

Journal of Marketing Education

<http://jmd.sagepub.com>

The Effects of Marketing Education and Individual Cultural Values on Marketing Ethics of Students

Boonghee Yoo and Naveen Donthu
Journal of Marketing Education 2002; 24; 92
DOI: 10.1177/0273475302242002

The online version of this article can be found at:
<http://jmd.sagepub.com/cgi/content/abstract/24/2/92>

Published by:

 SAGE Publications

<http://www.sagepublications.com>

On behalf of:

[Marketing Educators Association](#)

Additional services and information for *Journal of Marketing Education* can be found at:

Email Alerts: <http://jmd.sagepub.com/cgi/alerts>

Subscriptions: <http://jmd.sagepub.com/subscriptions>

Reprints: <http://www.sagepub.com/journalsReprints.nav>

Permissions: <http://www.sagepub.com/journalsPermissions.nav>

Citations (this article cites 31 articles hosted on the
SAGE Journals Online and HighWire Press platforms):
<http://jmd.sagepub.com/cgi/content/refs/24/2/92>

The Effects of Marketing Education and Individual Cultural Values on Marketing Ethics of Students

Boonghee Yoo and Naveen Donthu

This study investigates the relationships between marketing education and individual cultural values and college students' marketing ethics. Using Vitell, Rallapalli, and Singhapakdi's marketing norms scale and Yoo, Donthu, and Lenartowicz's five-dimensional measure of culture operationalized at the individual level, the study reveals that formal and informal marketing educations are positively related to the level of marketing ethics. Collectivism, uncertainty avoidance, and Confucian dynamism are positively related to the level of marketing ethics, whereas masculinity and power distance are negatively related to the level of marketing ethics. Implications for ethics education are discussed.

Unethical marketing practices severely damage firms and their stakeholders and have been the focus of recent research (e.g., Dunfee, Smith, and Ross 1999; Handelman and Arnold 1999; Mascarenhas 1995; Smith and Cooper-Martin 1997; Sparks and Hunt 1998). Marketing is considered the most unethical of business functions, and most marketing practices have been criticized as such (Laczniak 1999). Therefore, during their education, marketing students, who will become marketing executives in the future, need to be equipped with guidelines for ethical conduct in the marketing profession. Marketing students perceive the level of marketing ethics education as less than adequate and insist a marketing/business ethics course should be required (Shannon and Berl 1997). As a result, many business schools have added a mandatory ethics class to the degree program as an independent course or a component of existing coursework, partly in response to the accreditation standards set by the American Assembly of Collegiate Schools of Business (AACSB) (Gunz and McCutcheon 1998; Polonsky 1998). Nevertheless, surveys continue to find a crisis of ethics in business schools and the business community (Borkowski and Ugras 1998; Greenman and Sherman 1999).

This study investigates undergraduate college students' marketing-related ethics. Specifically, the effects of students' formal and informal education (i.e., marketing major, college education duration, and age) and individual-level cultural values (or cultural orientation) will be explored. Theoretical

models of marketing ethics have usually recognized the importance of an organization's ethical culture or climate. Such an organization-level culture can affect an individual employee's ethics, and studies have identified its significant impact on the employee's objectives, values, and standards (Bartels 1967; Ferrell and Gresham 1985; Hunt and Vitell 1986; Mascarenhas 1995; Vitell, Rallapalli, and Singhapakdi 1993).

Recently, studies have started to pay a great amount of attention to the importance of personal cultural values in learning ethical behaviors and evaluating moral issues, but few researchers have empirically examined *how* specifically cultural values are related to marketing ethics (see Bartels 1967; Cohen, Pant, and Sharp 1992; Vitell, Nwachukwu, and Barnes 1993; Wines and Napier 1992). A typical study of cultural values compares nations that vary culturally, but such an approach fails to specify how individual-level cultural values are related to marketing ethics. Nation-level culture stereotypes individual members within the nation as having the same culture, ignoring individual differences in cultural values (e.g., all Americans are individualists, and all Koreans are collectivists). Cultural values need to be measured and operationalized at the individual level, otherwise nation-level culture may lead to false stereotyping. Moreover, ethical behavior is an individual level characteristic, so to link ethics and culture, cultural values also need to be measured at the individual level.

This study expands Vitell, Nwachukwu, and Barnes's (1993) propositions concerning the effect of various cultural dimensions on ethics. Vitell, Nwachukwu, and Barnes designed the propositions to examine cultural influences at the nation level, but in this study individual cultural values are investigated. Regarding individual-level cultural values, the present study adopts Yoo, Donthu, and Lenartowicz's (2001);

Boonghee Yoo is an associate professor of marketing in the Department of Marketing and Business Law, G. R. Herberger College of Business, at St. Cloud State University. Naveen Donthu is the Katherine S. Bernhardt Research Professor in the Department of Marketing, J. Mack Robinson College of Business, at Georgia State University.

Journal of Marketing Education, Vol. 24 No. 2, August 2002 92-103
© 2002 Sage Publications

Yoo and Donthu's (forthcoming); and Donthu and Yoo's (1998) measures, consisting of five dimensions: power distance, collectivism, uncertainty avoidance, masculinity, and Confucian dynamism. The dimensions are equivalent to those of Hofstede's (1980, 1991) nation-level culture, so their meanings are the same as in Hofstede.

Vitell (1986) defines marketing ethics as "an inquiry into the nature and grounds of moral judgments, standards, and rules of conduct relating to marketing decisions and marketing situations" (p. 4). In this study, marketing ethics is assessed using Vitell, Rallapalli, and Singhapakdi's (1993) marketing norms scale. Based on the code of ethics of the American Marketing Association (AMA code), Vitell, Rallapalli, and Singhapakdi (1993) conducted exploratory factor analysis for their survey data and discovered four specific marketing-related norms and a general honesty and integrity norm. The specific norms are price and distribution, information and contact (honest disclosure of marketing-related information and contractual agreements), product and promotion (product design, advertising, and sales promotion), and obligation and disclosure. Each norm was positively associated with idealism, that is, "one's acceptance of moral absolutes," and negatively associated with relativism, that is, "one's rejection of universal moral principles" (Vitell, Rallapalli, and Singhapakdi 1993, p. 334).

HYPOTHESES DEVELOPMENT

Relationships between Learning and Marketing Ethics

Sparks and Hunt (1998) identified ethics as a learned, personal characteristic. They found that marketing research practitioners are more ethically sensitive to unethical marketing research practices than marketing students. They also found that students who have completed a course in marketing research are more sensitive than those who have not. From such findings, we expect that those who have had more opportunities to learn the marketing norms, rules, or codes of behavior should exhibit higher marketing ethics.

Learning marketing ethics may occur through formal marketing education (i.e., marketing major), different stages of marketing education (i.e., introductory students versus senior students), ethics training (i.e., college-level ethics course), and employment experience. The marketing major is expected to have a significant impact on students' marketing ethics because it directly exposes students to the standards in major areas of marketing. Through a meta-analysis of 47 business students' ethics studies, Borkowski and Ugras (1998) found that female students develop higher ethical behavior and attitudes than male students, and older students develop higher ethical behavior and attitudes than younger students. But their meta-analysis showed that the impact of undergraduate majors on ethics was not significant, and the

authors attributed the mixed results to the diverse nature of the analyzed studies.

However, it should be noted that previous studies have mainly evaluated general ethical behavior, not exploring profession-specific ethics (e.g., Beltramini, Peterson, and Kozmetsky 1984; Ford and Richardson 1994). But when profession-specific ethical behavior is investigated, higher ethical sensitivity within specific situations may be revealed because Ajzen and Fishbein's (1980) theory of reasoned action supposed a strong attitude-behavior relationship when the behavior is specifically defined. For example, marketing people may show more sensitivity to marketing ethics, while accounting people may show more sensitivity to accounting ethics. Thus, to the extent that the kind of ethics of interest is relevant to the undergraduate major, the major is expected to have a positive relationship with the ethics. Accordingly, marketing major students, who must be more involved in marketing issues, are expected to show higher marketing ethics than nonmarketing business and nonbusiness students. Nonmarketing business students could have been exposed to business ethics, but because the nonbusiness students have not had exposure to marketing or business ethics, the difference is likely to be greater.

Age may be indirectly associated with the level of marketing ethics because it positively affects cognitive moral development. Kohlberg's (1984) rational theory of cognitive development insisted that people progress through a sequence of six stages of moral development as they mature, considering obligation, tradition, equity, and fairness through the application of rules and established standards as evidence of moral maturity. Kohlberg's model predicted that people move step by step to learn and use a higher level of moral standards without regressing to previous stages. As a result, older people express moral values more often than younger people, and younger people are morally lower than older people or lag behind older people. Thus, Kohlberg's model considered time a major factor of moral development. On this basis, it can be hypothesized that the longer the duration of college education, the higher the level of marketing ethics developed. Extensive college education, which must be significantly correlated to age, would have more opportunities to expose students to the desirable standards of the society, which matures their ethics. This discussion leads to the following hypotheses:

Hypothesis 1: Marketing major students show a higher level of marketing ethics than nonmarketing business and nonbusiness students.

Hypothesis 2: The duration of university education is positively associated with the level of marketing ethics.

Hypothesis 3: Older students show a higher level of marketing ethics than younger students.

Relationships between Individual Cultural Values and Marketing Ethics

Culture is a factor that directly affects ethical decision making (e.g., Hunt and Vitell 1986), but researchers have generally been interested in nation-level culture (e.g., Cohen, Pant, and Sharp 1992; Lu, Rose, and Blodgett 1999), in which all members of a nation are treated as if they share an identical culture. However, national boundaries do not necessarily characterize peoples' cultural values. Culture as a learned value varies among individuals. For example, in their multinational study, Yoo, Donthu, and Lenartowicz (2001); Yoo and Donthu (forthcoming); and Donthu and Yoo (1998) found that it is difficult to stereotype a person's cultural values simply based on his or her nationality and that there exist distinct subcultures across nations. They confirmed that individual cultural values have the same dimensionality as in Hofstede's (1980, 1991) typology of nation-level culture. Hofstede's framework of culture has been the most overwhelmingly popular metric of culture because it integrates many major cultural conceptualizations (Chandy and Williams 1994; S ndergaard 1994). Using Hofstede's cultural measure, researchers have found meaningful relationships between culture and important demographic, geographic, economic, and political indicators of a society (Kale and Barnes 1992).

Collectivism. This dimension pertains to people who "from birth onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (Hofstede 1991, p. 51). Collectivists prefer to act as members of groups rather than individuals and emphasize "we" rather than "I." In contrast, self-concept, free will, and freedom prevail among individualists, who develop a greater sense of autonomy and personal achievement. Hui and Triandis (1986) found that collectivism is associated with sacrifice (in-group regulations of behavior), extension of self to in-group (interdependence), and concern for in-group (in-group is center of psychological field; in-group harmony). Furthermore, Schwartz and Bilsky (1987) observed that collectivism embraces motivations such as prosocial (active protection or enhancement of welfare of others), security (safety, harmony, and stability of society), and restrictive conformity (restraint of actions and impulses likely to harm others and to violate sanctioned norms). As collectivists are vulnerable to in-group influences and loyal to in-group norms, they are expected to consider marketing norms that are prevalent within their marketing in-group. Collectivists value the in-group's opinions and are willing to make a joint decision with their in-group members. Consequently, collectivists care about owners and stockholders, consumers, business partners, and other employees because they want to build harmony with related groups (Vitell, Nwachukwu, and Barnes 1993). Therefore, collectivists are

likely to consider marketing ethics that assert protection of such stakeholders.

Hypothesis 4: Collectivistic tendencies are positively associated with the level of marketing ethics.

Uncertainty avoidance. Referring to intolerance for uncertainty, uncertainty avoidance is defined as the extent of feeling "threatened by uncertain or unknown situations" (Hofstede 1991, p. 113). Uncertainty avoidance evaluates the way in which people respond to the uncertainties and ambiguities embedded in everyday life (Hofstede 1980). This feeling is communicated through anxiety and a need for predictability; explicit, clear rules; or structured situations. Thus, people with strong uncertainty avoidance follow norms rigidly, whereas those with weak uncertainty avoidance are flexible (Hofstede 1994). People with weak uncertainty avoidance tend to accept uncertainty without much discomfort, take risks easily, and show greater tolerance for various opinions and behaviors. Accordingly, they do not welcome precise and explicit norms and ethics. On the other hand, people with strong uncertainty avoidance need to control the environment, events, and situations. Therefore, they will consider norms positively, which reduces ambiguity among various activities, procedures, and behaviors (Ferrell and Skinner 1988). Standards and norms also help people with strong uncertainty avoidance predict the actions of other people and determine the actions that resulted in undesirable consequences (Vitell, Nwachukwu, and Barnes 1993).

Hypothesis 5: Uncertainty avoidance tendencies are positively associated with the level of marketing ethics.

Masculinity. This dimension refers to the dominant sex role pattern. Hofstede (1980) explained it as follows: "It is by no means necessary that men always actually behave more 'masculine' than women and women more 'feminine' than men; statistically, however, men as a rule will be more on the 'masculine' side and women more on the 'feminine.'" (p. 277). People of high masculinity value assertiveness, whereas people of low masculinity value nurturance. Thus, people of high masculinity emphasize differentiated gender roles, material success, ambition, and independence, whereas people of low masculinity value fluid gender roles, quality of life, service, responsibility, and interdependence. Hofstede (1980, 1991) expected people of high masculinity to have stronger motivation for achievement, live under high job stress, sacrifice private lives for work, and value tasks, money, and performance. Thus, people of high masculinity are expected to pursue job efficiency and success, sacrificing marketing ethics if necessary. Similarly, Vitell, Nwachukwu, and Barnes (1993) proposed a negative relationship between masculinity and conformity to professional, industry, and organizational codes of ethics.

Hypothesis 6: Masculine tendencies are negatively associated with the level of marketing ethics.

Power distance. This dimension, which concerns general human inequality, is defined as the extent to which less powerful people “expect and accept that power is distributed unequally” (Hofstede 1991, p. 27). People of large power distance show greater reliance on centralization and formalization of authority, greater tolerance for lack of autonomy, and acceptance of inequalities in power. Also, they accept a power hierarchy, tight control over their behaviors, vertical top-down communication, and even discrimination. People of large power distance are likely to obey their superiors and follow more formal norms rather than their peers and informal norms (Vitell, Nwachukwu, and Barnes 1993). Norms such as industry-wide codes of ethics are typical informal norms, and they will receive less attention from people of large power distance due to their lack of coercive power even in cases of wrongdoings. In contrast, people of small power distance listen more to their peers and informal norms. This explains Lu, Rose, and Blodgett’s (1999) finding that Taiwanese, who had large power distance, showed lower scores in their own eight-item marketing norms than Americans, who had small power distance.

Hypothesis 7: Power distant tendencies are negatively associated with the level of marketing ethics.

Confucian dynamism. This dimension is “orientation towards the future which is represented by values such as persistence, ordering relationships by status and observing this order, thrift, and having a sense of shame” (Hofstede 1991, p. 165). This dimension can be called Eastern versus Western, dynamic versus static, virtue versus truth, and long-term orientation versus short-term orientation. Confucian dynamism tends to foster virtues oriented toward future rewards. Confucianism offers various ways in which a person can improve the self and emphasizes ritual, meditation, and ways of living (Hofstede 1994). People of high Confucian dynamism are expected to continue to develop their self-esteem, sacrifice today’s pleasures for tomorrow’s success, and avoid improper behaviors that can ruin their honor or reputation. Such tendencies are motivated by a desire to avoid a sense of shame. To avoid shame, people of high Confucian dynamism are most likely to obey the rules and conform to social expectations or norms and ethics (Schwartz and Bilsky 1987). Thus, people of high Confucian dynamism are expected to easily comply with marketing norms because they have feelings of guilt when they fail to conform to the norms. They are eager to save face and not damage their image or reputation. Huat (1989) found that the Confucian ethics of hard work and thrift were a main reason for the economic success of Japan and other newly industrialized East Asian countries.

Hypothesis 8: Confucian dynamic tendencies are positively associated with the level of marketing ethics.

METHODOLOGY

Sample

Undergraduate students at a major midwestern university voluntarily participated in the study. Students from three types of degree programs (marketing major, nonmarketing business major, and nonbusiness major) were surveyed in nearly equal numbers to ensure balance in the sample sizes. Since marketing jobs are open to nonmarketing majors and even nonmarketing executives perform some marketing functions, nonmarketing students were included in the study. A total of 200 students completed a self-administered, paper-and-pencil questionnaire. The descriptive summary of the respondents is exhibited in Table 1. Of the respondents, 54.0% were men. The average age was 22.4 years, and most respondents were working part-time (71.0%). Among the respondents, 38.0% had no full-time work experience, and 16.5% had less than 1 year of experience. Only 9% had more than 5 years of full-time work experience.

Ethics education at the university. The university the surveyed students were attending required students to take ethics as a mandatory core course as part of their general education, the liberal arts portion of their degree before electing a major. One of the ethics courses students could choose was titled “Ethics: Theory and Practice.” The course, taught by philosophy faculty, aimed to teach ethical theories and their application to moral problems such as abortion, euthanasia, and animal rights.

All students majoring in business programs must additionally complete two ethics courses, “Legal, Ethical, Environmental Issues of Business” as a core prebusiness course before being admitted to a business major and “Global Business Ethics” as part of the core business curriculum. The former course, taught by business law faculty, covered governmental regulations, employment relationships, contracts, product liability, consumer protection, and business forms. The latter course, taught by philosophy faculty, was designed to cover personal, organizational, and nationalistic issues in international business. The topics included relativism, corporate responsibility for the environment, bribery, and the use of Third World labor.

Students majoring in marketing did not have a separate marketing ethics course. Instead, they were taught marketing ethics in relation to other marketing topics throughout marketing courses. To cover marketing ethics adequately, the marketing department charted the extent to which marketing ethical issues were covered in marketing courses. Based on

TABLE 1
SAMPLE CHARACTERISTICS (n = 200)

	n	%
Gender		
Male	108	54.0
Female	92	46.0
Age		
Mean (standard deviation)	22.4	(3.65)
Major		
Marketing	65	32.5
Nonmarketing business	69	34.5
Nonbusiness	66	33.0
School year		
Freshman	3	1.5
Sophomore	19	9.5
Junior	54	27.0
Senior	116	58.0
Beyond undergraduate	8	4.0
Current working status		
Not working	35	17.5
Part-time	142	71.0
Full-time	23	11.5
Full-time job experience in years		
None	76	38.0
Less than 1 year	33	16.5
Less than 2 years	33	16.5
Less than 3 years	18	9.0
Less than 5 years	22	11.0
More than 5 years	18	9.0

the analysis of the chart, the department continuously enhanced the quality and coverage of marketing ethics.

In summary, nonbusiness major students took a general human ethics course, and nonmarketing business major students took the general ethics course as well as two business-oriented ethics courses. Marketing major students took all three courses as well as marketing ethics, not in a separate course but throughout marketing courses. Most of participants of this study consisted of seniors (58%) and juniors (27%), who took all of the required ethics courses, so they seemed valid subjects for a study examining the effects of ethics education.

Measures

Marketing ethics were assessed using Vitell, Rallapalli, and Singhapakdi's (1993) 24-item scale. The scale was originally developed to measure the marketing-related norms of marketing practitioners. Specifically, the participants in their scale development study were randomly selected AMA members, representing the marketing-practitioner community. The participants evaluated each candidate item, which reflected a specific ethical situation that marketers may face in everyday decision making and was directly derived from the AMA code. According to the content interpretation of the selected items, the five components of the scale were named price and distribution norms, information and contact norms,

product and promotion norms, obligation and disclosure norms, and general honesty and integrity. This scale has been replicated in the United States and other countries. It has been found to be reliable and valid, and the factors of the scale achieved acceptable reliability between .60s and .80s (Klein 1999; Singhapakdi, Rallapalli, Rao, and Vitell 1995). The scale has been used in various marketing ethics studies to investigate, for example, the relationships between undergraduate business students' marketing ethical beliefs and their personality traits (Rallapalli et al. 1994), cross-national comparisons of marketing professionals' ethics (Singhapakdi et al.; Vitell 1995), cross-national consistency of marketing norms (Klein 1999), and the relationships between marketers' norms and their personal values (Rallapalli, Vitell, and Szeinbach 2000). Such extensive use of the scale in a variety of contexts demonstrates the appropriateness of the scale to measure marketing ethics. In addition, because it was developed based on marketing practitioners' consensus and the finalized scale reflects major ethical areas of marketing, the scale is suitable not only to measure students' current ethical sensitivity but also to predict their future ethical behaviors in real job settings. In this study, a measure of overall marketing ethics was additionally generated as a combined score of the 24 items. The descriptive statistics of the marketing ethics items are reported in Appendix A.

Yoo, Donthu, and Lenartowicz's (2001); Yoo and Donthu's (forthcoming); and Donthu and Yoo's (1998) 26-item scale was used to assess the five dimensions of individual cultural values. The scale was developed to measure Hofstede's (1980, 1991) dimensions of cultural orientation at the individual level by maintaining consistency with and extending previous research. Hofstede's original measure items produced country-level dimensions of culture as the result of a factor analysis conducted on country means. When applied to individual behaviors, an ecological fallacy would be committed where the ecological or country-level relationships are interpreted as if they are applied to individuals (see Hofstede 1980). However, Yoo, Donthu, and Lenartowicz's; Yoo and Donthu's; and Donthu and Yoo's scale, developed and validated using a sample of three cultural groups, enables researchers to measure Hofstede's dimensions of culture at the individual level. The scale showed adequate psychometric properties in reliability and validity and displayed meaningful relationships with relevant variables. Specifically, the reliability of the five dimensions of the scale ranged from .67 to .76 for the pooled data. The scale consists of five items of power distance, six items of collectivism, five items of uncertainty avoidance, four items of masculinity, and six items of Confucian dynamism. Appendix B reports the descriptive statistics of cultural values items. Each marketing ethics and cultural values item was evaluated using a 5-point Likert-type scale anchored as 1 = *strongly disagree* and 5 = *strongly agree*, and the Confucian dynamism items as 1 = *extremely unimportant* and 5 = *extremely important*.

TABLE 2
SCALE RELIABILITY OF MARKETING NORMS AND CULTURAL VALUES

Scale	Number of Items	Mean	Standard Deviation	Cronbach's Alpha Reliability
Marketing norms				
Price and distribution norms	5	3.93	0.59	.65
Information and contract norms	6	4.22	0.60	.79
Product and promotion norms	5	4.42	0.67	.87
Obligation and disclosure norms	4	3.89	0.69	.67
General honesty and integrity	4	4.19	0.68	.76
Overall	24	4.14	0.52	.92
Cultural values				
Collectivism	6	3.29	0.74	.83
Uncertainty avoidance	5	3.81	0.78	.88
Masculinity	4	2.27	1.07	.86
Power distance	5	2.15	0.87	.86
Confucian dynamism	6	4.00	0.65	.82

Table 2 reports the mean scores and reliabilities of the scales at the dimensional level. The mean scores of the marketing ethics ranged from 3.89 (obligation and disclosure norms) to 4.42 (product and promotion norms), indicating a general acceptance of the norms (ethics) among the respondents. Construct reliability was assessed using Cronbach alpha coefficients. The reliabilities of marketing norms were acceptable: .65 for price and distribution, .79 for information and contact, .87 for product and promotion, .67 for obligation and disclosure, and .76 for general honesty and integrity. The overall marketing ethics achieved a reliability of .92. Individual cultural values dimensions also showed satisfactory reliabilities: .83 for collectivism, .88 for uncertainty avoidance, .86 for masculinity, .86 for power distance, and .82 for Confucian dynamism. These satisfactory reliabilities suggest that the constructs could be used with confidence.

RESULTS

Relationships between Learning and Marketing Ethics

To test Hypothesis 1, three types of majors were compared (i.e., marketing, nonmarketing business, and nonbusiness). Generally speaking, marketing majors are expected to show a higher ethical level related to marketing issues than nonmarketing business majors and a much higher ethical level than nonbusiness majors because marketing majors are exposed more frequently to marketing issues than nonmarketing business or nonbusiness majors. Nonmarketing business majors in this study had an introductory marketing course as part of their business core classes.

As exhibited in the top of Table 3, however, the results of the survey were mixed. The three types of majors were significantly different in one dimension of marketing norms, information and contract ($F = 3.24, p < .05$), and not different in other dimensions despite directional supports. To check the

role of the marketing major in a more extreme situation, marketing majors were compared only with nonbusiness majors who did not usually take the introductory marketing course. In this analysis, marketing majors showed higher scores in all dimensions of marketing ethics and significantly higher scores in information and contract (t value = 2.64, $p < .01$), general honesty and integrity (t value = 2.26, $p < .05$), and overall marketing ethics (t value = 2.01, $p < .05$). Therefore, the hypothesized positive relationship between the marketing major and marketing ethics (Hypothesis 1) was partially supported only when marketing majors were compared with nonbusiness majors. Hypothesis 1 was not supported when marketing majors were compared with both nonbusiness majors and nonmarketing majors mainly due to no group difference between marketing majors and other business majors.

As the bottom of Table 3 shows, school years were positively related with all dimensions of marketing norms, which supports Hypothesis 2. Also, the correlation between age and each marketing norms dimension was positive, which supports Hypothesis 3. Age showed more significant correlations than years in school, but both variables exhibited a similar pattern of correlations with ethics variables, which might have resulted from the moderate but significant correlation between school years and age ($r = .46, p < .0001$).

Relationships between Cultural Values and Marketing Ethics

To investigate the relationships between cultural values and marketing ethics, we conducted confirmatory factor analysis based on a partial disaggregation approach on the items. This compromises the most aggregate approach, in which all items are summed to form one composite for a construct, and the most disaggregate, in which each item is used as an independent indicator for a construct (see Sweeney, Soutar, and Johnson 1999). The former approach fails to differentiate the individual items, losing detailed information, while the latter is unmanageable due to the need to estimate a great number of

TABLE 3
RELATIONSHIPS BETWEEN LEARNING AND MARKETING ETHICS

Marketing Norm	Type of Major (means and standard deviations)			F Value (among three majors)	T Value (Marketing versus nonbusiness)
	Marketing (n = 65)	Nonmarketing Business (n = 69)	Nonbusiness (n = 66)		
Price and distribution	4.01 (.52)	3.85 (.61)	3.92 (.62)	1.17	0.87
Information and contract	4.39 (.49)	4.15 (.68)	4.14 (.58)	3.24*	2.64**
Product and promotion	4.47 (.54)	4.39 (.77)	4.37 (.68)	0.45	0.93
Obligation and disclosure	3.89 (.66)	3.95 (.68)	3.77 (.73)	0.76	1.01
General honesty and integrity	4.29 (.60)	4.22 (.69)	4.03 (.73)	2.44	2.26*
Overall	4.23 (.41)	4.12 (.58)	4.06 (.45)	1.60	2.01*

	College Education and Age (correlations)	
	College Education	Age
Price and distribution	.17*	.17*
Information and contract	.21**	.26****
Product and promotion	.23***	.34****
Obligation and disclosure	.19**	.29****
General honesty and integrity	.25***	.23***
Overall	.26***	.32****

* $p < .05$. ** $p < .01$. *** $p < .001$. **** $p < .0001$.

errors and parameters (Bagozzi and Foxall 1996). In particular, the partial disaggregation approach solves a small sample size problem while maintaining the advantage of the multiple measure approach. Specifically, the items for a construct were divided into odd and even items and summed to form two aggregate indicators for the construct. As a result, 20 composite indicators were generated for 10 constructs (i.e., 5 for cultural values and 5 for marketing norms). In practice, in the measurement model, each composite indicator was specified to be loaded on one specific latent variable only. In other words, a collectivism indicator was related to the collectivism factor and not to any other factor.

A completely standardized solution produced by the LISREL 8 maximum likelihood method (Jöreskog and Sörbom 1993) showed that all 20 composite indicators were loaded highly on their corresponding factors, supporting independence of the constructs and providing strong empirical evidence of their validity. The clean factor patterns were also found in confirmatory factor analysis. The t values for the loadings ranged from 7.30 to 16.52, demonstrating adequate convergent validity. Overall goodness-of-fit statistics of the measurement model were acceptable, $\chi^2(df = 120) = 195.25$. The goodness-of-fit index (GFI) was .91. Comparative GFIs were .91, .95, .97, and .97 in the normed fit index (NFI), the nonnormed fit index (NNFI), the comparative fit index (CFI), and the incremental fit index (IFI), respectively. The root mean square error of approximation (RMSEA) was .05, and the standardized root mean square residual (SRMR) was .043. All indicate the model's reasonable level of fit (see Hu and Bentler 1999 for a review of cutoff criteria of fit indices).

In addition, as reported in Table 4, the scale composite reliability and the average variance extracted for each construct were quite satisfactory (Fornell and Larcker 1981). The composite reliability (ρ_c), internal consistency reliability measures as evidence of convergent validity computed from LISREL solutions, ranged from .69 to .91, which was equivalent to the Cronbach alpha coefficients based on the individual items reported in Table 2. The average variance extracted for each construct ranged from .53 to .84, exceeding the acceptable level of .50. In sum, the composite indicators showed reliable and valid measures for the 10 research constructs.

Testing of the cultural hypotheses relied on the intercorrelations among the constructs estimated by the measurement model. These intercorrelations reveal more true relationships among constructs than either bivariate or partial correlation analysis does, as confirmatory factor analysis excludes measurement errors. Unreliability of measures (i.e., measurement errors) produces bias in coefficients. Using simulated data, Jaccard and Wan (1995) showed that in the presence of measurement error, structural equation modeling can satisfactorily produce a smaller bias in estimates than regression analysis. As shown in Table 4, every dimension of marketing norms (ethics) was positively related with collectivism, ranging from .14 ($p < .05$) to .30 ($p < .0001$); uncertainty avoidance, ranging from .39 ($p < .0001$) to .47 ($p < .0001$); and Confucian dynamism, ranging from .18 ($p < .05$) to .27 ($p < .001$). This analysis supports Hypothesis 4, Hypothesis 5, and Hypothesis 8. Also, every marketing norm dimension except for the price and distribution norm was neg-

TABLE 4
CONSTRUCT INTERCORRELATIONS AND SCALE RELIABILITY VALUES:
A COMPLETELY STANDARDIZED SOLUTION

	1	2	3	4	5	6	7	8	9	10
1. Collectivism	1.00									
2. Uncertainty avoidance	<u>0.34</u>	1.00								
3. Masculinity	0.08	<u>-0.23</u>	1.00							
4. Power distance	0.07	-0.12	<u>0.59</u>	1.00						
5. Confucian dynamism	0.12	<u>0.37</u>	<u>-0.15</u>	-0.03	1.00					
6. Price and distribution norms	<u>0.24</u>	<u>0.42</u>	-0.12	0.03	<u>0.18</u>	1.00				
7. Information and contract norms	<u>0.23</u>	<u>0.46</u>	<u>-0.24</u>	<u>-0.32</u>	<u>0.26</u>	<u>0.75</u>	1.00			
8. Product and promotion norms	<u>0.14</u>	<u>0.45</u>	<u>-0.34</u>	<u>-0.37</u>	<u>0.20</u>	<u>0.52</u>	<u>0.81</u>	1.00		
9. Obligation and disclosure norms	<u>0.19</u>	<u>0.39</u>	<u>-0.17</u>	<u>-0.25</u>	<u>0.26</u>	<u>0.74</u>	<u>0.84</u>	<u>0.71</u>	1.00	
10. General honesty and integrity	<u>0.30</u>	<u>0.47</u>	<u>-0.27</u>	<u>-0.24</u>	<u>0.27</u>	<u>0.59</u>	<u>0.80</u>	<u>0.71</u>	<u>0.76</u>	1.00
Composite reliability	.87	.91	.86	.86	.76	.69	.81	.90	.70	.75
Variance explained for	.78	.84	.75	.76	.62	.53	.67	.83	.54	.60

NOTE: Intercorrelations underlined if $p < .05$; $p < .0001$ for 0.30 or greater; $p < .001$ for 0.27 or greater; $p < .01$ for 0.18 or greater; and $p < .05$ for 0.13 or greater.

actively related with masculinity, ranging from $-.17$ ($p < .05$) to $-.34$ ($p < .0001$), and power distance, ranging from $-.24$ ($p < .01$) to $-.37$ ($p < .0001$). This analysis supports the remaining hypotheses, Hypotheses 6 and 7. All of the intercorrelations between cultural values and marketing norms were as expected in the hypotheses. But masculinity had a marginal relationship with the price and distribution norms ($-.12$, $p < .10$), and power distance had an insignificant relationship with the price and distribution norms (.03).

In addition, all 24 items of the five marketing norms were randomly divided and formed into two composite indicators of a new latent variable, overall marketing ethics construct. Then, in a measurement model, the overall marketing ethics variable was related to the five dimensions of cultural values. The intercorrelations between the overall marketing ethics and the cultural values were examined to confirm general relationships between marketing ethics and cultural values. First, the goodness-of-fit statistics of the model were acceptable. Specifically, $\chi^2(df = 39)$ was 43.06, GFI was .96, NFI was .97, NNFI was .99, CFI was 1.00, IFI was 1.00, RMSEA was .026, and SRMR was .029. Second, the composite reliability and explained variance of the overall marketing ethics were .93 and .88, respectively. Third, the intercorrelations between cultural values and the overall marketing ethics were significant in the hypothesized directions: collectivism, .27 ($p < .0001$); uncertainty avoidance, .50 ($p < .0001$); masculinity, $-.25$ ($p < .001$); power distance, $-.24$ ($p < .001$); and Confucian dynamism, .23 ($p < .01$). Therefore, we conclude that at the overall level, the relationships between cultural values and marketing ethics are consistent with the expected ones. This also supports the hypotheses.

Of the cultural dimensions, uncertainty avoidance showed the strongest relationship with marketing ethics. People of strong uncertainty avoidance may perceive norms as courses of action when facing ethical situations. Following such

norms may be a way for people of strong uncertainty avoidance to avoid uncertain or risky consequences that may result from violating the norms.

DISCUSSION

In Plato's *Meno*, Meno asked Socrates, "Can you tell me, Socrates, is virtue something that can be taught? Or does it come by practice? Or is it neither teaching nor practice but natural aptitude or instinct?" In an attempt to explore these ancient questions, this study examines the relationship between education and ethics and concerns cultural values as a proxy of natural aptitude.

The results of the study provide insights into how marketing educators should be teaching marketing ethics. First, marketing ethics may not be developed adequately without a focused marketing ethics education. This study shows that marketing majors are more ethically sensitive to marketing issues than nonbusiness students, but their ethical sensitivity is not significantly greater than that of nonmarketing business majors. This finding does not contradict but does not strongly support Sparks and Hunt's (1998) work, in which students who had completed a course in marketing research were more sensitive to unethical marketing research practices than those who had not. From this comparison, we expect marketing majors to exhibit higher marketing ethics when they have opportunities to learn the marketing norms, rules, or codes of behavior more explicitly. For example, an independent ethics course rather than ethics interspersed throughout courses in relation to the topics being taught should develop higher marketing ethics. Second, mere length of university education and age are more significant factors for marketing ethics than marketing major, which raises doubts about the effectiveness of the marketing major that aims to build marketing ethics. Altogether, these findings indicate that marketing students

need more intense marketing ethics education to make ethical and responsible marketing decisions.

Third, the roles cultural values play on marketing ethics shed light on how to teach marketing ethics more efficiently. One promising approach to teaching ethics is to match the amount and content of ethics teaching to students' cultural values. For example, students with tendencies toward high collectivism, high uncertainty avoidance, high Confucian dynamism, low masculinity, and low power distance need to learn how to play leading roles as ethical models in real business settings because they tend to show a high level of ethics. They also need to learn how to handle corrupt business partners and colleagues. In contrast, students with tendencies toward low collectivism, low uncertainty avoidance, low Confucian dynamism, high masculinity, and high power distance need to learn more about the importance of ethics in business and society and the consequences of unethical practices.

In a normal classroom setting, matching the amount and content of ethics teaching to individual students' cultural values seems impractical. But the biggest reason for this limitation is the lack of instructional materials to stimulate this line of class discussions. By capitalizing on the measurements and findings of this study, further research should focus on developing educational modules. The modules will evaluate individual students' cultural values accurately; educate students about their personal strengths and weaknesses in resolving ethical situations in marketing; help students explore other types of cultural values and their strengths and weaknesses; let students work on cases in a team setting through which they interactively learn the relationships between the cases, the main characters of cultural values in the cases, their ethical judgment patterns, and the consequences; and provide reality-based sample cases. These systematic modules will be an effective tool with which marketing educators can instill ethical behavior in students.

The findings of this study suggest that marketing educators should train students to avoid ethical pitfalls resulting from their cultural values by discussing relevant business illustrations, all possible contingent scenarios, and consequences of decisions for customers, stockholders, employees, and themselves. In the classroom, there should be enough interactive leaning between instructors and students to master appropriate actions for ethically controversial situations. For example, although collectivism is positively related to the level of ethics, in varying in-groups members may act unethically depending on the group's ethical attitudes. A collectivist tends to less severely resist unethical practices when they are common in the society or organization. For example, Hispanic purchasing managers felt that questionable situations were more ethical than did American purchasing managers because they seemed to think that those questionable practices were acceptable all over Mexico in most business situations (Tadepalli, Moreno, and Trevino 1999). Collectivists

respect in-group traditions, behaviors, and opinions, which makes it difficult for them to behave differently from the in-group members. Collectivist students need to learn how to continue to make ethical marketing decisions while escaping the in-group belief that a divergent behavior is betrayal or disloyal. This study also showed that, like collectivism, uncertainty avoidance has a positive relationship with the level of marketing ethics. But people of strong uncertainty avoidance have some possibility of rushing into unethical decisions when they perceive corruptive behavior (e.g., bribery) as an uncertainty reduction mechanism to secure a more certain result (Husted 1999).

Interestingly, cultural values are not impossible to change; most scholars consider them not inherited but learned, transmitted from generation to generation (Hofstede 1980). Thus, cultural values are susceptible to the socialization processes. Developed in environmental conditions, cultural values can be a function of an individual's level of financial development, political ideology, business training, and philosophy (Tse, Belk, and Zhou 1989). A good example is immigrants' acculturation when in contact with a new culture. Wallendorf and Reilly (1983) showed that Hispanic immigrants exhibited a cultural style mixed between the culture of origin and the culture of residence. Such acculturation illustrates how cultural values can be modified. Therefore, it is valuable to examine how students change their cultural values as they are exposed to new environments when beginning their careers in firms and accordingly how this socialization affects their marketing ethics. A longitudinal study will reveal the dynamism between change in cultural values and change in marketing ethics.

Implications to Marketing Ethics Research and Future Research Directions

Overcoming the potential limitations of the study will guide further research. First, it should be noted that this study used a sample of convenience from one university, which implies that the participants might have been exposed to their own unique educational environment and that they might have been different from students from universities in other regions. Future research needs to test our findings by collecting data from various universities from various regions. In addition, the questionnaire method we used to measure ethics is greatly limited in its ability to measure delicate constructs because people can easily hide or even distort their true attitudes and behaviors. That is the reason that case analysis, in which subjects analyze a puzzling ethical situation without finding clear solutions and accordingly give true responses, is as popular as the questionnaire method in ethics research. But case analysis is time-consuming, tedious, and subjective to both subjects and researchers. Therefore, further research to try to develop a questionnaire instrument that can effectively measure the quality of ethical behavior should continue.

Second, as direct extensions of the study, business professionals' and academicians' marketing ethics need to be researched. Nonstudent marketing practitioners and academicians are likely to behave differently from students and show a higher level of ethical sensitivity than students because they are generally more experienced in marketing and feel more responsible than students (Sparks and Hunt 1998). However, the relationships between marketing norms and cultural values may be consistent with nonstudents, as frequently observed in theory-testing studies using both students and nonstudents (e.g., Yavas 1994). When the relationships hold with students and nonstudents, universal programs to enhance marketing ethics can be developed to educate both groups of people. Also, the findings of this study can be replicated using different units of analysis. For example, both cultural values and the level of ethics can be measured at the organizational level or national level, and then their relationship can be investigated cross organizationally or cross nationally.

Third, cross-national replication will be another extension of this study. This study used only American students, and relationships across nations need to be investigated to confirm their generalizability. A typical cross-national study of ethics compares scores on certain ethics scales and makes inferences about the cultural influences on the variations of ethics. However, to compare ethical evaluations meaningfully across nations, a researcher should ensure the cross-national metric equivalence, for example, by checking the invariance of factor structure of the measures across nations (Steenkamp and Baumgartner 1998). Then, the researcher can compare ethical score differences and test a theory across nations, which is expressed as relationships between variables.

Fourth, a study on cultural interactions between three groups of entities (i.e., individuals, organizations, and the society or nation) will provide insights into how individuals make ethical decisions under various cultural environments that may be similar or dissimilar to their cultural values. From the results of this sort of study, marketing researchers will be able to suggest how organizations can develop customized ethics control mechanisms by which individual employees are encouraged to act ethically and discouraged to engage in unethical conduct. Supervising styles can be designed to prevent employees' possible misconduct or corruption.

CONCLUSION

This study investigates college students' marketing ethics. The findings confirm that students' level of marketing ethics is related to formal and informal education and individual cultural values. Specifically, marketing majors show a higher level of marketing ethics than nonbusiness majors, the duration of university education is positively associated with the level of marketing ethics, and older students show a higher

level of marketing ethics than younger students. The findings confirm that students' level of marketing ethics is positively related to collectivism, uncertainty avoidance, and Confucian dynamism tendencies and negatively with masculinity and power distance tendencies.

**APPENDIX A
Measures of Marketing Norms**

	<i>Mean</i>	<i>Standard Deviation</i>
Price and distribution norms		
• All extra-cost added features should be identified.	4.22	(.87)
• One should not manipulate the availability of a product for the purpose of exploitation.	4.06	(.83)
• Coercion should not be used within the marketing channel.	3.74	(1.00)
• Undue influence should not be exerted over the resellers' choice to handle a product.	3.71	(.85)
• One should not engage in price fixing.	3.96	(.97)
Information and contract norms		
• Information regarding all substantial risks associated with product or service usage should be disclosed.	4.19	(.97)
• Any product component substitution that might materially change the product or impact the buyer's purchase decision should be disclosed.	4.04	(.91)
• Outside clients and suppliers should be treated fairly.	4.34	(.79)
• Confidentiality and anonymity in professional relationships should be maintained with regard to privileged information.	4.15	(.93)
• Obligations and responsibilities in contracts and mutual agreements should be met in a timely manner.	4.33	(.81)
• The practice and promotion of a professional code of ethics must be actively supported.	4.30	(.78)
Product and promotion norms		
• Products and services offered should be safe and fit for their intended uses.	4.54	(.77)
• Communications about products and services offered should not be deceptive.	4.44	(.83)
• False and misleading advertising should be avoided.	4.52	(.83)
• High-pressure manipulations or misleading sales tactics should be avoided.	4.30	(.85)
• Sales promotions that use deception or manipulation should be avoided.	4.31	(.83)
Obligation and disclosure norms		
• One should discharge one's obligations, financial and otherwise, in good faith.	3.82	(.88)
• The full price associated with any purchase should be disclosed.	4.09	(.98)
• Selling or fund-raising under the guise of conducting research should be avoided.	3.61	(1.06)

(continued)

APPENDIX A continued

	Mean	Standard Deviation
Obligation and disclosure norms		
• Research integrity should be maintained by avoiding the misrepresentation and omission of pertinent research data.	4.11	(.82)
General honesty and integrity		
• One should always adhere to all applicable laws and regulations.	4.30	(.91)
• One should always accurately represent one's education, training, and experience.	4.10	(.89)
• One must always be honest in serving consumers, clients, employees, suppliers, distributors, and the public.	4.35	(.84)
• One should not knowingly participate in a conflict of interest without prior notice to all parties involved.	4.03	(.90)

APPENDIX B

Measures of Individual Cultural Values

	Mean	Standard Deviation
Collectivism		
• Individuals should sacrifice self-interest for the group that they belong to.	3.08	(1.10)
• Individuals should stick with the group even through difficulties.	3.64	(.92)
• Group welfare is more important than individual rewards.	3.29	(.91)
• Group success is more important than individual success.	3.27	(.99)
• Individuals should pursue their goals after considering the welfare of the group.	3.34	(1.01)
• Group loyalty should be encouraged even if individual goals suffer.	3.18	(1.03)
Uncertainty avoidance		
• It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	3.60	(1.08)
• It is important to closely follow instructions and procedures.	3.86	(.91)
• Rules/regulations are important because they inform me of what is expected of me.	3.87	(.89)
• Standardized work procedures are helpful.	3.71	(.92)
• Instructions for operations are important.	4.01	(.95)
Masculinity		
• It is more important for men to have a professional career than it is for women.	1.91	(1.18)
• Men usually solve problems with logical analysis; women usually solve problems with intuition.	2.44	(1.26)
• Solving difficult problems usually requires an active forcible approach, which is typical of men.	2.17	(1.21)

• There are some jobs that a man can always do better than a woman.	2.56	(1.46)
Power distance		
• People in higher positions should make most decisions without consulting people in lower positions.	2.35	(1.04)
• People in higher positions should not ask the opinions of people in lower positions too frequently.	2.35	(1.10)
• People in higher positions should avoid social interaction with people in lower positions.	1.90	(1.09)
• People in higher positions should not delegate important tasks to people in lower positions.	2.09	(1.12)
• People in lower positions should not disagree with decisions made by people in higher positions.	2.08	(1.07)
Confucian dynamism		
• Careful management of money (thrift).	4.20	(.79)
• Going on resolutely in spite of opposition (persistence).	3.83	(.83)
• Personal steadiness and stability.	4.14	(.78)
• Long-term planning.	4.12	(.79)
• Giving up today's fun for success in the future.	3.55	(.98)
• Working hard for success in the future.	4.37	(.76)

REFERENCES

- Ajzen, I., and M. Fishbein. 1980. *Understanding attitudes and predicting social behavior*. Englewood Cliffs, NJ: Prentice Hall.
- Bagozzi, R. P., and G. R. Foxall. 1996. Construct validation of a measure of adaptive-innovative cognitive styles in consumption. *International Journal of Research in Marketing* 13:201-13.
- Bartels, R. 1967. A model for ethics in marketing. *Journal of Marketing* 31 (January): 20-26.
- Beltramini, R. F., R. A. Peterson, and G. Kozmetsky. 1984. Concerns of college students regarding business ethics. *Journal of Business Ethics* 3:195-200.
- Borkowski, S. C., and Y. J. Ugras. 1998. Business students and ethics: A meta-analysis. *Journal of Business Ethics* 17 (August): 1117-27.
- Chandy, P. R., and T.G.E. Williams. 1994. The impact of journals and authors on international business research: A citation analysis of JIBS articles. *Journal of International Business Studies* 25 (4): 715-28.
- Cohen, J. R., L. W. Pant, and D. J. Sharp. 1992. Cultural and socioeconomic constraints on international codes of ethics: Lessons from accounting. *Journal of Business Ethics* 11:687-700.
- Donthu, N., and B. Yoo. 1998. Cultural influences on service quality expectations. *Journal of Service Research* 1 (November): 178-86.
- Dunfee, T. W., N. C. Smith, and W. T. Ross Jr. 1999. Social contracts and marketing ethics. *Journal of Marketing* 63 (July): 14-32.
- Ferrell, O. C., and L. G. Gresham. 1985. A contingency framework for understanding ethical decision making in marketing. *Journal of Marketing* 49 (summer): 87-96.
- Ferrell, O. C., and S. J. Skinner. 1988. Ethical behavior and bureaucratic structure in marketing research organizations. *Journal of Marketing Research* 25 (February): 103-9.
- Ford, R. C., and W. D. Richardson. 1994. Ethical decision making: A review of the empirical literature. *Journal of Business Ethics* 13:205-21.

- Fornell, C., and D. F. Larcker. 1981. Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research* 18 (February): 39-50.
- Greenman, F. E., and J. F. Sherman III. 1999. Business school ethics—An overlooked topic. *Business and Society Review* 104 (summer): 171.
- Gunz, S., and J. McCutcheon. 1998. Are academics committed to accounting ethics education? *Journal of Business Ethics* 17 (August): 1145-54.
- Handelman, J. M., and S. J. Arnold. 1999. The role of marketing actions with a social dimension: Appeals to the institutional environment. *Journal of Marketing* 63 (July): 33-48.
- Hofstede, G. 1980. *Culture's consequences: International differences in work-related values*. Beverly Hills, CA: Sage.
- . 1991. *Cultures and organizations: Software of the mind*. Berkshire, England: McGraw-Hill.
- . 1994. Management scientists are human. *Management Science* 40 (January): 4-13.
- Hu, L., and P. M. Bentler. 1999. Cutoff criteria for fit indexes in conventional criteria versus new alternatives. *Structural Equation Modeling* 6:1-55.
- Huat, T. C. 1989. Confucianism and nation building in Singapore. *International Journal of Social Economics* 16 (8): 5-16.
- Hui, C. H., and H. C. Triandis. 1986. Individualism-collectivism: A study of cross-cultural researchers. *Journal of Cross-Cultural Psychology* 17:225-48.
- Hunt, S. D., and S. J. Vitell. 1986. A general theory of marketing ethics. *Journal of Macromarketing* 8 (spring): 5-16.
- Husted, B. W. 1999. Wealth, culture, and corruption. *Journal of International Business Studies* 30 (summer): 339-50.
- Jaccard, J., and C. K. Wan. 1995. Measurement error in the analysis of interaction effects between continuous predictors using multiple regression: Multiple indicator and structural equation approaches. *Psychological Bulletin* 117 (2): 348-57.
- Jöreskog, K. G., and D. Sörbom. 1993. *LISREL 8: User's reference guide*. Chicago: Scientific Software International, Inc.
- Kale, S. H., and J. W. Barnes. 1992. Understanding the domain of cross-cultural buyer-seller interactions. *Journal of International Business Studies* 23 (1): 101-32.
- Klein, S. 1999. Marketing norms measurement: An international validation and comparison. *Journal of Business Ethics* 18 (January): 65-72.
- Kohlberg, L. 1984. *Essays on moral development*. San Francisco: Harper and Row.
- Laczniak, G. R. 1999. Distributive justice, catholic social teaching, and the moral responsibility of marketers. *Journal of Public Policy & Marketing* 18 (spring): 125-29.
- Lu, L., G. M. Rose, and J. G. Blodgett. 1999. The effects of cultural dimensions on ethical decision making in marketing: An exploratory study. *Journal of Business Ethics* 18:91-105.
- Mascarenhas, O.A.J. 1995. Exonerating unethical marketing executive behaviors: A diagnostic framework. *Journal of Marketing* 59 (April): 43-57.
- Polonsky, M. J. 1998. Incorporating ethics into business students' research projects: A process approach. *Journal of Business Ethics* 17 (August): 1227-41.
- Rallapalli, K. C., S. J. Vitell, and S. Szeinbach. 2000. Marketers' norms and personal values: An empirical study of marketing professionals. *Journal of Business Ethics* 24 (1): 65-75.
- Rallapalli, K. C., S. J. Vitell, F. A. Wiebe, and J. H. Barnes. 1994. Consumer ethical beliefs and personality traits: An exploratory analysis. *Journal of Business Ethics* 13 (July): 487-95.
- Schwartz, S. H., and W. Bilsky. 1987. Toward a psychological structure of human values. *Journal of Personality and Social Psychology* 53:550-62.
- Shannon, J. R., and R. L. Berl. 1997. Are we teaching ethics in marketing? A survey of students' attitudes and perceptions. *Journal of Business Ethics* 16 (July): 1059-75.
- 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 (July): 65-76.
- Smith, N. C., and E. Cooper-Martin. 1997. Ethics and target marketing: The role of product harm and consumer vulnerability. *Journal of Marketing* 61 (July): 1-20.
- Søndergaard, M. 1994. Research note: Hofstede's consequences: A study of reviews, citations, and replications. *Organization Studies* 15 (3): 447-56.
- Sparks, J. R., and S. D. Hunt. 1998. Marketing researcher ethical sensitivity: Conceptualization, measurement, and exploratory investigation. *Journal of Marketing* 62 (April): 92-109.
- Steenkamp, J.E.M., and H. Baumgartner. 1998. Assessing measurement invariance in cross-national consumer research. *Journal of Consumer Research* 25 (June): 78-90.
- Sweeney, J. C., G. N. Soutar, and L. W. Johnson. 1999. The role of perceived risk in the quality-value relationship: A study in a retail environment. *Journal of Retailing* 75 (spring): 77-105.
- Tadepalli, R., A. Moreno, and S. Trevino. 1999. Do American and Mexican purchasing managers perceive ethical situations differently? An empirical investigation. *Industrial Marketing Management* 28 (July): 369-80.
- Tse, D. K., R. W. Belk, and N. Zhou. 1989. Becoming a consumer society: A longitudinal and cross-cultural content analysis of print ads from Hong Kong, the People's Republic of China, and China. *Journal of Consumer Research* 15 (March): 457-72.
- Vitell, S. J. 1986. Marketing ethics: Conceptual and empirical foundations of a positive theory of decision making in marketing situations having ethical content. Doctoral dissertation, Texas Tech University, Lubbock.
- 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* 12:753-60.
- Vitell, S. J., K. C. Rallapalli, and A. Singhapakdi. 1993. Marketing norms: The influence of personal moral philosophies and organizational ethical culture. *Journal of the Academy of Marketing Science* 21 (4): 331-37.
- Wallendorf, M., and M. D. Reilly. 1983. Ethnic migration, assimilation, and consumption. *Journal of Consumer Research* 10 (December): 292-302.
- Wines, W. A., and N. K. Napier. 1992. Toward an understanding of cross-cultural ethics: A tentative model. *Journal of Business Ethics* 11:831-41.
- Yavas, U. 1994. Research note: Students as subjects in advertising and marketing research. *International Marketing Review* 11 (4): 35-43.
- Yoo, B., and N. Donthu. Forthcoming. Cultural orientation and consumer ethnocentrism. In *Marketing and multicultural diversity*, edited by C. P. Rao. Westport, CT: Greenwood.
- Yoo, B., N. Donthu, and T. Lenartowicz. 2001. Measuring cultural values: Development and validation of CVSCALE. Working paper.