

A Cross-Cultural Comparison of Ethical Attitudes of Business Managers: India, Korea and the United States

*P. Maria Joseph Christie
Ik-Whan G. Kwon
Philipp A. Stoerberl
Raymond Baumhart*

ABSTRACT: Culture has been identified as a significant determinant of ethical attitudes of business managers. This research studies the impact of culture on the ethical attitudes of business managers in India, Korea and the United States using multivariate statistical analysis. Employing Geert Hofstede's cultural typology, this study examines the relationship between his five cultural dimensions (individualism, power distance, uncertainty avoidance, masculinity, and long-term orientation) and business managers' ethical attitudes. The study uses primary data collected from 345 business manager participants of Executive MBA programs in selected business schools in India, Korea and the United States using Hofstede's Value Survey Module (94) and an instrument designed by the researchers to measure respondents' ethical attitudes (attitudes toward business ethics in general and toward twelve common questionable practices in particular). Results indicate that national culture has a strong influence on business managers' ethical attitudes. In addition to national culture, respondents' general attitudes

toward business ethics are related to their personal integrity; their attitudes toward questionable business practices are related to the external environment and gender, as well as to their personal integrity. A strong relationship exists between cultural dimensions of individualism and power distance and respondents' ethical attitudes toward certain questionable practices. The analysis of the relationship between cultural dimensions of masculinity, uncertainty avoidance and long-term orientation and respondents' ethical attitudes toward questionable practices produced mixed results, likely due to the lack of notable differences in cultural dimension scores among the countries surveyed.

Father Maria Joseph Christie, S.J., Dean and Professor of Decision Sciences at Loyola Institute of Business Administration, Chennai, India, received his Master's in Statistics from the University of Madras, India and Master's and Doctorate in Business Administration from Saint Louis University, St. Louis, U.S.A. He has many articles to his credit and is actively engaged in various research projects, particularly the effect of culture on globalization and business ethical attitudes.

Ik-Whan G. Kwon, Ph.D., is a Professor of Decision Sciences at Saint Louis University and Director of the Consortium for Supply Chain Management Studies. He holds two Ph.D. degrees: one in Economics and one in Health Sciences Research. He has published many articles in the areas of economics and applied statistics in healthcare management. His recent interests include supply chain strategies, design and implementation. He was a Senior Fulbright Scholar to Korea in 2002.

Phillipp A. Stoerberl, Ph.D., SPHR, is a Professor of Management at the John Cook School of Business at Saint Louis University. He specializes in Strategy, Management Theory, and Current Issues in Management. He is a member of the Academy of Management and has written many articles in such publications as the Journal of Business and Psychology, the International Journal of Human Resource Management, and the Journal of Management Studies.

*Father Raymond Baumhart, S.J., former President of Loyola University of Chicago, received his doctorate in business administration from the Harvard Business School. He is widely known for his scholarship in business ethics and has many publications to his credit. He was the first researcher to do an empirical study in business ethics and his book, *Ethics in Business*, has become a classic in the field of business ethics.*

Introduction

There has been an increased research interest in the area of business ethics, at both the conceptual and the empirical levels, during the last three decades, as clearly revealed by the increase in the number of journals which specialize in or focus on business ethics during that period (Dunfee & Werhane, 1997).

Empirical research on business ethics began thirty five ago, triggered by rising scandals in business corporations, with Baumhart (1961, 1968) publishing a descriptive study on the ethical behavior of managers.

During the last two decades, phenomenal growth in the globalization of business and a corresponding increase in ethical conflicts faced by multinational firms such as Nestle (infant food formula controversy), Lockheed (problem of bribery), Union Carbide (Bhopal tragedy), Mitsubishi (sexual harassment), Ford-Bridgestone/Firestone (tire crisis), Royal Dutch Shell (environmental controversy), Nike (sweatshop conditions in Southeast Asia), Enron, ImClone, Adelphia, Tyco, Qwest, Global Crossing, and WorldCom (accounting irregularities and fraud), Johnson and Johnson (falsification of data to cover lapses in the manufacture of Eprex) and McDonald's (exploitation of workers and human health) have spurred research interest in international business ethics, particularly on the influence that culture has on the ethical attitudes and conduct of business managers.

The authors of this study use 'culture' as encompassing all that which influences the behavior and mental life of a particular group of people. It has to do with ideas (Geertz, 1973; Goodenough, 1981; Keesing, 1981); the way a group of people conceptualize and represent the world and life to themselves. The idea about what life is and what life should be has set the standards for what is right and what is wrong, what is good and what is bad, what one can be and what one could be. It is about definitions of what men and women are and should be. It is a shared set of meanings and standards by which the members of a society regulate their lives. Culture plays a significant role in the ethical reasoning and ethical attitudes of a person.

To date more than thirty empirical cross-cultural studies on ethical attitudes and ethical behavior have been conducted, and practically all of them recognize the influence of national culture on one's ethical attitude and behavior (Abratt et al, 1992; Alderson & Kakabadse, 1994; Allmon et al, 1997; Armstrong et al, 1990; Armstrong, 1992; Dubinsky et al, 1991;

Fritzsche, 1995; Grunbaum, 1997; Honeycutt et al, 1995; Hood & Logsdon, 2002; Husted, Dozier et al, 1996; Jackson, 2001; Jose, 1996; Kennedy & Lawton, 1996; Leurkittikul, 1994; Lysonski et al, 1991; McDonald & Pak, 1996; Moore & Radloff, 1996; Nyaw & Ng, 1994; Okleshen & Hoyt, 1996; Ralston et al, 1994; Robertson & Schlegelmilch, 1993; Singhapakdi et al, 1995; Small, 1992; Swinyard et al, 1990; Tsalikis & LaTour, 1995; Tsalikis & Nwachukwu, 1991; Tsalikis & Ortis-Buonafina, 1990; Whipple & Swords, 1992; White & Rhodeback, 1992). These studies are descriptive in nature; i.e., the main objective is to state similarities and differences in ethical attitudes and behavior between cultures. These investigations do not tell us how culture influences ethical attitudes and behavior (Vitell, Nwachukwu, & Barnes, 1993).

In most of these studies culture is considered as one of the independent variables influencing one's ethical attitudes and behavior. Culture can never be treated as a single independent variable affecting the ethical attitudes and behavior, for it is a loaded and complex variable, overarching many areas in life. Culture includes an extensive number of dimensions and values. Two countries can be closely similar in a particular cultural dimension and highly dissimilar in various other dimensions. For example, India and the U.S. are greatly similar in the uncertainty avoidance index, but exceedingly dissimilar in the individualism index (Hofstede, 1997). Consequently on certain attitudes related to uncertainty avoidance, Indians and Americans may exhibit similarities while on certain other attitudes related to individualism, they may display dissimilarities.

Culture is an abstraction and not an independently existing entity (Biernatzki, 1991). To facilitate cross-cultural comparisons, one needs to operationalize culture and identify aspects or dimensions common to all cultures (Ronen, 1986), particularly in the area of business. For the operationalization of culture, Hofstede's cultural dimensions have been widely accepted in the international business field and have been repeatedly validated over time (e.g., Hoppe, 1990; Sondergaard, 1994). A conceptual model on the effects of culture on ethical decision-making using Hofstede's original four cultural dimensions already exists. It postulates that there may be a strong relationship between these dimensions and one's perception of ethical situations, ethical judgment and behavior (Vitell et al., 1993).

The main purpose of the present research is to study empirically whether there are differences in ethical attitudes among business managers in the

United States, India, and Korea and whether these variations are influenced by cultural dimensions identified by Hofstede (1980, 1997).

Literature Review and Testable Hypotheses

A. *Culture, values, attitudes and ethics in business*

Culture. Contemporary anthropologists define culture as “an ideational system,” referring to “what humans learn, not what they do and make” (Keesing, 1981: 68-69). In Geertz’s words, “culture is the fabric of meaning in terms of which human beings interpret their experiences and guide their action” (Geertz, 1973:145). It is the web of significance created by man and in which he suspends himself (Geertz, 1973). In this sense, culture has to do with shared ideas, the way a group of people conceptualize and represent the world and life to themselves. Culture, viz., the shared ideas and meanings about what life is and what life should be, sets “standards for perceiving, believing, evaluating and acting” (Goodenough, 1970: 104). These ideas provide standards for what is right and what is wrong (norms); what is good and what is bad (values); what one can do and how to go about doing it (Goodenough, 1961). They set definitions of what man and woman are and should be. These shared ideas and meanings, what Hofstede (1997) calls “software of the mind” or “mental programs” (p. 4) shape the values that people in a society acquire and hold onto steadfastly; they affect people’s attitudes toward life, the world and people (Geertz, 1973); they influence their behavior; they differentiate people of one society from another.

Understanding culture is not an easy task. Culture is an abstraction and not an entity to be measured. To describe other people’s culture is a very complicated endeavor (Goodenough, 1970). One can never fully understand a culture. “Cultural analysis is always incomplete... the more deeply it goes, the less complete it is” (Geertz, 1973: 29). It becomes more complicated when we embark on studies on cross-cultural comparative analysis. It is an utterly futile and meaningless attempt to compare cultures in general. Meaningful comparison between cultures can be conducted only on similar standards of human conduct (Goodenough, 1970).

Values. Values form the core of culture (Hofstede, 1970). They are enduring beliefs about important goals in life, which serve as guiding principles in

people’s lives (Rokeach, 1973; Schwartz, 1994). They serve as criteria for determining what is good and bad, for choosing between available alternatives. Though values may change in response to major changes in technology, economy and politics, they are fairly stable (Schwartz, 1992). People from different societies (cultures) may hold different values with varying degrees of intensity (relevance) and direction (Hofstede, 1980). Each culture has its own value system, i.e., hierarchical ordering of values in terms of their importance.

Attitudes. Attitudes are learned predispositions (Manstead, 1995) and not inherited. Culture is one of the main sources for the formation of attitudes. Other sources include generation effects, social role, laws, mass media, total institutions (e.g., military units, prisons), school, family and parents, peers and reference groups and direct experience (Douglass & Pratkanis, 1994). A person raised in a particular culture may acquire and cultivate certain attitudes, without even questioning the validity of these attitudes. Numerous research studies in sociology, psychology, management, business ethics, etc., have confirmed that different attitudes are associated with different cultures.

Culture and business-ethical attitudes. Ethics is a systematic approach to moral judgments based on reason, analysis, synthesis, and reflection; business ethics is the application of ethical principles to issues that arise in the conduct of business activity - it pertains to situations in which individuals are in an organizational position and act as (responsible) agents of the company and its owners (Baron, 2000). Business ethics is the study of what constitutes right or wrong, good or bad human conduct in a business environment. It is an application of general ethical principles to actual practical problems in the area of business such as dishonesty in advertising, bribery, etc. to determine what conduct is ‘ethical’; i.e., what is considered to be appropriate or ‘right’ conduct in conformity with the general ethical standards.

Culture has been identified as one of the important determinants of business ethical decision-making. Culture influences ethical decision-making both directly and indirectly by interacting with other variables (e.g., what a person means by ‘ethical’). Bartels (1967) was the first to recognize the importance of the role of culture in ethical decision-making in marketing. He notes that,

“contrasting cultures of different societies produce different expectations and become expressed in the dissimilar ethical standards of those societies” (p. 23).

According to his model, cultural factors such as “law, respect for individuality, nature of power and authority, rights of property, concept of deity, relation of the individual to the state, national identity and loyalty, values, customs and mores, state of the arts, etc.” (p. 22) are the most basic determinants of ethical standards of a society.

Cross-cultural studies in business ethics.

Cross-cultural empirical studies that have so far been conducted focus on investigating the relationship between culture and business ethics, and particularly in testing the hypothesis that there are cross-cultural differences in business-ethical beliefs, perceptions, attitudes, and behavior of people involved or associated with business. Most of these cross-cultural empirical investigations study the respondents’ business-ethical attitudes, behavior etc., based on respondents’ answers to vignettes describing certain questionable business practices such as giving or receiving ‘gifts’ or ‘gratuities’, software piracy, and dishonesty in advertising. Many of them (e.g., Dubinsky et al., 1991) focus on the ethical perception of the respondents by examining their responses as to whether specific problem situations present ethical dilemmas. Some studies (e.g., Dolecheck M. & Dolecheck C., 1987) examine the ethical attitudes of the respondents to various questionable business practices by determining to what degree they approve/disapprove or agree/disagree with these business practices. A few additional studies investigate the respondent’s ethical behavior (e.g., Fritzsche & Becker, 1983), analyzing the respondents’ answers to a series of ethical dilemmas. A couple of studies explore the role of culture in the identification of ethical problems by asking the respondents to identify ethical problems from a list of questionable business practices. Yet, adequate effort has not been given in these studies in making clear distinctions between ethical perceptions, ethical beliefs, ethical attitudes and ethical behavior particularly in the empirical analysis. Most often such distinctions are taken for granted.

Many cross-cultural studies confirm the hypothesis that culture influences one’s ethical perception, attitude and behavior. Studies also indicate that culture plays a role in the way people across cultures identify situations posing ethical problems. For example, Dubinsky et al (1991), Singhapakdi et al (1994), Honeycutt et al (1995),

Okleshan and Hoyt (1996), McDonald and Kan (1997), Alderson and Katabadse (1994), Dolecheck (1987), Becker and Fritzsche (1987), Fritzsche (1995), and Swinyard et al (1990), all found significant differences in influence of culture on one’s perception of ethical attitudes and behavior and the way people perceive ethical problems.

However, not all empirical cross-cultural studies confirmed the influence of culture on business leaders’ ethical beliefs, perceptions, attitudes and behavior. Several studies did not support the hypothesis that there were differences in business ethical attitudes and conduct across cultures (e.g., Abratt et al., 1992; Lysonski & Gaidis, 1991; Preble & Reichel, 1988; Whipple & Swords, 1992). Rather, they seem to support the convergent hypothesis that individuals, irrespective of cultures, are forced to adopt the industrial attitudes to survive in today’s industrialized society, which is becoming increasingly homogeneous due to rapid-communication channels and globalization of business (Kelley et al., 1987).

Certain obvious cross-cultural research methodological problems in some of these studies may have contributed to the research outcome, such as (a) choice of sample size (Abratt et al. 1992; Jackson & Artola, 1997), (b) choice of countries (Vijver & Leung, 1997; Whipple & Swords 1992), (c) possible influence of other personal, organizational and environmental factors besides the culture and their interactive effects on culture (Jackson & Artola, 1997; Newstorm & Ruch, 1975; Ferrel & Weaver 1978; Izraelis, 1988; Kelley et al., 1987), and (d) lack of rigor in statistical analysis (Izraelis, 1988). Therefore, in order to draw valid conclusions from a cross-cultural research, it is imperative to study the differences and similarities among the countries chosen for a study and their relationship with each of the issues studied. In this study, we are using Hofstede’s cultural dimensions to examine the similarities and differences among the countries selected.

Based on above literature review, the following hypothesis will be tested:

H-1: There are differences in the ethical attitudes among business managers in the United States, India and Korea.

B. Hofstede’s Cultural Typology

Hofstede is one of the first scholars in the field of international management to develop an empirically

validated typology, which affects human behaviour and business organizations. He identified the following four dimensions through a combination of multivariate statistics and theoretical reasoning in his study of IBM employees around the world in 1970's.

- i. *Individualism vs. collectivism*: "It describes the relationship between the individual and the collectivity that prevails in a given society" (Hofstede, 1980: 148). "Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family" (Hofstede, 1997: 51). In collectivist societies the interests of the group prevails over the interests of the individual; harmony with the social environment is a key virtue.
- ii. *Large or small power distance*: Power distance explains the way a society handles inequality among its members. It is defined "as the extent to which the members of institutions" (family, school and community) "and organizations" (places of work) "within a country expect and accept that power is distributed unequally" (Hofstede, 1997: 28).
- iii. *Strong or weak uncertainty avoidance*: Uncertainty avoidance is defined as "the extent to which the members of a culture feel threatened by uncertain and unknown situations" (ibid. 113). Societies in general try to alleviate this uncertainty by resorting to the domains of technology, rules (adopting stricter codes of conduct) and rituals.
- iv. *Masculinity vs. femininity*: Masculinity stands for a society in which social gender roles are sharply differentiated. That is, men are supposed to be assertive, tough, focused on material success, etc., while women are supposed to be tender, concerned with quality of life, etc.

Later, a new dimension, "*long-term or short-term orientation*", also known as Confucian dynamism, discovered by Michael Bond in 1980s (1984, 1988) in his analysis of data from students in 23 countries using a questionnaire called 'Chinese Value Survey', was added to this typology to increase the number of

dimensions to five. Long-term orientation characterizes cultures which place more importance on values associated with future orientation while short-term orientation cultures place more importance on values associated with past and present orientation.

The typology of cultural dimensions proposed by Geert Hofstede is used for this study since it has been repeatedly validated over time in dozens of countries (Sondergaard, 1995). Hofstede focused on national culture. Despite the regional differences within a particular nation, he asserts, "we can still distinguish some ways of thinking that most inhabitants share and that we can consider part of their national culture or national character" (Hofstede, 1983: 77).

The following hypotheses will be tested based on the literature review:

H-2: There is a relationship between Hofstede's cultural dimensions and one's ethical attitude. More specifically,

2-A. The business managers in countries with a high individualism score tend to look at business practices such as gift-giving, nepotism, software piracy, sharing insider information as more unethical than the business managers in countries with a high collectivism score.

2-B. The business managers in countries with a high power distances score take superiors' orders, whether ethical or unethical, more seriously (that is, they are less likely to challenge directives) than the business managers in countries with a low power distance score.

2-C. The business managers in countries with a high score in uncertainty avoidance focus more on legality than ethicality of actions. They tend to perceive business practices which are done 'legally', such as the export of harmful products, marketing of products that are injurious to health, and firing of older employees, as less unethical than the business managers from countries with a low score in uncertainty avoidance.

2-D. The business managers in countries with a high masculinity score are less likely to perceive ethical problems in practices such

as firing older employees, dishonesty in advertising, damage to the environment, and marketing products that are injurious to health than the business managers in countries with high femininity scores.

2-E. The business managers in short-term oriented countries may perceive practices such as profiting at the expense of damage to the environment as less unethical than the business managers in long-term oriented countries. Gift-giving may be perceived as less unethical by long-term oriented countries than by short-term oriented countries.

C. Other factors influencing the ethical attitudes

There are many other factors besides culture which may influence one's ethical attitudes. Researchers have investigated the influence of personal characteristics (age, gender, education, nationality, religion, employment, personal beliefs and values), situational factors (referent groups, codes of conduct and type of ethical decisions), organizational factors (organization size) and industry factors (industry type and business competitiveness) on one's ethical perceptions, attitudes and conduct (Ford & Richardson, 1994; Fritzsche, 1997).

In this research, besides the influence of culture, the effects of some of the personal characteristics (age, gender, religion, employment), organizational factors (organization size), and industry factors (industry type, level of competition) will be investigated.

Personal characteristics

Gender. Gender has been the most widely studied demographic independent variable in empirical ethics research (Ford & Richardson, 1994). The results were mixed and complex. Researchers such as Dubinsky and Levy (1985) and Serwinek (1992) found that gender does not have any impact on one's ethical attitudes. Some other researches have concluded that there were gender differences, but not all results were uniform. While some researchers found that females act more ethically than males at least in some, if not in all, situations (e.g., Arlow, 1991; Akaah, 1989; Whipple and Swords, 1992), other research found males to be more ethical than females (e.g., Fritzsche, 1988).

Age. Age seems to have an influence on one's ethical attitudes (Dawson, 1997; Fritzsche, 1997). Serwinek (1992) found age to be the most significant predictor of ethical attitudes. Longenecker, McKinney and Moore (1989) found younger people to be more ethically permissive.

Religion. Religion and culture are interrelated constructs. Like culture, religion also affects the value system of its adherents (Huismans & Schwartz, 1992). Religion provides the reason for being ethical and the points of reference for evaluating conduct. Since all religious traditions and denominations have some perspective on business practices, one can hypothesize that religious affiliation may play a significant role in an individual's business-ethical attitudes (Clark, 1966).

Employment. Managers from certain functional areas such as marketing may have more chances to face ethical problems and dilemmas than managers involved in manufacturing operations and may experience more pressure to act unethically (e.g., Sears, 1993). Consequently, one may expect differences in the ethical attitudes of managers across functional areas. Dubinsky and Gwin (1981) reported a difference in the ethical perspectives of purchasing managers and sales persons.

Organizational factors

Organization Size. According to Murphy (1992) organizational size is one of the best predictors of ethical conduct. Vitell and Festervand (1987) opine that small firms might be under greater pressure to engage in unethical behaviors to remain competitive. It was confirmed by their study, where the respondents from smaller firms believed unethical practices were more common in their industries. According to the study by Veit and Michael (1996), investment analysts employed by smaller firms are less likely than those at larger firms to think senior management genuinely seeks high ethical standards. On the other hand, Dalton and Kesner (1988) showed that large organizations were more likely to engage in unethical behavior than were small firms.

Industry factors

Level of competition and iIndustry type. Level of competition and industry type are closely related variables. Sethi and Sama (1998) opine that opportunity and propensity to engage in ethical or

unethical behavior is determined, to a large extent, by market-competitive factors (p. 85). Hegarty and Sims (1978b) found that competitiveness tends to decrease ethical-decision behavior. However, Dubinsky and Ingram (1984) did not find any such relationship in their study.

The following hypothesis can be tested based on the above literature review:

H-3: There is a relationship between respondents' ethical attitudes and their personal characteristics (culture, gender, age, religion, and functional areas of work) and organizational and industry factors (organizational size and level of competition).

Research methodology

Research design

The cross-cultural survey research method is used to study the relationship between culture and the ethical attitudes of business managers in India, Korea and the United States. Primary data were collected from business managers participating in executive programs in selected business schools in India, Korea and the United States, using a questionnaire designed specifically for cross-cultural research.

Unit of analysis: culture or nation. An important issue in cross-cultural comparative studies is whether to take the nation or a particular culture within a nation as the unit of analysis. Culture in general refers to a group of people (societies). 'Nation', however, is a political concept. A nation is a created entity, with political boundaries arbitrarily drawn. Consequently, the same culture may be found in more than one nation. For example, in both Rwanda and Burundi the Hutu constitute the vast majority, and the Tutsi form the traditional aristocratic minority. A nation may also contain many cultures. For example, India, with a population of 950 million, has hundreds of cultures with 267 distinct languages and dialects.

The choice of the unit of analysis (culture or nation) depends essentially on the focus and purpose of the research. In this research 'nation' is taken as the unit of analysis, because 'nation' provides a common political, legal environment within which business managers operate. The dominant approach in management today is also to equate 'nation' with

'culture', and study samples from nations to make cross-cultural comparisons (Tayeb, 1994). Hofstede (1980) used nations as units of analysis for his monumental study. (In this study, when the authors use 'culture', it is used in reference to 'national culture').

Choice of nations

Three nations (India, Korea and the United States) were selected for this cross-cultural research using a systematic sampling procedure. Systematic sampling, a procedure "in which cultures are selected in a systematic, theory-guided fashion" (Vijver & Leung, 1997: 27), is recommended for the selection of cultures in cross-cultural comparative studies where cultural variation is deliberately sought for meaningful comparisons. Cultures are chosen in such a way that they represent different values and cultural dimensions. Since we are comparing Hofstede's cultural dimensions with ethical attitudes, it would be relevant to use systematic sampling in the selection of cultures which exhibit significant differences in Hofstede's cultural dimensions. The United States, India and South Korea have been chosen based on the results of earlier studies which have confirmed significant cultural differences among these countries in practically all of Hofstede's cultural dimensions (Hofstede, 1980; Hofstede & Bond, 1984 & 1988; Trompenaars, 1992). For example, in Hofstede's (1980) study, the United States is ranked the most individualistic country, while India and South Korea are judged to be more collectivist oriented. The United States and India are found to be more masculine, whereas South Korea is more feminine. Korea and India are long-term oriented cultures, while the United States is a short-term oriented culture. Korea exhibits more power distance than India and the United States. In addition, each of the countries chosen for this research has its own tradition and history. Economically, they are far apart from each other. They also represent different stages of human development (The Human Development Report, 1967).

India. India is predominantly a Hindu country, with 82.4% of its one billion population adhering to Hinduism. Hindi is the official language of the country, spoken by about 30% of the population. The Indian Constitution also recognizes 17 regional languages. English is an associate language for many

official purposes. India ranks 12th among the world's largest economies, with a per capita income of \$ 460 (for 2001).

South Korea. Korean is the official language of the country. Mahayana Buddhism and Chundo Kyo are the traditional religions of Korea, and none of them is predominant now. At present 37.9% of the population (17.4 millions) are Christians. Korea ranks 13th among the world's largest economies, with a per capita income of \$9400.

United States of America. The U.S. has the largest economy in the world with per capita income of \$34,870 and it is the home for 153 of the 500 world's largest corporations. Christianity is the predominant religion, with 85.3% of its population embracing it. Other major religions are Judaism (2.1%) and Islam (1.9%). English is the official language.

Sampling procedures

Samples are drawn from India, Korea and the United States using matched samples technique, a method advocated by cross-cultural research methodologists (Vijver & Leung, 1997), where "the samples of cultural groups to be compared are made as similar as possible in their demographic characteristics (p.30). Hofstede (1997) also stresses the need for replicating his studies on matched samples, for otherwise it may be difficult to conclude whether differences in the results are due to cultural differences or other demographic differences. Business students from different cultures are often sampled (e.g., Grunbaum, 1997; Lysonski & Gaidis, 1991, Wafa, 1989) since they easily meet the requirements of matched samples. But business ethics researchers (e.g., Cavanaugh & Fritzsche, 1985) prefer business managers to business students to arrive at valid conclusions since students tend to address business ethics questions on an ad hoc basis (Fritzsche & Becker, 1982).

Therefore, business managers participating in Executive Master of Business Administration (EMBA) programs at two universities in each of the countries selected were chosen for the study. Questionnaires were administered to all the participants. Obviously, it is not possible to arrive at absolutely perfect matched samples on all demographic factors, but care needs to be taken to choose cultural groups as similar as possible. All of the samples are business managers, with a certain

number of years of experience in the business field, pursuing their master's degree in business. In all selected business schools, the ratio of male to female managers is fairly similar. Besides religion, there may be differences in other demographic variables such as the type of industry in which respondents are employed and functional area of work, since these variables are conditioned by the business environment of the particular country. Generally, the level of competition differs from industry to industry; and obviously, one can expect the type of industry and the level of competition to be highly correlated.

Instrument for the study

An instrument which measures uniformly across cultures, without cultural bias, is imperative for the validity of any cross-cultural study. The most highly regarded solution to avoid cultural bias suggested by researchers is de-centering - a process in which researchers from different cultures are involved in developing research questions (Brislin, 1976; Choudhry, 1986; Hofstede, 1997). In the present research, experts with bi-lingual skills from all three cultures were involved in the design and the forward and backward translation of the questionnaire to avoid any cultural bias.

The instrument consists of three sections. The first section is composed of 20 content questions from the Value Survey Module 1994 (VSM 94) developed by Geert Hofstede to compare culturally determined values between people of two or more countries. These 20 content questions allow us to compute scores on five dimensions of national value systems. There are four content questions for each of the cultural dimensions studied and all content questions are scored on a five-point scale.

The second section measures the ethical attitudes of respondents. Researchers believe that it is difficult to get accurate empirical data on ethical attitudes and behavior of respondents, since business ethical decisions involve complex, multidimensional issues (personal as well as business) and it is impossible to address and control all the variables in a questionnaire. In the past, vignettes have been found to be one of the effective data collection techniques for ethics research, since they help to standardize a series of independent variables (Cavanaugh & Fritzsche, 1985). In this research, vignettes were used mainly to obtain data on business-ethical attitudes of respondents.

There are three parts to the second section. The first part lists eight statements and asks for the opinion

of respondents on a five-point scale. Most of these statements were culled either from the reports of interviews that Baumhart had with business executives or from the questionnaire that he had used for his study (Baumhart, 1968). The second part of this section consists of twelve vignettes - one each on twelve questionable business practices that are commonly faced by individuals in business. Several of these vignettes were adapted from those used in the past by other business ethics researchers: gift giving, padding expense accounts (Baumhart, 1968; Clark, 1966); sharing of insider information (Baumhart, 1968); complying with a superior's order which is perceived to be unethical, discharging older employees (Clark, 1966); bribery, export of lawful but harmful goods (Lee & Yoshihara, 1997). The third part comprises questions on respondents' understanding of the concept 'ethical'; their perception of the degree of importance given by their respective companies to different stakeholder groups; and their opinion regarding the influence of different factors (personal, organizational, national) on business managers to make unethical decisions.

The third section of the questionnaire contains demographic questions (respondents' gender, age, present nationality, nationality at birth, level of education, religious affiliation, occupation, functional area of work, and salary) and a few questions about the company where they are employed (company size, types of business, and level of competition faced by the company in the industry). A pilot study was conducted among the participants of the Executive Master of International Business Program at Saint Louis University to improve the contents of the instrument. The results from the pilot study are available upon request.

Validity and reliability of the instrument

Since we were using an existing instrument which already had been tested for its validity and reliability, the questionnaire used was not tested for the first section; i.e., VSM 94. The focus of this section measures primarily the ethical attitudes of business managers.

Validity. The second section of the instrument (vignettes) was reviewed by a panel of experts in linguistics from all three cultures (India, Korea and the United States) for its clarity and domain appropriateness, to ensure its content validity. The

results of the pilot study showed that in general the ethical attitudes of respondents differed in accordance with theoretical expectations basically ensuring construct validity (Carmines & Zeller, 1979). On the basis of the results of the pilot study and the feedback received from the respondents, the instrument was modified.

Reliability. The following alpha values were obtained, which are well above the threshold for acceptability; 0.77 for section 1 (VSM 94), 0.76 for section 2 (vignettes alone), and 0.72 for the entire section 2.

Administration of the questionnaire

The questionnaire was administered to all participants of executive business programs in the selected schools in the United States, India and Korea. The questionnaire was administered in English both in the United States and India. However, a few minor changes were made in the questionnaire administered in India to make it conceptually equivalent. For example, in India, the CEO is known as the Managing Director. So, wherever the word 'CEO' appeared in the questionnaire, it was changed to 'Managing Director'. In the United States there is a custom of exchanging gifts during the Christmas season; on the other hand, in India they have a similar practice during a Hindu festival, 'Deepavali'. Hence, in the place of Christmas, 'Deepavali' was used in the questionnaire administered in India. For the sample in Korea, the questionnaire was administered in Korean. Researchers underscore the need for careful translation and back translation by excellent bilingual translators for the reliability and the validity of a study (Brislin, 1970). Careful attention was given to this matter by the researchers of this study.

Variables

I. *Independent variables* in this study include the following.

(a). *Personal characteristics and organizational factors*, which include gender (Arlow, 1991; Ford & Richardson, 1994; Whipple & Swords, 1992), age (Dawson, 1997; Fritzsche, 1997; Serwinek, 1992), religion (Huisman & Schwartz, 1992), functional area of work (Sears, 1993), nationality (Fritzsche, 1995; Park, 1997), organization size (Veit & Murphy,

1996), and industry type (Sethi, & Sama, 1998). Since industry type and the level of competition are closely related variables, industry type will function as the surrogate variable for the level of competition that a particular industry faces today.

(b) *Hofstede's Cultural Dimensions*. The indices for each cultural dimension at the national level will be our independent variables using VSM94. These indices cannot be used together or with the variable 'current nationality' in multiple regression analysis because of the perfect inter-correlation between these variables. Only one of these variables will be used at a time in regression models to avoid the multicollinearity effect, to measure their relationship with the response variables, viz., the respondents' attitudes toward various questionable business practices.

The index will range from 0 to 100 on the various indexes (individualism, power distance, masculinity, uncertainty avoidance, long-term orientation).

II. *Dependent variables* in this study are the ethical attitudes of business managers.

(a) *Respondents' attitudes toward twelve questionable business practices*. Respondents were asked to indicate their opinion about each of the 12 questionable business practices (gift giving, marketing products hazardous to health in the domestic market, padding expense accounts, export of unsafe products threatening people's health and the environment, software piracy, injury to the environment, bribery, nepotism, complying with a superior's order which is unethical, dishonesty in advertising, sharing of insider information, and age discrimination) described in vignettes on a scale of 1 (approve) to 5 (disapprove). Approval would indicate that the respondents consider that particular business practice to be unethical and disapproval would indicate that the respondents consider the business practice to be ethical.

(b) *Respondents' attitudes toward business ethics in general*. Respondents' attitudes toward ethics in business were elicited by asking their opinion on 7 statements that have been made by observers of the business scene, using a 5-point scale: 1 (strongly agree) to 5 (strongly disagree). They are: (1) sound ethics is good business in the long run, (2) in the business world it is difficult to make ethically sound decisions because of the high degree of competitive pressure, (3) being ethical and being profitable do not

go together, (4) in dealing with ethical problems, it is easier to know what is right than it is to do it, (5) a business executive acts ethically as long as he or she adheres to the laws and regulations of the country, (6) the average business executive has two ethical standards: one for their personal life, and another for their professional life, and (7) business executives' main concern is to make a profit and ethics is secondary.

(c) *Factors influencing business managers to make unethical decisions*. There are very many factors, which may influence business managers to make unethical decisions. Nine important factors that were expressed by managers in earlier studies were given to the respondents, and their opinion regarding the degree of influence of each of these factors was solicited, making use of a five-point scale: 1 (very little) to 5 (very much). They are: (1) industry ethical climate, (2) behavior of one's peers in the company, (3) lack of personal integrity, (d) political climate of the country, (4) behavior of one's superiors in the company, (5) greed and desire for personal gain, (6) functioning of legal/justice system in the country, (7) lack of formal company policy and code of conduct, and (8) society's moral climate.

Statistical Analysis

Simple descriptive statistics of variables will be obtained to achieve a general understanding of the characteristics of respondents. Multivariate analysis of variance (MANOVA) will be used to study the differences in respondents' ethical attitudes across cultures. If MANOVA test results show significant differences in scores by culture, then analysis of variance (ANOVA) will be used to investigate the sources of such differences to test Hypothesis 1 and Hypothesis 3. An independent-samples t-test procedure will be used to test Hypothesis 2; namely differences in ethical attitudes of business managers across Hofstede's 5 cultural dimensions.

Results

Data Collection

The data for the present study were collected from business managers participating in Executive Master of Business Administration programs at Loyola Institute of Business Administration, Madras, and Goa Institute of Management, India; Seoul National

University, Korea University and IN-HA University, Korea; and Northwestern University, Chicago, IL and Rockhurst College, Kansas City, MO, in the United States.

Of the 600 questionnaires distributed, there were 345 (57.5%) usable returns. Among the 345 respondents, there were 127 from India (36.8%), 126 from Korea (36.5%) and 92 from the United States (26.7%).

Demographics of the Respondents

Most of the returns came from males (85.5%) with Korea having the highest percentage (89.7%). Almost two-thirds completed a bachelor's degree (63.2%), followed by masters (24.6%), with the remainder being other degrees. Such a pattern is common across the three countries. Almost 80% of the returns are from individuals 30 years or younger. However, the age of the majority of respondents from Korea and the U.S. is between 31 to 40 (55.6% for Korea and 53.3% for the U.S.). As expected, more than half of the returns from India are Hindu (57.5%), almost 80% of returns from the U.S. are Christian and the majority from Korea (44.4%) reported no religious affiliation. More than 50% of the returns represent the middle management level. There is fairly even distribution of returns over the five functional work areas (accounting and finance, engineering, general management, marketing and other) across the three countries.

Organizational Characteristics

The respondents were also asked about the level of competition faced by these businesses as perceived by them. Nearly four-fifths of the respondents said that they are working in businesses which face either high or very high levels of competition. Almost a quarter of the respondents worked for organizations which have at least 5,000 employees.

Hofstede's Value Survey Module (94)

The country-wide mean scores of content questions were used to compute the index values on five dimensions of national value systems using the formulas provided by Hofstede in the VSM (94) manual. The results are shown in Table I.

As expected, the United States scored the highest value on individualism, masculinity and long-term

orientation, while India scored the highest value on power distance and Korea scored the highest value on uncertainty avoidance.

TABLE I
Computed Index Values of Hofstede's Cultural Dimensions

Country	India	Korea	U.S.A.
Individualism (IDV)	79.9	76.6	105.0
Power Distance (PDI)	52.6	23	22.7
Uncertainty Avoidance (UAI)	42.2	46.9	18.7
Masculinity (MAS)	42.1	45.4	55.5
Long-Term Orientation (LTO)	32.5	38.2	46.7

Factors Influencing Unethical Decisions

The respondents were asked to express their opinion regarding different factors which influence them to make unethical decisions. Nine elements which were expressed by business managers during previously conducted studies were listed and the respondents were asked to score the level of influence of each of these items on a point scale 1 (very little) to 5 (very much). The results are shown in Table II.

Table II presents the country-wide mean scores and standard deviations on each of those listed elements. "Greed and desire for personal gain" and "lack of personal integrity" top the list for Indian and American respondents. But, there seems to be no statistically significant difference of mean scores on "Greed and desire" ($p > 0.1$) between three countries whereas a statistically significant difference was noticed ($p < 0.01$) on "lack of personal integrity). On the other hand, Koreans feel that "the political climate of the country" has the strongest influence on them to make unethical decisions ($p < 0.01$), closely followed by "greed and desire for personal gain."

Factor analysis using principal components method was used to reduce these nine items into a smaller number of factors to be used later in the MANOVA to study their impact on the ethical attitudes of business managers. It yielded three factors which together explained 54.3% of the variance, as shown in Table III. Factor 1, which includes all the elements related to the external environment (social, political, legal environment of the country and the moral climate of the industry), was labeled "*the external environment*". Factor 2, which consists of

Table II
Factors Influencing Unethical Decisions: Mean Scores and Standard Deviations by Country

Factors	Country			Total Mean (S.D.)	P values
	India Mean (S.D.)	Korea Mean (S.D.)	U.S.A. Mean (S.D.)		
1. Industry ethical climate	3.98 (1.01)	3.78 (1.02)	3.58 (1.07)	3.80 (1.06)	0.025
2. Behaviors of one's peers in the company	3.60 (0.91)	3.46 (0.95)	3.59 (1.01)	3.55 (0.97)	0.489
3. The lack of personal integrity	4.17 (0.92)	3.26 (1.17)	4.36 (0.93)	3.88 (1.13)	0.001
4. The political climate of the country	3.87 (1.25)	4.00 (1.06)	3.22 (1.21)	3.75 (1.21)	0.001
5. Behaviors of one's superiors in the company	3.80 (1.02)	3.70 (0.94)	3.99 (0.95)	3.82 (0.98)	0.104
6. Greed and desire for personal gain	4.19 (0.95)	3.99 (0.97)	4.15 (1.02)	4.11 (0.98)	0.244
7. Functioning of legal/ justice system in the country	3.59 (1.18)	3.57 (0.94)	3.10 (1.19)	3.45 (1.12)	0.002
8. Lack of formal company policies and codes of conduct	3.53 (1.15)	3.38 (0.98)	2.76 (1.12)	3.27 (1.12)	0.001
9. Society's moral climate	3.55 (1.18)	3.62 (1.08)	3.36 (1.09)	3.52 (1.12)	0.248

1=very little, 2=little, 3=somewhat, 4=much, 5=very much

internal disposition of the respondents, viz., “lack of personal integrity” and “greed and the desire for personal gain,” was labeled “*personal integrity*.” Finally, Factor 3 was labeled “*behavior of peers and superiors*” since it contains both the items related to the behavior of superiors and peers in the company. One variable for each factor was created to be used later in the multivariate analysis of variance.

H-1: There are differences in the ethical attitudes among business managers in the United States, India and Korea.

This hypothesis was tested on two sets of data. The first set of data consisted of respondents’ opinions on seven statements made by observers of the business scene on general business-ethical attitudes as described in Dependent Variable section (b). The second set of data consisted of respondents’ answers to twelve common questionable business practices given in vignette form as described in Dependent Variables section (a).

a. General attitudes toward business ethics

The respondents were asked to express their opinion on seven statements on business-ethical attitudes on a

Table III
Rotated Component Matrix Factors Influencing the Unethical Decisions of Business Managers

Factors Influencing the Unethical Decisions of Business Managers	Factor 1	Factor 2	Factor 3
	External Environment	Personal Integrity	Behavior of Peers & Superiors
Functioning of legal / justice system of the country	0.766		
The political climate of the country	0.666		
Lack of formal company policies and codes of conduct	0.597		
Society’s moral climate	0.566		
Industry’s ethical climate	0.428		
The lack of personal integrity		0.855	
Greed and desire for personal gain		0.838	
Behaviors of one’s peers in the company			0.883
Behaviors of one’s superiors in the company			0.677

Kaiser-Meyer-Olkin(KMO) Measure of Sampling Adequacy = 0.663. Barlett’s Test of Sphericity : Chi-square value = 3.97.781, p=0.000

five-point scale: 1 (strongly agree) to 5 (strongly disagree). Multivariate analysis of variance (MANOVA) was conducted with culture as the only factor and the responses to the seven statements on general business-ethical attitudes as dependent variables to test the null hypothesis that there are no differences in the ethical attitudes of business managers across cultures. Table IV presents the results of the MANOVA test. Statistical testing using F-statistics indicate a significant difference of mean values among three countries on both sets of variables ($p < 0.01$).

Table IV
Attitudes Toward Business Ethics

Attitudes Toward:	Coefficient (Country)	F-value
Business ethics in general	0.476	14.8***
Common questionable practices	0.5333	9.979***

*** $p < 0.01$

b. *Questionable business practices*

The respondents were asked to indicate their approval of the actions described in the vignettes by scoring on a five-point scale: 1 (approve) to 5 (disapprove). Similar procedure of analysis followed with the first set of data was repeated with the second set of data. MANOVA was conducted with culture as the only factor and the answers to twelve vignettes as dependent variables (see section (a) in dependent variable). The results of the MANOVA test are also displayed in Table IV. The small p-value ($p < 0.01$) indicates that the ethical attitudes of business managers toward the listed questionable business practices are not similar across cultures.

H-2: There is a relationship between Hofstede's cultural dimensions and one's ethical attitude.

a. *Individualism*

As shown in Table I, the United States emerges to be a strongly 'individualist' country with the index value of 105. Though India and Korea with the scores of 79.9 and 76.6 respectively cannot strictly be considered collectivist countries based on the scores, we could safely say they are less individualistic than the United States.

Respondents from India and Korea were coupled together as one group since they have more or less similar scores and the combined group was compared with the respondents from the United States, a strongly individualist country, to study the differences on the respondents' attitudes toward the questionable business practices related to individualism-collectivism. The t-test results shown here in Table V indicate significant differences between the respondents in the United States and the respondents in India and Korea. In addition, since all signs of t-values are positive, the results indicate that the business managers in the United States view these practices as more unethical than the business managers in India and Korea.

Table V
Business Practices Related to Collectivism (India & Korea) vs. the United States: T-test for Equality of Means

Questionable Business Practices	T-value	p-value
Gift-giving	.593	.561
Software piracy	5.803	.000
Nepotism	3.184	.000
Sharing of insider information	7.897	.000

b. *Power Distance*

India turns out to be a greater power distance country than the United States and Korea (see Table I). There is also a substantial decrease in the power distance score for Korea in the present study, compared to Hofstede's score on this dimension. On the questionable business practice of complying with the superior's order perceived to be unethical, which is related to the cultural dimension of power distance, Tukey's test results (not shown here but provided upon request) reveal that the Americans consider this practice to be significantly more unethical than Indians and Koreans. There is no significant difference noted between India and Korea though these countries have very different scores on power distance. However, deference to the elders, which is related to collectivism, may have influenced these results.

c. *Masculinity, Uncertainty Avoidance and Long-term Orientation*

There were no substantial differences on masculinity index values among the countries studied here. Consequently, none of these countries will be coupled together, as was done on the cultural dimension of

individualism-collectivism. Tukey's test is used to study the differences on the questionable business practices, which were hypothesized to be related to the masculinity-femininity dimension. The results are presented in Table VI, and they are mixed. For example, India and Korea consider the practice of injury to the environment to be more unethical than the United States, which is a relatively more masculine country. On the practice of export of unsafe products, there are no significant differences among any of the countries.

H-3: There is a relationship between respondents' ethical attitudes and their personal characteristics (culture, gender, age, religion, and functional areas of work) and organizational and industry factors (organizational size and level of competition).

Similar to the procedure followed earlier in testing Hypothesis 1, this Hypothesis was also tested on two sets of data — general attitude toward business ethics and attitudes toward questionable business practices. Besides culture, demographic characteristics (gender, age, religious affiliation and functional area of work) and organizational characteristics (company size and the level of competition faced by the industries in

which they are involved) were included in the list of factors. In addition, three factors — external environment, personal integrity and influence of peers and superiors — extracted from the list of items influencing business managers to make unethical decisions, were included as covariates.

a. General attitudes toward business ethics

Table 7 presents the results of the MANOVA on a set of dependent variables (respondents' general attitudes toward business ethics) to test the null hypothesis that there are no differences in the ethical attitudes of business managers across factors.

Results indicate that there are significant differences in the respondents' general attitude toward business ethics across two factors, culture ($p < 0.01$) and personal integrity ($p < 0.01$). Gender has a marginal effect on general attitudes ($p < 0.1$).

b. Questionable business practices

Table 7 also displays the results of MANOVA on the dependent variables, viz., respondents' attitudes toward 12 questionable business practices; the purpose is to test the null hypothesis that there are no differences in the ethical attitudes of business managers across selected factors. Results indicate that

Table VI
Attitude Toward Common Questionable Practices vs. Cultural Dimensions: Turkey's Multiple Comparison Test Results (p-values)

Common Questionable Practices	p-values		
	India vs. Korea	India vs. U.S.A.	Korea Vs. U.S.A.
Power Distance			
Compliance with superior's order	0.254	0.01	0.000
Masculinity - Femininity			
Marketing unhealthy products	0.000	0.555	0.017
Dishonesty in advertising	0.054	0.028	0.000
Injury to the environment	0.905	0.001	0.000
Firing of older employees	0.000	0.038	0.000
Uncertainty Avoidance			
Export of hazardous products	0.694	0.411	0.108
Marketing unhealthy products	0.000	0.555	0.017
Firing of older employees	0.000	0.038	0.000
Long-Term Orientation			
Injury to the environment	0.905	0.001	0.000
Gift-giving	0.970	0.912	0.807

Table VII
Attitudes Toward Business Ethics Using Three Factor Loadings

Independent Variables	Business Ethics in General		Common Questionable Practices	
	Coefficient	F-value	Coefficient	F-value
Country	0.212	5.086***	0.345	5.161***
Gender	0.039	1.735*	0.079	2.127**
Age	0.044	0.959	0.107	1.396*
Religion	0.069	0.763	0.181	1.178
Functions	0.101	1.114	0.196	1.285*
Size of Orientation	0.095	1.047	0.167	1.085
Competition	0.059	1.309	0.048	0.613
Factor 1- External Environment	0.023	1.005	0.069	1.824**
Factor 2-Personal Integrity	0.066	2.997***	0.06	1.571*
Factor 3 – Influences of Peers and Superiors	0.021	0.909	0.030	0.762

*** p<0.01, ** p<0.05, *p<0.1

there are significant differences in the respondents' attitudes toward the listed questionable business practices across these factors: culture (p<0.01), gender (p<0.05), the external environment (p<0.05), and marginally, age (p<0.1), functional work areas (p<0.1), and personal integrity (p<0.1).

Discussion

A. Relationship between national culture and ethical attitudes of business managers

The null hypothesis that there are no significant differences in the ethical attitudes of business managers across national cultures was strongly rejected (with $p < 0.001$) on both sets of dependent variables: respondents' general attitude toward business ethics and respondents' evaluation of twelve questionable business practices (Table 4). These results indicate that culture has a strong influence on the ethical attitudes of business managers. They confirm what was conceptualized by scholars like Bartels (1967) on the influence of culture on one's ethical attitudes and behavior, and later empirically proved in a number of studies (e.g., Alderson & Kakabadse, 1994; Dubinsky et al., 1991; Grunbaum, 1997). They also cast doubt on the theory of convergence in business-ethical attitudes across cultures and on studies confirming the convergence thesis (e.g., Preble & Reichel, 1988; Whipple & Swords, 1992).

A. General attitudes toward business ethics

MANOVA showed significant differences across cultures on the set of seven dependent variables, i.e.,

respondents' opinion on seven statements concerning their general attitudes toward business ethics.

- Americans and Indians differ significantly in their responses to all but one statement, viz., "business managers' main concern is to make a profit; ethics is secondary."
- There are more similarities than differences between Indians and Koreans. They differ in their views on the role of ethics in business. Koreans seem to think that business and ethics are more incompatible than Indians do, probably because they are more aggressive than Indians and perhaps also because of the stiff competition they face from Japan and the United States, given that Korea is a much more open economy than India. But they do not differ in the expression of inner conflicts and difficulties involved in their decision-making process to be ethical while engaging in business activities.

Most business managers (99% Americans, 96% Indians and 84% Koreans), however, agree that they need to be ethical in their business activities in order to achieve long-term success and profitability. Tukey's t-test results indicate that this awareness of the role of ethics in business is significantly higher among Americans than with the other two groups. This is one of the few items in which Indians and Koreans also differ from each other, with Indians demonstrating a significantly greater awareness of the role of ethics in business than Koreans.

There is a similar pattern of response to the statement "being ethical and being profitable do not go

together.” While most of the Americans (96%) expressed their disagreement with this statement, only 71% of the Indians and 38% of the Koreans did so. Americans, in general, along with their deep awareness of the role of ethics in business, seem to believe strongly that ‘being ethical’ and ‘being profitable’ are not mutually exclusive of each other. They believe that one can still have profits, even if one acts ethically.

Nevertheless, when the respondents were asked to give their opinion on the statement “the main concern of business managers is to make a profit; ethics is secondary,” nearly one third of the Americans (30%) expressed their agreement, seemingly contradicting somewhat their earlier stance.

Indian and Korean business managers, much more than the Americans, strongly express difficulties in making ethical decisions. Nearly two thirds of the Indian respondents (61%) agree, “In the business world it is difficult to make ethically sound decisions because of the high degree of competitive pressure.” About three fourths of Indians (73%) also feel that “in dealing with ethical problems, it is easier to know what is right than it is to do it.” Probably due to these internal conflicts in making ethical decisions, almost 60% of the respondents think that the average business manager in India has two ethical standards, one for one’s personal life and another for one’s professional life.

A good number of the Korean business managers also voiced the difficulties they face in ethical decision-making. Almost 60% of Koreans say that it is easier to know what is right than to do it. Nearly two thirds of them (62%) share the opinion that the average business executive in their country has two ethical standards, one for one’s personal life and another for one’s professional life.

Surprisingly, in spite of the high competition among companies in the United States, 79% of the Americans deny that competition would make it difficult for them to make ethically sound decisions. Only 47% of them think that it is easier to know what is right than it is to do it.

These differences in respondents across national cultures may stem from different processes of decision-making. Americans tend to be more analytical in their decision-making processes while the Indians and Koreans are more intuitive (Chakraborty, 1997). Americans rely more on normative ethical theories in making decisions, while Indians and Koreans rely more on the human element; i.e., the relationships between those involved in a particular action.

B. Twelve questionable business practices

Even though business managers across cultures are totally divergent in their attitudes toward business ethics in general, they do not differ from each other completely in their attitudes toward concrete unethical practices. MANOVA showed significant differences across cultures on the set of twelve dependent variables, viz., respondents’ opinions on twelve questionable business practices. Furthermore, ANOVA results indicate that business managers from India, Korea and the United States have significantly different views of every practice except gift-giving, export of unsafe products, and bribery.

B. Relationship between Hofstede’s Cultural Dimensions and Business Managers’ Ethical Attitudes toward Business Practices

Although Hypothesis 1 unquestionably established the strong influence of culture on the ethical attitudes of business managers, further analysis revealed that respondents across national cultures did not uniformly differ from each other in their attitudes toward all twelve questionable practices addressed in this study. There were mixed results. Americans viewed certain issues as more unethical than Indians and Koreans. But Indians and Koreans saw “injury to the environment” as more unethical than Americans, probably because of their religious traditions which regard nature as the extension of God. They also believe in the presence of God everywhere including the nature.

On three issues, issues like gift giving, and export of hazardous goods there were no differences among them. Notwithstanding the effect of extraneous factors, can this variation in respondents’ attitudes toward business practices be explained by the variation in the five cultural dimensions among these countries? Hypothesis 2 examined this question with its five sub-hypotheses, each one addressing one cultural dimension.

Individualism. India and Korea, less individualist-oriented countries, were pooled together into one group since they had fairly similar scores and the combined group was compared with the United States, a strongly individualist country. The t-test results between these two groups revealed that respondents from the strong individualist oriented country — the United States — consider nepotism, software piracy, and sharing of insider information as more unethical than do respondents from relatively less individualist oriented countries — India and Korea. There are no

significant differences in their attitudes toward gift-giving (Table V).

(i) *Software Piracy*: Four in every ten business applications in the world are pirated. Software Publishers Association (SPA) estimates the worldwide loss at \$11.4 billion in 1997 and finds the United States with the greatest dollar losses to piracy (more than \$2.7 billion) though it has a relatively low piracy rate of 27%. Korea and India are estimated to have piracy rates of 67% and 69%, respectively. Perhaps this is in large measure explained by the fact that it was not until recently that legal restrictions were placed on software piracy in India and Korea. The present study confirms the strong influence of culture, particularly collectivism, on software piracy.

(ii) *Nepotism*. In collectivist societies, members of the family are deeply obligated to help each other, particularly in times of need or difficulty. Hence, hiring a family member who is in dire need, as depicted in the vignette, may not be considered unethical by members of collectivist societies. On the other hand, in individualist societies, such as the United States, merit and competence are generally emphasized in hiring practices. Large companies try to keep family relationships out of the workplace to avoid nepotism and conflicts of interest. In this study, respondents from all cultures think that nepotism, as portrayed in the vignette, is unethical (Table V). But respondents from the United States consider it more unethical than do respondents from India and Korea.

(iii) *Sharing of insider information*: Though insider trading is a violation of board members' fiduciary duty to the company, members of collectivist societies, for whom the interests of the family and in-groups take precedence over the abstract economic system, may consider the sharing of insider information with family and friends as less unethical than the members of individualist societies. The data confirms this premise — Indians and Koreans differ very significantly from Americans in their view on insider trading (Table V).

(iv) *Gift-giving*: Though one would normally expect significant differences between these groups of countries, t-test results did not indicate this (Table V). The extraneous factors which may have affected the respondents' opinions were discussed in detail previously.

Power Distance

T-test results reveal that respondents from the United States, which has a small power distance score, differ significantly from respondents from India, which has a relatively large power distance value, in their view on the compliance of a subordinate to a superior's order. Indians do not consider this situation as unethical as the Americans do. Though Korea has a power distance score fairly similar to the United States, Koreans, like Indians, view this practice as less unethical than Americans do. There are also no significant differences between Indians and Koreans in their view on the compliance of a subordinate with a superior's order that was perceived to be unethical, though they differ notably in their power distance scores. Probably their attitude toward this practice is also influenced by values related to collectivism.

Uncertainty Avoidance (UA)

All three vignettes associated with the UA — export of hazardous goods, marketing of unhealthy products, and firing of older employees — explicitly state that these practices are strictly in accordance with law. They may be unethical, but not illegal. Ordinarily countries with low UA indexes, since they are more perceptible to ethical problems, would consider these practices as more unethical than do countries with relatively high UA indexes. In this study all three countries have turned out to be low UA cultures. Korea obtained the highest index of 47, closely followed by India with 42. The United States scored lowest with an index of 19. The lack of notable differences in the UA scores of these countries made the comparisons among these countries difficult. However, comparisons were made between countries with relatively high UA scores (India and Korea) and a country with a relatively low UA score (United States). The results were mixed (Table VI).

(i) *Export of hazardous goods*: All three cultures uniformly view this act as highly unethical, and there are no significant differences among them.

(ii) *Firing of older employees*: T-tests indicate that the respondents from the United States consider the firing of older employees as significantly more unethical than the respondents from India and Korea; and Indians view this practice as significantly more unethical than do Koreans. These results are in line with our hypothesis. One would also normally expect India and Korea, collectivist-oriented countries, with

their deference for elders, to view this practice as more highly unethical than the United States, a strongly individualist-oriented country. But the uncertainty dimension seems to override the influence of collectivism.

(iii) *Marketing unhealthy products in domestic markets*: Although all three cultures consider it unethical, t-tests show that both the United States and India view it as significantly more unethical than does Korea. However, there is no significant difference between India and the United States in this respect. The overall mixed results in business practices with UA could result from either a lack of notable differences in their UA scores or the influence of extraneous factors.

Masculinity

Business practices associated with the masculinity dimensions — marketing unethical products, injury to the environment, dishonesty in advertising, firing of older employees — have a common thread, viz., to achieve profit by any means. Table I shows that the scores across three countries are not far apart. The lack of notable differences in the masculinity index has made it difficult to test the Hypothesis. However, Tukey's multiple comparison tests were used to investigate the differences between cultures with relatively high scores (i.e., the United States) and cultures with relatively low scores (i.e., India and Korea). The results were mixed (Table VI).

(i) *Injury to environment*: As hypothesized, less masculine countries — India and Korea — look at the practice as more unethical than the United States, a more masculine country. As mentioned earlier, the religious traditions of India and Korea may also play a strong role in their perspective toward the environment. Conservation of the environment is given more emphasis than economic growth in feminine cultures while masculine cultures place more emphasis on economic growth (Hofstede, 1980).

(ii) *Dishonesty in advertising*: All cultures think that this is the most unethical of all practices listed in the questionnaire. But among these three cultures, t-tests show that the United States considers this practice more unethical than the other two countries. It is surprising to note that the respondents from the U.S. are more concerned about dishonest advertising than physically harming the environment.

(iii) *Marketing unhealthy products*: Though all three

countries consider it unethical, India and the United States think of it as a more unethical practice than does Korea. There are no significant differences between India and United States.

(iv) *Firing of older employees*: One would normally expect that India and Korea, which emphasize relationships, would consider this practice more unethical than the United States. But, t-test results indicate the contrary. Probably, these results are the reflection of the strong influence of uncertainty avoidance. Overall, the mixed results could stem from either the lack of significant differences in the masculinity scores among countries or the influence of the interactive effect with uncertainty avoidance and other extraneous factors.

Long-term Orientation (LTO)

The t-test results indicate that there are no significant differences in the ethical attitudes of business managers toward the practice of gift-giving across cultures. The t-tests results also show that Koreans and Indians view the business practice that causes damage to the environment as more unethical than do Americans. But it is hard to draw valid conclusions on the association of LTO with business practices since the LTO scores of these cultures are convergent, falling within the same quartile.

C. Relationship between Ethical Attitudes of Business Managers and Other Factors in Addition to Culture

A. General attitudes toward business ethics

The null hypothesis that there are no significant differences in the ethical attitudes of business managers across several factors (culture, gender, age, religious affiliation, functional area of work, company size, level of competition) and three covariates (external environment, personal integrity and influence of peers and superiors) was strongly rejected (Table VII). Not only culture but also personal integrity has a strong impact on business managers' ethical attitudes. Respondents' attitudes toward business ethics seem to vary relative to the degree of emphasis that they place on the role of personal integrity in ethical business decisions. The data also show that those who state that business managers' lack of personal integrity is very much the cause for their unethical decisions seem to manifest more appreciation for ethical values and give ethics a higher priority than those who do not stress personal integrity as a strong factor.

B. Questionable business practices

The null hypothesis that there are no significant differences in the ethical attitudes of business managers toward twelve questionable business practices across several factors (culture, gender, age, religious affiliation, functional area of work, company size, level of competition) and three covariates (external environment, personal integrity and influence of peers and superiors) was strongly rejected (Table VII). Besides culture, gender and the external environment also have a strong impact on the business managers' attitude toward various business practices.

Conclusion

The main purpose of this research was to investigate and compare the impact of national cultures on the ethical attitudes of business managers in India, Korea and the United States, using multivariate statistical analysis. Additionally, employing Hofstede's cultural typology, this study examined the relationship between cultural dimensions of individualism, power distance, masculinity, uncertainty avoidance and long-term orientation, and the ethical attitudes of business managers in these countries. The following are the major conclusions of the study.

- Culture has a strong influence on business managers' attitudes toward both business ethics in general and various questionable business practices in particular.
- In addition to culture, business managers' general attitudes toward business ethics are related to their personal integrity; their attitudes toward particular questionable practices are related to the external environment and gender, as well as to their personal integrity.
- There is a strong relationship between cultural dimensions of individualism and power distance and ethical attitudes of business managers toward certain questionable business practices. The analysis of the relationship between ethical attitudes of business managers toward questionable business practices and cultural dimensions of masculinity, uncertainty avoidance, and long-term orientation produced mixed results, likely due to the effect of extraneous variables and the lack of notable differences in cultural

dimension scores among the countries surveyed.

- Although culture has an unquestionable impact on business managers' ethical attitudes, an absolute divergent thesis does not seem to be a relevant hypothesis in cross-cultural studies related to business managers' ethical attitudes. Mixed results would be the outcome normally expected in these studies.

There is an implicit assumption in all cross-cultural studies that the cultures surveyed are totally different from each other. This assumption has a fundamental flaw. Seemingly distinct as they appear to be, cultures may still be similar in a few cultural dimensions. For example, in this study, though at the outset Korea and India appeared to be thoroughly different, they were found to be similar in the cultural dimension of individualism, and business managers in these cultures demonstrated fairly similar ethical attitudes toward the questionable business practices related to individualism (e.g., software piracy and nepotism).

Culture is a loaded and complex variable. It is an abstraction. It is too simplistic to consider culture as one single independent variable and associate differences or similarities in ethical attitudes with it. Culture needs to be unpacked into a set of interpretable components (cultural dimensions) and these cultural dimensions would better serve as independent variables than culture taken as a whole, to arrive at valid conclusions. The choice of business practices addressed in a study and model selected are also important factors which affect the outcome of the study.

Limitations

This study has several limitations, specifically:

- One of the strengths of this study is also one of its weaknesses: matched samples. The effects of other factors, such as gender and age, could not be studied in depth.
- In self-reported questionnaires, respondents tend to rate themselves as much more ethical than they actually are. This "self serving bias," a common phenomenon in studies related to ethics, was not fully controlled in this research, since the focus was not an in-depth study of a particular group, but

cross-cultural comparisons. The self-serving bias becomes a constant factor and it is unlikely to affect the validity of the results.

- The number of cultures surveyed is inadequate to generalize the results on the relationship between the ethical attitudes of business managers and Hofstede's five cultural dimensions. In addition, analysis of this relationship could not be carried out on a few dimensions (e.g., long-term orientation and uncertainty avoidance) because of a lack of notable differences in cultural indices among countries surveyed.
- Though this research had a fairly large sample size of 345, it was found to be inadequate to carry out analysis on the interaction effects of various factors affecting ethical attitudes of business managers.

References

- Abratt, R., D. Nel, & N. S. Higgs: 1992, 'An Examination of the Ethical Beliefs of Managers Using Selected Scenarios in a Cross-cultural Environment', *Journal of Business Ethics* **11** (1), 29-35.
- Alderson, S., & A. Kakabadse: 1994, 'Business Ethics and Irish Management: A Cross-cultural Study', *European Management Journal* **12** (4), 432-441.
- Allmon, D. E., H. C. K. Chen, T. K. Pritchett, and P. J. Forrest: 1997, 'A Multicultural Examination of Business Ethics Perceptions', *Journal of Business Ethics* **16** (2), 183-188.
- Arlow, P.: 1991, 'Personal Characteristics in College Students' Evaluations of Business Ethics and Corporate Social Responsibility', *Journal of Business Ethics* **10** (1), 63-69.
- Armstrong, R. W.: 1992, 'An Empirical Investigation of International Marketing Ethics: Problems Encountered by Australian Firms', *Journal of Business Ethics* **11** (3), 161-171.
- Armstrong, R. W., B. W. Stening, J. K. Ryans, L. Marks, & M. Mayo: 1990, 'International Marketing Ethics: Problems Encountered by Australian Firms', *European Journal of Marketing* **24** (10): 5-18.
- Baron, D.P.: 2000, *Business and its Environment* (Prentice-Hall, Inc., New Jersey).
- Bartels, R.: 1967, 'A Model for Ethics in Marketing', *Journal of Marketing* **31** (January), 20-26.
- Baumhart, R.: 1968, *An Honest Profit; What Businessmen Say about Ethics in Business* (Holt, Rinehart and Winston, New York).
- Becker, H., & D. J. Fritzsche: 1987, 'A Comparison of the Ethical Behavior of American, French and German Managers', *Columbia Journal of World Business*, **22** (4), 87-95.
- Brislin, R. W.: 1970, 'Back-translation for Cross-cultural Research', *Journal of Cross-Cultural Psychology* **1**, 185-216.
- Brislin, R. W.: 1976, 'Comparative Research Methodology: Cross-cultural Studies', *International Journal of Psychology* **11** (3), 215-229.
- Carrmines, E. G., & R. A. Zeller: 1979, *Reliability and Validity Assessment* (Sage, Beverly Hills, CA).
- Cavanagh, G. F., & D. J. Fritzsche: 1985, 'Using Vignettes in Business Ethics Research', in W. C. Frederick (ed.), *Research in Corporate Social Performance and Policy* Vol. 7 (Jai Press, Greenwich, CT), pp. 279-293.
- Cha, J.: 1994, 'Aspects of Individualism and Collectivism in Korea', in Uichol Kim et al. (eds.), *Individualism and Collectivism: Theory, Method and Applications* (Sage, Thousand Oaks, CA) pp. 157-174.
- Chakraborty, S. K.: 1997, 'Business Ethics in India', *Journal of Business Research* **16** (14), 1529-1538.
- Choudhry, Y. A.: 1986, 'Pitfalls in International Marketing Research: Are You Speaking French Like a Spanish Cow?' *Akron Business & Economic Review* **17** (4), 18-28.
- Clark, J. W.: 1966, *Religion and Moral Standards of American Businessmen* (South-Western Publishing Co., Cincinnati, OH).
- Dawson, L. M.: 1997, 'Ethical Differences Between Men and Women in the Sales Profession', *Journal of Business Ethics* **16** (11), 1143-1152.
- Dolecheck, M. M., & C. Dolecheck: 1987, 'Business

- Ethics: A Comparison of Attitudes of Managers in Hong Kong and the United States', *Hong Kong Manager* **1**, 28-43.
- Douglass, D. S., & A. R. Pratkanis: 1994, 'Attitude Formation', in V. S. Ramachandran et al. (eds.), *Encyclopedia of Human Behavior*, (Academic Press, San Diego, CA).
- Dubinsky, A. J., M. A. Jolson, M. Kotabe, and C. U. Lim: 1991, 'A Cross-national Investigation of Industrial Salespeople's Ethical Perceptions', *Journal of International Business Studies* **22** (4), 651-670.
- Ferrell, O. C., and K. M. Weaver: 1978, 'Ethical Beliefs of Marketing Managers', *Journal of Marketing* **42** (3), 69-73.
- Ford, R. C. and W. D. Richardson: 1994, 'Ethical Decision Making: A Review of the Empirical Literature', *Journal of Business Ethics* **13** (3), 205-221.
- Fritzsche, D. J.: 1995, 'Personal Values: Potential Keys to Ethical Decision-making', *Journal of Business Ethics* **14** (11), 909-922.
- Fritzsche, D. J.: 1997, *Business Ethics: A Global and Managerial Perspective* (McGraw-Hill, New York).
- Fritzsche, D. J. and H. Becker: 1983, 'Ethical Behavior of Marketing Managers', *Journal of Business Ethics* **2** (4), 291-299.
- Grunbaum, L.: 1997, 'Attitudes of Future Managers Towards Business Ethics: A Comparison of Finnish and American Business Students', *Journal of Business Ethics* **16** (4): 451-463.
- Hofstede, G.: 1980, *Culture's consequences: International differences in work-related values* (Sage, Beverly Hills, CA).
- Hofstede, G.: 1993, 'Cultural Constraints in Management Theories', *Academy of Management Executive* **7** (1), 81-94.
- Hofstede, G.: 1997, *Culture and Organizations: Software of the Mind. International Cooperation and its Importance for Survival* (McGraw-Hill, New York).
- Honeycutt, E. D., J. A. Siguaw, and T. G. Hunt: 1995, 'Business Ethics and Job-related Constructs: A Cross-cultural Comparison of Automotive Salespeople', *Journal of Business Ethics* **14** (3), 235-248.
- Hood, J. N. and J. M. Logsdon: 2002, 'Business Ethics in the NAFTA Countries: A Cross-cultural Comparison', *Journal of Business Research* **55** (11), 883-94.
- Hoppe, M. H.: 1990, *A Comparative Study of Country Elites: International Differences in Work-related Values and Learning and Their Implications for Management Training and Development*. Unpublished doctoral dissertation, University of North Carolina, Chapel Hill.
- Huisman, S., and S. H. Schwartz: 1992, 'Religiosity and Value Priorities: A Study of Protestants, Catholics and Jews', in S. Iwawaki, Y. Kashima, and K. Leung, (eds.), *Innovations in Cross-cultural Psychology* (Swets & Zeitlinger, Amsterdam) pp. 237-249.
- Husted, B. W., J. B. Dozier, J. T. McMahon, and M. W. Kattan: 1996, 'The Impact of Cross-national Carriers of Business Ethics on Attitudes About Questionable Practices and Form of Moral Reasoning', *Journal of International Business Studies* **27** (2), 391-411.
- Izraeli, D.: 1988, 'Ethical Beliefs and Behavior Among Managers: A Cross-cultural Perspective', *Journal of Business Ethics* **7** (4), 263-271.
- Jackson, T.: 2001, 'Cultural Values and Management Ethics: A 10-nation Study', *Human Relations* **54** (10), 1267-1303.
- Jackson, T., and M. C. Artola: 1997, 'Ethical Beliefs and Management Behavior: A Cross-cultural Comparison', *Journal of Business Ethics* **16** (11), 1163-1173.
- Jose, A.: 1996, *Institutionalization of Ethics: A Cross-cultural Perspective (India, United States)*. Unpublished doctoral dissertation, University of North Texas.
- Kelley, L., A. Whatley, and R. Worthley: 1987, 'Assessing the Effects of Culture on Managerial

- Attitudes: A Three-culture Test', *Journal of International Business Studies* **18** (2), 17-31.
- Kennedy, E. J., and L. Lawton: 1996, 'The Effects of Social and Moral Integration on Ethical Standards: A Comparison of American and Ukrainian Business Students', *Journal of Business Ethics* **15** (8), 901-911.
- Kroeber, A. L., and C. Kluckhohn: 1952, 'Culture: A Critical Review of Concepts and Definitions', Papers of the Peabody Museum of American Archeology and Ethnology 47 (1). (Harvard University Press, Cambridge, MA).
- Lee, C. Y., and H. Yoshihara, H: 1997, 'Business Ethics of Korean and Japanese Managers', *Journal of Business Ethics* **16** (1), 7-21.
- Leurkittikul, S.: 1994, *An Empirical Comparative Analysis of Software Piracy: The United States and Thailand*. Unpublished doctoral dissertation, Mississippi State University.
- Lysonski, S., and W. Gaidis: 1991, 'A Cross-cultural Comparison of Ethics of Business Students', *Journal of Business Ethics* **10** (2), 141-150.
- Manstead, A. S. R., and M. Hewstone (eds.): 1995, *The Blackwell Encyclopedia of Social Psychology* (Blackwell, Oxford, UK).
- McDonald, G., and P. C. Pak: 1996, 'It's All Fair in Love, War, and Business: Cognitive Philosophies in Ethical Decision Making', *Journal of Business Ethics* **15** (9), 973-996.
- Moore, R. S., and S. E. Radloff: 1996, 'Attitudes Towards Business Ethics Held by South African Students', *Journal of Business Ethics* **15** (8), 863-869.
- Newstrom, J. W., and W. A. Ruch: 1975, 'The Ethics of Management and the Management of Ethics', *MSU Business Topics* (Winter), 29-37.
- Nyaw, M., and I. Ng: 1994, 'A Comparative Analysis of Ethical Beliefs: A Four Country Study', *Journal of Business Ethics* **13** (7), 543-555.
- Okleshen, M., and R. Hoyt: 1996, 'A Cross Cultural Comparison of Ethical Perspectives and Decision Approaches of Business Students: United States of America versus New Zealand', *Journal of Business Ethics* **15** (5), 537-549.
- Park, S.: 1998, 'A Comparison of Korean and American Gift-giving Behaviors', *Psychology and Marketing* **15** (6), 577-593.
- Preble, J. F. and A. Reichel: 1988, 'Attitudes Towards Business Ethics of Future Managers in the United States and Israel', *Journal of Business Ethics* **7** (2), 941-949.
- Ralston, D. A., R. A. Giacalone, and R. H. Terpstra: 1994, 'Ethical Perceptions of Organizational Politics: A Comparative Evaluation of American and Hong Kong Managers', *Journal of Business Ethics* **13** (12), 989-999.
- Robertson, D. C., and B. B. Schlegelmilch: 1993, 'Corporate Institutionalization of Ethics in the United States and Great Britain', *Journal of Business Ethics* **12** (4), 301-312.
- Rokeach, M.: 1973, *The Nature of Human Values* (Free Press, New York).
- Schlegelmilch, B. B., and J. E. Houston: 1989, 'Corporate Codes of Ethics in Large U.K. Companies: An Empirical Investigation of Use, Content and Attitudes', *European Journal of Marketing* **23** (6), 7-24.
- Schwartz, S. H.: 1992, 'Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries', in M.P. Zanna, (ed.), *Advances in Experimental Social Psychology*, vol. 25. (New York) pp. 1-63.
- Schwartz, S. H.: 1994, 'Beyond Individualism/Collectivism: New Cultural Dimensions of Values.', in U. Kim et al. (eds.), *Individualism and Collectivism: Theory, Method and Applications* (Sage, Thousand Oaks, CA) pp. 85-122.
- Sears, B. P.: 1993, 'Auditing Business Ethics', *The Internal Auditor* **50** (3), 38-40.
- Serwinek, P. J.: 1992, 'Demographic and Related Differences in Ethical Views among Small Businesses', *Journal of Business Ethics* **11** (7), 555-566.
- Sethi, S. P., and L. M. Sama: 1998, 'Ethical Behavior as a Strategic Choice by Large Corporations: The Interactive Effect of Marketplace Competition,

Industry Structure and Firm Resources', *Business Ethics Quarterly* **8** (1), 85-104.

Singhapakdi, A., S. J. Vitell, and O. Leelakulthanit: 1994, 'A Cross-cultural Study of Moral Philosophies, Ethical Perceptions and Judgements: A Comparison of American and Thai Marketers', *International Marketing Review* **11** (6), 65-78.

Singhapakdi, A., K.C. Rallapalli, C.P. Rao, and S.J. Vitell: 1995, 'Personal and Professional Values Underlying Ethical Decisions: A Comparison of American and Thai Marketers', *International Marketing Review* **12** (4), 65-76.

Singhapakdi, A. et al.: 2001, 'Is Cross-Cultural Similarity an Indicator of Similar Marketing Ethics?', *Journal of Business Ethics* **32** (1), 55-69.

Small, M. W.: 1992, 'Attitudes Towards Business Ethics Held by Western Australian Students: A Comparative Study', *Journal of Business Ethics* **11** (10), 745-752.

Sondergaard, M.: 1994, 'Hofstede's Consequences: A Study of Reviews, Citations and Replications', *Organization Studies* **15** (3), 447-456.

Swinyard, W. R., H. Rinne, and A. K. Kau: 1990, 'The Morality of Software Piracy: A Cross-cultural Analysis', *Journal of Business Ethics* **9** (8), 655-664.

Tayeb, M.: 1994, 'Organizations and National Culture: Methodology Considered', *Organization Studies* **15** (3), 429-446.

Tylor, E. B.: 1865, *Researches into the Early History and Development of Civilization* (John Murray, London).

Tylor, E. B.: 1871, *Primitive Culture* (John Murray, London).

Vijver, F., & Leung, K.: 1997, *Methods and Data Analysis for Cross-cultural Research* (Sage, Thousand Oaks, CA).

Vitell, S. J., S. L. Nwachukwu, and J. H. Barnes: 1993, 'The Effects of Culture on Ethical Decision-making: An Application of Hofstede's Typology', *Journal of Business Ethics* **12** (10), 753-760.

Whipple, T. W., and D. E. Swords: 1992, 'Business Ethics Judgments: A Cross-cultural Comparison', *Journal of Business Ethics* **11** (9), 671-678.

White, L. P., and M. J. Rhodeback: 1992, 'Ethical Dilemmas in Organization Development: A Cross-cultural Analysis', *Journal of Business Ethics* **11**, 630-670.

P. Maria Joseph Christie
Loyola Institute of Business Administration,
Chennai, India

Ik-Whan G. Kwon
The John Cook School of Business,
St. Louis University,
3674 Lindell Blvd.,
St. Louis, MO 63108,
U.S.A.

Email: kwoni@slu.edu
&

KDI School of Public Policy and Management,
Seoul, Korea

Phillipp A. Stoerberl
St. Louis University,
St. Louis, U.S.A.

Raymond Baumhart
Loyola University
Chicago, U.S.A