

**The Impact of Cultural Values on Worker Satisfaction: A Potential
Explanation for Observed Racial Differences in Job Satisfaction**

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Abstract

The present study examined how cultural values impacted the job satisfaction of 75 Caucasian-American and 80 African-American students currently working while attending college. Past research examining racial differences between Caucasian-Americans and African-Americans show the latter tend to measure significantly lower on reported measures of job satisfaction. The dispositional perspective argues that one explanation for this occurrence is that each group (because of their distinct cultural background) enters the workplace with specific needs and values. Because of this, the work experience will vary for each group. To date, the cause of the distinctive needs of each group has been attributed to race. Recently, researchers have begun to examine the possibility of such racial differences being partially due to cultural differences that exist between these two groups. The present study examines the impact of cultural values on worker satisfaction to help explain observed racial differences in job between Caucasians and African-Americans.

Using communalism and spirituality as cultural variables, hierarchical regression analysis was used to determine whether culture would significantly impact job satisfaction above and beyond race. Culture was not found to significantly impact satisfaction beyond race (which showed no significant impact). Control variables in this regression accounted for over 21% of variance in job satisfaction. When testing at the dimension level, culture was found to significantly impact supervisor and co-worker satisfaction beyond race and controls. Implications for using more complete approach to studying racial differences in work values are discussed.

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General Audience Abstract

The present study examined how cultural values impacted the job satisfaction of Caucasian-American and African-American college students. Past research examining racial differences between Caucasian-Americans and African-Americans show the latter tend to measure lower on reported measures of job satisfaction. One explanation for this occurrence is that each group enters the workplace with a specific set of needs and values different from one another. Because of this, the work experience differs for each group. Past studies have attributed the distinctive needs of each group to race but recently researchers have begun exploring the possibility of such differences being partially due to the cultural differences (rather than racial differences) existing between these two groups. For this reason, the present study examines the impact of cultural values on worker satisfaction in helping to explain observed racial differences in mean job satisfaction scores between Caucasian and African-Americans.

Using communalism and spirituality as cultural variables, the current study looked at how these variables were able to account for racial differences in job satisfaction after accounting for race. Culture was not found to significantly impact satisfaction beyond race (which showed no significant impact). Instead, it was the characteristics of the job (including a person's supervisor and the work itself) and a person's general mood (either positive or negative) that accounted for the majority of the racial differences in job satisfaction. When looking at specific aspects of the job, culture was found to significantly impact supervisor and co-worker satisfaction beyond race, job characteristics, and general mood. These findings help to broaden our understanding of the relation between culture and race and their impact on what employees will value and experience on the job.

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Introduction

Job satisfaction remains one of the most widely studied topics in organizational behavior and human resource management (Highhouse & Becker, 1993). According to Spector (1996), as of 1991, over 12,000 studies had been conducted on the topic of job satisfaction. When compared with Locke's (1976) estimate of approximately 3,000 job satisfaction studies conducted prior to 1976, it becomes apparent that the topic of job satisfaction has become increasingly important to researchers within the field of industrial/organizational psychology.

Within the area of job satisfaction, research has begun to examine the issue of potential racial differences that exist between African-Americans and Caucasians on many measures of job satisfaction (Gold, Webb, & Smith, 1982; Tuch & Martin, 1991; Weaver, 1998; Wilson & Butler, 1978), as well as potential reasons behind such racial differences. Most recently, researchers have begun to explore how culture may help to explain observed racial differences in how job satisfaction is achieved. That is, researchers have speculated that the differences observed between African-Americans and Caucasians on job satisfaction may be partially due to cultural differences that exist between these two distinct communities (Alper, 1975; Bloom & Barry, 1967; Jones et al., 1977). Based upon this proposition, it has been argued that future research needs to examine differences within each culture, and then determine if these differences can account for those occurring in measures of job satisfaction (Moch, 1980).

Therefore, the purpose of the present study was to provide an initial examination of this possible link between culture and job satisfaction in an attempt to explain observed racial differences in job satisfaction between Caucasians and African-Americans. More specifically, the present study will focus on spirituality and communalism as values that vary between these two cultures to determine if differences on these two dimensions play a role in observed racial differences in job satisfaction. In doing so, this study hopes to offer a closer look at why these

cultural differences aid in explaining the differences in how job satisfaction is achieved by Caucasian- Americans and African-Americans and broaden our understanding of this topic.

Job Satisfaction

Job satisfaction has proven to be a suitable centerpiece in the study of behavior in the workplace. For the researcher, its study contributes to the general body of knowledge that becomes useful when examining attitudes, preferences, motivation, and person behavior. For the practitioner, knowledge of its antecedents, correlates and consequences can be invaluable in designing effective interventions, training programs and predicting how this may affect various organizational concerns including productivity, goal setting, job involvement and turnover. Because job satisfaction plays a vital role for both basic research (including how people may behave in a certain way because of how their culture has dictated, encouraged, or otherwise promoted) and applied research (top managers hoping to utilize this knowledge in their diverse work setting), the present study examines the plausibility of cultural values affecting work values to explain observed differences in measures of job satisfaction between Caucasian-Americans and African-Americans.

Definition of Job Satisfaction

Although there have been numerous research publications on the topic of job satisfaction, a universally agreed upon definition has yet to be identified (Tenopyr, 1993). To date, Locke has provided perhaps the most widely accepted definition in this area. He first identifies job satisfaction as an emotional reaction that “results from the perception that one’s job fulfills or allows the fulfillment of one’s important job values, providing and to the degree that those values are congruent with one’s needs” (Locke, 1976, p. 1307). Other popular definitions of this construct include that of Lofquist and Dawis (1969), who define job satisfaction as a correspondence between the reinforcing system of the working environment and the individual’s needs; Porter, Lawler, and Hackman (1975), who see it as a feeling about a job that is determined by the difference between a valued

outcome a person receives and the amount he or she feels they receive; and Locke and Henne (1986), who characterize job satisfaction as resulting from the achievement of a person's job values in the work situation that then lead to a pleasurable emotional state.

As this construct has developed over time, a common element that remains throughout each revision is that most researchers observe job satisfaction as resulting from the fulfillment of needs through the duties one performs at one's occupation and from the context in which the work is performed: the congruency between a person's values and the value-gratifying capacity of the occupational setting. This fulfillment is expressed as an affective reaction to one's values being met by various elements within the job.

Importance of Job Satisfaction

One of the primary reasons that the topic of job satisfaction has been so heavily studied is that there are many behaviors and employee outcomes that researchers have hypothesized to result from job satisfaction or, in some cases, job dissatisfaction. One outcome is that of organizational citizenship behavior or OCB (Becker & Billings, 1993; Farh, Podaskoff, & Organ, 1990; Schnake, 1991). In a meta-analysis of the relation of attitudinal and dispositional predictors of organizational citizenship, Organ and Ryan (1995) computed separate means correlations for the two types of OCB (altruism and compliance), and found correlations of .24 and .22 with job satisfaction, respectively. Similar findings have been found in other studies, including that of Smith, Organ, and Near (1983), where in a study of 422 employees and supervisors from 58 departments of two banks, a correlation of .27 between job satisfaction and altruism was discovered. Additionally, McNeely and Meglino (1994, found that both types of OCB correlated with job satisfaction with respect to behaviors that benefit individuals ($r = .26$) and actions that benefit organizations ($r = .25$). Findings such as these have helped to cement the empirical base of the job satisfaction-OCB link.

Just as consistent are findings of the linkage between that of satisfaction and counterproductive behavior (Chen & Spector, 1992; Keenan & Newton, 1984). Although far fewer studies have investigated the causes of counterproductive behavior, the few that have been conducted suggest job satisfaction plays a significant role in such behaviors. For example, Moretti (1986) found a correlation of .47 of employee dissatisfaction with co-workers and counterproductive behavior (which include waste of supplies, damage of merchandise, drug and alcohol use and other employee acts resulting in loss of employer profit). These findings corroborate those of Chen and Spector (1992) who found a significant negative relationship between job satisfaction and employee reports of aggression and hostility against others at work, as well as the findings of Gottfredson and Holland (1990), who observed a correlation of -.43 between overall satisfaction measures and counterproductive behavior. Taken together, these results point to the usefulness of job satisfaction measures as indicators of potential acts of industrial sabotage performed by workers.

Finally, researchers have long hypothesized that employee turnover and related behaviors such as absenteeism, are a function of employee job dissatisfaction. Cotton and Tuttle (1986), for example, found job satisfaction to be a stable and reliable indicator of turnover. Other researchers have progressed further and shown how correlations between these two factors may, in fact, be causal. In a meta-analysis, Tett and Meyer (1993) found a mean correlation of -.58 between job satisfaction and intention to leave an organization, while Blau (1993) found a correlation of .27 and .25 in two samples between intention to quit and job search behaviors, also demonstrating that job search behaviors were the strongest predictors of turnover, with correlations of .43 and .41 in two samples.

Based upon this brief review of the potentially important outcomes of job satisfaction (or dissatisfaction), it becomes apparent that an understanding of the nature and determinants of job

satisfaction/dissatisfaction has potentially important implications for organizations interested in avoiding the potentially detrimental effects associated with job dissatisfaction, while attempting to take advantage of the many benefits that come along with job satisfaction. To better understand this process, it becomes key to not only be familiar with its outcomes, but also its antecedents.

Antecedents of Job Satisfaction

On the most general level, psychologists have commonly argued that the interaction of job environment factors (which include how people are treated, the nature of job tasks, relations with others in the workplace and rewards) and individual factors (which include personality and prior experiences) represent the primary antecedents of job satisfaction. That is, job environment factors (such as relation with co-workers and promotion, shown above) together with individual factors (including affect and disposition, which have also been presented) combine to influence employee job satisfaction. This concept is illustrated in much of the work Locke has conducted over the years in this area. In 1969, he observed job satisfaction as a function of the perceived relationship between what one wants from the job and what they believe it will offer them.

At its core, job satisfaction is understood as an affective response to the match between the person and the job (Locke, 1976), a relationship that is depicted in Figure 2.1a. More specifically, Locke (1976) is referring to the match between the job characteristics of the workplace (pay, promotion, the work itself, co-workers and supervision) and the dispositions of the worker (values of the person and their overall personality affect). It is the “fit” between these two categories of antecedents (depicted in Figure 2.1b) that contribute to a feeling of job satisfaction (Hanson, Martin, & Tuch, 1987). As evidence of the importance of these two antecedents, numerous studies have demonstrated that both job factors and dispositional factors contribute to job satisfaction.

Characteristics of the job

In perhaps one of the most cited pieces of evidence that job characteristics influence job satisfaction, a meta-analysis by Loher et al. (1985) found a correlation of .39 between an index summarizing the 5 job dimensions proposed by Hackman and Oldham's (1976) Job Characteristic Model and reported job satisfaction. A similar level of correlation was obtained in a subsequent meta-analysis conducted by Fried and Ferris (1987), further demonstrating the existence of a relationship between job characteristics and job satisfaction. In addition, work by Jackson and Schuler (1985) has demonstrated that other characteristics of the roles that individuals hold within their job are also related to job satisfaction. More specifically, Jackson and Schuler (1985) found that the level of role ambiguity, role conflict, and role overload were all negatively related to the level of job satisfaction reported by workers.

This research literature clearly indicates that job factors and characteristics can substantially impact the level of job satisfaction exhibited by workers. However, as noted by Spector (1996), although it appears that there is a strong link between such characteristics and job satisfaction, it is also likely that there are other important determinants of job satisfaction (such as a worker's disposition), since these job characteristics cannot fully account for all of the variability observed in job satisfaction scores. To illustrate this point, one can look at the average correlation of .39 that was observed by Loher et al. (1986), which indicates that job characteristics account for approximately 15 percent of the variance in job satisfaction. With over 80 percent of the variance in job satisfaction remaining after accounting for these job-related factors, it becomes clear that other factors are at work. In addition, as suggested by the model of job satisfaction proposed by Locke, it is also likely that job characteristics will not necessarily hold the same degree of benefit to all. That is, individuals with different backgrounds and dispositions may differentially value these job dimensions. Traditionally, researchers and practitioners have held that by changing job characteristics alone, changes in satisfaction will soon follow (Tuch & Martin, 1991). This notion is only partially correct

however, since it is a match between the organizational change and what the individual values within the organization that will ultimately determine subsequent levels of satisfaction (Hanson, Martin, & Tuch, 1987).

Dispositional antecedents

Although the majority of the research conducted examining the antecedents of job satisfaction have focused on factors present in the job environment, recent research has begun to demonstrate that personal characteristics are also likely to be important determinants of job satisfaction. Research by Arvey, Bouchard, Segal, and Abraham (1989), Gupta, Jenkins, and Beehr (1992), Staw, Bell and Clausen (1986), and Staw and Ross (1985) has demonstrated that job satisfaction appears to be relatively stable over time, suggesting that there is a genetic or dispositional component to this job attitude. For example, Staw and Ross (1985) investigated how traits and job factors determine satisfaction by using data collected from the National Longitudinal Surveys of Labor Market Experience (NLS). They found satisfaction in 1966 was the strongest and most significant predictor of 1971 job attitudes (including predictors of job status and changes in pay). A subsequent study by Staw, Bell, and Clausen (1986), designed to assess the impact of traits on job satisfaction, discovered that adolescent affective disposition was moderately correlated with adult job affect. Judge, Bono, and Locke (2000) proposed that core self-evaluations (comprised of four dispositional traits of self-esteem, generalized self-efficacy, locus of control, and low neuroticism) measured in childhood and early adulthood would be linked to later measures of job satisfaction. Using longitudinal data compiled over a period of 30 years, a significant correlation of .20 was found between core self-evaluations and job satisfaction. Several other studies have indicated that job satisfaction is significantly related to the dispositional personality variables of negative affectivity (e.g., Cropanzano, James, & Konovsky, 1993; Judge, 1993; Schaubroeck,

Ganster, & Fox, 1992), locus of control (e.g., Judge, Locke, & Durham, 1997; Spector, 1982), and self-esteem (Judge, Locke, Durham, & Kluger, 1998).

Based upon this evidence it appears that these dispositional or personal characteristics play a role in determining the level of satisfaction expressed by individuals. However, it is important to realize that the dispositional factors examined to date represent a relatively limited sample of such characteristics and that there are likely to be additional, unexplored dispositional characteristics that may influence job satisfaction. One such dispositional factor that appears to hold great promise in enhancing our understanding of the antecedents of job satisfaction, as well as providing a possible explanation for observed racial differences (discussed below) in job satisfaction, is that of culture.

Race and Job Satisfaction

To date, most published studies agree that African-Americans tend to have significantly lower levels of job satisfaction than Caucasians (Tuch & Martin, 1991; Gold, Webb, & Smith 1982; Weaver, 1998; Wilson & Butler, 1978). An examination of the standardized mean differences present in these studies reveal that there is a consistent, small to moderate difference between these two racial groups. For example, Tuch and Martin (1991) found a mean standardized difference of .24, while Forgionne and Peeters (1983) found a standardized difference of .26. However, this highlights one of the only points of convergence within the literature, since there appears to be little consensus concerning the reasons behind these differences. Despite the fact that numerous studies have demonstrated racial differences in job satisfaction, research has not converged upon a unified understanding of racial differences in this area. Although researchers have not arrived at an agreed upon explanation for why these racial differences exist, several possible reasons have been proposed.

Potential Explanations for Racial Differences in Job Satisfaction

Socio-economic status. The most common explanation for African-Americans experiencing less job satisfaction than Caucasians is that regarding pay. Weaver (1998) found that fully employed African-Americans report less median earnings relative to Caucasians. Service, laborer, and fabricator jobs reportedly held by African-Americans average \$23,010 compared to the \$31,970 earned by their Caucasian counterparts who work within managerial, technical, and administrative positions. Tuch and Martin (1991) found similar findings, discovering that African-Americans typically occupy low-paying jobs relative to Caucasians. Although this socio-economic explanation appears to be logical for African-Americans who comprise the lower region of the socio-economic status, it is not sufficient to explain why racial differences exist between Caucasians and African-Americans who are financially secure.

Job environment. Related to jobs that are low paying, Tuch and Martin (1991) also found that African-Americans occupy more low-skilled, blue-collar jobs. Conditions such as co-worker relations, supervision, and task significance within such jobs differ with those existing in occupations requiring higher skills or expertise. This finding, combined with that of Wilson and Butler (1978), who found that African-Americans tend to place within occupations where factors that contribute to job satisfaction are often missing, help to paint a better picture of why African-Americans may be prone to reporting unhappiness relative to Caucasian-Americans occupying the same job. However, several research studies have documented that racial differences in job satisfaction may still exist between African-Americans and Caucasians occupying the same job (Gold, Webb, & Smith, 1982; Mock, 1980). Therefore, it appears that differences in job environment may not be sufficient to completely explain why racial differences in job satisfaction exist.

Worker needs. Historically, it has been assumed since African-Americans typically occupy the lower region of the socio-economic ladder, they value specific job characteristics over others (particularly in this case, extrinsic job rewards). Caucasian-Americans, because they tend to have more of a financial cushion relative to African-Americans, will not exhibit as much of a tendency to look towards extrinsic job rewards for satisfaction, but have the luxury of satisfying higher needs (in this case, job characteristics they find intrinsically rewarding) (Shapiro, 1977; Tuch & Martin, 1991; Hanson, Martin, & Tuch, 1987). This would mean that for African-Americans, promotion, pay and other job characteristics relating to rewards of extrinsic value rank higher than job characteristics such as task identity and task significance, which Caucasian-Americans perceive as most valuable for their intrinsic appeal. However, as noted previously, this explanation cannot account for racial differences that have been found between groups of high socio-economic status African-Americans and Caucasians.

Dispositional factors. A dispositional perspective on racial differences in job satisfaction would argue that different groups of workers enter the workplace with different definitions of the work experience and distinctive work needs (Mortimer, 1979; Tuch & Martin, 1987). That is, perspectives on work may vary from person to person, depending on the phenomenological experiences of that individual (particularly, those outside the workplace). Here, consistent with how Locke (1976) conceptualizes job satisfaction, the interaction between objective job characteristics and worker dispositions will generate levels of job satisfaction. This perspective appears to be the most promising explanation of mean differences between Caucasian and African-Americans since it looks at how job characteristics and dispositions both contribute to worker satisfaction. It also takes into consideration current as well as historical circumstances that African-Americans and Caucasians have or are still encountering that they may carry with them into the work setting. Each culture may create a unique set of values, beliefs, needs, and attitudes reflective of the experiences each has had

to face which then may lead to occupational choices and determine work values. It is these work values that then lead to employees' job satisfaction. One aspect of a worker's disposition, their cultural background, appears to hold great promise for understanding the racial differences typically observed on job satisfaction measures.

Culture

Matsumoto (2000) defines culture as "a dynamic system of rules-explicit and implicit-established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviors, shared by a group, communicated across generations, relatively stable but with potential to change across time" (p.32). It is an integrated pattern of human knowledge, customary beliefs, and behaviors that have been built from the unique experiences of those who comprise that particular group and is then passed down to succeeding generations. Inherent in this definition is the understanding that cultures will vary, depending on that culture's experiences and what they have come to value and/or believe as a result of these experiences.

Despite differences between cultures, it has been shown empirically that across cultures, virtually all individuals share a set of common life experiences or phenomena (Kluckhohn & Strodtbeck, 1961). The distinct way in which disparate groups arrive at common values (whether to self-actualize, to find meaning within their work, health, happiness, or money) will determine how these values are prioritized. Consequently, different cultures will come into the workplace ranking these values differently, a concept that has strong implications for organizations that are concerned with employee satisfaction. In other words, since views of work can vary depending on the value system that each worker brings into the workplace, these cultural values or viewpoints have important implications for the satisfaction of employees.

Unfortunately, relatively few studies have been published that look at how values and beliefs outside the workplace (i.e., culture) can influence behavioral outcomes within the workplace. This

may in part be due to research in the past being content with studying race differences in job satisfaction without studying the underlying reasons. However, some recent research has begun to look at the relationship between cultural values and work related variables to better understand work attitudes and work behavior (Harpaz, 1998; Strumpfer, 1997). For example, Harpaz (1998) provided empirical evidence that the perceived meaning of work for individuals is likely to vary with the religious beliefs and values held by these individuals. Similarly, Strumpfer (1997) found that the cultural value of intrinsic religious motivation was correlated with perceptions of the level of ambiguity present in a job, providing further evidence that these cultural values and beliefs may impact work-related attitudes and perceptions.

To better understand how factors such as importance of pay, importance of work, and job satisfaction can be affected by the value a worker places on these dimensions before entering the job, research needs to focus on the underlying factors that may play a part in how satisfaction is achieved. Therefore, the purpose of the present study is to examine how the components of an employee's culture (needs and values) may play a role in determining that individual's satisfaction. More specifically, the present study seeks to examine the possibility that the previously identified differences in job satisfaction exhibited by African-Americans and Caucasians may be partially due to differences between these groups on the cultural values and beliefs associated with spirituality and communalism (depicted in Figure 2.1c).

Values

According to Sikula (1971), values describe what people consider to be important. They represent wants, priorities and differences in what we are attracted towards. Because they describe what matters most to the person and what individuals will strive to obtain, they serve as useful guides to action. He goes on to describe value systems as the set of values one possesses which are structured in a hierarchy, revealing the degree to which that value holds significance. This

description would assume values are prioritized differently due to the unique experiences of African-Americans and Caucasians. This develops from a process of interpreting past experiences and events and how particular outcomes have related to them. It is from these perceptions that we place a value on an event that may be common to all. It is these perceptions that also act as guides in determining what we believe we will obtain from a certain experience (Sikula, 1971). As observed, values serve almost as a frame of reference for future thinking, behavioral responses, and interpretations of objects and events encountered.

Since it is our experiences that determine what we come to value, it is understandable that African-Americans and Caucasians, coming from separate origins, will develop values reflective of what they have come to experience. In the past, however, the approach taken by many western social sciences in assessing cultural differences between African-Americans and Caucasians have assumed that the dominant Caucasian-American community's values and norms apply to all in American culture equally and invariantly. This approach has been termed the "cultural monistic" perspective, which assumes a high level of homogeneity of cultural beliefs and values.

However, although African-Americans and Caucasian-Americans share an American culture, it is important to realize that they have also spent a considerable amount of time living within their own separate indigenous cultures. To better help illustrate this concept, it is helpful to think of values held by students on a college campus. Although students both old and new share a common collegiate experience or culture, they also have a separate culture that began before college. To simply look at the values currently held and assume that they were produced from the college experience would be incomplete (although the campus experience will no doubt enrich values possessed and even in some cases create values). A more accurate assessment of the differences in values collected from students would be one that begins with how current values were generated from the broader experience of these students before they entered college, since it is this experience

that has been operating longest and gives the basis for which college experience will be perceived. This will help produce a comprehensive picture when attempting to draw conclusions concerning observed differences.

Since culture is generally acknowledged to play a role in determining what individuals value and desire, these cultural differences might play an important role in the racial differences that are often observed on measures of job satisfaction. In overlooking this detail, many researchers commit what Nobles (1986a; Nobles & Goddard, 1984) has defined as a transubstantive error, or carelessly interpreting the behavior and/or actions of members of one culture with the “meanings” consistent with another culture. For example, when assuming equivalence in how job dimensions are valued by workers across cultures on job satisfaction scales (without taking into account that because of their cultural outlook or frame of reference, there may not be equivalence), a transubstantive error is committed.

To correct this error, it is best to consider the worldview of African-Americans unique or separate from Caucasians and to then incorporate findings into a total list of values from both groups. By placing each group within their cultural center, we can more objectively view how worldviews relate to one another. With this alternative approach, an unbiased standard of values would result, providing better focus when examining the fundamental differences in basic beliefs and values that underlie the source of an individual’s motivation and satisfaction. This approach, termed the cultural relativism perspective, would argue, “To reliably and accurately assess cultural differences between African-Americans and Caucasian-Americans, research in this area must begin to employ paradigms that reflect the basic cultural relativism characterizing these two racial-cultural groups” (Baldwin & Hopkins, 1990). This approach assumes that both groups operate from two different cultural orientations, in this case the indigenous and distinct worldviews that have grown out of their respective historical and philosophically distinct social realities.

Cultural Differences Among Caucasians and African-Americans

By taking a look at a particular person's worldview, you are looking at the basic assumptions, beliefs, customs, and value system of that person. The majority of studies that have compared Caucasian-American value orientations with other cultural groups have reported similar value orientations for Caucasians as those found by Kluckhohn and Strodtbeck (1961). They found that Caucasians exhibit a different value orientation from that of other cultural groups (including African-Americans). Research conducted since this initial study has highlighted differences between Caucasians and African-Americans along several dimensions of cultural values and beliefs: human-nature oneness, harmony with nature, survival of the group cooperation and collective responsibility, spiritualism and circularity, and groupness.

Human-Nature Oneness. This dimension simply deals with how worlds are viewed. African-Americans tend to view the universe as an interdependent, inseparable whole, with humanity and nature both operating as a corporate whole while Caucasian-Americans view the universe as two separate components consisting of humanity (considered the self) and the natural environment (phenomenal experience) (Dixon, 1976).

Harmony with Nature. Since human-nature oneness will be reflected in a culture's perspective on the relationship that should exist between humans and nature (Nobles (1980a, 1980b), it could be expected that these racial groups would also demonstrate differences in their perspectives on harmony with nature. Work by Dixon (1976), as well as Carruthers (1984) and Nobles (1980b) has indicated that Caucasians tend to view nature as being haphazard, hostile, and potentially life-threatening, and therefore tend to take an antagonistic approach to nature by focusing on gaining control or mastery over it. In contrast, African-Americans perceive this same universe as harmonious, with a fundamental life striving centered on maintaining balance or harmony with the various aspects of the universe (Carruthers, 1984; Carter & Helms, 1987).

Survival of the Group. An extension of finding balance, harmony, and interdependence within the universe, survival of the corporate whole (family, community, and nation) becomes the custom that governs life. In general, research has indicated that African-Americans tend to emphasize the necessity of prioritizing the maintenance or survival of the corporate whole (family, community, nation) above the individual, with great value placed on collective agreement and responsibility (Carruthers, 1984; Nobles, 1986b). In contrast, Caucasians generally appear to hold to the concept of survival of the fittest: the fundamental notion that humans who achieve the greatest manipulative power or dominance over nature are regarded as the fittest to survive (Baldwin, 1985).

Cooperation and Collective Responsibility. Cooperation and collective responsibility refers to the degree of emphasis or value placed on harmonious interpersonal relationships in place of competition, along with taking responsibility for the corporate whole. Work by Carruthers (1984) and Nobles (1986b) indicates that African-Americans tend to place a great emphasis or value on this level of harmony and collective responsibility, while research by Baldwin (1985) indicates that Caucasians tend to emphasize competition, rather than cooperation and collective responsibility.

Spiritualism and Circularity. The belief of spiritualism and circularity refers to the idea of life as everlasting, which begins at birth and continues throughout adulthood, to old age, and then death. Past ancestors, in completing the circle, function within the group as guides to provide direction and strength needed in all endeavors. Work by Baldwin (1985) indicates that African-Americans are likely to hold these beliefs, while Caucasians tend to adhere to the beliefs of materialism (or the belief that objects are simply made of matter and possess no spiritual component) and ordinality (belief in life having a beginning and a terminal ending).

Groupness. Finally, research has indicated that there are differences in the extent to which these two racial groups emphasize groupness, defined as a commitment to working together in contrast to working individually. While both Baldwin (1985) and Carter (1990) found African-Americans to be

high in this dimension, Nobles (1980b) and Baldwin (1985) reported that Caucasians tend to place more emphasis on the importance of the individual over that of the group, and tend to focus in behaviors centered on the individual as opposed to those centered on the group.

Taken as a whole, this research literature indicates that there appear to be clear and consistent differences between the cultural values espoused by these two racial groups. This could be one explanation that fits into the dispositional perspective of how differences in individual factors may contribute to why there are differences in levels of job satisfaction. These same individuals may not leave their values outside of the job, but rather these values can carry into the workplace. Within this same vein, when looking at various determinants of job satisfaction in the workplace, each group of individuals may place different priority rankings (or weights) to job factors due to what each culture has conceptualized as important. Thus, it becomes apparent that these cultural factors are likely to be a significant antecedent of job satisfaction, such that the level of job satisfaction exhibited will depend on an individual's cultural lens. In other words, what your culture dictates as being of value or what is given significance may contribute to a person's perceptions of the level of job satisfaction present in their current job. African-American employees may have different needs and expectations based on unique circumstances facing them or may carry with them into the workplace, or circumstances they stand to face that Caucasians may not.

Cultural Dimensions Examined in the Present Study

An examination of the previously discussed cultural and worldview differences present between African-Americans and Caucasian-Americans, reveals several clear distinctions between these two racial groups. Upon further examination, however, it appears that these numerous differences can potentially be summarized in terms of two underlying cultural dimensions: communalism/collectivism and spirituality. Survival of the Group, Cooperation and Collective Responsibility, and Groupness would assume a tendency towards what many have come to term

collectivism (Hui & Triandis, 1986; Jones, 1997), in contrast to individualism and possibly communalism (Moemeka, 1998; Jagers & Mock, 1995). Human-Nature Oneness, Harmony with Nature and Spiritualism and Circularity signifies a tendency many would associate with spirituality (Mattis, Jagers, Hatcher, Lawhon, Murphy & Murray, 2000; Jagers & Smith, 1996). Therefore, it seems appropriate (and perhaps more parsimonious) to consider communalism and spirituality as cultural dimension along which these groups differ in helping to explain observed differences in measures of work values that lead to job satisfaction.

Individualism, Collectivism, and Communalism

Triandis (1995) defines individualism as a tendency for people to be motivated primarily by their own personal goals and preferences. Hofstede (1991) describes this concept as pertaining “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” (p.123). Here, it is his or her right to pursue individual endeavors and concentrate on interests particular to that person. Others, in turn, have this same right (Moemeka, 1998). The welfare of the person is considered to be in the hands of that same person.

Collectivism describes a tendency to view one’s self as part of a network or social group, or an extension of the interdependent self (Markus & Kitayama, 1998). Typically, groups are formed among people who have a common goal and understand that in the quest for their own individual goal, having the protection of the group (as well as banding together and pooling resources with those who have the same overarching goal) makes it much easier to achieve this goal. In this regard, some degree of self-interest underlies action (Moemeka, 1998). The ultimate goal is for the collective to succeed (through careful coordination and effective behavior) so that personal goals are actualized (Moemeka, 1998). This is the selection process upon which membership in such groups is based.

In a communalistic social order, community welfare serves as the source of all actions (Moemeka, 1998). Individuals are guided by this concept and utility of actions are judged by how well they serve this overall purpose. Although similar to collectivism where the actions of one affect the group as a whole, individual goal actualization is not the impetus behind action but instead, community actualization serves this vital function. So here, communalism adds another dimension to collectivism. Individuals within a communalistic setting are not selected but are members through heredity. In contrast, then, to collectivism, the ultimate goal is for the individual to succeed (through thoughtful coordination and affective behavior) so that the community goal is actualized.

Communalism is the fundamental culture in almost all developing societies, and certainly the case for Africa. It has no doubt played an important role for Africans through middle passage, slavery, post slavery or reconstruction as well as other periods in American culture that challenged these people (Taylor & Chatters, 1997). Although this value may not be present to the same degree in African-Americans today, remnants of this practice are clearly present as research by Baldwin (1985) and other researchers have concluded. It is a value that many African-Americans may still appreciate and carry with them to the workplace. This could be enough to influence how African-Americans value job environment factors like relations with others in the workplace, perhaps giving this higher priority than other factors in the job relative to their white counterparts. As such, this cultural factor plays a potentially important role in perceptions of the level of job satisfaction derived from a job.

Spirituality

Spirituality connotes that the universe and all within it represent differing manifestations of a greater creational force or some Supreme Being (Jagers & Smith, 1996). While acknowledging the fact that spirituality can be found in all cultures (Elkins, Headstrom, Hughes, Leaf, & Sanders, 1988), it must also be noted that not all cultures place equal emphasis on this dimension. Looking across the

literature, a cursory glance indicates that spirituality is a central tenet for most people of African descent (Taylor & Chatters, 1997; White, Cones III, & Cones, 1997). It should also be made clear that spirituality is not synonymous with religiousness (although religious thought, ritual, and sentiment do represent many of its more practical manifestations; Jagers & Smith, 1996). In a study of psychologists and spirituality, Shafranske and Malony (1985) found that 71% considered spirituality to be personally relevant; yet only 9% reported a high level of involvement with traditional religion, and 74% indicated that organized religion was not the primary source of their spirituality. An enlarged definition and understanding of spirituality recognizes its human and universal nature and extricates it from the narrow definitions sometimes assigned to it by traditional individuals. In this vein, religion, or religiousness can be subsumed under spirituality (acknowledging the many spiritual functions this dimension has served).

Spirituality in African culture is believed to connect the person, the family, the community, the society, and the universe in an interdependent manner (White, Cones III, & Cones, 1997). As such it added structure to African life. Vestiges of this ideal can be seen in how the African-American church serves as the organizational hub of community life (Taylor and Chatters, 1997). It has occupied an important position in the lives of African-Americans from providing temporary refuge from discrimination and racism found in broader society, to providing educational, business and social services (Taylor and Chatters, 1997). As it remains a central part in the lives of African-Americans, it should also play a role as these same Americans carry this value to the work setting.

Research conducted in the past has shown evidence of religious affiliation being linked with various job attitudes and organizational variables including motivation (McClelland, 1961; Simon & Primavera, 1972; Weber, 1976), job satisfaction (Vecchio, 1980), organizational commitment (Herzberg, 1984; Hrebiniak & Alutto, 1972), and organizational rank (Chusmir & Koberg, 1987). However, although connections have been identified, the exact nature of these ties is unclear and

further research is clearly needed (Chusmir & Koberg, 1987). Based upon the previous discussion of spirituality, it appears that this cultural value represents one potential means of clarifying the nature of these ties. It is assumed those who measure high on spirituality are also individuals who display religious values such as volunteerism, self-sacrifice, compassion, and civic participation (Mattis, Jagers, Hatcher, Lawhon, Murphy, & Murray, 2000). Those who measure lower on this dimension may still possess these characteristics, but to a lesser degree. If religious attitudes are linked to job factors, it is assumed that those with varying levels of spirituality will place different values on related job dimensions.

Impact of Culture on Job Satisfaction

African-Americans who measure high on communalism, because they place a high value on cooperative interpersonal relationships and less emphasis on individualism, may give more job satisfaction priority to job factors such as relations with others in the workplace more heavily than those who have a lower level of communalistic beliefs. The issue of fit between a value and a particular job aspect can best be observed when having a clear understanding of each value and each job dimension. For example, consistent with empirical studies of each value, an individual measuring high on communalism may rank the five facets comprising job satisfaction as:

PAY	PROMOTION	CO-WORKERS	SUPERVISION	WORK
4	5	1	2	3.

In contrast, for the worker measuring low on communalism, reporting his or her value weight of job characteristics may reveal such rankings as:

PAY	PROMOTION	CO-WORKERS	SUPERVISION	WORK
1	2	5	4	3.

Similarly, an individual high on spirituality, accordingly, may rank these same job facets as:

PAY	PROMOTION	CO-WORKERS	SUPERVISION	WORK
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3 4 2 5 1.

While an individual low in spirituality may produce rankings of:

PAY	PROMOTION	CO-WORKERS	SUPERVISION	WORK
1	2	3	4	5.

If these needs are encouraged or met on the job, those individuals who measure high on this dimension are better able to report feelings of job satisfaction. Workers high on this dimension who do not have this need met will report lower levels of satisfaction. Along this line of reasoning, African-Americans who measure high on spirituality, because they give high value to issues of morality, altruism, and must answer to a Supreme Being (which at times may conflict with the demands of supervisors or other members of upper management), may place specific priority to job factors such as rewards or the work itself. In keeping with this example, for the employee who is spiritually active, a job that requires a weekly sales quota (even at the expense of the unsuspecting customer who is not able to afford many of life's luxuries) with effects directly relating to salary, may not be as concerned with the amount of their paycheck as much as they are about providing helpful advice regarding smart spending.

Present Study and Hypotheses

Based upon the literature reviewed above indicating that there are consistent cultural differences that exist between Caucasians and African-Americans, as well as differences in the levels of job satisfaction observed in these two groups, the present study sought to determine if, as proposed above, these cultural differences may be partially responsible for the observed differences in job satisfaction. Given the past research that has demonstrated clear differences in job satisfaction between African-Americans and Caucasians, it is hypothesized that this racial difference will be observed in the present study.

Hypothesis 1: The mean level of job satisfaction exhibited by African-Americans will be significantly lower than the mean level of job satisfaction exhibited by Caucasians.

Although past researchers have proposed numerous reasons for why such racial differences in job satisfaction exist, there has been no consistent support for any of these explanations. However, based upon the literature on cultural values discussed above, it is proposed that the racial differences typically observed on measures of job satisfaction may be partially due to cultural differences among African-Americans and Caucasian-Americans. More specifically, it is hypothesized that both communalism and spirituality will be able to partially explain the mean differences in job satisfaction that are typically observed between African- Americans and Caucasians.

Hypothesis 2: The racial differences demonstrated in Hypothesis 1 will be partially explained by the cultural value of communalism.

Hypothesis 3: The racial differences demonstrated in Hypothesis 1 will be partially explained by the cultural value of spirituality.

Finally, the present study will also explore the possibility that these cultural values may be associated with different levels of importance or value placed on various facets of the work experience (promotion opportunities, pay, supervision, co-workers, and the job itself). For example, based upon the literature reviewed above, it would be expected that individuals high on spirituality would place the most importance or value on the work itself and co-workers, while individuals high on communalism might place the most importance on co-workers and supervision. However, due to the extremely speculative nature of these propositions, no formal hypotheses will be stated. Instead, exploratory analyses will be conducted to examine how these culture values are related to the level of importance attached the various facets of the job.

Methods

Participants

Participants were students attending two separate universities in the Southeast.

University 1 had a total of 81 students participating in the study (14.8% African-American and 85.1% Caucasian-American) and University 2 had a total of 74 students participating (4% Caucasian-American and 96% African-American) for a total of 155 participants in the total sample (80 African-American and 75 Caucasian-American). Ninety-five percent of the students attending University 1 were solicited through the psychology department subject pool. These students received credit toward their course grade for their participation. The remaining five percent (one-third of the African-American sample) were recruited from an African-American sorority on campus. These students received no compensation for their participation. All students attending University 2 were solicited from a number of classes visited by the researcher. These participants all received credit toward their course grade for their participation.

The age for participants ranged from 17 (lowest value option) to over 25 (highest value option) with a mean age of 19.15. Approximately 83.9% of subjects classified their age between 18 and 21. Of these subjects, 63.5 % were female. Roughly 55.5% of subjects were currently employed at a mean of 19.44 hours per week.

Procedure

Two-thirds of the African-American sample and all of the Caucasian-American sample participating from University 1 were recruited from the school's psychology department subject pool and were able to sign up for the study online. These students were able to read a brief description of the study before deciding to attend the survey session. Once participants arrived at the classroom session, they were informed that the purpose of the survey was to collect data on general attitudes of individuals working or previously employed (consistent with information provided on

the website). Additionally, they were informed that the survey would take one session of no longer than 45 minutes to complete. Once the survey was completed, participants filled out credit slips (which they were advised to keep for their records as proof of their participation) and received credit toward their course grade as promised. The remaining one-third of the African-American population participating in the study was solicited from an African-American sorority at University 1. They were informed once the researcher arrived at their monthly group meeting that the purpose of the survey was to collect data on general attitudes of individuals working or those previously employed. Additionally, they were told the survey would take one session of no longer than 45 minutes to complete and they would receive no compensation for their participation. The researcher then passed around a sign-up sheet used to collect names and contact information (email and telephone number) from each individual willing to participate in the study which was later used to notify each volunteer of the time and location of the study. Once these participants arrived at the classroom session, they were again informed the purpose of the survey was to collect data on general attitudes of individuals working or previously employed (consistent with information provided previously). Additionally, they were informed that the survey would take one session of no longer than 45 minutes to complete. Once the survey was completed, participants received no compensation but were told their participation was appreciated.

Participants solicited from University 2 were informed of the study by the researcher, who visited a total of 12 classes, including engineering, African-American history, business and government, sociology, industrial-organizational psychology as well as introduction to psychology. The researcher then used a sign-up sheet to collect names and contact information (email and telephone number) from individuals willing to participate in the study, which was later used to remind each individual of the time and location of the study. Once participants arrived at the classroom session, they were informed that the purpose of the survey was to collect data on general

attitudes of individuals working or have been employed in the past. Additionally, they were told the survey would take one session of no longer than 45 minutes to complete. Once each participant completed the survey, they each were given consent forms signed by the researcher (which they were advised to keep for their records as proof of their participation) and received credit toward their course grade as promised.

Measures

In addition to the survey used to collect demographic information pertaining to gender, employment status, hours employed per week, age, year in school and ethnicity, the following instruments were used in this study:

Job satisfaction. The Job Descriptive Index (JDI) has become possibly the most popular and widely used measure of job satisfaction (DeMeuse, 1985; Zedeck, 1987). It consists of 72 items used to obtain respondent attitudes on five separate dimensions (promotion, pay, supervision, co-workers, and the work itself) to determine their level of job satisfaction. Participants were instructed on the questionnaire to indicate whether or not the set of 72 statements (each an adjective) were reflective of each of the five separate dimensions existing at their present or previously employed occupation. Options for endorsing each statement were Y meaning the statement describes this work dimension, N meaning the statement does not describe this work dimension, or ? if they could not decide. Scoring for respondents on each dimension were computed as recommended by Smith et al (1969). For positive items, a response of Y received a score of 3, a response of N received a score of 0, and a response of ? received a score of 1. For negative items, a response of Y received a score of 0, a response of N received a score of 3, and a response of ? received a score of 1. Responses from all questions were summed within dimensions to compute scores of dimension satisfaction (e.g., satisfaction with pay, satisfaction with supervision), and were summed across dimensions to compute global job satisfaction scores. Each dimension of the Job Descriptive Index had a separate

reliability estimate. The coefficient alpha reliability estimate for the work dimension was .73. Coefficient alpha for the pay dimension was .79. The alpha reliability estimate for the promotion dimension was .85. The coefficient alpha reliability estimate for the supervisor dimension was .83. Alpha reliability for the co-worker dimension was .87. The total scale coefficient alpha reliability estimate of .91.

Job characteristics. The Job Diagnostic Survey (JDS; Hackman & Oldham/Yale University, 1974) is a diagnostic tool designed to measure the characteristics of jobs in organizations and the reaction of people to their jobs. The short version of this scale consists of five sections with a total of 53 items. Scores on the first and second section of the scale combine to generate a Motivational Potential Score (MPS). This score is used as an indicator of the extent to which a job creates an environment encouraging intrinsic motivation. Five core job characteristics (skill variety, task identity, task significance, autonomy, and feedback) are believed to produce three psychological states (feeling of meaningfulness, feeling of responsibility, and knowledge of results) necessary for internal motivation to occur (Hackman & Oldham, 1976). Section one consists of seven questions that ask respondents to describe their job as objectively as possible. Items are answered using a 7-point Likert scale. Section two has 14 items that ask the degree to which each statement accurately describes the job. Items are answered using a 7-point Likert scale from 1 (very inaccurate) to 7 (very accurate).

To generate scores for each separate core characteristic, the formula proposed by Hackman and Oldham (1975) was to compute separate scores for each core job dimension. Although Hackman and Oldham (1975) recommended a multiplicative formula for computing MPS from these job dimension scores, meta-analytic work by Fried and Ferris (1987) has suggested that a simple additive formula (rather than the originally proposed multiplicative formula) may actually enhance

the prediction of job satisfaction using the five core job dimensions. Therefore, in the present study, MPS were computed by summing the scores obtained by individuals across the core job dimensions.

Dispositional affectivity. The Positive and Negative Affect Schedule scale (PANAS/Watson, Clark, & Tellegen, 1988) was used to determine dispositional affect for respondents. The PANAS scale comprises two 10-item scales that use specific mood-related adjectives that measure positive affect (PA) and negative affect (NA). Respondents were asked to endorse each adjective as it describes their feeling on a 5-point Likert scale from 1 (not at all) to 5 (extremely). Scores on the PANAS were generated by reverse-coding negative items and adding the item responses to produce separate scores of positive affect and negative affect. This scale was included to control for differences in job satisfaction resulting from dispositional affect. The positive affectivity scale had a coefficient alpha reliability estimate of .87 and the negative affectivity scale had a coefficient alpha of .85 in the present study.

Communalism. The Communalism Scale (Boykins & Jagers, 1996) is a 34-item measure designed to assess communalism from an afro-cultural perspective. Participants were asked to respond to items on a 6-point Likert scale, ranging from 1 (completely false) to 6 (completely true). To better disguise the true nature of the study, questions from the Communalism Scale and the Spirituality Scale were combined and randomized into one survey labeled the World View Survey. Each participant was instructed to endorse each item in reflecting the degree to which the statement was true for him or her. Coefficient alpha for this measure in the present study was .79.

Spirituality. Spirituality was measured using a scale developed by Jagers and Boykins (1996) called the Spirituality Scale. Participants were asked to respond to 19 items on a 6-point Likert scale, ranging from 1 (completely false) to 6 (completely true). As mentioned previously, to better disguise the true nature of the study, questions from the Spirituality Scale and the Communalism Scale (see Appendix A) were combined and randomized into one survey labeled the World View Survey. Each

participant was instructed to endorse each item in reflecting the degree to which the statement was true for him or her. Coefficient alpha for this measure in the present study was .85.

Importance of Job Dimensions. A measure was developed to determine the overall importance of five separate dimensions (Supervision, Promotion, Co-workers, Pay, and Work) present at any given job. This measure was used to explore the possibility of communalism and spirituality having an impact on the value that participants placed on job dimensions contributing to overall scores of job satisfaction (as measured by the JDI). After identifying and briefly describing each dimension, participants were instructed to rate the importance of each on a 9-point Likert scale ranging from 1 (not important at all) to 9 (extremely important).

Analyses

To test Hypothesis 1, a dummy coded race variable was created to indicate each participant's race (0=Caucasian, 1=African-American). In determining racial differences within the present sample, job satisfaction scores were regressed on this race dummy variable. A significant regression coefficient at this step would indicate that racial differences are present.

To test Hypothesis 2 and 3, hierarchical regression analysis was used to determine the impact of communalism and spirituality on job satisfaction. As such, job satisfaction was regressed on the aforementioned dummy variable at Step 1 of this regression analysis. Because numerous studies and meta-analyses have clearly demonstrated that both job characteristics and dispositional affect can have a significant impact upon job satisfaction, the measure of job characteristics and dispositional affect collected in the present study were entered at Step 2 of this equation to control for their effects before looking at the impact of the cultural values of spirituality and communalism. Communalism and spirituality were entered at the third step of the regression equation to determine whether they significantly predicted job satisfaction over and above the effects of the other variables. In addition, given that it is hypothesized that these cultural differences would partially explain the racial

differences tested in Hypothesis 1, it was expected that the regression coefficient for the race dummy variable would decrease in strength when the communalism and spirituality variables are entered into the regression equation.

Results

Initial Statistics

Table 4.1 presents the means, standard deviations, scale score inter-correlations, and coefficient alpha reliability estimates. In general, inter-correlations across cultural value subscales, work dimensions, scores of affectivity, and race were low to moderate. However, a moderate inter-correlation of .42 between the scores on communalism and spirituality was observed ($p < .01$). This adds support to past research citing a moderate positive correlation between spirituality and communalism (e.g., Jagers, 1996: $r = .54$). This result is also consistent with the definition of communalism (Moemeka, 1998; White & Cones, 1997).

Related to these findings is the moderate positive relation between ethnicity and spirituality ($r = .30$, $p < .01$), which indicates that African-Americans tended to receive higher scores on this variable. This adds support to research conducted in the past showing evidence of spirituality serving an integral function for African-Americans compared to Caucasian-Americans (Taylor & Chatters, 1997; Chadiha, Veroff, & Leber, 1998). Another significant correlation to note is that of communalism and scores reported on the Job Descriptive Index (JDI). A correlation of .20 was found between these two constructs, suggesting that participants who valued social exchange were more satisfied within their occupations. Similar findings were found between communalism and co-worker satisfaction dimension scores on the Job Descriptive Index ($r = .23$), suggesting a relation between an individual's value for social exchange and their satisfaction with co-workers in the job setting.

Means and standard deviations for each of the study variables under investigation in each of the sub-groups are presented in Table 4.2. Independent sample t tests were performed to determine the significance of mean differences between each group of participants on study variables. Results show significant mean differences between Caucasian-Americans ($M = 54.56$, $SD = 16.85$) and

African-Americans (\underline{M} = 63.75, \underline{SD} = 12.00) on scores of spirituality, $t(1,154) = 15.43, p < .05$. Additionally, rankings on the importance of job pay for Caucasian-Americans (\underline{M} = 5.61, \underline{SD} = 1.62) and African-Americans (\underline{M} = 6.53, \underline{SD} = 1.84) differed significantly, $t(1,154) = 9.58, p < .05$. This was also the case for rankings on the importance of promotion for Caucasian-Americans (\underline{M} = 4.77, \underline{SD} = 2.08) and for African-Americans (\underline{M} = 5.76, \underline{SD} = 2.35), $t(1,154) = 7.66, p < .05$. t tests for remaining study variables including communalism, positive affectivity, negative affectivity, scores on the MPS, satisfaction of job dimension measured on the JDI, and importance rankings of the job dimensions of supervision, co-worker and work were non-significant. Although preliminary results indicate there were only slight differences in work values between these two groups, a more in-depth analysis is needed to further examine the plausibility of cultural values impacting work values in arriving at job satisfaction.

Hypothesis 1: Cultural Differences in Measures of Job Satisfaction

All hypotheses were tested using hierarchical regression. In the first step, a dummy-coded variable for race was regressed on scores of all participants on the JDI. The results of this analysis are presented in Table 4.3. In contrast to prior research that has observed differences in job satisfaction between African-Americans and Caucasian-Americans, race was not found to have a significant effect on job satisfaction in the present study ($\underline{R}^2 = .00, \underline{b} = -5.82, \underline{\beta} = -.08, \underline{p} > .05$). With no support for score differences resulting from race, the next step was to determine the influence of cultural values on scores of job satisfaction.

Hypothesis 2 and 3: Job Satisfaction and Cultural Values

Before testing the contribution of the cultural values of spirituality and communalism on measures of job satisfaction, scores on measures of positive and negative affectivity (using the PANAS) and scores on job characteristics (using the MPS) were added in the second step of the

regression analysis as control variables. The results of this model are presented in Table 4.3. The results of this analysis indicated that 21 percent of the variance in satisfaction was accounted for by positive affect ($b = .27, \beta = .05, p > .05, ns$), negative affect ($b = -2.59, \beta = .21, p > .05, ns$) and job characteristics ($b = 3.43, \beta = .57, p < .05$), combining to produce the greatest effect on job satisfaction in this study. The remaining task was to determine the combined effect of communalism and spirituality on job satisfaction. These cultural variables were added to the regression equation as step 3. The result of this regression analysis is presented in Table 4.3. Communalism ($b = .34, \beta = .14, p > .05, ns$) and spirituality ($b = -7.3, \beta = -.00, p > .05, ns$) were not found to have a significant contribution to job satisfaction over and above variables already in the equation, accounting for a non-significant ΔR^2 of .02 ($p > .05$). Therefore, no support was found for either Hypothesis 2 or Hypothesis 3.

In an effort to examine the effect of order when placing variables into the regression equation, a supplementary hierarchical regression analysis was run. In this analysis, job satisfaction scores were regressed first on cultural values (Step 1) and finally on control variables (Step 2). The results of these analyses are presented in Table 4.4. Job satisfaction regressed on communalism ($b = .52, \beta = .22, p < .05$) and spirituality ($b = -8.55, \beta = -.03, p > .05, ns$) produced results slightly better than when regressed on race, with cultural values combining to produce a significant R^2 of .04 ($p < .05$) compared with that of race ($R^2 = .00, b = -5.82, \beta = -.08, p > .05$).

To determine whether cultural values have an impact on job satisfaction at the dimension level (meaning that global measures of satisfaction may mask actual cultural effects), the same dummy-coded race variable previously regressed on the overall JDI scores of participants were regressed on each separate job dimension score. Results of these analyses are presented in Tables 4.5 through 4.9. Examining Table 4.5, communalism ($b = 1.77, \beta = .02, p > .05, ns$) and spirituality ($b =$

4.51, $\beta = .06$, $p > .05$, ns) were not found to contribute significantly to differences in satisfaction with the work itself, with a ΔR^2 of .00 ($p > .05$). Table 4.6 shows similar results for satisfaction with pay, with both variables ($b = -1.56$, $\beta = -.03$, $p > .05$ for communalism and $b = -6.89$, $\beta = -.01$, $p > .05$, for spirituality) producing no significant change in R^2 (.00, $p > .05$). Regressing satisfaction with promotion on communalism ($b = 4.20$, $\beta = .00$, $p > .05$, ns) and spirituality ($b = 5.39$, $\beta = .10$, $p > .05$, ns) produced a non-significant R^2 of .01 ($p > .05$, ns). In Table 4.8, of the two cultural values, only communalism ($b = .14$, $\beta = .18$, $p < .05$) had a significant impact on satisfaction with supervision. Along with spirituality ($b = -5.12$, $\beta = -.07$, $p > .05$), the change in R^2 at this step was .02 ($p > .05$, ns). The job satisfaction dimension for which cultural values had the greatest impact was satisfaction with co-workers (Table 4.9). Cultural factors at this step ($b = .19$, $\beta = .22$, $p < .05$ for communalism and $b = -4.82$, $\beta = -.05$, $p > .05$, for spirituality) generated a significant change in R^2 of .04 ($p < .05$).

To test whether an interaction effect exists between race and cultural values and race and Motivating Potential Score (MPS), additional regression analyses were performed. Results of these analyses are presented in Tables 4.10 through 4.12. Examining Table 4.10, race x communalism ($b = -.26$, $\beta = -.41$, $p > .05$, ns) was not found to contribute significantly to differences in job satisfaction. Similarly in Table 4.11, race x spirituality ($b = -.21$, $\beta = -.20$, $p > .05$, ns) also did not produce significantly to reported levels of satisfaction. In Table 4.12, Motivating Potential Score shows no significant contribution to job satisfaction ($b = -1.49$, $\beta = -.46$, $p > .05$, ns). In total, each of the interactions were non-significant, demonstrating that the interaction of race with each cultural value and race with Motivating Potential Score do not produce an effect beyond their individual main effects. By examining cultural values at this level, the specific nature of how these factors contribute to overall job satisfaction is better understood.

Discussion

The present data do not support the study hypothesis that racial differences exist between Caucasian-Americans and African-Americans on measures of job satisfaction (or specifically that such differences would be the result of value differences in communalism and spirituality). African-Americans and Caucasians in the present study did not exhibit significantly different levels of job satisfaction, failing to support Hypothesis 1. In addition, the cultural values examined in the present study did not demonstrate any significant relationships with job satisfaction after controlling for variables such as job characteristics and dispositional affect. One explanation for this null finding could be the control variables used in the present study accounted for a sizable proportion of the variance in satisfaction, making it difficult to detect any relationship between these cultural values and satisfaction. Job characteristics, positive affectivity and negative affectivity (added as control variables in the regression equation used to test whether cultural values can account for racial differences in job satisfaction) combined to account for 21% of a total 23 % of explained variance in this analysis. This could have made it difficult to find support for proposed hypotheses.

Supplemental analyses, including a test of whether the order in which cultural values are placed in the regression equation and whether cultural variables and race have significant impact at the dimension level, were conducted to further explore the role of these cultural values in predicting levels of job satisfaction. The results of these analyses indicated that, when entered into the regression equation first (prior to the control variables of job characteristics and dispositional affect), the cultural value of communalism was significantly related to job satisfaction scores, thus providing some level of support for the hypothesis that cultural factors may influence job satisfaction levels. However, when the control variables were entered into the regression equation, the relationship between communalism and job satisfaction became non-significant. The results of additional analyses examining the facets of job satisfaction (rather than a global job satisfaction score)

indicated that, although race had no significant effect on job satisfaction at the global or dimension level, the contribution of cultural values to worker satisfaction can best be observed at the dimension level, where communalism had a small, but significant, positive effect when regressed by supervisor satisfaction in the final step of the regression equation. Communalism also had a significant effect when it was regressed on co-worker satisfaction. Along with spirituality, the two created a small, significant increase in R^2 . So, despite having formal hypotheses that were not supported, the results of the present study indicate that cultural values such as spirituality and communalism may impact specific facets of job satisfaction such as satisfaction with one's coworkers and supervisor(s). Given that this dimension of satisfaction essentially deals with each individual's satisfaction with their interactions with coworkers (i.e., their collective work group) and supervisors, it stands to reason that this dimension is the facet of satisfaction that is most likely to be related to cultural values that deal with an individual's attitudes towards interactions/relationships with others.

Additional analyses to test the indirect effects of race and each cultural value show no significant impact of an interaction of race and communalism or race and spirituality, demonstrating that race will not solely dictate how cultural values will be endorsed. Results of analyses to show an interaction between race and Motivating Potential Score were also not significant, meaning there is no support for African-Americans and Caucasian-Americans showing specific preferences for job characteristics in the workplace. Since race is not completely sufficient in determining job preference, other factors must continue to be explored for a better understanding of satisfaction in the workplace.

Implications

The findings obtained in the present study suggest that differences in the race of participants are not enough to be solely responsible for differences in job satisfaction. Instead, what may need to be considered is how culture is formed from factors other than race (socio-economic status,

education, etc.) and how these factors (perhaps along with race) help produce values (such as spirituality and communalism, previously thought to derive from a specific race). In other words, race has historically been considered as a useful categorization to distinguish people based on heritage. Commonly used racial categories include African-American, Asian- American, Caucasian-American, and Latin-American. Often overlooked however is despite differences in race, all are American and share a common American culture distinguishable from other countries. Values embraced by the United States include “Life, liberty and the pursuit of happiness”, “The right to a fair and speedy trial”, and “guilty until proven innocent”. These American values are expressed throughout the country both directly and indirectly and as a result, shape the various views of those living within that country. These views then dictate thoughts, needs and behaviors separate from individuals growing up in another country, thereby causing differences in culture (not solely because of the race of people in that separate culture, but other factors operating in the culture as well). The point here is that in a nation filled with people of different races, a shared national culture exists. In reference to the present study, when determining values or needs of the person to be matched with dimensions of the workplace in producing job satisfaction (using the definition presented in the introduction), an individual’s values do not derive from race alone but from the more general culture of the person. Focusing on culture will provide a broader view from which to examine the source of values. Stated another way, race is just one aspect of a person’s culture that will contribute to a worldview that will produce values. The education of that person’s parents, the neighborhood they live in, acquaintances, the unique experiences of the individual, and opportunities the individual is presented will also contribute to produce values for that individual. So it is possible to find no racial differences in satisfaction (as race is just one segment of culture), but observe cultural differences (the more general source of a person’s values).

An example to illustrate this point may help. In taking high income, well-educated African-Americans and Caucasian-Americans (assumed to be offered a certain range of opportunities as a result of income and education) and low income, poorly educated African-American and Caucasian-Americans (offered far fewer opportunities), four categories of individuals are formed. Within each of these categories of individuals, a specific culture exists that produces its own values, preferences, and beliefs. The first category (Cell 1) are high income, well educated, African-Americans with many opportunities and the second category (Cell 2) are high income, well educated, Caucasian-Americans with many opportunities. The third category (Cell 3) include low income, poorly educated African-Americans with few opportunities while the final category are low income, poorly educated Caucasian-Americans also with few opportunities. With this 2x2 factorial design, it can be argued that although there are no race differences between Cell 1 and Cell 3, differences on culture can be found. The same can be said for Cell 2 and 4. Consequently, Cell 1 and Cell 2 may share the same culture while being members of a separate race, similar to Cell 2 and Cell 4.

Looking at the results found in this study, similar to those in Cell 1 and 3 or 2 and 4, no racial differences exist but cultural differences may be present. What is suggested is that values (such as communalism and spirituality) previously assumed to originate from race might also draw from other aspects of culture. This appears reasonable considering communalism did not have significant variation across race (meaning no differences existed on this value, yet a common experience may be shared by all who completed the measure). Conversely, attitudes toward spirituality may come from race as well as a more general experience outside of race, meaning the common experience plus the added facet of race contributed to differences on this value. In the present study, there was not enough of a cultural difference between African-Americans and Caucasian-Americans on the value of communalism but a sufficient amount to witness cultural differences between these two groups in spirituality. Stated another way, if Caucasian-Americans

and African-Americans were matched on all cultural elements except race, an equal level of spirituality may be witnessed. If differences exist, this may show the degree to which race itself contributes to spirituality (since other cultural factors are assumed constant). In either case, the greater the degree of common experience (race aside), the greater the degree of cultural similarities that should produce value preferences deriving from this experience, masking the possible relation of culture and job satisfaction for African-Americans and Caucasian-Americans in the workplace.

The propositions imply that although past studies assumed race to explain cultural differences (or in the case of the current study, that racial differences are the result of cultural differences), culture and race share only a small degree of variance, with race being one of many sub-divisions of culture. This would render the role of culture mediating racial differences in satisfaction incorrect. The appropriate way to address total variance in job satisfaction is to focus on aspects of culture that are as far removed from job characteristics as possible. This is suggested since according to Loher et al (1985) job characteristics have already been shown to account for roughly 15 % of variance (and Moch (1980) did not find support for cultural differences when using measures related to job characteristics). Repeated, the focus should

primarily be on cultural differences and more specifically on contributors to culture (race, parents' salary, education, opportunity, etc.) to better determine the precise origin of differences.

In light of the current study's limitations and implications, it is encouraged that research continue to investigate the impact of cultural values on work values in arriving at job satisfaction for the future. A good starting point would be to empirically examine the source of cultural values and to what degree does each source contribute to each value. In this study, communalism was found to have a positive correlation with the satisfaction a worker places on co-workers and a very modest significant effect on job satisfaction. The notion of this value being solely a product of race was not supported and point to the search for other sources of communalism within the culture.

It would also be of benefit to search for additional values that can possibly relate to job values in determining satisfaction. Although this study examined only two, other values may help bring light to racial differences. Related to this suggestion is the need to consider the current model as well as the current findings in how the job and the person combine to produce satisfaction. Whereas the initial model of job satisfaction assumed job characteristics to join with cultural values that were originally thought to derive from race, the same model can be used while assuming that values are not simply the produce of race but from other parts of culture as well. For example, a more complete understanding of person values would take into account how education, socio-economic status and race interact to produce values and how such values generated in this manner will interact in a more unique fashion with job dimensions than simply values that are accounted for in terms of race alone. It is expected that this approach would result in more accurate predictions of how the person will react to the work environment. This will also bring about a more comprehensive understanding of the values a person brings to the workplace that then must be met.

Additional consideration should be given to the overlap between the construct of communalism and collectivism. Communalism did not appear to have any significant difference

between African-Americans and Caucasian-Americans. Although unexpected, this was not surprising. Much has been made about the distinctness of communalism and collectivism as separate constructs, with many researchers making no such allowance (Hofstede, 1991; Kluckhohn and Strodtbeck, 1961; Trandis, 1995). In the present study, the degree to which individuals valued being a part of a group showed no substantial difference between sub-samples. Future research is needed to explain this finding and explore the similarities of communalism and collectivism to uncover whether a true distinction exists between African-Americans and Caucasian-Americans or whether no significant difference was uncovered as a result of naturally occurring similarities in the current sample.

Lastly, a measure of the importance of job dimensions and a measure of the satisfaction with job dimensions revealed findings that are worthy of future consideration. An exploratory investigation was conducted to determine whether cultural values were related to the importance placed on the five job dimensions contributing to satisfaction. Informal hypotheses speculated that those measuring low on spirituality would rank extrinsic job dimensions highest in importance and that those high on communalism would rank social job dimensions such as co-workers and supervision as highest in importance. What was found was that rankings of importance varied between Caucasian-Americans and African-Americans, the latter of which measured significantly higher on spirituality. Since the correlation of importance rankings with spirituality offer little as to how these factors are related (with all correlations being low and non-significant with the exception of supervisor, which produced a modest, significant positive relation) more research is needed to examine why this may occur.

It was also assumed that African-Americans would rank non-extrinsic job dimensions (such as co-workers) higher than extrinsic job dimensions (the most extrinsic being that of pay). Findings of the importance each group ranked job dimensions in light of rationale presented regarding

cultural factors were unexpected, but equally unexpected were the correlations found between satisfaction of job dimensions and importance of job dimensions. Importance of a job dimension had very low significant correlations with satisfaction of the same dimensions (with the exception of pay, which had a low, non-significant correlation), pointing to the lack of shared variance in these two constructs. Such findings can mean that individuals reporting satisfaction on measures such as the Job Descriptive Index (which assumes equal weighting to each dimension of the job) may apply their own weight to each dimension. So where such measures assume each of the five dimensions contributes 20% to total satisfaction, in the case of college students for example, co-workers and pay may contribute twenty-five and fifteen percent, respectively. This would leave comparisons made of individuals with equal total scores misleading. Additional research should be conducted to better understand the role importance plays in determining satisfaction with factors in the workplace.

Limitations of the Present Study

The first limitation is the use of college students, many of who consider their jobs to be temporary (Feldman, 1990). This reduces the degree to which generalizations can be made to full-time working adults (many perhaps seeking job security). For example, the opportunity for advancement or promotion may not have the same importance for college students as they later will once they are no longer in college, where different needs emerge and must now be fulfilled. The reduced importance of opportunity may mean that this dimension contributes less to satisfaction. A similar case can be made with regard to pay, since work background would limit the ability to which they can expect to support themselves solely from employment. For example, students (having limited experience in the workforce and academic obligations) might know in advance that meeting their financial needs is now at risk, forcing them to seek alternative means of meeting financial obligations (i.e., federal assistance, parents' income, etc.). This being the case, students may make adjustments to derive less satisfaction from this dimension and more from other dimensions,

including that of co-workers (with college being a time to meet others and explore new relationships). For individuals who value collective relationships, this explanation appears a reasonable one for African-Americans and Caucasian-Americans alike who all share a common college experience. Communalism, consistent with this explanation, did not appear to have any significant difference across sub-groups (further showing how this value is shared invariantly across all groups attending college).

Feldman (1990) also suggests that students may also find schedule flexibility more important than rewards. Having supervisors who are willing to work around a student's academic schedule in an effort to minimize conflict with classes may also determine a student being satisfied with a job. For these individuals, it becomes possible for such job dimensions as pay and promotion to be less of a priority compared to schedule flexibility and social aspects of the job (described earlier). In either event, both pay and promotion (as well as remaining job dimensions) are expected to shift in value as these individuals mature and are presented with needs unlike those encountered while in school.

The second limitation is the disproportionate use of part-time working college students. Barling and Gallagher (1996) were able to conclude based on existing research that part-timers (over ninety-eight percent of current sample) were less satisfied with rewards and more satisfied with the social aspect of the job, such as co-workers and supervision. Looking at the results found in the correlation matrix, this appears to be the case in the present study as well. Of the five job dimensions measuring satisfaction, only satisfaction with supervisor and satisfaction with co-workers were significant. Continuing with this rationale, it would also follow that those who value social bonding will similarly value job dimensions associated with relations with others (with communalism and satisfaction showing a significant correlation). Since the preferences of part-time workers and full-

time workers have been known to vary, the generalizability of results can only safely extend to populations similar to the sample used in this study.

The third limitation is the use of a college sample in determining communalism and spirituality for individuals not in college. This will include individuals living in geographical regions different from those sampled as well as individuals who differ in age from the current sample. As settings change, so will the experience of those within that setting. In this way, the functions that communalism and spirituality serves vary from one individual to the next. For example, religion may be more important (or perhaps less important) for someone outside of college with a different set of needs. So as experience varies, so will the endorsement of religious beliefs and the function it will serve for the individual. The same can be said of communalism, varying with experience as a function of the need to share and bond with close others. As a result, only for those individuals in similar settings can we safely assume that values will be subscribed to in a similar fashion as presented in this study.

Conclusion

In total, the current study served as a well-designed test of a theoretical model investigating the effects of cultural values on work values contributing to job satisfaction. Findings suggest that cultural values operating outside the workplace (such as communalism and spirituality) may relate to some of the values of individuals at work. While spirituality had only a very modest, significant positive correlation with importance of supervisor ranking and satisfaction with work ranking, communalism was found to have a significant positive correlation with overall scores of satisfaction, the importance of work ranking, and scores of satisfaction with coworkers. Additionally, these cultural variables combined to account for 4% of explained variance when regressed on job satisfaction. It is hopeful that these results will help researchers better understand racial differences in job satisfaction.

Given that past literature has used race to explain behavior in the workplace, this study provides reason to use a less vague construct when understanding work values contributing to job satisfaction. A more complete approach to studying racial differences would begin by conceptualizing culture as a combination of factors, each contributing to an individual's value system. The degree to which each factor contributes to an individual's value system and uniquely impacts work values (alone or interacting with other factors) must also be examined to better understand why a worker values specific work dimensions over others. This would mean determining whether a specific work value can be traced back to specific cultural values and understanding how that value was derived (i.e., what factors in the person's culture contributed to the value being created). In this way, differences in measures of job satisfaction between individuals grouped by race can be understood more comprehensively. Future research should consider these suggestions in an effort to better understand the behavior of African-Americans and Caucasian-Americans in the workplace.

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Figure 2.1 Models of Job Satisfaction

Figure 2.1a

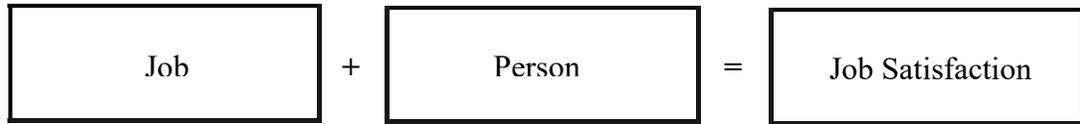


Figure 2.1b

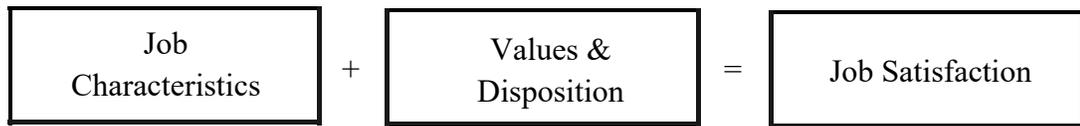


Figure 2.1c

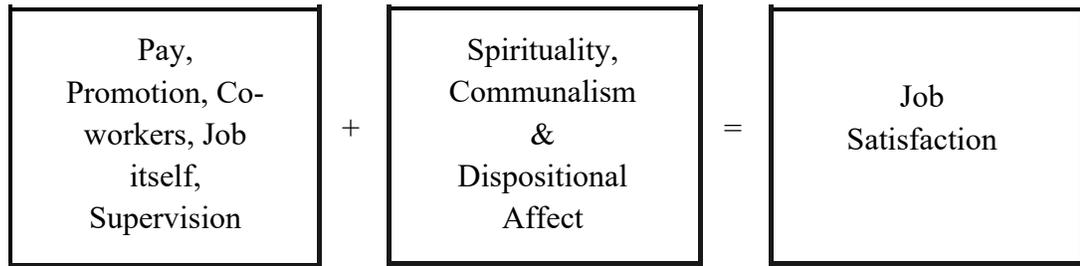


Table 4.1

Means, Standard Deviations and Inter-correlations Among Study Variable.

Variable	<u>M</u>	<u>SD</u>	1	2	3	4	5	6	7	8	9
1. Race	.52	.50									
2. Comm	103.84	14.51	.03	(.79)							
3. Spirit	59.30	15.22	.30**	.42**	(.85)						
4. PAN (+)	25.40	7.13	-.03	-.05	.06	(.87)					
5. PAN (-)	28.99		.01	-.02	-.02	.11	(.85)				
6. MPS	20.36	4.52	-.02	.15	.04	.04	-				
7. JDI	130.72		-.08	.20*	.05	.07	-.11	.46**	(.91)		
8. RankSU	5.59	2.07	.09	.06	.16*	.07	-.00	.23**	.15		
9. RankPR	5.28	2.27	.21**	.06	.05	-.03	-.04	.12	.03	.31	
10. RankCO	5.84	1.71	-.14	.04	.03	-.00	-.05	.15*	.19*	.44**	.17*
11. RankPA	6.12	1.80	.24**	.05	.03	.02	-.08	.05	-.01	.37**	.58**
12. RankWK	6.24	1.81	-.13	.01	.00	-.00	-.10	.25**	.15	.34**	.47**
13. JDIWO	26.19	10.29	-.02	.11	.10	.16*	-	.55**	.70**	.18*	-.03
14. JDIPA	14.29	7.22	-.14	-.01	-.04	.14	-.04	.26**	.57**	.03*	-.07
15. JDIPR	12.70	8.22	.13	.06	.14	.00	-.10	.14	.52**	.01	.19*
16. JDISU	39.73	11.21	-.08	.19	.00	.03	-.03	.32**	.78**	.16*	.00
17. JDICO	37.80	12.81	-.13		.00	-.03	-.01	.25**	.77**	.09	.04
18. Gender	.79	.73	-.03	-.14	-.02	.05	.08	-.08	.01	-.04	.06

Note. N = 155. Values on the diagonal represent scale reliabilities. Comm = Communalism. Pan (-) = PANAS negative affectivity. MPS = Motivating Potential Score. JDI = Job Promotion ranking. RankCO = Coworkers ranking. RankPA = Pay ranking. RankWK = Work dimension. JDIPR = JDI promotion. JDISU = JDI supervision dimension. JDICO = JDI

* $p < .05$.

** $p < .01$.

10	11	12	13	14	15	16	17	18
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.24**								
.40**	.39**							
.11	.00	.16*	(.73)					
.09	-.07	.09	.31**	(.79)				
-.00	.06	.05	.22**	.33**	(.85)			
.19*	-.05	.12	.45**	.30**	.19*	(.83)		
.20**	-.00	.07	.35**	.24**	.21**	.57**	(.87)	
.18*	.02	-.00	.04	-.03	.04	-.01	.00	

Spirit = Spirituality. Pan (+) = PANAS positive affectivity. Descriptive Index. RankSU =Supervision ranking. RankPR = ranking. JDIWO = JDI work dimension. JDIPA = JDI pay coworker dimension.

Table 4.2

Variable Means and Standard Deviations on Measures for Sample Sub-Groups.

Variable	t	Caucasian-American		African-American	
		Sample M	Sample SD	Sample M	Sample SD
Study variables					
Communalism	.19	103.30	13.94	104.35	15.10
Spirituality	15.43*	54.56	16.85	63.75	12.00
Positive Affectivity	.14	25.63	7.07	25.18	7.23
Negative Affectivity	.05	28.77	11.66	29.21	12.26
MPS	.09	20.48	4.90	20.25	4.15
Job Descriptive Index	1.17	133.81	34.02	127.83	34.67
<i>JDJWO</i>	.11	26.48	11.02	25.92	9.61
<i>JDIPA</i>	3.43	15.40	7.95	13.26	6.34
<i>JDIPR</i>	2.70	11.58	8.23	13.75	8.12
<i>JDJSU</i>	1.09	40.70	10.37	38.82	11.93
<i>JDICO</i>	3.03	39.64	11.83	36.07	13.51
RankSUPERVISOR	1.45	5.39	1.97	5.79	2.15
RankPROMOTION	7.66*	4.77	2.08	5.76	2.35
RankCOWORKER	3.26	6.09	1.41	5.60	1.93
RankPAY	9.58*	5.61	1.62	6.53	1.84
RankWORK	2.90	6.49	1.37	6.00	2.13

Note. $N = 155$. *JDIWO* = JDI work dimension. *JDIPA* = JDI pay dimension. *JDIPR* = JDI promotion dimension. *JDJSU* = JDI supervision dimension. *JDJCO* = JDI coworker dimension.

* $p < .05$.

Table 4.3

Results of Hierarchical Regression Analyses with Job Satisfaction regressed on Race, Control Variables and Cultural Variables.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Hypothesis 1					
Dependent variable: Job Satisfaction					
Step 1					
Race	-5.82	5.5	-.08	.00	.00
Control					
Dependent variable: Job Satisfaction					
Step 2					
Race	-4.98	5.00	-.07	.21	.21*
PANAS (+)	.27	.35	.05		
PANAS (-)	-2.59	.21	-.00		
Motivating Potential Score	3.43	.57	.45*		
Hypothesis 2 and 3					
Dependent variable: Job Satisfaction					
Step 3					
Race	-5.32	5.26	-.07	.23	.02
Positive Affectivity	.32	.35	.06		
Negative Affectivity	-3.75	.21	-.01		
Motivating Potential Score	3.20	.57	.42*		
Communalism	.34	.19	.14		
Spirituality	-7.30	.19	-.00		

*p < .05.

Table 4.4

Results of Supplementary Hierarchical Regression Analysis with Job Analysis Regressed on Cultural Values and Control Variables.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of job satisfaction regressed on cultural values					
Dependent variable: Job Satisfaction					
Step 1					
Communalism	.52	.21	.22	.04*	.04*
Spirituality	-8.55	.20	-.03		
Test of job satisfaction regressed on cultural values and control variables					
Dependent variable: Jobsatisfaction					
Step 2					
Communalism	.36	.19	.15	.23*	.19*
Spirituality	-6.97	.18	-.03		
Positive Affectivity	.35	.35	.07		
Negative Affectivity	-4.42	.21	-.01		
Motivating Potential Score	3.52	.57	.42*		

*p < .05.

Table 4.5

Results of Hierarchical Regression Analysis with JDI Work dimension regressed on Race, Control Variables and Cultural Values.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of JDI work regressed on race					
Dependent variable: JDI Work					
Step 1					
Race	-0.42	1.60	-0.02	.00	.00
Test of JDI work regressed on race and control variables					
Dependent variable: JDI Work					
Step 2					
Race	-4.57	1.36	-0.00	.34	.34*
PANAS (+)	.22	.09	.15*		
PANAS (-)	-9.13	.06	-.10		
Motivating Potential Score	1.18	.15	.52*		
Test of JDI work regressed on race, control variables, and cultural values					
Dependent variable: JDI Work					
Step 3					
Race	-.48	.44	-.02	.34	.00
Positive Affectivity	.21	.09	.14*		
Negative Affectivity	-9.00	.06	-.10		
Motivating Potential Score	1.17	.15	.51*		
Communalism	1.77	.05	.02		
Spirituality	4.51	.05	.06		

*p < .05.

Table 4.6

Results of Hierarchical Regression Analysis with JDI Pay dimension regressed on Race, Control Variables and Cultural Values.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of JDI pay regressed on race					
Dependent variable: JDI Pay					
Step 1					
Race	-2.09	1.16	-.14	.02	.02
Test of JDI pay regressed on race and control variables					
Dependent variable: JDI Pay					
Step 2					
Race	-1.95	1.12	-.13	.10	.08*
PANAS (+)	.13	.08	.13		
PANAS (-)	5.74	.04	.00		
Motivating Potential Score	.40	.12	.25*		
Test of JDI pay regressed on race, control variables, and cultural values					
Dependent variable: JDI Pay					
Step 3					
Race	-1.86	1.19	-.12	.10	.00
Positive Affectivity	.13	.08	.13		
Negative Affectivity	5.98	.05	.01		
Motivating Potential Score	.41	.13	.26*		
Communalism	-1.56	.04	-.03		
Spirituality	-6.89	.04	-.01		

*p < .05.

Table 4.7

Results of Hierarchical Regression Analysis with JDI Promotion dimension regressed on Race, Control Variables and Cultural Values.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of JDI promotion regressed on race					
Dependent variable: JDI Promotion					
Step 1					
Race	2.17	1.32	.13	.01	.01
Test of JDI promotion regressed on race and control variables					
Dependent variable: JDI Promotion					
Step 2					
Race	2.24	1.32	.13	.04	.02
PANAS (+)	8.45	.09	.00		
PANAS (-)	-5.33	.05	-.07		
Motivating Potential Score	.23	.15	.12		
Test of JDI pay regressed on race, control variables, and cultural values					
Dependent variable: JDI Promotion					
Step 3					
Race	1.73	1.39	.10	.05	.01
Positive Affectivity	5.83	.09	.00		
Negative Affectivity	-5.13	.05	-.07		
Motivating Potential Score	.22	.15	.12		
Communalism	4.20	.05	.00		
Spirituality	5.39	.05	.10		

*p < .05.

Table 4.8

Results of Hierarchical Regression Analysis with JDI Supervisor dimension regressed on Race, Control Variables and Cultural Values.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of JDI supervisor regressed on race					
Dependent variable: JDI Supervisor					
Step 1					
Race	-2.09	1.81	-.09	.00	.00
Test of JDI supervisor regressed on race and control variables					
Dependent variable: JDI Supervisor					
Step 2					
Race	-1.92	1.73	-.08	.12	.11*
PANAS (+)	1.77	.12	.01		
PANAS (-)	4.58	.07	.04		
Motivating Potential Score	.84	.19	.34*		
Test of JDI pay regressed on race, control variables, and cultural values					
Dependent variable: JDI Supervisor					
Step 3					
Race	-1.62	1.81	-.07	.14	.02
Positive Affectivity	4.61	.12	.02		
Negative Affectivity	3.91	.07	.04		
Motivating Potential Score	.77	.19	.31*		
Communalism	.14	.06	.18*		
Spirituality	-5.12	.06	-.07		

*p < .05.

Table 4.9

Results of Hierarchical Regression Analysis with JDI Co-worker dimension regressed on Race, Control Variables and Cultural Values.

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of JDI co-worker regressed on race					
Dependent variable: JDI Co-worker					
Step 1					
Race	-3.38	2.06	-.13	.01	.01
Test of JDI co-worker regressed on race and control variables					
Dependent variable: JDI Co-worker					
Step 2					
Race	-3.30	2.09	-.12	.08	.07*
PANAS (+)	-.10	.14	-.05		
PANAS (-)	6.72	.08	.06		
Motivating Potential Score	.76	.23	.27*		
Test of JDI co-worker regressed on race, control variables, and cultural values					
Dependent variable: JDI Co-worker					
Step 3					
Race	-3.08	2.09	-.12	.12	.04*
Positive Affectivity	-6.89	.14	-.03		
Negative Affectivity	5.88	.08	.05		
Motivating Potential Score	.66	.22	.23*		
Communalism	.19	.07	.22*		
Spirituality	-4.82	.07	-.05		

*p < .05.

Table 4.10

Results of Supplementary Hierarchical Regression Analysis with Job Satisfaction Regressed on Race, Cultural Values and Motivating Potential Score and Interaction Term for Race with Communalism (Test of Interaction Effect Above and Beyond Main Effects)

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of job satisfaction regressed on race, cultural values and motivating potential score					
Dependent variable: Job Satisfaction					
Step 1					
Race	-5.78	5.16	-.08	.23	.23
Communalism	.30	.19	.13		
Spirituality	2.63	.18	.01		
Motivating Potential Score	3.32	.55	.43*		
Test of job satisfaction regressed on race, cultural values, motivating potential score and interaction term for race with communalism					
Dependent variable: Job Satisfaction					
Step 2					
Race	22.23	36.10	.32	.23	.00
Communalism	.46	.27	.19		
Spirituality	1.38	.18	.00		
Motivating Potential Score	3.29	.55	.43*		
Race & Communalism	-.26	.34	.41		

*p < .05.

Table 4.11

Results of Supplementary Hierarchical Regression Analysis with Job Satisfaction Regressed on Race, Cultural Values and Motivating Potential Score and Interaction Term for Race with Spirituality (Test of Interaction Effect Above and Beyond Main Effects)

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of job satisfaction regressed on race, cultural values and motivating potential score					
Dependent variable: Job Satisfaction					
Step 1					
Race	-5.78	5.16	-.08	.23	.23
Communalism	.30	.19	.13		
Spirituality	2.63	.18	.01		
Motivating Potential Score	3.32	.55	.43*		
Test of job satisfaction regressed on race, cultural values, motivating potential score and interaction term for race with spirituality					
Dependent variable: Job Satisfaction					
Step 2					
Race	6.98	22.33	.10	.23	.00
Communalism	.32	.19	.13		
Spirituality	9.44	.22	.04		
Motivating Potential Score	3.32	.55	.43*		
Race & Communalism	-.21	.35	-.20		

*p < .05.

Table 4.12

Results of Supplementary Hierarchical Regression Analysis with Job Satisfaction Regressed on Race, Cultural Values and Motivating Potential Score and Interaction Term for Race with Motivating Potential Score (Test of Interaction Effect Above and Beyond Main Effects)

Variable	<u>B</u>	<u>SE</u>	<u>β</u>	<u>R²</u>	<u>ΔR²</u>
Test of job satisfaction regressed on race, cultural values and motivating potential score					
Dependent variable: Job Satisfaction					
Step 1					
Race	-5.78	5.16	-.08	.23	.23
Communalism	.30	.19	.13		
Spirituality	2.63	.18	.01		
Motivating Potential Score	3.32	.55	.43*		
Test of job satisfaction regressed on race, cultural values, motivating potential score and interaction term for race with motivating potential score					
Dependent variable: Job Satisfaction					
Step 2					
Race	24.64	22.79	.35	.24	.01
Communalism	.29	.19	.12		
Spirituality	3.45	.18	.01		
Motivating Potential Score	3.97	.72	.52*		
Race & Communalism	-1.49	1.02	-.46		

*p < .05.

Table 4.13

Mean Rankings of Importance of Job Dimensions

	<u>Caucasian-American sample</u>			<u>African-American sample</u>		
	M	SD	Rank	M	SD	Rank
	Work Dimensions					
Supervisor	5.39	1.97	4	5.79	2.15	3
Promotion	4.77	2.08	5	5.76	2.34	4
Co-worker	6.09	1.40	2	5.60	1.93	5
Pay	5.67	1.61	3	6.54	1.86	1
Work	6.49	1.36	1	6.00	2.12	2