

The Influence of Love of Money and Religiosity on Ethical Decision-Making in Marketing

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Abstract The impact of “love of money” on different aspects of consumers’ ethical beliefs has been investigated by previous research. In this study we investigate the potential impact of “love of money” on a manager’s ethical decision-making in marketing. Another objective of the current study is to investigate the potential impacts of extrinsic and intrinsic religiosity on ethical marketing decision-making. We also include ethical judgments as an element of ethical decision-making. We found “love of money”, both dimensions of religiosity, and ethical judgment to have significant impacts on ethical intentions in a marketing situation. In addition to providing an important contribution to the business ethics literature, the findings also have important managerial implications.

Keywords Love of money · Religiosity · Ethical decision-making · Marketing

Since its establishment, money has been the instrument of commerce, as well as the measure of an object’s worth (Smith 1937). In the United States, pay has always held some power over employees, and this power has increased significantly over the past few decades. For example, in 1978, men ranked pay fifth in terms of importance relative to job satisfaction, while women ranked it seventh (Jurgensen 1978). By 1990, pay ranked second in importance (Harpaz 1990), and in 2007, respondents named pay the most important factor in their job satisfaction (Ghazzawi 2008; Kickham 2007). Respondents cited three key components of their job satisfaction: “salary, 44 percent; feeling of accomplishment, 40 percent; and benefits, 23 percent. Similarly, 44 percent said higher pay would be the main reason they’d leave their current job if the opportunity arose” (Kickham 2007, p. 30).

Recently, researchers have examined how love of money (LOM) relates to unethical behavior. While income has not been linked to unethical activities, the LOM has been found to both directly and indirectly influence ethical behavior (Tang et al. 2002). These findings suggest that LOM could be the root cause of many corporate scandals, including those similar to Enron and Countrywide Financial (Cullen et al. 2004; Tang and Chen, 2008; Vitell et al. 2006). Although the impact of “LOM” on different aspects of consumers’ ethical beliefs has been investigated (e.g., Vitell et al. 2006; Vitell et al. 2008), it is somewhat surprising that no researcher has actually investigated its impact on a manager’s ethical decision-making in marketing. Thus, one objective of this study is to investigate the potential impact of “LOM” on ethical decision-making in marketing.

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Another objective of the current study is to investigate the potential impact of religiosity on ethical marketing decision-making. Conceptually, we would expect religion to be an important factor in a manager's ethical decision-making. For one thing, ethics theories generally depict an individual's cultural environment, of which religion is an integral part, as an important element of the ethical decision-making process (e.g., Ferrell and Gresham 1985; Hunt and Vitell 1986). Explicitly, in their revised general theory of marketing ethics, Hunt and Vitell (1993) argue that religiousness can influence a manager's ethical perception and other components of his/her ethical decision-making process. As pointed out by Singhapakdi et al. (2000), *religious revival* has been identified by Naisbitt and Aburdene (1990) as one of the ten megatrends of the new millennium. Interestingly, according to a recent *USA Today* cover story, an estimated 9 % of American adults have returned to their childhood faith (Adkins 2012). Given the importance of an individual's money ethic and religiosity as determinants of the ethical decision-making process and given the increasing trends of both "LOM" and religiosity in our society, we believe an investigation into the relative impacts of these variables on ethical decision-making in marketing would be an important contribution to the business ethics literature.

In their marketing ethics model, Hunt and Vitell (1986) depict ethical judgments as an underlying factor of an individual's intention to adopt a particular alternative for solving an ethical problem. Thus, we also include ethical judgments as an element of ethical decision-making. As discussed subsequently, in addition to providing an important contribution to the extant ethics literature, we believe our study can have important implications from a managerial perspective.

Conceptual Framework and Hypotheses

Ethical Judgment and Ethical Intention

Ethical judgment can be defined as the perceived degree of ethicalness of a particular action for solving an ethical problem. According to Hunt and Vitell (1986), ethical judgment is a consequence of moral reasoning. As conceptualized by them, people form their ethical judgments by relying on a combination of deontological and teleological evaluations. The focus of the deontological evaluation is on the specific actions or behaviors of an individual and the focus of one's teleological evaluation is on the consequences of actions or behaviors. As pointed out previously, in their marketing ethics model, Hunt and Vitell (1986) depict ethical judgments as the key determinant of an individual's intention to adopt a remedial alternative to

an ethical problem. It can be argued that managers who form ethical judgments are more likely to have more ethical intentions and vice versa. This relationship has generally been empirically supported (e.g., Vitell and Hunt 1990; Mayo and Marks 1990; O'Fallon and Butterfield 2005). The following hypothesis was formulated:

H₁ Managers higher in terms of their ethical judgments will tend to be more ethical in their intentions.

Although the relationship between ethical judgments and ethical intentions has generally been empirically supported, we believe this relationship should still be tested in this study not only to validate the results of these past studies, but also as a significant covariate in the analysis. It further serves as a kind of manipulation check as the lack of a strong relationship between ethical judgments and intentions would raise serious questions about the data.

Religiosity and Ethical Intention

Religiosity refers to the faith that a person has in God and the extent to which they are pursuing a path considered set by God (McDaniel and Burnett 1990). Allport (1950) presents two distinct dimensions of religiosity: *extrinsic* religiosity and *intrinsic* religiosity. Extrinsic religiosity refers to primarily utilitarian motivations that might underlie religious behaviors. Extrinsic religiosity is indicative of having religious involvement for somewhat selfish reasons. It represents the utilitarian approach to religion and reflects selfish motivation for social approval or furthering one's business (Vitell et al. 2011). In contrast, intrinsic religiosity refers to motivations based upon the inherent goals of religious tradition itself. Intrinsic religiosity is indicative of having religious commitment and involvement for more inherent, spiritual objectives. It reflects the motivation for internal commitment to religion and its principles, as a part of one's daily life, to serve the common good and to serve one's religion (Vitell et al. 2011).

In general, a person's religiosity has an influence on the person's ethical decision-making. Religiosity impacts on one's recognition of ethical issues, ethical judgments, and ethical intentions and behaviors (Terpstra et al. 1993; Vitell 2009). Furthermore, the impact of religiosity on ethical intentions tends to depend on their religious orientation (Weaver and Agle 2002).

Concerning the relationship between intrinsic religiosity and ethical intentions, we posit that managers with high intrinsic religiosity are likely to be more ethical in their intentions. Managers with intrinsic religiosity are likely to view their religion as central to their existence and attempt to live out its implications in all areas of their lives even when adherence to the tenets of the religion may involve

costs. Those high in intrinsic religiosity are more sensitive to ethical issues (Siu et al. 2000), more likely to make ethical judgments (Cottone et al. 2007; Jones 1991), and have a more ethical attitude (Conroy and Emerson 2004). That is, those higher in intrinsic religiosity are likely to have higher ethical intentions since they internalize ethical principles as a part of their moral identity (Allport 1966; Vitell et al. 2009).

As for the relationship between extrinsic orientation and ethical intentions, we posit that managers with higher extrinsic religiosity are likely to be less ethical in their intentions. This is because the main motivation behind their extrinsic religiosity lies in satisfaction of extrinsic needs such as social approval or furthering one's business (Vitell et al. 2011). Thus, managers high in extrinsic religiosity have utilitarian motives and are less likely to have genuine ethical intentions. Managers high in extrinsic religiosity are likely to be less ethical in their ethical intentions since they have a more utilitarian approach to religion and do not necessarily internalize ethical principles as part of their moral identity (Allport 1966; Vitell et al. 2009). It should be noted that our position is generally consistent with the findings from a recent study by Walker et al. (2011) that intrinsic religious motivation orientation (RMO) was negatively related to endorsing ethically questionable actions while extrinsic RMO was positively related to endorsing these questionable actions.

Based on the above discussion, the following hypotheses are formulated:

H₂ Managers higher in terms of their intrinsic religiosity will tend to be more ethical in their intentions.

H₃ Managers higher in terms of their extrinsic religiosity will tend to be less ethical in their intentions.

Love of Money and Ethical Intention

As pointed out in the introduction of our paper, researchers have found LOM to both directly and indirectly related to unethical behavior. LOM may lead to an ethical crisis for various reasons. First, managers often use money to not only attract new employees, but also to retain and motivate current employees (Milkovich and Newman 2002; Opsahl and Dunnette 1966; Wernimont and Fitzpatrick 1972). Second, the push to maximize shareholder profits has driven unethical executive decision-making in order to achieve these organizational goals (Kochan 2002). Lastly, employees seek to maximize monetary bonuses in order to maximize personal wealth (Ajzen 1991). All these factors have combined to create a business atmosphere revolving around a bottom-line mentality.

The LOM scale, as used by Tang and Chiu (2003), relates money directly to personal greed by measuring an

individual's values, wants and desires, while also assessing the meaning and importance of money to the individual. Scoring high in LOM means that the individual wants to be rich, budgets money carefully and considers money an important symbol of success (Tang 2007). According to Tang et al. (2006), an individual high in LOM orientation will pursue monetary riches and will therefore be motivated by the opportunity to earn more money. Moreover, money ethic is believed to have a significant relationship with ethical attitudes and therefore explains the unethical beliefs of some consumers (Vitell et al. 2006). Thus, the following hypothesis was formulated:

H₄ Managers higher in their "LOM" will tend to be less ethical in their intentions.

Methodology

Sample and Study Design

This study tested the hypotheses and the corresponding conceptual model presented in Fig. 1 using a web based survey of marketing managers. The survey was administered to a random sample of 2500 business practitioners, obtained via a national, commercially provided mailing list. A single-page invitation to participate in the online version of the survey was mailed to each potential respondent and contained an explanation of the survey, the website address, and a thank you from the lead researcher. The respondents read a scenario of an ethical situation and responded with their ethical judgments and ethical intentions in relation to the situation. Then, they responded to the scales measuring LOM, intrinsic religiosity and extrinsic religiosity.

A total of 205 responses were received while 102 invitations to participate in the survey were returned as undeliverable, yielding an 8.5 % response rate. However, in spite of the low response rate, a comparison of early versus late respondents yields no significant difference on almost all of

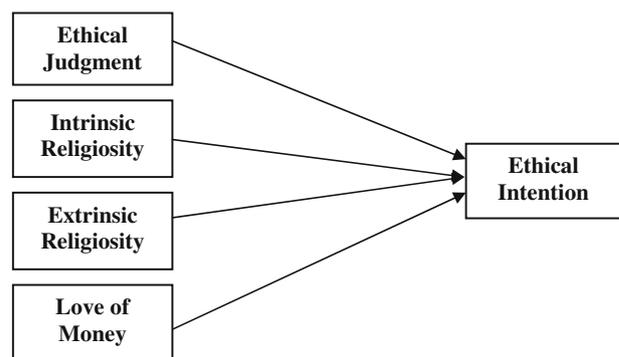


Fig. 1 The conceptual model

Table 1 Sample Characteristics

Variables	(%)
	<i>N</i> = 205
Gender	
Male	74.7
Female	25.3
Age	
25 or under	1.9
26–35	13.8
36–45	21.3
46–55	33.1
56–65	16.9
66 or older	13.1
Education	
High school graduate or less	0.6
Some college	9.4
Bachelor's degree	67.9
Master's degree	13.2
Doctorate degree	8.8
Years of business experience in the current organization	
5 years or under	26.9
6–10 years	20.0
11–15 years	10.6
16–20 years	13.3
21–25 years	8.7
26 years or more	22.5
Number of employees	
100 or less	48.1
101–1,000	24.1
1,001–10,000	12.0
More than 10,001	15.8

the major constructs tested in this research with the only exception being intrinsic religiosity. Seventy-five percent of the respondents were male and twenty-five percent of respondents were female. The respondents were evenly distributed across different age groups. They also have substantial business experience: <5 years (26.7 %), 6–10 years (20 %), 11–15 years (10.6 %), 16–20 years (13.3 %), 21–25 (8.7 %), and more than 26 years (22.5 %). Most of respondents have a college education (see Table 1).

Assessment of Measurement Model

Religiosity

As mentioned, Allport (1950) presents two distinct dimensions of religiosity. The extrinsic dimension refers to utilitarian motivations that might underlie religious behaviors, whereas the intrinsic dimension refers to motivations based upon the inherent goals of religious tradition

itself. Religiosity was measured with a 14-item scale developed by Allport and Ross (1967). Eight items of the scale represent intrinsic religiosity, while the other six represent extrinsic religiosity. An example of an intrinsic religiosity item is, “It is important to me to spend time in private thought and prayer.” An example of an extrinsic religiosity item is, “I go to religious service because it helps me to make friends.” (1 = strongly disagree, 5 = strongly agree) (see “Appendix A”).

Love of Money

LOM was measured using a second order construct composed of four dimensions, namely money as a measure of success, as a motivator, making one feel rich and as a measure of importance (Tang and Chiu 2003). Examples of items include “Money is a symbol of my success” (success), “I am highly motivated by money” (motivator), “I want to be rich” (rich), and “Money is an important factor in the lives of all of us” (importance). The results of the measurement model for LOM are shown in Table 2. The results of second order confirmatory factor analyses provided a good fit to the data (χ^2 (*p* value) = 51.625 (0.00), *df* = 31; GFI = 0.951, CFI = 0.978, NFI = 0.947, RMSEA = 0.058).

Ethical Judgment & Ethical Intention

In this study, “ethical judgment” and “ethical intention” were measured by the use of a marketing ethics scenario (see “Appendix B”). Ethical judgment was measured by asking each respondent to express his/her agreement or disagreement with the action depicted in the scenario. A five-point scale ranging from “strongly disagree” to “strongly agree” was used. The ethical judgment item is “I consider the action taken to be ethical.” The ethical intention item is “I would be likely to take the same action in this situation.” These two constructs are formative indicators resulting from an evaluation of the scenario presented to respondents.

In order to test discriminant and convergent validity among constructs, a confirmatory factor analyses was conducted. The results are summarized in Table 3. The CFA results provided a good fit to the data (χ^2 (*p* value) = 151.893 (0.00), *df* = 74; GFI = 0.904, CFI = 0.927, NFI = 0.868, RMSEA = 0.071). All items were significantly related to the hypothesized factors without high cross loadings. Each construct has high average variance extracted (>0.50) and composite reliability (0.70). In order to assess discriminant validity, we first tested the 95 % confidence intervals of the Phi estimates and found none includes 1.0. We then ran the χ^2 difference tests for all constructs in pairs and found that the unconstrained

Table 2 Within construct 2nd order Confirmatory Factor Analysis for LOM

Sub-dimension (2nd order loadings)	LOM std. factor loadings (<i>t</i> Value)			
Success	0.638 (7.355)			
Motivator	0.749 (8.564)			
Rich	0.750 (6.573)			
Importance	0.617 (5.087)			
Measurement Items (1st order loadings)	Success	Motivator	Rich	Importance
Success2	0.821			
Success3	0.827 (12.233)			
Success4	0.806 (11.984)			
Motivator1		0.820		
Motivator2		0.876 (13.779)		
Motivator3		0.826 (13.049)		
Rich2			0.705	
Rich3			0.931 (7.999)	
Importance1				0.652
Importance2				0.764 (5.181)

Fit indices χ^2 (*p* value) = 51.625 (0.00), *df* = 31, GFI = 0.951, CFI = 0.978, NFI = 0.947, RMSEA = 0.058

models have significantly better fit than the models that are constrained to be equal (*p* < 0.05). We also found that the shared variance between all pairs of constructs is significantly lower than the average variance extracted for the individual construct (see Table 4). All these results provide evidence for the discriminant validity of our measures (Fornell and Larcker 1981).

Test of Common Method Bias

As all the data were perceptual and collected from the same source, there is a possibility of common method bias. Following Cote and Buckley (1987), we examined the potential common method bias. The results indicate that both ‘trait-only model’ ($\chi^2_{(74)} = 151.893$, *p* = 0.00; CFI = 0.927;

GFI = 0.904; NFI = 0.868; RMSEA = 0.071) and ‘method and trait model’ ($\chi^2_{(57)} = 101.891$, *p* = 0.00; CFI = 0.958; GFI = 0.932; NFI = 0.912; RMSEA = 0.064) demonstrate a much better fit to the data than the

Table 4 Correlations among constructs (Phi matrix)

	LOM	Intrinsic religiosity	Extrinsic religiosity
LOM	1.000		
Intrinsic religiosity	0.137 (0.081)	1.000	
Extrinsic religiosity	0.300 (0.084)	0.310 (0.078)	1.000

Table 3 Across confirmatory factor analysis

Construct	Indicator	Factor loading (<i>t</i> value)	Cronbach’s alpha	AVE	Composite reliability
LOM	Success	0.669	0.766	0.694	0.787
	Motivator	0.723			
	Rich	0.751			
	Importance	0.626			
Intrinsic religiosity	Intrinsic1	0.733	0.876	0.728	0.884
	Intrinsic2	0.558			
	Intrinsic3	0.861			
	Intrinsic4	0.804			
	Intrinsic5	0.809			
	Intrinsic7	0.698			
	Extrinsic religiosity	Extrinsic1			
Extrinsic2		0.782			
Extrinsic3		0.663			
Extrinsic4		0.439			

Fit indices χ^2 (*p* value) = 151.893 (0.00), *df* = 74; GFI = 0.904, CFI = 0.927, NFI = 0.868, RMSEA = 0.071

Table 5 Results of hypotheses testing

DV	IV	Standardized coefficient	<i>t</i> Value	Total R ²
Ethical intention	Ethical judgment (H ₁)	0.894**	27.412	0.841
	Intrinsic religiosity (H ₂)	0.161**	4.904	
	Extrinsic religiosity (H ₃)	-0.068**	-2.032	
	LOM (H ₄)	-0.085**	-2.525	

** $p < .05$

method only model ($\chi^2_{(77)} = 640.75$, $p = 0.00$; CFI = 0.596; GFI = 0.690; NFI = 0.561; RMSEA = 0.203). In addition, the fit of ‘method and trait model’ is only slightly better than that of ‘trait-only model’. This shows that the percentage of variance explained by the trait factor was significantly greater than the percentage of variance explained by the method factor. All these provide evidence that common method bias is not a threat in this study.

Results of Hypotheses Test

Based on the measurement equivalence test and assessment of reliability and validity of the measures used in this study, we first tested the model using regression analyses (see Table 5).

H₁ posits that managers higher in terms of their ethical judgments will tend to be more ethical in their intentions. The results indicate that ethical judgment has a positive influence on ethical intention ($\beta = 0.894$, $p < 0.05$), supporting H₁.

H₂ states that managers higher in terms of their intrinsic religiosity will tend to be more ethical in their intentions. The results show that intrinsic religiosity has a positive influence on ethical intentions ($\beta = 0.161$, $p < 0.05$), providing support for H₂.

H₃ states that managers higher in terms of their extrinsic religiosity will tend to be less ethical in their intentions. The results show that extrinsic religiosity has a negative influence on ethical intentions ($\beta = -0.068$, $p < 0.05$), providing support for H₃.

Finally, H₄ posits that managers higher in their “LOM” will tend to be less ethical in their intentions. The regression results show that “LOM” does indeed have a significant negative impact on ethical intention ($\beta = -0.085$, $p < 0.05$), supporting H₄.

While not specifically hypothesized, the relative efficacy of intrinsic and extrinsic religiosity on ethical intentions has been tested. The *t* test of the coefficients showed that intrinsic religiosity has a significantly stronger impact on ethical intentions than extrinsic religiosity ($t = 4.662$).

Discussion and Conclusion

In this study, we investigate the relative impacts of “LOM”, religiosity, and ethical judgment on ethical intentions in a marketing situation. Our results indicate that all these variables have a significant influence on the ethical intentions of marketing managers as hypothesized. Specifically, validating past studies and ethics models, the results indicate that ethical judgments of marketing managers can have a positive impact on their ethical intentions. Therefore, organizations should try to nurture the ethical judgments of managers because, based on our finding, this will have a positive impact on their ethical decisions. For example, “ethical judgement” exercises can be included as part of ethics training within the organizations. Since “ethical judgment” is essentially a consequence of a moral reasoning, this exercise should be conducted by discussing various moral philosophies as well as applying them using business ethics case analyses or using ethical vignettes. Training topics should also include a discussion of different types of deontological and teleological evaluations (e.g., Hunt and Vitell 1986) to help trainees in forming “ethical judgments” which, based on our finding, can lead to more ethical decision-making.

Our results also indicate that “LOM” and both dimensions of religiosity can have a significant influence on ethical intentions of marketing managers. Specifically, our results reveal that managers higher in their “LOM” will tend to be less ethical in their intentions. However, our results indicate that managers higher in terms of extrinsic religiosity will tend to be less ethical in their intentions, and managers higher in terms of intrinsic religiosity will tend to be more ethical in their intentions. We also compared the relative magnitude of the effect of intrinsic versus extrinsic religiosity on ethical intentions. Our results indicate that the impact of intrinsic religiosity on ethical intention is stronger in magnitude than the impact of extrinsic religiosity on ethical intentions, although in opposing directions. One possible explanation is that intrinsic religiosity is based on religious commitment and reflects the motivation for internal commitment to religion and its principles as a part of one’s daily life. However, extrinsic religiosity is more situational since it is a form of utilitarian motivation. For future research, it would be interesting to include other situational factors as moderators of the relationships between both of these dimensions of religiosity and ethical decision-making. While this study focused on intrinsic and extrinsic religiosity. Future studies should examine the effect of degree of religious commitment as well (high vs. low). Also future studies should examine the interaction effects of religious commitment and motivation (intrinsic vs. extrinsic) on ethical decision-making of managers. Finally, it would be useful to examine

issues of moral identity in future studies as this has been shown to be linked to religiosity in a least one prior study (Vitell et al. 2009).

Unlike our recommendation for improving ethical judgment, it will not be practical to use ethics training to try to shape different aspects of the employees' religiosity to increase the degree of intrinsic religiosity or to decrease the degree of extrinsic religiosity. We also do not believe it is practical to try to change the "LOM" attitude of employees through ethics trainings. Given that both religiosity and "LOM" attitude are somewhat uncontrollable factor, we believe a good alternative is for organizations to institutionalize ethics (Singhapakdi and Vitell 2007) to help control any unethical behavior among its employees since organizations cannot control the attitude of their employees but they may be able to impact behavior. As pointed out by Singhapakdi and Vitell (2007, p. 291), "institutionalizing ethics is analogous to creating a 'good barrel' because most people are often swayed by the corporate culture surrounding them."

We also believe that developing explicit forms of ethics institutionalization through creating ethics committees, codes of ethics and strictly enforcing these codes (see, e.g., Singhapakdi and Vitell 2007) should have positive impacts on the ethical judgments of managers. This can lead to more ethical decision-making as supported by our results and those from other studies. Moreover, based on the existing empirical evidence, the usefulness of institutionalization of ethics is apparently well beyond its intended purpose of controlling unethical behavior in organizations. An overall conclusion based upon research by Singhapakdi et al. (2010) is that ethics institutionalization can also have a positive impact on the various aspects of job-related well-being of employees including quality of work life, job satisfaction, and organizational commitment.

As far as limitations may be concerned, the sample size was relatively small and the response rate was somewhat low. However, as Hunt (1991) pointed out, the issue of response rate may be commonly overstated so we do not believe that this low response rate posts any problem in terms of non-response bias. Furthermore, as mentioned earlier, a comparison of early versus late respondents yielded no significant difference on all but one of the major constructs tested in this research (the only exception being intrinsic religiosity). Another possible limitation is that only one scenario is used. While this is admittedly a potential drawback to the study, it primarily indicates that future studies need to examine other situations/scenarios.

In this study, we found that "LOM," religiosity, and ethical judgment all have a significant impact on ethical intentions in a marketing situation. As discussed above, ethical judgment is something that an organization should try to nurture by means of ethics training. However, it is

not practical for an organization to try to shape different aspects of the employees' religiosity or their "LOM" by using ethics training. Therefore, as also discussed above, we believe a good alternative is for organizations to institutionalize ethics—essentially, creating a "good barrel" for, hopefully, very few "bad apples". In addition to having a positive impact on ethical behavior among employees, ethics institutionalization can also have a positive impact on the various aspects of the job-related well-being of employees. Given the ever increasing emphasis on both organizational ethics and employees' well-being in the recent years, we believe ethics institutionalization is a "win-win" approach for organizations.

Appendix 1: Measurement Items

Love of money

Success

- (1) Money is how we compare each other. *
- (2) Money represents my achievement.
- (3) Money is a symbol of my success.
- (4) Money reflects my accomplishments

Motivator

- (1) I am motivated to work hard for money.
- (2) Money reinforces me to work hard.
- (3) I am highly motivated by money.
- (4) Money is a motivator. *

Rich

- (1) Having a lot of money is good. *
- (2) It would be nice to be rich.
- (3) I want to be rich.
- (4) My life will be more enjoyable, if I am rich and have more money. *

Importance

- (1) Money is valuable. *
- (2) Money is good. *
- (3) Money is an important factor in the lives of all of us.
- (4) Money is attractive.

Intrinsic religiosity

- (1) I enjoy reading about my religion.
- (2) It doesn't much matter what I believe so long as I am good. ®
- (3) It is important to me to spend time in private thought and prayer.
- (4) I have often had a strong sense of God's presence.
- (5) I try hard to live all my life according to my religious beliefs.
- (6) Although I am religious, I don't let it affect my daily life. ®*
- (7) My whole approach to life is based on my religion.

- (8) Although I believe in my religion, many other things are more important in life. ®*

Extrinsic religiosity

- (1) I go to religious service because it helps me to make friends. *
- (2) I pray mainly to gain relief and protection
- (3) What religion offers me most is comfort in times of trouble and sorrow
- (4) Prayer is for peace and happiness
- (5) I go to religious services mostly to spend time with my friends. *
- (6) I go to religious services mainly because I enjoy seeing people I know there.

*Deleted items

® Reverse-scored item

Appendix 2

Scenario

The pricing committee of a large video game marketer suggests that prices be raised 20–30 % during the holiday season and that a highly popular game be kept in short supply.

Action

The vice president of marketing decides that this is a good idea since consumer demand indicates that consumers will be likely to pay the higher prices.

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