned with religion and morality. The fourth factor contained all seven items from the Bucholz (1978) scale concerning independence. The final factor contained items that stress asceticism, the damages of having too much time and money.

Furnham (1990b) suggested that the emerging five factors revealed factors not unlike Weber's original work, that is belief in hard work, the role of leisure, religious and moral beliefs, a stress on independence, and asceticism. An interesting finding was that nearly all of the dimensions of the PWE were found in the combined instrument, but not in any one alone. Thus these measures must be considered to be measuring different components of work ethic, if indeed they measure work ethic at all. Although independence may be a component of work ethic, it is not synonymous with it. Moreover, we must be careful to label work ethic and the Protestant work ethic as one and the same. Although some recognition of the multidimensionality of work ethic role exists (Hill & Petty 1995), studies that demonstrate adequate validity of work ethic surveys (concurrence with actual behavior) are lacking. The application of such constructs across contexts is also limited.

According to Furnham, "depending on the PWE scale used, rather different results will occur. The fact that different studies have used different measures make a review of the literature complicated...one cannot be sure whether the findings are robust,

whether the scales are indeed measuring the same things or whether the measures are marked by construct irrelevancies and psychometric deficiencies" (1990b, p.396). His final recommendation is to use a multidimensional scale with concurrent, predictive, and constructive validity. As he reports "it is possible to accurately measure the various beliefs that make up the PWE in any individual and relate these to other beliefs and behaviors. And in this manner study the PWE beliefs within and between groups" (Furnham, 1990b, p. 397).

Cross-Cultural PWE Studies

Furnham can be considered the pioneer in analyzing the PWE across cultures. In a study of the PWE in Britain and in Malaysia, Furnham and Muhiudeen (1984) used the Mirels-Garrett scale with two matched groups (73 each) of British and Malaysians. In this study, the authors noted the lack of cross-cultural studies on the PWE beliefs quoting "most PWE studies have been done in the English-speaking world: America (7), Australia (13), and Great Britain (4)" (p. 158). It should be noted that as such these studies also reflect a common cultural and religious heritage. One rationale for the study was the decline of the British economy since World War II and the rise of the economic success in Malaysia, "in part this relative difference may be reflected in the difference in the PWE beliefs of the two countries" (p. 158). Malaysians of various ethnic and religious backgrounds possessed a stronger PWE belief than the British. Perhaps this should not be surprising since the Malay society is not rooted in Protestantism. Females

had higher scores than males. In socioeconomic demographics, the working class had higher scores than the middle-class.

In a second study Furnham (1990a) again cited other studies of a cross-cultural nature. He reported the most popular measure of cross-cultural work to be the Mirels-Garrett, which had been used in Africa, the U. S., Australia, Belgium, Britain, Israel, Malaysia, and Taiwan (Part II, Table 29). He had three goals for his study that focused on young people: (a) to analyze the relationship of different measures of the PWE in the same sample; (b) to examine various demographic factors; and (c) to compare the results with similar samples.

The research was conducted with 439 participants with approximately equal numbers of males and females (range 14-18 years). Seventeen different religions were represented with the majority being Protestant. Other demographic factors included number of siblings, location, (i.e.urban v. rural), and academic class position in school. Each participant completed a 77-item questionnaire derived from the eight different measures (Note: Furnham used the Bucholz scale which was previously used as one instrument as two distinctive ones, leisure and ethic in this study) of the PWE.

The findings suggest that the measures are not interchangeable, but rather tap different dimensions of the PWE as previously discussed. The demographic findings were that family size was positively correlated to PWE beliefs and urban-dwellers had higher scores than their rural counterparts. Academic position in the class only had one significant correlation with that being to the Hammond and William (1976) scale. One explanation by Furnham was that the PWE may be related to academic achievement.

However, the relationship may be less in secondary schools than at tertiary levels, because of the latter's lesser emphasis on structure and a greater reliance on individual differences.

Furnham concluded, that the Barbados sample endorsed PWE beliefs more than many other groups that he examined, but offered explanations. First, Barbados is a conservative country and PWE scores are associated with conservatism. He explained the second factor as the social desirability of the testing situation that led to high PWE scores. Finally, he offered that the younger age and lesser educational level in the sample may reflect a naiveté about the world of work.

Furnham suggested PWE measures to be made specific to each culture as been done by Ali (1988) to cope with the cross-cultural problems. In Ali's work (as cited in Furnham, 1990a) an Islamic scale was used to measure the work ethic. Furnham concluded, "to devise culture-specific measures for each population means that ultimately, they are not comparable" (Furnham, 1990a, p. 40).

Protestant Work Ethic Study in 13 Nations

Furnham, et al. (1992) conducted a study of the Protestant work ethic beliefs in 13 countries using the seven scales. For each measure there was a significant difference between the score of subjects from different countries. The differences tended to be consistent over the different measures. Furnham et al. reported that subjects from more developed countries tend to have lower scores than those from lesser-developed countries. Also, the correlation between the most well known work ethic scale score and

Hofstede's power-distance score for the 13 countries was also found to be significant, indicating that work ethic beliefs are associated with different weights placed on prestige, power, and wealth in a society. This latter finding is significant because these variables all emphasize individualism. Furthermore, access to these variables is uneven across cultures due to the social caste systems that may be formally or informally expressed within societies.

If the countries are grouped into industrialized v. developing, those with a high GNP, (Germany, the U. S., Britain, Australia, and New Zealand), tend to have low PWE scores. Those countries with a low GNP, (India, Zimbabwe, and the West Indies), tend to have high PWE scores. It is possible that PWE beliefs are better predictors of economic success when associated with individualism. In association with collectivism, the beliefs represent an underlying authoritarianism. One is left to ponder if scores on PWE beliefs are reflective of religious preferences on values rather than economic success?

Interpretation of the PWE Measurement

A study of 12,000 young people in 41 countries (Furnham, Kirkcaldy, & Richard, 1994) discussed the possibilities of justifying the response to the question of, do students constitute a representative sample for the measurement of the work ethic? The study explained that the use of students is defensible. Continuing the rationale, it further cited the fact that national differences in work differences should be present throughout the population and detectable in any sample. The study provided one credible example as McClelland, who obtained his measures of national levels of achievement motivation

from a content analysis of children's texts. Furnham et al. (1984) also gave the example of Hofstede who used results from multinational managers to provide measures of national differences in attitudes and values.

However, it was also noted that in developing countries students are not employed until after graduation. Therefore, as the authors cited, their attitudes toward work may be "ideal" rather than practical and empirical, especially in Asia. This point of view addresses the heart of the validity issue; especially validity in context that is still not adequately resolved.

Another factor is that McClelland's work has received much debate, with many researchers suggesting that the "need for achievement" is also a societal and group issue (Niles, 1999). Additionally, although Hofstede's work (33 item value survey on sample of 117,000 from 66 countries) is certainly one of the most noted cross-cultural value research, it too has received criticism. It is over 20 years old and evidence exists that transformational changes have made their way into various cultural values (Fernandez, Carlson, Stepina, & Nicholson, 1997). For example, China has converted to market socialism and Hong Kong is now under Chinese rule. The U.S.S.R no longer exists. Germany has become unified and South Africa has ended apartheid. Mexico has undergone economic development, and diversity has dramatically changed the U. S. workforce (Robbins, 2001). The shift in worldwide globalization and the movement from agrarian to industrial to information economies in some nations places renewed interest in the cultural context of the work ethic.

Reflecting on the theoretical discussion of the work ethic, one recalls Weber's description of "sounding the hammer at five in the morning". Can individuals that have yet to "sound that hammer" respond accordingly to a work ethic survey? Accordingly, can Cherrington's "acquisition of wealth through frugality and the expectance of long hours at the expense of leisure" interpretation be truly the experience of an inexperienced workforce? (p.20). Finally, as the students age, do their values change? A generation shaped by globalization, technology, the rise of the market economy and MTV seek leisure and balance in their work. "While cultural values change slowly, they do change." (Robinson, 2001, pp. 65-67).

Universality of the Work Ethic and Summary

Indeed, many cross-cultural studies (Furnham 1990; Furnham & Muihdeen, 1984; Furnham et al; Niles, 1999) suggest evidence of a work ethic outside the traditional Protestant culture. "He who neither worketh for himself, nor for others, will not receive the reward of God (Allah)" stated The Prophet Mohammed of the Islamic faith (The Koran as cited in Niles, 1999). Hafsi's 1987 study (as cited in Niles, 1999, p. 18) of three different Muslim groups found a close connection between religious involvement and the centrality of work (Niles, 1999). An interpretation from Buddha is that a work ethic that encourages teamwork is set forth as a religious outlook. According to Niles (1999), Buddha singled out laziness as a cause of the downfall of men and nations. Furthermore, Buddha found poverty to be the prime cause of unethical behavior.

Work ethic as a concept exists in all cultures but appears not to be consistent across cultures in terms of specific values and attributes. We should abandon use of the term of the Protestant work ethic as synonymous with work ethic. The evidence strongly suggests that the "Protestant work ethic" is not a universal concept; however, the concept of "hard work" is a major theme in the great religions of the world. As a primary source for our value systems, the religions reinforce the virtues of work into our daily lives.

The shift in terminology may be called for the term Protestant Work Ethic—as it reflects a cultural bias and may not be relevant in the U. S. today, as it is not to other nations. What is "Non-Protestant" Work Ethic? What are the implications of those values of non-Protestant heritage that contribute to similar employment success in the individual or corporate level—is success defined similarly across cultures?

The task at hand is to identify the variables that create the optimum work environment for success within the various cultural, social, political, and economic contexts. McClelland's theoretical framework reflects the strong emphasis of Western psychological development theory as individualism. Human resource development managers are not alone in asking these fundamental questions. Developmental theorist and education experts today are also seriously questioning the applicability of Western theory to diverse populations in seeking a better understanding of learning and motivation. (Bowman, 2001).

REFERENCES

Bowman, B. (2001, November). Developmentally appropriate practices reconsidered. Paper presented at the annual meeting of the National Association for the Education of Young Children, Anaheim, CA.

Cherrington, D. J. (1980). *The work ethic: Working values and values that work.* New York: Amacon.

Dawson, M. (1999). Doctoral Dissertation, The University of Tennessee, Knoxville, 1999) Dissertation Abstract International

Fernandez, D., Carlson, D. S., Stepina, L. P. & Nicholson, J. D. (1997, February). Hofstede's country classification 25 years later. *Journal of Social Psychology*, 43-54.

Furnham, A. (1990). *The Protestant work ethic: The psychology of work-related beliefs and behaviours.* London: Routledge.

Furnham, A. & Muhiudeen, C. (1984). The Protestant Work Ethic in Britain and Malaysia. *The Journal of Social Psychology*, 122, 157-161.

Furnham, A. (1990a). The Protestant Work Ethic in Barbados. *The Journal of Social Psychology,* 131(1), 29-43.

Furnham, A. (1990b). A content, correlational, and factor analytic study of seven questionnaire measures of the Protestant Work Ethic. *Human Relations*, 43(4), 383-399.

Furnham, A., Bond, M., Heaven, P. , Hilton, D. , Lobel, T., & Masters, J. (1992). A comparison of Protestant Work Ethic beliefs in thirteen nations. *The Journal of Social Psychology*, 133(2), 185-197.

Furnham, A., Kirkcaldy, B., & Lynn, R. (1994). National attitudes to competitiveness, money, and work among young people: first, second, and third world differences. *Human Relations*, 47(1), 119-126.

Hill, R. B. & Petty G. C. (1995). A new look at employability skills: A factor analysis of the occupational work ethic. *Journal of Educational Research*, 19(1), 71-89.

McClelland, D. C. (1961). *The Achieving Society.* Princeton, N.J: Van Nostrand.

Niles, F. S. (1999). Toward a cross-cultural understanding of work-related beliefs. *Human Relations*, 52 (7), 7-18.

Oates, W. (1971). *Confessions of a workaholic: The facts about work addiction.* New York: World Publishing Company.

Robbins, S. (2001). *Organizational Behavior.* (9th Ed.). Upper Saddle River, NJ: Prentice-Hall, pp. 65-67.

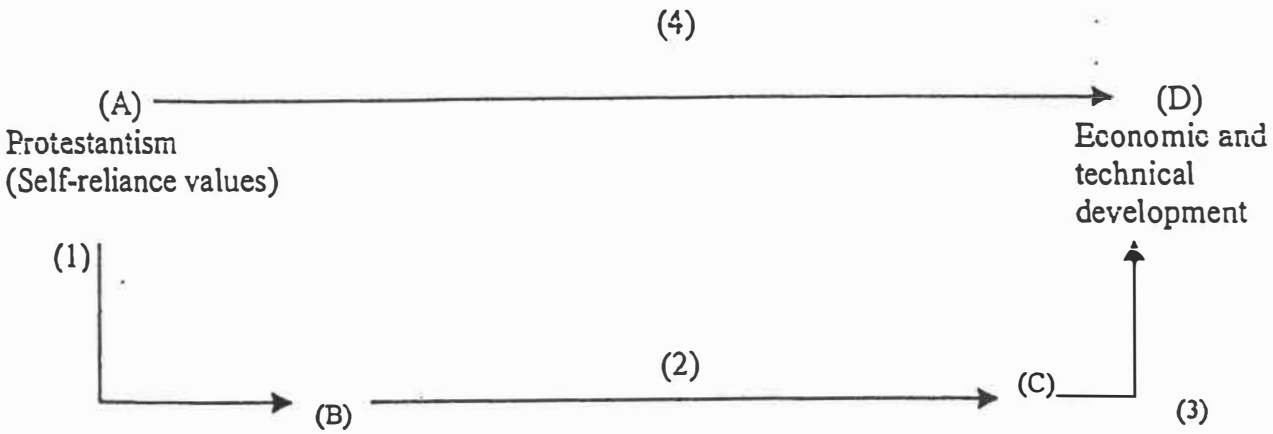
Weber, M. (1905). 'Die protestantische Ethik und der "Geist" des Kapitalismus' *Archiv Fur Sozialwissenschaft und Sozialpolitik* 20: 1-54.

Weber, M. (1930). *The Protestant Ethic and the spirit of capitalism.* (T. Parson, translator). London: Allen and Unwin.

PART II: APPENDIX

Part II:

APPENDIX A: McClelland's Hypothesis



Hypothetical series of events relating self-reliance values with economic and technological development.

Source: McClelland, 1961.

As cited in Furnham (1990), p. 22

Figure 3. McClelland's Hypothesis

PART II: APPENDIX B

THE SEVEN PROTESTANT WORK ETHIC SCALES

Table 29: The Seven PWE Scales

(1) Protestant Ethic Scale (Goldstein and Eichorn, 1961)

Items

Even if I was financially able, I couldn't stop working.
I've had to work hard for everything that I've gotten in life.
The worst part about being sick is that work doesn't get done.
Hard work still counts for more in a successful farm operation than all of the new ideas You read in the newspapers.

(2) Pro-protestant Ethic scale (Blood, 1969)

Items

When the work day is finished, a person should forget his job and enjoy himself ®.
Hard work makes a man a better person.
The principal purpose of a man's job is to provide him with the means for enjoying his free time ®.
Wasting time is as bad as wasting money.
Whenever possible a person should relax and accept life as it is, rather than always striving for unreachable goals ®.
A good indication of a man's worth is how well he does his job.
If all other things are equal, it is better to have a job with a lot responsibility than one with little responsibility.
People who "do things the easy way" are the smart ones ®

(3) Protestant Work Ethic Scale (Mirels and Garrett, 1971)

Items

Most people spend too much time in unprofitable amusement.
Our society would have fewer problems if people had less leisure time.
Money acquired easily (e. g. through gambling or speculation) is usually spent unwisely.
There are few satisfactions equal to the realization that one has done one's best at a job.
The most difficult college courses usually turn out to be the most rewarding.
Most people don't succeed in life are just plain lazy.

The self-made man is likely to be more ethical than the man born to wealth.
I often feel I would be more successful if I sacrificed certain pleasures.
People should have more leisure time to spend in relaxation ®.
Any man who is able and willing to work hard has a good chance of succeeding.
People who fail at a job have usually not tried hard enough.
Life would have very little meaning if we never had to suffer.
Hard work offers little guarantee of success ®.
The credit card is a ticket to careless spending
Life would be more meaningful if we had more leisure time ®.
The man who can approach an unpleasant task with enthusiasm is the man who gets ahead.
If one works hard enough he is likely to make a good life for himself.
I feel uneasy when there is little work for me to do
A distaste for hard work usually reflects a weakness of character.

4. Spirit of Capitalism Scale (Hammond and Williams, 1976)

Items

Time should not be wasted; it should be used efficiently.
Even if I were financially able to do so, I still wouldn't stop pursuing my occupation, whatever it might be at the time.
Hard work is a good builder of character.
A person without debts who inherits $5,000 should invest it for the future rather than spend it.
Regardless of what a person does, the most important issue is how successful he or she is in doing it.
People should be responsible for supporting themselves in retirement and not be dependent on governmental agencies like social security.

(5) Work and Leisure Ethic Sub-Scale (Bucholz, 1976)

Items

By working hard a person can overcome every obstacle that life presents.
One must avoid dependence on other persons wherever possible.
A man can learn better on the job by striking out boldly on his own than he can by following the advice of others.
Only those who depend on themselves get ahead in life.
One should work like a slave at everything he undertakes until he is satisfied with the results.

One should live one's own life independent of others as much as possible.
To be superior a man must stand alone.

Leisure Ethic

Increased leisure time is bad for society ®.
The less hours one spends working and the more leisure time available the better.
Success means having ample time to pursue leisure activities.
The present trend towards a shorter working week is to be encouraged.
Leisure time activities are more interesting than work.
Work takes too much of our time, leaving little time to relax.
More leisure time is good for people.
The trend towards more leisure is not a good thing ®.

(6) Eclectic Protestant Ethic Scale (Ray, 1982)

Items

Eat, drink, and be merry, for tomorrow we may be dead ®.
Too much attention today to given to pleasures of the flesh.
There is some great plan for the affairs of men, the end of which no mortal eye can foresee.
If you've got it, why not spend it ®?
You can't take it with you, so you might as well enjoy yourself ®.
Saving always pays off in the end.
The only way to get anything worthwhile is to save for it.
I believe in God.
I believe in life after death.
Once you die, that's all there is ®.
The spirit of God lives within every man.
Predestination is a myth ®.
For girls to keep themselves virgins before they are married is old-fashioned and unnecessary ®.
You should never speak lies about other people.
Stealing is alright as long as you don't get caught.
There's nothing wrong with having sex with another man's wife®.
There is no such thing as absolute right or wrong.
If one works hard enough, one is likely to make a good life for oneself.

(7) Australian Work Ethic Scale (Ho, 1984)

Items

People who work deserve success.
Hard work is fulfilling in itself.
Nothing is impossible if you work hard enough.
If you work hard you will succeed.
You should be the best at what you do.
By working hard an individual can overcome most obstacles that life presents and makes his or her own way in the world.
Hard work is not a key to success ®.

® = Reversed item

Source: Furnham, A. (1990). *The Protestant Work Ethic.* London: Routledge. 81-86.

PART II: APPENDIX C

SCALES MEASURING WORK ETHIC

Table 30. SCALES & STATISTICAL ANALYSIS

Scale	Number of Items	Response Scale	Reliability	Validity	Studies using scale
Protestant scale (PE) (Goldstein & Eichorn, 1961)	4 (0)	A-D (1 or 2)	None	None	None
Protestant Work Ethic (PWE) (Mirels & Garrett, 1971)	19 (3)	A-D (7 to 1)	SB .67 KR .79 C .70	Concurrent	Merrens & Garrett, 1975; Greenberg, 1977,78; Kidron, 1978; Ganster, 1981; Furnham, 1982,83,84 a, b,85,86)
Pro-Protestant ethic (PPE) scale (Blood 1969)	8 (4)	A-D (6 to 1)	SB.70	Concurrent, predictive	Aldag & Brief, 1979; Amerakis et al. 1977; Filley & Aldag, 1978; Rim 1977
Spirit of capitalism (Soc) (hammond & Williams, 1976) scale	6 (0)	A-D (+3 to -3)	None	Concurrent	None
Leisure ethic (LE) (Buchholz, 1978)	8 (2)	A-D (7 to 1)	None		Buchholz, 1978; Dickson & Bucholz, 1977, 1979; Furnham, 1984b, 1985, 1986
Work ethic (WE)	7 (0) 8				
Eclectic Protestant ethic (EPE) scale (Ray, 1982)	18 (9)	A-D (5 to 1)	C .82	Concurrent, predictive	Ray, 1982
Australian work ethic (AWE) scale (Ho, 1984)	7 (1)	A-D (4 to 1)	C.76	Convergent, concurrent	Ho, 1984

Items in parentheses indicate the number of reversed items
SB= Spearman Brown KR = Kuder Richardson C=Cronbach
*This list is not exhaustive

Source: Furnham, A. (1990). A content, correlational, and factor analytic study of seven questionnaire measures of the protestant work ethic. *Human Relations*, 43 (4), 385.

PART III: HISTORICAL DEVELOPMENT OF THE CONFUCIAN WORK ETHIC

OVERVIEW: HISTORICAL DEVELOPMENT OF THE CONFUCIAN WORK ETHIC

After the Opium Wars of 1839-42, China experienced one invasion after another. France, Germany, the U. S., and Japan, in addition to Great Britain, were all victors against the Chinese to some extent. In Shanghai, a sign in the British section, read "No Chinese or dogs allowed" demonstrating the prevailing thought of the Chinese by the foreign-controlling elements of this era. (Rosser & Rosser, 1996). Throughout the latter half of the 19th century, China as a nation struggled for stability in its economic and historical development.

The Republic Revolution of 1911

Many Chinese believed that the failure of past reform in the top tier of the government and the problems surrounding the Boxer Uprising was a time to create a new revolution to undo the old order (www.china.com., 2000). On February 12, 1912, the last Manchu empereor, the child Puy'i abdicated. Sun Yat-sen (1866-1925) was inaugurated on January 1, 1912, in Nanjing as the provisional president of the new Chinese republic. Sun's political philosophy centered around Three Principles of the People: nationalism, democracy, and people's livelihood (www.china.com). The first principle, nationalism, was aimed at overthrowing the Manchu's end to foreign hegemony over China. The second, democracy, was used to describe Sun's goal of a popularly elected form of government. The third principle, people's livelihood or socialism, was intended to help

the common people through regulation of the ownership of the means of production and land (www.china.com).

World War I broke out in 1914 with Japan joining the Allies. In 1915, the Japanese met the Chinese government in Beijing with "Twenty One Demands", which would have made China a Japanese protectorate (www.china.com., 2000. The Chinese rejected some demands, but granted the Japanese the right to the Shandong province and recognized Japan's authority over Southern Manchuria and eastern Inner Mongolia.

In 1917, China declared war on Germany hoping to regain its former province of Shandong from the Japanese. However, the Chinese government also signed a secret deal with the Japanese in 1918 accepting the Japanese claim to Shandong. The Paris peace conference of 1919 confirmed the Japanese claim and revealed the Beijing "sellout" to the Chinese public (www.china.com., 2000).

On May 4, 1919 there was a massive student and public demonstration against the Chinese negotiations. These actions became known as the May Fourth movement (Chen, 1994). SunYat- sen died in 1925 in Beijing, creating a leadership vacancy.

1920's-1950's Economical Development

Chiang Kai-shek took advantage of the leadership position and joined with the Communist party to organize an army to unify the country in the mid-1920's. In 1927, Chiang turned on his Communist allies and killed many of the members. Mao Zedong,

the leader of the Communist forces, broke away and led his troops north in the famous Long March, which took over a year and covered 6000 miles (Kohler,1997)

Manchuria, which was located in Northern China, was seized by the Japanese in 1931. In 1937 Japan invaded the rest of China. The Communists gained popular support during this time by helping the local peasants with their crops and production. Because of their support for the oppressed and their active fight against the Japanese occupation, the Communists won great support (Zimbalist, Sherman, & Brown, 1989).

Although Chiang unified much of the country, he was unable to generate support or economic progress. Corruption continued since private business could not operate without bribing state officials. Even though Chiang's army was supported with U. S. arms and money, his troops continued to lose esteem. The government printed more money to solve the economic dilemma, creating a state of hyperinflation, making the currency virtually worthless (Zimbalist, Sherman, & Brown, 1989).

At the end of World War II, there were two factions, the Nationalists and the Communists, both of which had resisted Japan's invasion of 1937 (Zimbalist, Sherman, & Brown, 1989). Japan's defeat set up a struggle for occupied China from Manchuria to Canton. A civil war broke out in 1946. The Nationalist Government of Chiang was forced to flee to Taiwan in 1949. It was then that Mao took control and declared that "the 475 million people of China have now stood up" (Zimbalist, p. 320).

During 1951 and 1952 the Communist government took over control of all foreign owned businesses. In 1952 and 1953 private enterprises were placed under government control. The first Chinese "Five Year Economic Plan" began in 1953.

Between 1953 and 1957 industrial production increased greatly in China with Beijing becoming the site of ultimate authority. The Chinese Communists were inexperienced in industrial production and became dependent upon Soviet loans and Soviet economic agendas (Kohler, 1997). By 1957 virtually all industrial enterprises were state owned or collectives. The Chinese economy grew at an estimated rate of 18 %. Mao became a living god to the Chinese people (Kohler).

The Era of Mao

> At no time and in no circumstances should a Communist place his personal interests first; he should subordinate them to the interests of the nation and of the masses. Hence selfishness, slacking, corruption, seeking the limelight, and so on, are most contemptible, while selflessness, working with all one's energy, whole-hearted devotion to public duty, and quiet hard work will command respect.
>
> Quotations from Chairman Mao Tse-Tung (Zedong) (as cited in Kohler, 1997, p. 269).

In 1921, Li Tachao of Beijing University and his library assistant, Mao Zedong, and others founded the Communist party of China (Kohler, 1997). As early as the 1930's Mao's creativity in adapting Marx-Leninism to China was acknowledged (Tung, 1982). By 1945 the "Thoughts of Mao Zedong" was written into the party constitution.

According to Tung (1982), Mao's major contribution to Marxist theory is his combination of the theory of Marx with the cultural behavior of the Chinese in a way that made it acceptable to the Chinese people. Because the Confucian elite had established a

long tradition of rule, the continued dominance of the Communist elite was accepted as normal.

However, Maoism differed from Stalinism in five ways: (a) its emphasis on developing the rural economic base; (b) its emphasis on egalitarianism and moral incentives rather than material incentives; (c) "anti-bureaucracy", sending offenders to the country for "reeducation"; (d) greater opposition to older culture; Mao sought to overturn the "Four Olds: old customs, old habits, old culture and old thinking"; and (e) emphasis on decentralization of economic control (Rosser & Rosser, 1996, p. 363).

Mao seemed to be contradictory in his views on Confucianism. In 1938, he stated, "we must not cut off our historical past. We must make a summing up from Confucius to Sun Yat-sen and enter into this precious heritage" (Tung, 1982, p. 17). However, on another occasion he asserted, "we wish to eradicate the old Chinese culture" (Tung, p. 17). Confucianism had a great influence on Mao's intellectual development and his philosophy of society. Mao tended to appreciate Confucianist viewpoints on teaching and education. However, he considered Confucianism to be a "backward-looking philosophy" that was incapable of solving China's problems (Tung, p. 17)

Mao (as cited in Kohler 1997) compared the Confucian proverbs to "poisonous weeds" for they taught people to accept fate instead of urging them to struggle against oppressors. "Although Confucius has been dead for over 2000 years, his corpse continues to emit its stench among us today. Its' poison is deep, its' influence extensive" (p. 270).

THE GREAT LEAP FORWARD

The period of 1958-60 in the Chinese economy is known as the Great Leap Forward (Zimbalist, Sherman, & Brown, 1989). The Chinese economists created the economic policy in response to the poor agricultural harvest of 1957 and the withdrawal of Soviet aid in 1958. The Great Leap Forward's objective was to use China's massive population to increase production toward the larger goal of making China a world power (Schnitzer, 1994).

The new strategy was to focus on the enthusiasm of the masses of workers and peasants to accelerate the economy. Communism was to prosper as the enormous population was considered an asset, rather than a liability; the more people, the more working hands. (Schnitzer, 1994). Labor-intensive projects and indigenous methods of production sought to increase the prosperity of the country (Schnitzer).

Philosophy of The Great Leap Forward

Give your heart to the party. Mao.

Mao feared the materialism that had resulted in the Soviet Union under Stalin would accompany the Soviet aid in China (Rosser & Rosser, 1996). Mao's philosophy was to create a policy of abundance but at the same time destroy egoism. His optimism

was such that he predicted the economy to grow at 100 % in one year. Mao insisted on the fervor of the masses. People's motives would be "pure"...people would have to work for the good of their fellow man and be filled with revolutionary enthusiasm to work for "the good of their fellows" (Mao as cited in Richman, 1969, p. 324). His essay "On Practice" (as cited in Richman) advocates..."Dare to think, dare to do, dare to experiment, dare to create... if you don't succeed, try and try again, for man can overcome many obstacles through persistence and practice" (p. 324).

Even though the Soviets opposed his policy, Mao argued that the piece work rates, bonuses, and private plots of land of the capitalist and Soviet system simply would not lead to the achievement of the Great Leap Forward (Zimbalist, Sherman, & Brown, 1989). He began to abolish material incentives, while creating pressure to increase output at exceedingly high rates. Mao's message to the masses was to use "revolutionary fervor" and not "grimy pay" (Kohler, 1997, p. 582).

Slogans and poems were used not only as tools for motivation, but also as self-criticism. As one poem read,

> Thousand threads were used
> In mending my clothes.
> But my grandmother's concern for me
> Means much more than all this:
> I won't go home
> Until the reservoir is completed
> So as to repay my grandmother's kindness (Prybla, as cited in Kohler, 1997, pp. 256-257).

Mende (1970) in *China and Her Shadow*, gave an account of the events of the Great Leap Forward,

> The countryside was in convulsion. Marching in columns and working in dense crowds, immense peasant masses were spending their over-spilling energy. As in some fabulous pantomime, innumerable men, women, and adolescents were on the move, perpetually, purposefully, and with apparent precise missions. Innumerable little figures were swinging their shovels to dig new canals. Marchers in formation were following colored flags on bamboo poles, on their way to replace teams laying railroad tracks...Endless lines of blue-clad men and women were filling up mountainsides like some unnatural stream changing course...All together, they recalled the rhythmic breathing of some colossus, suddenly awakened, and flexing its milliard muscles in a supreme effort to change the face of the earth...
>
> All the peasants--men and women, old and young---are busy at work. They dig canals and repair dams; they level mountains to bring them under the plough; they change the night into days; the moon into the sun, and the slack season into busy season. On the work sites are red flags everywhere in the daytime, and lights everywhere at night. In work all vie with one another in fortitude and courage (pp. 70-71).

Communes were established at the level of the traditional market. Approximately 99 % of the peasants were forced to join institutions in joint means of production and consumption. Even the individual family unit was abolished. Regardless of their personal wishes, women were forced to work at the same jobs as the men with the children being raised in government nurseries (Kohler, 1997). Although this did liberate women from housework, the move was deemed counter to Confucian notions of the family and encountered resistance in many areas. Common dining halls were established for the massive workforce (Richman, 1969). The peasants not only lost their livestock, implements and private plots, but also their homes. Wages were in no way related to the amount of work performed (Richman; Rosser & Rosser, 1996).

The Great Leap Forward turned into The Great Crisis of 1959, creating the greatest famine in the world. In 1959, agricultural output fell as did economic aid from the Soviets. Two years of bad weather, accompanied by the neglect of labor incentives,

the exhausting work pace, and the excessive regulation of all forms of life, took their toll. Foodgrain consumption in the rural areas fell from 201 kilograms per capita in 1958 to 156 kg. in 1960 and per capita pork consumption fell from 4.6 kilogram per capita in 1958 to 1.2 kg. in 1960. Between 1959 and 1961, between 15 and 30 million deaths were attributed to starvation. The 1960 death rate in China was twice that of 1958. (Zimbalist, 1996). Mao criticized local authorities for expropriating funds to boost accumulation by stating, " How can we take over the fruits of the labor of the peasants without compensation"? (Zimbalist, p. 329).

Industrial efforts/work ethic

Human values, motivation, and organizational behavior were not considered as an effective managerial approach in The Great Leap Forward era (Richman, 1969; Rosser & Rosser, 1996). In fact, the ideals were actually sacrificed as income differentials were narrowed, privileges and perquisites were eliminated, and many experts lost their jobs. If material incentives were used, they usually took the form of collective rewards rather than individual ones. The dominant form of payment was wages based on time worked. Nonmaterial incentives replaced piece-rate payments. The title of model worker and worker participation in management were some of the forms of non-material incentives (Richman).

In 1958 managers were required to participate in physical labor. All enterprise managers were required to spend at least one or two days in physical labor each week.

Managers subjected to punishment or ideological remolding were sometimes required to participate in even more physical activity. This effort was to overcome the "blindly scholastic individualistic self-interest" of the manager. Formal knowledge, skill, education, and qualifications succumbed to the ideology of "man's will, zeal, and deception". As an example, "I was introduced to the director (Peking Woolen Mill) who was cooking dumplings in the kitchen. He was doing one of his two days a week of labor. In the Shanghai Truck factory, there were three cadres from the Shanghai Bureau of Transportation and Communication working in the shops" (Richman, 1969, p. 240).

The top level of "Reds", the political leaders, replaced managers. They intervened on the shop floor managing production and motivation of the workforce. *The People's Daily* reported that a number of mine workers were disgruntled, feeling that "no matter how much they work, it makes no real difference", and gradually effort was reduced (Richman, 1969, p. 315). Productivity declined, enthusiasm waned, and attendance suffered toward the end of The Great Leap (Richman; Rosser & Rosser, 1996; Kohler, 1997; Zimbalist, Sherman, & Brown, 1989).

In the steel industry, 80 million people were mobilized to create a do-it-yourself industry. Millions worked day and night in the 2 million backyard furnaces that were created throughout China (Zimbalist, 1989). As the witness account portrays:

> ...Literally millions were built around villages, railroad lines, or even in the gardens of schools and houses in the towns. Like innumerable glow-worms they shone in China's night. Seeing them all over the country one had the haunting impression of fanatical alchemists feeding the flames in desperation to turn into gold the rocks they had carted from the mountains (Kohler, 1997, p. 583).

Although output of steel increased by the "backyard" method, the lack of technical expertise and poor quality control caused much of its production to be of a poor quality and in many instances, unusable. Because fully 1/10 of the population was diverted to the production of the steel industry, other areas of production suffered (Zimbalist, 1996).

Rationale of Motivation

Why did the people work day and night? Why were they giving up their homes, and even their existence as human beings? Why did they follow Mao? Certainly there was some fear of the police state that existed in China. But officially, an intense propaganda campaign, titled *"Give your Heart to the Party"* was enacted toward unselfishness (Kohler, 1997, p. 584). The prolonged Confucian tradition of "deference to authority" lay the foundation for general acceptance of Mao's actions.

THE WORK ETHIC DURING THE CULTURAL REVOLUTION

The Great Proletarian Cultural Revolution (1966-76) is described as a milestone in China's development (Zimbalist, Sherman, & Brown, 1989). Even though China had lost full economic growth for six years starting in the Great Leap Forward, Mao was unconcerned with material objectives, and launched a new revolution (Kohler, 1997). Its

primary goal was on ideology over scientific expertise. A poster in Beijing read, "We do not need brains! Our heads are armed with the ideas of Mao Tse-tung" (Schnitzer, 1994, p. 285). Mao's goal in the Cultural Revolution was to build a new socialist development of class structure that would place public interest over private individualism (Schnitzer, 1994).

The Cultural Revolution represents two opposing strategies and two different interpretations of forms of socialist development (Zimbalist, 1989). Because the government bureaucracy did not agree to cooperate with Mao's drive to abolish external incentives, Mao decided to destroy that unit of bureaucracy (Kohler, 1997).

Marxian theory dictates that the economic base of society, including its ownership system, must be distinguished from its superstructure of ideology and institutions. However, according to the Cultural Revolution's ideology, Mao felt that the danger was that unless a cultural revolution took place, a Soviet type of socialism, (i.e., a class structure of bureaucracy), would exist within China (Zimbalist, 1989). Therefore, Mao sought to remake the culture, institutions, and ideology of China. The objective of the Cultural Revolution became to "serve the people" (Zimbalist, p. 335).

Philosophy of the Cultural Revolution

In 1966, The "Red Guards" a million youngsters aged 13 to 22, packed into Beijing Tiananmen Square singing "The East is Red." Their copies of Mao's "*Little Red Book*", *The Quotations of Chairman Mao* were waved as they attacked the party

hierarchy. Intellectuals and bureaucrats were sent to the countryside or to prison for re-education (Kohler, 1997, p. 585). "The new philosophy proclaimed, ...a new generation is willing to deny itself on behalf of a higher cause eliminating these factors:'landlords, rich peasants, counterrevolutionaries, bad elements (criminals, lazy) and rightists'" (Kohler, p. 585).

The explanation by the Red Guard:

> To become one large family, people would have to conquer self-centerdness and become pure in heart. That would require serving the people without external stimuli. Therefore, differences would have to be abolished not only in pay, but also in status. All that stood in the way of a classless society would have to go: all differences between males and females, the old and the young, leaders and followers, experts and laymen, the skilled and the unskilled, mental and physical work, worker and manager, urban worker and peasant, the rich and the poor, teachers and students. But if everyone participated in everything on an equal basis, a miracle would occur, for it is from participation that ABILITY is born. People would suddenly realize the manifold creative powers slumbering within them. An "atom bomb of talent" would be released once everyone was made as able as possible. Then they could give according to ability and abundance would be ensured as an added dividend to the joy of all being one loving family!

With that message the Red Guards moved through the cities and countryside, and turned student into teacher, teacher into worker, worker into manager, and peasant into doctor. All pay differences were to be abolished (Kohler, 1997, p. 586).

Industry during Cultural Revolution

In the factory the "revolutionary committee" assumed control. Material incentives were criticized for perpetuating the capitalist ethic of pursuing individual goals rather than that of the group (Zimbalist, 1989). Bonuses were almost entirely eliminated.

Again, the committee intervened in the factory to examine policies consistent with a socialist culture. In the countryside, the method of assigning labor-day credits to different tasks (on which income distribution was based) came under attack. Those people who meticiously cared for collective property would earn less, for example, than those who rushed from one task to the other (Zimbalist).

Examples of these policy shifts abound. For example, in the retail industry, staff members of a store in Canton would meet regularly to see if "the people were being served" (Zimbalist, 1989, p. 336). If the staff found that too much attention had been paid to profit margins rather than to the importance of items in peoples' everyday lives, the policy was changed. Other changes included keeping the store open for 24 hours to accommodate night shift workers. Eventually, the staff even tried to serve people that could not come into the store.

"Correct ideology was given such emphasis that Cultural Revolution leaders engaged in censorship on a wide scale basis" (Zimbalist, 1989, p. 337). The press carried stories about workers giving up their day off to meet the unplanned but increased output quota (Zimbalist).

A little black book detailing each Chinese worker's political behavior was kept by the factory director or other official. If the employee changed enterprises or locales, the book went along as well. When workers were considered for promotion the records were consulted. To avoid trouble, it was important not to have any black marks. Thus, when political meetings were called, everyone was sure to attend (Zimbalist, 1989).

Although the ideology of the Cultural Revolution stressed worker control, in the majority of the cases, there was no regular method of workers' participation in the worker selection of the committees in the factory. Conflicts that arose were handled by an army officers and party cadres (Richman, 1969).

Education during the Cultural Revolution

The Cultural Revolution had a profound effect on educational institutions. Since college entrance exams were determined to discriminate against the peasant children, entrance exams were dropped. The point of education was not to advance an individual's career, but to train people to spiritually serve the community (Zimbalist, 1989).

The universities were closed for most of the time between 1966-70. When they reopened, the new admission policy was put into place. The curriculum changed drastically, course exams were abolished, and great emphasis was put on practical work as part of education. Exams were criticized because they were suited to the individual-career orientations of a capitalist society, but not to the collective–cooperative ethos of socialism. If a professor insisted exams served a proper educational purpose, that individual was subjected to reeducation through physical labor. (Zimbalist, 1989).

Research in pure science was stopped with consequences still being felt. All graduate education between 1966-78 was halted. Student life became completely politicized and teachers trying to maintain their academic standards were accused of

being "capitalist-roaders" and sent to the countryside for "re-education" (Zimbalist, 1989, p. 337).

Social factors of the Cultural Revolution

When the Cultural Revolution was in its early phase, cultural relics and ancient temples were attacked and destroyed. Western music, and even China's traditional literature, (including Confucian classics), were banned. No system protecting individual rights existed. People from the top to the bottom were affected.

Deng Xiaoping, the architect of China's reform policies and the most important leader after Mao's death, was paraded around Beijing wearing a dunce cap. His crimes included playing bridge with people whose relatives were capitalists and trying to prevent the ill treatment of other leaders (Zimbalist, 1989). It is estimated that ten per cent of the population or over 100 million people suffered from injustices in the Cultural Revolution (Zimbalist, 1989). The Cultural Revolution has been referred to as a period in which China stood in an ideological strait-jacket (Chinese ambassador, Public address, Jacksonville, Fl. Chamber of Commerce, 2001).

Historical and Economic Development—Conclusion

In 1978, only a third of all adults in China were literate with the annual income of 80% of the population being less than one U.S. dollar (The World Bank, 2001). By 1998, figures showed a dramatic decrease in the illiteracy rate among 15 to 25 year olds to

about seven per cent and the proportion of the population with incomes less than one U. S. dollar declined to about 12 % (The World Bank). China's remarkable recovery is credited to economic reforms and structural changes. During the period of 1978-96, per capita income doubled every ten years, faster than almost any other country in recent history (The World Bank).

The new challenge to China is the transition of its centrally planned economy to a market-oriented economy. Although the economic statistics are impressive, 110 million Chinese (12% of the population) still have less than one U. S. dollar a day income (The World Bank). The World Bank classifies China as a lower middle income country, which means that its per capita income level is in the range of ($756-$2995, U. S. dollars). The per capita GDP in the coastal area is more than double that of the interior region. According to Chinese statistics, Shanghai's per capita GDP would be over $13,000, if purchasing power parity was applied, three times the national average (China: 2000). The disparity is widely felt since two-thirds of the population live in the interior. Natural resources, particularly water shortages, are acute in the northern region. Also, one-fifth of the agricultural land has been loss to soil erosion since 1949 (CIA: Factbook, 1999).

China's entry to the World Trade Organization will have a huge impact of increasing Western investment and Western ideas. In the restructuring of state owned enterprises to private enterprises, the massive unemployment will require retraining and new development for programs.

REFERENCES

Chen, J. (1994). *Confucius as a teacher*. Beijing: Foreign Languages Press.

China: Higher education and national economy, context, development, and reform. (2000, March 3). *Sino-Uk Higher Education Academic Forum. Background report* (1).

China. (2000). Retrieved February 24, 2000 from http://www.china-inc.com/education/history/roc.html

CIA: The World Factbook. (1999). China (1-11).

Kohler, H. (1997). *Economic systems & human welfare: A global survey.* Cincinnati, OH: Southwestern Publishing, pp. 575-616.

Mende, T. (1970). *China and her shadow*. NY: Coward-McCann, pp. 70-71.

Richman, B. M. (1996). *Industrial society in communist China.* NY: Random House.

Rosser & Rosser. (1996). *Comparative economics in transforming world economy*. Chicago: Irwin.

Schnitzer. (1994). *Comparative Economic Systems*. (6th Ed.) Cincinnati, OH: Southwestern Publishing, pp. 281-302.

The World Bank. (2001). The World Bank and China. Retrieved July 29, 2001, from http://www.worldbank.org.

Tung, R. L. (1982). *Chinese industrial society after Mao*. Lexington Mass: Lexington Books.

Yang, J.,Chinese ambassador to the U.S. (2001). Public address, Jacksonville, Fl. Chamber of Commerce.

Zimbalist, Sherman, & Brown. (1989). *Comparing economic systems: A Political economic approach.* (2nd Ed.). San Diego: Harcourt Brace Jovanich.

PART III:

APPENDIX

Chinese Historical and Economic Development: A Chronological Perspective

Table 31.

CHINESE HISTORICAL AND ECONOMIC DEVELOPMENT:

A CHRONOLOGICAL PERSPECTIVE

YEAR	EVENT
1911	The Republican Revolution
1912	Sun-Yat-sen inauguration
1912	Puy'i, The last emperor, Manchu abdicates
1914	WWI begins
1915	Japanese meet with Chinese, create some claims
1917	China declares war on Germany to reclaim Shandong from Japanese
1918	Shandong province signed over to Japanese by Chinese
1919	Paris Peace Conference creates public knowledge of Shandong
1919	May 4th movement and demonstrations
1925	Chiang Kai-shek joins communist party fight
1927	Mao Zedong, Long March
1931	Manchuria seized by Japan
1937	Japan invades China
1946	Civil War breaks out in China
1949	Chiang & Nationalist party forced to flee to Taiwan
1949	Mao Zedong creates Communist party of China
1951-52	Government takes control of foreign owned business
1951-53	Government takes control of private enterprises
1953	First Five Year Economic Plan established
1957	Five Year Plan achieves 18% gain
1958-6	Great Leap Forward Economic Era
1966-76	Cultural Revolution
1978	Deng Xiaoping takes control, market reforms begin
2001	China joins World Trade Organization

PART IV: MOTIVATION

INTRODUCTION TO MOTIVATION

Xi Bo arose early to complete the morning jog around the town streets with the thousands of others in the modern city of Jinan, China. The ritual is a daily routine for the citizens who are concerned with a healthy lifestyle. She passes the elderly, who are outside also, completing their yoga or tai chi to start the day.

Chopsticks, food eaten on saucers, green tea all are waiting for her return to the breakfast meal. Since Xi lives south of the Yantghze, even though it is February, there is no heat in the house; she simply puts on more clothes.

It is a different lifestyle from the Western environment, but as Adler (1991) explores, these cultural differences affect the way that people work and their attitudes toward work. Do managers in different cultures need to learn to address these differences? Why are employees motivated? Does Maslow's well-known motivational theory hold true in China? As Maslow's classic study (as cited in Matterson & Ivanevich, 1996) intuitively suggested, "It is far easier to perceive and to criticize the aspects in motivation than to remedy them...I conceive this lack of sound facts to be due primarily to the absence of a valid theory of motivation" (pp. 42-43). Numerous motivation theories exist but most have been developed in the U. S. for an American workplace (Adler, 1991).

MOTIVATION

Motivation is defined as the force or forces that arouse enthusiasm and persistence to pursue a certain course of action (Daft & Marcic, 1998). Motivation, derived from the Latin word meaning "to move" represents those psychological goal directed processes (Kreitner & Kinicki, 1995). Needs, values, attitudes, interests, and abilities differ in each individual (Dessler, 1998; Hellriegel & Slocum, 1996). Attitude, an important concept in motivation, is defined as a response to objects, people, or events in either a positive or negative way (Dessler, 1998).

Motivation has been recognized as a dilemma that managers must face because what motivates one individual may not motivate another. Another complication of motivation theories is that the theories were developed in the West, primarily the U.S. and Great Britain. The theories may be based upon Western cultural situations that do not necessarily apply to the rest of the world (Hofstede, 1999; Adler, 1991).

As Child's (1981) organizational research across various cultures revealed, organizations globally are growing more similar, while the behavior in the organizations is maintaining its cultural uniqueness. Triandis (as cited in Adler, 1991) stated, "culture's influence for organizational behavior is that it operates at such a deep level that people are not aware of its influence. It results in unexamined patterns of thought that seem so natural that most theorists of social behavior fail to take them into account. As a result, many aspects of organization theories produced in one culture may be inadequate in other cultures" (p. 147).

Needs Theories: Maslow, McGregor, and McClelland

As Maslow's study of motivation (as cited in Matterson & Ivancevich, 1996) stated, "motivation theory is not synonymous with behavior theory. The motivations are only one class of determinants of behavior. While behavior, is almost always motivated, it is also almost always biologically, culturally, and situationally determined as well" (p. 342). Maslow's hierarchy of needs is based on two premises. First, there are innate needs in humans that motivates one to take action for that need, such as food and rest. Second, lower-order needs will dominate human behavior if they are not satisfied.

Maslow's appeal to managers has been his contention that the higher-order needs can first be fulfilled to a greater or lesser extent through work. When the work is properly designed and the worker properly recognized and rewarded for his or her accomplishments, self-esteem or self-actualization needs are met.

Although research efforts across cultures vary on Maslow's theory, Adler's organizational text (1991) cites O'Reilly and Roberts as suggesting that Maslow's theory has not been universally accepted. "Studies have found that an individual's frame of reference will determine the order of importance of his needs. It has also been found that his frame of reference is part determined by his culture. Therefore, it can be said that an individual's needs are partially bound by culture" (p. 154).

Other research has found Maslow's theory does not hold up across cultures. For example, workers in countries such as China that typify collective behavior, tend to focus on social needs and esteem needs over self-needs and self-actualization needs (Certo,

1997; Hofstede, 1980). Some claim that Western society stresses individual behavior, whereas China stresses the collective one, and therefore, one cannot apply the same model to both cultures (Adler, 1991; Shenkar, 1994; Bond & Hwang, 1986; Hofstede & Bond, 1988).

Suh, Diender, Oishi, & Triandis (1998) obtained two expert ratings of the individualism/collectivism dimension. Among 41 nations in their study, China had the lowest score (2.00), indicating it as the most collective country, and the U. S. had the highest score (9.55), indicating it was the most individualist country. In the cultural context, group harmony can be more important than individual goals. Haire, Ghiselli, and Porter, (1963) found that even though there are also similarities in job expectations, there are differences in perceptions of what is being received from the job.

McGregor's (1960) Theory X and Y described the work environment and the relationship of managers to the worker. Whereas Theory X managers believe they must direct and control workers in order to motivate them, Theory Y managers assume that employees will be more motivated if they are given freedom and autonomy in the workforce (McGregor, 1960).

In China, Theory Y managers act similarly to their U. S. counterparts, but with a different rationale. According to Oh (1976), the pre-1949 Chinese saw the satisfaction of lower needs as the main objective of the masses, with higher order needs reserved for the upper class. The workers and peasants primarily worked for their existence with any material incentives discouraged.

As Maslow (as cited in Matterson & Ivancevich, 1996) explained, "for the man that is extremely and dangerously hungry, no other interests exist but food. He dreams food, he remembers food, he thinks about food, he emotes only food, he perceives only food, and he wants only food.... such a man may fairly be said to live by bread alone" (p. 344). Such a situation certainly fit the events of the workers that faced starvation in the economic era of Mao and The Great Leap Forward. Their efforts were focused entirely on the lower level of needs.

After the Revolution, two types of managers emerged: "Reds" and "Experts". Experts skilled in technical expertise used Theory X. Reds skilled in people management and possessing political and ideological expertise tended to use Theory Y. "The Reds, believing that Theory Y assumptions were closely tied to Chairman Mao, felt the workplace had to become egalitarian...that all employees had to rise together both economically and culturally" (Oh, 1976 as cited in Adler, 1991, p. 150).

This management system design gave workers' welfare prominence over the production process. It also served to discourage material incentives that promoted self-interest and competition. Managers were to stress collaboration with collective rewards, encourage decision making and emphasize democracy and decentralization. According

to Adler (1991) both Americans and Chinese agree with Theory Y, but for different reasons. The results in China were for a collective effort; whereas, the U. S. thrust was for individual self-direction and purpose.

McClelland's theory of motivation is an explanation of human needs that focuses on the desires for achievement, power, and affiliation that people develop as a result of their life experiences (Certo, 1997). It emphasizes three of the many needs that humans develop: the need for achievement (nAch), the need for power (nPower), and the need for affiliation (nAff) (Certo, 1997). McClelland's theory initially focused on the need for achievement as a contributing point in explaining why some societies produce more than others (Adler, 1991). According to McClelland (as cited in Matterson & Ivancevich,1966) "n Ach produces enterprising men among labor leaders or managers, Republicans or Democrats, Catholics or Protestants, capitalists or communists" (p. 365).

McClelland (as cited in Matterson & Ivancevich, 1966) stated, "countries with many such rapidly growing firms tend to show above-average rates of economic growth" (p.365). This appears to be the reason why correlations have regularly been found between the "n Ach" content in popular literature (in children's textbooks) and subsequent rates of national economic growth as illustrated in Part 1, Appendix A. Furthermore, he quoted studies to reveal this is true of nations, whether capitalist or communist, developed or underdeveloped. However, today his theory is made less credible by failing to address the organizational aspects of motivation theory. It has also been noted that the English word of "achievement" is virtually untranslatable into other languages. (Hofstede, 1980).

Cognitive Process Theories: Adams, Vecchio, and Vroom

There are three cognitive processes of work motivation: equity, expectancy, and goal setting (Kreitner & Kinicki, 1995). Equity theory explains how people strive for fairness and justice in social exchanges or give and take relationships. Equity theory was developed by J. Stacy Adams and proposed that people are motivated to seek social equity in the rewards they expect for performance (Dessler, 1998). For example, people paid on a piece-rate basis per item produced, typically boost quantity and reduce quality when they perceive they are underpaid (Dessler, 1998). Those paid a straight hourly rate tended to reduce both quantity and quality when they think they are underpaid. Overpayment equity does not seem to have the positive effects on either quantity or quality that Adam's theory predicts (Dessler,1998). Adam's theory states that individuals will compare their own inputs/ outcomes versus others' inputs/outcomes (Dessler, 1998).

Equity causes a person to believe that if the ratios are equal, the relationship is equitable. If the individual believes that his/her ratio is lower than another's, then inequity will occur, and thus cause dissatisfaction . Individuals who perceive inequitable treatment may reduce their inputs by giving less effort, performance, or even quitting. Another measure is that individuals may attempt to increase their outcome by making

known their concerns. Finally, restoring equity may be achieved by changing the other individual's ratio by decreasing others' outcomes.

In China, the Great Leap Forward and the Cultural Revolution periods were examples of dissatisfaction in equity in the workplace. Rewards were not related to input of work, pay was not commensurate with experience and incentive, and even those at the managerial level were subjected to a decrease in rank and responsibilities. Morale suffered and productivity decreased. The environment has an effect on work ethic as well as the organization.

Robert Vecchio (as cited in Kreitner & Kinicki, 1995) identified three categories of equity comparisons: (1) Other; (2) Self; and (3) System. Individuals compare their own level to those in similar positions rather than dissimilar—that is gender, educational level, job characteristic, etc. (Kreitner & Kinicki, 1995). Equity theorists believe that the following tendencies may influence behaviors:

(1) An individual will attempt to maximize the amount of positive outcomes he or she receives.

(2) People resist increasing inputs when it requires substantial efforts or costs.

(3) People resist behavioral or cognitive changes in inputs important to their self-concept or self-esteem.

(4) Rather than change cognitions about the self, an individual is more likely to change cognitions about the comparison about other's inputs and outcomes.

(5) Leaving the field (quitting) is chosen only when severe inequity cannot be resolved through other methods (Opsahl & Dunnette, 1966).

Because Maoist China supported an "egalitarian" state across the levels, Vecchio's theories would seemingly not apply. However, the "egalitarian" state was not realized and people did resist increasing their inputs when it did not increase their self-concept of "more work, more rewards". The current Chinese ambassador to the U. S., refers to this period as a "cultural strait-jacket" for China (Public address to Jacksonville, Fl. Chamber of Commerce, 2001). However, China, currently in the process of building their workforce to compete globally, must consider these demographic comparisons in the design of an effective performance-based organizational development system.

Several research studies demonstrated that employees report greater levels of job satisfaction, organizational commitment, and lower absenteeism and turnover when working in perceived fair conditions (Schardwald, Koslowsky, & Shalit, 1992). A practical application of equity theory is that it provides an explanation of how attitudes and behaviors affect job performance. Employees are more likely to implement changes in the workplace more readily if the changes are deemed equitable ones.

Individuals are motivated to behave in ways that produce valued outcomes. Vroom's 1964 theory (as cited in Hellriegel & Slocum, 1996) defines motivation as the decision process of effort and exertion of that effort in a specific task. The expectancy model rests on three basic assumptions:

(1) Forces within individuals and in their job situations combine to motivate and determine behavior.

(2) People make conscious decisions about their own behavior. For example, an individual makes the decision to come to work.

(3) Selecting a course of action depends on the expectation that a certain behavior will lead to one or more desired outcomes instead of undesired outcomes. For example, individuals tend to behave to achieve their objectives and avoid behavior that will lead to undesirable outcomes (Hellriegel & Slocum, 1996).

The cognitive process theories illustrate the problems of Mao's ideology. He emphasized egalitarianism and use of moral incentives rather than material incentives in his Great Leap Forward and the Cultural Revolution. Inefficiencies, lack of motivation, and loss of morale all existed during these periods contributing to a downfall in economic productivity.

Is equity theory an individual or a collective concept? Theoretically, equity is achieved in an egalitarian Maoist society by his philosophy of "all must rise together within the system". Therefore, all are treated equally. However, history is contradictory with this point of view, as the inequities in the workplace caused worker motivation and performance to decline. One problem with equity theory in its application to post-Mao China is that the theories are designed for a culture with an individual perspective with a common end goal of material rewards and material "achievement". Traditional Confucian philosophies with an end goal of harmony and "good for the people" do not easily blend with the contrasting value system of the Western world. As China advances in their market reform efforts, the cognitive process theories will become an even more important focus for Chinese managers to consider in the workforce.

Needs v. Values—a Philosophical Viewpoint

A distinction between needs and values is crucial in the determination of an effective motivational model. Maslow (1962) stated needs are the same for all humans; whereas, Locke (1976) found that values are unique to the individual. Needs are internal, belonging to each human being. They require action. Values are acquired. Therefore, values can be both consciously and unconsciously held. Values focus on an end state of being. Values tend to be long-term beliefs that represent a holistic "correct" or "incorrect" attitude or behavior for a specific culture. For example, the Chinese Culture Survey, (1987), an instrument designed for a Chinese or Eastern culture identified a new work dimension, Confucian Dynamism. The values represent a Confucian tradition of culture and values. How can a Western motivation model based on "needs" work effectively in a society with such divergent values from the Western values? Values such as "protecting your face", "having a sense of shame", or even "respect for tradition" are not reflected in the Western society.

Maslow's model of lower level needs and higher level of needs was constructed in an era when a motivational system was designed for a common Western value system. Although McClelland's work is certainly global, "achievement" is not a global need. McGregor's Theory Y cannot be supplanted to countries with a collectivist orientation

without altering the intent of the theory. Cognitive process theories are construed for an individualist society and a workplace based on individual values.

Therefore, it is essential in a global market, to reconstruct the motivational system to match a world of common needs and divergent values. For example, Maslow's hierarchy of needs, lower and higher level needs, are in reality a set of needs and values. If his definition of "needs are common to all man", then it is only the lowest level that is common (i.e., the basic needs, food, shelter, and biological needs). All else are values. In a consideration of conceptual developing motivation models, values are the distinguishing cultural considerations, as norms reinforce social systems of the work environment and work ethic.

Reflecting upon Maslow's third level of needs, (social), Man is a social being. So there is some debate; is the social component a need or a value? Assuming a mature age of the individual (as at working age), it should be considered a value. Each society reflects its own values, attitudes, and beliefs. As far as (self-esteem and self-actualization), Maslow's upper level needs, Rokeach, (as cited in Robbins, 2000) classified Self-respect (self-esteem) as a terminal value. Self-actualization can be viewed in many of Rokeach's descriptors behavioral modes of instrumental values.

McGregor's Theory X and Theory Y too are truly value systems and not "needs". McClelland's, NAch, NPower, and NAff, also fit into the value side of the equation. As stated earlier, the cognitive process theories clearly fit an individualist culture, therefore, also making those theories, ones of value rather than need (Adler, 1991).

Summary

Motivation theories cross a boundary of complexity in the individual, the the organization, and the environment. There is a lack of agreement concerning a universally accepted theoretical model of motivation. As organizations enlarge their global presence, perhaps more than one motivational model may be needed to align policies, practices, and procedures that reach the goal of a motivated workforce.

An initial approach to learning to motivate in China is to incorporate the influence of the cultural, political, and economic environment. Organizations must learn to integrate visions from motivational factors based on divergent values. One illustration of a vision of success is explored in *The Way of Lao Tzu* (Chinese leader) :

> I have three treasures. Guard and keep them.
> The first is deep love.
> The second is frugality,
> And the third is not to dare to be ahead of the world.
> Because of deep love, one is courageous.
> Because of frugality, one is generous.
> Because of not daring to be ahead of the world,
> One becomes the leader of the world.
> (Adler, 1991, pp. 147-148).

The traditional Confucian value system of "not to dare to be ahead of the world" illustrates the importance of obeying authority and the harmony of relationships. It also serves as an example of the "looking back" rather than "looking ahead" philosophy in the society.

As Yang (1986) explained, "motivations have much to do with providing reasons for choosing different courses of actions and performing with different degrees of

efforts, pertaining to Man's desires, wants, perceived needs and thus purpose"(p. 86). However as one observer notes, "Multinationals will change life in big emerging markets dramatically. The opposite is also true." (Zhichang, 2000). Developing countries such as China have needs and value systems not fully realized in industrialized countries. Just as individual needs differ, so too do the organization's needs, and the environmental value system. As Part III, Table 32 illustrates, motivation models rely not only upon individual (micro) needs, but also must be applied to the organization context and cultural (macro) level. It is that level of complexity, even more intensified in globalization efforts, that makes innovative motivation models an imperative, not only for organizations in transitional economies, but for all organizations facing increasing levels of diversity.

REFERENCES

Adler, N. J. (1991). *International dimensions of organizational behavior.* Boston: PWS-Kent Publishing Co.

Bond, M. H. & Kwang, H. (1986). The social psychology of Chinese people. In M. H. Bond (Ed.). *The Psychology of the Chinese People.* New York: Oxford University Press.

Certo, S. C. (1997). *Modern management.* (7th Ed.). Upper Saddle River, New Jersey: Prentice-Hall.

Child, J. (1981). Culture, contingency and capitalism in the cross-national study of organizations. In L. L. Cummings & B. M. Staw, Eds. *Research in Organizational Behavior.* 3 JAI Press, pp. 303-356.

Chinese Culture Survey. (1987). Chinese values and the search for culture-free dimensions of culture. *Journal of Cross-Cultural Psychology*, 18(2), 143-164.

Daft, R. L., & Marcic, D. (1998). *Understanding management* (2nd Ed.). Fort Worth: The Dryden Press.

Dessler,G. (1998). *Management.* Upper Saddle River, New Jersey: Prentice-Hall.

Haire, M., Ghiselli, E. E., & Porter, L. W. (1963). Cultural patterns in the role of the manager. *Industrial Relations*, 2(2), 95-117.

Hellriegel, D. & Slocum, J. (1996). *Management* (7th Ed.). Cincinnati: South-Western.

Hofstede, G. (1980). *Culture's consequences: International differences in work related values.* Beverly Hills: Sage Publications.

Hofstede, G. & Bond, M. H. (1988). Confucius and economic growth: new trends in culture's consequences. *Organizational Dynamics*, 16 (4), 4-21.

Hofstede, G. (1999). Problems remain, but theories will change: the universal and the specific in 21st-century global management. *Organizational Dynamics,* 28(1), 34-44.

Kreitner, R. & Kinicki, A. (1995). *Organizational Behavior.* Chicago: Irwin.

Locke, E. A. (1976). In Tiejten, M. A. & Myers, R. M. (1998). Motivation and job satisfaction. *Management Decision*, 36(4), 226-231.

McGregor, D. (1960). The Human Side of Enterprise. New York: McGraw-Hill.

Maslow. (1962). Toward a psychology of being. New York: Van Nostrand Reinhold Company.

Matterson, M. & Ivancevich, J. (1996). *Management and Organizational Behavior Classics.* (6th Ed.). Chicago: Irwin.

Oh, T. K. (1976). Theory Y in the People's Republic of China. *California Management Review*, 19(2), 77-84.

Opsahl, R. L., & Dunnette, M. D. (1966). The role of financial compensation in industrial motivation. *Psychological Bulletin*, 94-118.

Schardwald, J., Koslowsky, M., & Shalit, B. (1992). A field study of employees attitudes and behaviors after promotion decisions. *Journal of Applied Psychology.* 511-514.

Shenkar, O. (1994). The People's Republic of China: Raising the bamboo screen through international management research. *International Studies of Management & Organization*, 24(1,2), 9-31.

Suh, E., Diender, Oishi, S., Triandis, H. C. (1998). The shifting basis of life satisfaction judgements across cultures: Emotions versus norms. *Journal of Personality and Social Psychology.* 74, 482-493.

Yang. K. (1986). Chinese personality and its change. In M. Bond (Ed). *The psychology of the Chinese people.* New York: Oxford University Press, 86.

Vroom, V. (1964). *Work and Motivation.* New York: John Wiley & Sons.

Zhichang. (2000). Cultural change and economic performance: An interactionistic perspective. *International Journal of Organizational Analysis*, 8 (1), 109-126.

PART IV: APPENDIX
Motivation Model Table

Table 32. Motivation Theories: The Individual (Micro), The Organization, and the Cultural (Environment, Macro)

The Individual: NEEDS THEORIES			**The Organization: COGNITIVE PROCESS THEORIES**		
MASLOW	**MCGREGOR**	**MCCLELLAND**	**ADAMS**	**VECCHIO**	**VROOM**
Physiological	Theory X Employees dislike work & must be coerced to perform	"NAch " The drive to achieve	Equity Theory Input/Output	Equity Theory	Equity Theory
Safety		"Npower" The desire to have impact & control others		Other	Expectancy
Social	Theory Y Employees like work & can self-direct	"Naff" The desire to be accepted by others		Self	Instrumentality
Esteem				System	Valence
Self-Actualization					

The Environment: THEORIES

Child—Globally, organizations are growing more similar; whereas behavior within remains culture-specific (1981). (Convergence v. divergence)

Triandis—culture operates at a subconscious basis; therefore, organizational theories produced in one culture may be inadequate in other cultures (1991).

Hofstede—National culture explained more of the differences in work-related values and attitudes than demographic variables (1980). Achievement is an English word, virtually untranslatable into other languages. (1980a)

Adler—Motivational theories do not offer universality, but rather, reflect the value systems of Americans (1991).

PART V: THE CONFUCIAN WORK ETHIC

INTRODUCTION TO THE CONFUCIAN WORK ETHIC

China has experienced many periods of transformation in its history; expansion and contraction in its economy, periods of isolationism and openness, invasions by foreign governments, and changes in ideology that accompany the changes in its political leadership. This section will focus on the time period of 1911 to the current period.

In 1911, when the Republic of China was established, official sacrifices to Confucius were abolished. It was no longer the state-cult that it had been since the time of Han Wu Ti. The May Fourth Student Movement in 1919 made Confucianism one of its chief targets criticizing old Chinese teachings, customs, and beliefs. The unification with the Kuomintang government in 1927 (See Part II, Historical Development) caused Confucian scholars to be despised and even persecuted. No Confucian classics were allowed in school. In 1932, a Manchurian invasion by the Japanese created a return to the Confucian classics (Chen, 1994). According to the North China Herald, October 19, 1932, the perception existed that the neglect of the Confucian teachings had led to China's demise (Chen).

It was on June 4, 1934, that an edict declared the 27th of August to be a public holiday throughout China. The Shanghai Daily News (as cited in the introduction, Chen, 1994) published the Ode to Confucius:

> How lofty is Heaven! It leaves nothing uncovered;
> How deep is earth! It leaves nothing unsustained;
> How bright the Sun and the Moon! They leave nothing unlighted;
> How great the Seas and Rivers! They leave nothing unreceived;
> How sublime and vast are they! No words can ever express them.
> O my Master! His Tao is the culmination of all wisdom.

He spreads rays of Bright Virtues under Heaven!
And moves the world towards the State of Great Harmony,
He is the Pattern of Teachers for myriads of ages!
And transmits forever his undying spirit.

The New Life Movement of Chiang Kai-Shek soon spread with a revival of Confucian principles and teachings (Chen, 1994). Again today, Confucianism meets a challenge by the introduction of Western culture and market reform. Perhaps the Chinese scholar, Dr. Hsu's statement is an accurate assessment, "If China has anything to contribute to the world, Confucianism will be a part, not a small part, indeed of this contribution" (Chen, 1994, p. 5).

Although many are concerned about the original meanings of Confucius staying intact in a rapidly changing world, perhaps some changes are more static in the progress of a civilization as this verse still finds relevance:

Some enjoy their peace and rest
And some are worn out in serving the state
Some lie and loll upon their couches
And some never cease marching about
The Book of Poetry (as cited in Chen, 1994, p. 58).

Confucianism: definition and founder

Confucius' single word to serve as a rule for all one's life: RECIPROCITY

Confucianism was founded in the fifth century by K'ung Fu-tzu, the Latin term for Confucius (Chen, 1994; Hill, 1997). According to a noted Chinese Confucian scholar,

Confucius was "both a transmitter and an originator, both a creator and a conserver, of ancient Chinese culture" (cover page, Chen, 1994). Until the founding of the Republic of China in 1911, Confucianism was the official religion of China for more than 2000 years. Over 150 million people, primarily in China, Korea, and Japan still follow Confucianism (Hill, 1997).

In Confucianism, the highest ideal is social harmony, family, and a sense of order (Tai, 1989). According to Weber (1951) Confucianism had no idea of salvation... ultimately it represented a "tremendous code of political maxims and rules of social propriety for cultured men of the world" (pp. 152-153). The Confucian philosophy is mainly concerned with society, human relations, and this-world, rather than hell and after-life and a supreme being (Zhang, 2000). Most Chinese do not belong to a faith, such as being Catholic, Protestant, or Jewish (Hill, 1997).

The classic texts of Confucius have been reported to be less read among Asians than the Bible among Europeans and Americans, or the Koran among Islamic communities. Nonetheless, it is claimed that Confucian ethical codes of conduct within relationships are rigidly adhered to among the Chinese today (Hill, 1997).

The *Analects of Confucius* are considered to be an ethical code of handling interpersonal relationships (Tai, 1989). In the early dynasties of China, the government was not fully trusted by the ordinary people. The rulers tended to use the *Analects* to maintain loyalty to their political power (Tai, 1989). The gentlemen in China as Confucius' *The Great Learning* stated should achieve peace in the world (Tai, 1989).

Hofstede and Bond (1988) summarized Confucian teaching into four key principles: (1) the stability of society is based on unequal relationships between people; (2) the family is the prototype of all social organizations; (3) virtuous behavior towards others lies in reciprocity; and (4) virtuous behavior includes self-improvement through education, diligence, perseverance, and moderation in all things. Compared to the Western philosophy of honesty above harmony, the Chinese would see "constructive criticism" as being "antisocial".

In Confucian philosophy, loyalty to one's superiors is regarded as an absolute obligation. In modern organizations based on Confucian thought, the loyalty factor may be viewed as a reducing force between management and employees. Furthermore, labor may be achieved at a lesser cost in a culture where loyalty is emphasized in the value system (Hill, 1997).

Confucian Dynamism and the Work Ethic

> There are truly many paths leading up to every mountain, and many mountains lead to heaven. Confucius

Confucian Dynamism is based on the teachings of Confucius and defines the behavioral dimensions between human relationships, social structure, and work ethic. The Chinese Culture Connection (1987) study found that Confucian Dynamism was a cultural link to economic growth. It was strongly associated with economic growth in twenty-two countries during the span of 1965 to 1985, suggesting that there is a positive relationship between the Confucian philosophy and the economic growth of a country.

However, because of the nature of the Chinese work traits involved in the survey, it is difficult to make this association valid to non-Eastern cultures.

Many attempts have been made to seek the connection between cultural forces and economic performance from the Weberian West to the Asian miracle economies (Kahn, 1979; MacFarquar, 1980; Redding, 1990; Hofstede & Bond, 1988). Although the Confucian hierarchy of society ranks the classes as scholar, administrator, farmer, artisan, and merchant, with the business person at the lowest level, Confucian-based societies in Asia are achieving remarkable success in recent decades.

Roderick MacFarquar (as cited in Tai, 1989) found that "their post-Confucian characteristics—self-confidence, social cohesion, subordination of the individual, education for action, bureaucratic tradition, and moralizing certitude" is a support for their work ethic and economic performance (p. 168). Kahn's (1979) hypothesis was that the cultural roots of some East Asian countries, under the world market conditions of the post-war period, gives a comparative advantage for successful business activity. The common cultural root is the Confucian philosophy.

Confucius and National Culture/Development

Follow what is of profit to the people and profit them. Confucius.

Confucius gave five principles of government, three of which are concerned with economic measurements. His first principle was to benefit the people without wasting the resources of the country. He suggested, "Follow what is of profit to the people and

profit them." Secondly, he stated for people to labor without cause for complaint. He carried this out by asking, "When the government demands labor from the people in proper manner and for their own good, who will repine?" (Chen, 1994, p .205).

In his third principle, he admonished his followers to enjoy life without being covetous. He suggested that when one's desires are set on love (*Jen)* and one secures it, one will never be liable to be covetous (*The Analects* 20, 2, 1-3).

Confucian Work Ethic V. Weber Work Ethic

> Nothing conflicts more with the Confucian ideal of gentility than the idea of vocation (Weber 1951, p. 161).

In China, Confucian principles are indigenous to national culture; these principles advocate respect for work, discipline, thrift, protecting face, order relationships, duty to family, and economic egalitarism (Bond & Kwang 1986; Hofstede & Bond, 1988; Von Glinow & Teagarden, 1993). Hard work, frugality, and diligence are the values of the Confucian system.

Many researchers believe that Confucianism may have economic implications as well as the Protestant work ethic. Weber (1930,1951) argued that the development of capitalism in the West was premised on a Protestant ethic that allowed the Puritan to dissolve everything into the pure business relation. This contrasted with China's world religion of Confucianism, which served to perpetuate traditional values and existing institutions.

In Weber's (1951) work, *The Religion of China*, a contrast between the Protestant ethic and the Confucian ethic is drawn: "whereas Puritanism objectified everything and transformed it into rational enterprise, dissolved everything into the pure business relation and substituted rational law and agreement for tradition. In China, the pervasive factors were tradition, local custom, and the concrete personal favor of the official" (p. 241).

For Weber, vocation was the highest form of moral activity, with this leading to an accumulation of capital rather than consumption. Thrift, savings, and investment were fundamental values. The equivalent in Confucian ideology was the search for harmony that is achieved by actions for the society as a whole. A most important factor in the comparison is that Confucianism promotes righteousness over profit.

Another contrast that Weber (1951) considered even more important in drawing a distinction between the two was that the tremendous density of the Chinese population and its belief in the value of wealth as a means of moral perfection caused distrust in credit and business operations. This contrasted greatly with the puritan faith of "honesty is the best policy" (p. 232).

Kahn (as cited in Zhang, 2000) found the industrialization process not be defined as Eastern or Western, capitalistic, or socialistic. In different societies, it simply takes separate paths. Kahn found the two elements of the Confucian work ethic leading to economic growth to be "the creation of dedicated, motivated, responsible, and educated individuals and the enhanced sense of commitment, organizational identity, and loyalty to various institutions" (p. 108).

The Book of Change

Bamboo bends, but it does not break. Chinese saying.

The Book of Change (600 BC), based on Confucius' teachings, outlines the main concepts of the family relationships. Confucian ideology is one of a world that existed in harmony, equality, justice, and universal brotherhood (Waley, 1938). According to Confucius, the family is the primary organizational unit. Confucian beliefs profess that one "who knows the way" is one who comes from a healthy family that then leads to a good influence in other facets of life.

The basic relationships of Confucius' philosophy may be best viewed in the Wu Lun Chart which explains the five basic relationships and principles for each relationship. They are master/follower; father/ son; husband/ wife; older brother/younger brother, and friends. *Jen* expressed by one Chinese scholar (Chen, 1994) as love, means one's unselfishness and ability to measure other people's feeling by one's own (Waley, 1938).

The Wu Lun Chart suggests that Chinese society is paternalistic (Syu, 1994). Confucius primarily used only the male versions of language to define family relationships. The relationship of father/son is considered the most important, and the devotion of the son is considered to be the most important sign of morality and conduct.

As *The Book of Change* relates,

> First there are heaven and earth, so there are living things; there are living things, so there are man and woman, so there are husband and wife; there

are husband and wife, so there are father and son; there are father and son, so there are master and follower; there are master and follower, so there is seniority (or hierarchy); there is seniority, so there is distinction between right or wrong behavior.

Guanxi

Build the relationship, then the business will follow. Old Chinese saying.

The Chinese Confucian society is ruled by a personal code of ethics rather than law. This relationship is one of the major roles in the Chinese society built around the close knit network of individuals and organizations known as guanxi.

Historically, Confucius is credited with the codification of the Chinese system of ethics. He lived from 551-479 BC, during the declining years of the Chou dynasty. This era was noted for its great turbulence, thus creating a need for personal relationships that depended upon the wisdom of "virtuous men" for its effectiveness. Massive social and political changes have occurred in China, however, the emphasis in China today remains on relationships. In contrast to the Protestant ethic, it is not one set of norms, but rather, a set of ethics to be applied according to these distinctions of relations as illustrated in the Wu Lun chart.

Definition of guanxi

As Redding et al. (1993) explained, "individuals develop a network of personality defined reciprocal bonds that allows them to function in a business setting and a larger societal context". According to Luo, guanxi "refers to the concept of drawing on connections to secure favors in personal relations. It contains implicit mutual obligation, assurance and understanding, and governs Chinese attitudes toward long-term social and business relationships." (Luo, 1997). As he further illustrates, if A has guanxi with B and B is a friend of C, then B can introduce or recommend A to C or vice versa. Otherwise contact between A and C is impossible (Luo, 1997).

Guanxi is objective rather than subjective, not relying on sentiment, but upon exchange of favors. It is intangible, noted by an unwritten code of conduct. (Luo, 1997). Within the organization, guanxi does not have to have group connotations; the relationship is a personal one. For example, if a person leaves, the organization loses that guanxi as well (Luo, 1997). A disregard of this commitment may be met by a serious mark on one's social reputation. Guanxi is also reciprocal in that if one does not follow the rule for exchanging favors, the individual will lose face (mianzi) and be labeled untrustworthy.

Social philosophies of guanxi

Mianzi (losing face) is an intangible form of personal status, that according to tradition is comparable to the physical mutilation of one's eyes, nose, or mouth. The ideal goal of the guanxi system is to save another's face while not losing your own face (Luo). According to Confucian beliefs, man is a relation-oriented being in which all relationships fall into two categories, predetermined (family) and voluntary (Syu, 1994). In a guanxi relationship, unspoken rules of reprocity and equity must be observed. A practical application of guanxi is that individuals can circumvent rules by activating connections and loyalties.

For example, a contrast may be made between the Chinese and the Westerner. The legal environment is crucial to an organization with Western roots. However, because of the emphasis upon personal relationships in traditional China that viewed legal matters and laws as a sign of bad faith, the legal environment in China today remains relationship-based and differs greatly from the Western environment (Luo, 1997).

McDonald's in Beijing recently realized the implications of guanxi as the restaurant chain was evicted from a Beijing location after 2 years on a contract with a twenty-year duration. McDonald's had neglected its guanxi relations, whereas a Hong Kong newcomer had strong guanxi (Luo, 1997; Mastel, 1997). The U. S. government intervened to assist McDonald's in reestablishing the lease. As Boisot and Child (1996)

point out the Chinese economy is moving toward a relationship-based "network capitalism."

Summary: The Confucian Philosophy

> High is the mountain I look up to, and bright is the example for our emulation!
> Although I cannot reach the top, my heart leaps up to it!
> Confucius: *The Book of Poetry* (as cited in Chen, 1994, p. 115).

Regarding himself, Confucius states in the Analects 2, 4:

> At 15, I bent my mind on learning; at 30 I stood firm; at 40, I was free from doubts; at 50, I understood the way of Heaven; at 60, my ear was an obedient organ for the reception of truth; at 70, I could follow the desires of my heart without transgressing what was right.
> (p. 115).

"Like Jesus, Socrates, Gautama Buddha, Mohammed, and other great teachers of the world, Confucius had to depend upon his disciples to carry out and exemplify his doctrines" (Chen, 1994, p. 429).

His philosophy (as cited in Chen, 1994, p.428) lives on as a true motivation to all.

> We must climb the hill though the slopes are steep
> Travel the road though the brambles are deep.
> What seems near at hand retreats in the way.
> And so lengthens our vain labor for another day.
> We must onward go through in pain and sorrow,
> And expect no easier route to-morrow.

Boisot, M. & Child, J. (1999). In Ralston, Egri, Stewart, Terpstra, & Kaicheng. Doing business in the 21st century with the new generation of Chinese managers: A study of generational shifts in work values in China. *Journal of International Business Studies.* 30 (2) 415-428.

Bond K. & Wang, S. H. (1983). Aggressive behavior in Chinese society: the problem of maintaining order and harmony. In A. P. Goldstein & M. Segall (Eds.). *Global perspectives on Aggression.* New York: Pergamon Press.

Chen, J. (1994). *Confucius as a Teacher.* Beijing: Foreign Languages Press.

Chinese Culture Connection. (1987). Chinese Values and the Search for Culture-Free Dimensions of Culture. *Journal of Cross-Cultural Psychology,* 18(2), 143-164.

Hill, C. (1997). *International Business*, (2nd ed.). Chicago: Irwin

Hofstede, G. & Bond, M. H. (1988). Confucius and economic growth: New trends in culture's consequences. Organizational Dynamics, 16(4), 4-21.

Luo, Y. (1997). Guanxi: Principles, philosophies, and implications. Human Systems Management, 16(1), 43-51.

Mastel. G. (1997). *The rise of the Chinese economy: the Middle Kingdom emerges.* New York: M. E. Sharpe.

Redding, G. S. (1993). *The Spirit of Chinese Capitalism.* New York: De Gruyter.

Syu, S. (1994). In D. Marcic & S. Puffer, *Management International.* West Publishing, 247.

Tai, H.C. (edited by) 1989. *Confucian and economic development: An Oriental alternative?* Washington, D. C: The Washington Institute Press.

Von Glinow, M. A. & Teagarden, M. B. (1988). The transfer of HRM technology in Sino-US cooperative ventures: problems & solutions. *Human Relations Management* 27 (2) 201-29.

Waley, A.(1938). *The Analects of Confucuis.* New York: Random House.

Weber, M. (1930). *The Protestant ethic and the spirit of capitalism.* (T. Parsons, translator). London: Allen and Unwin.

Weber, M. (1951). *The Religion of China.* Toronto: The Macmillian Company.

Ye, G. Y. (1987). *Application of Book of Change.* Taipei, Taiwan: Li Min Cultured Enterprise Inc.

Zhang, W.B. (2000). *On Adam Smith and Confucius: The theory of sentiments and the Analects.* NY: Nova Science Publisher, Inc.

VITA

Brenda L. Geren is currently a Visiting Assistant Professor of Management at Jacksonville University in Jacksonville, Florida. She taught at the University of Tennessee at Chattanooga for over ten years as an Adjunct Instructor in the College of Business Administration, including one year as an Instructor. Additionally, she served as a Graduate Assistant at the University of Tennessee, Knoxville in the Department of Human Resource Development. Her MBA and undergraduate degrees in Finance and Economics, cum laude, are from the University of Tennessee. She has over 25 years experience in the operation of a family-owned retail business. She has also served on a consulting basis to several Fortune 500 companies.

Her interest in studying international economics began in 1987 while attending The University of Manchester, England international program. She published her work on global strategies in the *Society for Advancement of Management* journal in 1989. In 1990, she researched the perestroika movement in the former U.S.S.R. and presented the results at a national economic conference. In 1992, she was awarded a Business and Economic Fellowship from the University of Pittsburgh's Eastern Europe and Russian Center for research in Hungary on its market transition. She has served as a keynote speaker on leadership at an international conference sponsored by The Center for Creative Leadership Studies. Her honorary memberships include *Who's Who in America, Who's Who in Finance and Industry*, and *International Who's Who of Business and Professional Women*, Cambridge, England.

3238 2553 24
07•24•02 MRB