

Ética Protestante del Trabajo en las organizaciones latinoamericanas: diferencias generacionales, culturales y su relación con el comportamiento organizacional

Carolina Zúñiga Ortega

Programa de Doctorado en Psicología
Departamento de Psicología Social y Metodología/Facultad de Psicología

Madrid, 2023

Dedicatoria

A mi esposo Cristian y a mi hija Aurora

Tabla de contenido

Resumen	4
Introducción General	8
Objetivos y Estudios Desarrollados.....	14
Primer Estudio	16
Ética del trabajo en Ecuador: un análisis de las diferencias en cuatro cohortes generacionales	16
Segundo Estudio	30
Examinando la Ética del Trabajo en poblaciones LATAM: diferencias entre trabajadores ecuatorianos y chilenos	30
Tercer Estudio.....	50
Valores hacia el trabajo: Explorando el rol moderador de la Ética Protestante del Trabajo entre las prácticas de recursos humanos y el compromiso laboral y el comportamiento de ciudadanía organizacional	50
Discusión General.....	69
Conclusiones.....	75
Referencias	81

Resumen

La Ética Protestante del Trabajo señala una serie de valores que han sido expresados de forma multidimensional. Evaluarlos es un desafío para la psicología organizacional y para los recursos humanos. En el presente estudio se propone analizar el comportamiento de la Ética Protestante del Trabajo según cuatro cohortes generacionales y dos países suramericanos; así como investigar el rol que ésta juega en la relación entre las prácticas de recursos humanos y los comportamientos de ciudadanía organizacional y el compromiso laboral. Para ello se realizaron tres estudios observacionales de tipo analítico cuyos artículos se presentan en el presente trabajo de compilación. El instrumento empleado en todos estos estudios es el Perfil Multidimensional de Ética del Trabajo (MWEP) Woehr *et al.* (2007) contenido por siete dimensiones: a) Autoconfianza, b) Moralidad/Ética, c) Ocio, d) Trabajo Duro, e) Centralidad en el Trabajo, f) Tiempo Perdido y g) Retraso de la Gratificación.

El primer estudio sobre las cohortes generacionales se realizó en una muestra de 624 ecuatorianos. Los hallazgos muestran que la Generación Baby Boomers y la Generación X tienen valores más conservadores respecto al valor que le otorgan al trabajo, mientras que la Generación Z se distingue por presentar un mayor Retraso en la Gratificación. El segundo estudio se realiza en una muestra de 128 chilenos y 402 ecuatorianos, en donde los hallazgos evidencian que es posible una escala abreviada para evaluar la Ética del Trabajo en países sudamericanos. Además, se muestra que la Centralidad en el Trabajo es más alta en la sociedad ecuatoriana, así como, el valor otorgado al Ocio es más alto en la sociedad chilena. Finalmente, el tercer estudio se aplica en una muestra de 299 ecuatorianos. En este caso se comprueba que la Centralidad en el Trabajo modera de forma negativa y, el Ocio de forma positiva, a la relación entre prácticas de recursos humanos con el compromiso laboral; mientras que,

la Moralidad y Ética también modera de forma negativa a la relación entre prácticas de recursos humanos con el comportamiento de ciudadanía organizacional.

Palabras clave: generaciones, prácticas de recursos humanos, ética protestante del trabajo, comportamiento de ciudadanía organizacional, compromiso laboral.

Abstract

The Protestant Work Ethic denotes a series of values that have been expressed in a multidimensional manner, evaluating them has been a challenge for organizational psychology and human resources. The aim of this study is to analyze the behavior of Protestant Work Ethic according to four generational cohorts and two Latin American countries, as well as the role it plays in the relationship between human resource practices and organizational citizenship behavior. Therefore, three analytical observational studies were carried out, and those articles are presented in this compilation work. The multidimensional work ethic profile (MWEP) Woehr *et al.* (2007) was applied throughout all these studies; the MWEP contains seven dimensions: a) Self-confidence, b) Morality/Ethics, c) Leisure, d) Hard Work, e) Work Centrality, f) Lost Time and g) Delayed Gratification.

The first study on generational cohorts was conducted on a sample of 624 Ecuadorians, which demonstrated that Baby Boomers and Generation X have more conservative values regarding the significance they give to work, while Generation Z stands out for having a higher Delay in Gratification. The second study was applied to a sample of 128 Chileans and 402 Ecuadorians and it showed that an abbreviated scale is possible to evaluate work ethics in south American countries. It also indicated that Work Centrality is higher in Ecuadorian society and that the value given to Leisure is higher in Chilean society. Finally, the third study was applied to a sample of 299 Ecuadorians. In this case, Work Centrality acted negatively and Leisure positively to the relationship between human resource practices and work commitment; while Morality and Ethics also acted negatively to the relationship between human resource practices and organizational citizenship behavior.

Key words: generations, human resource practices, Protestant ethics, organizational citizenship behavior, work commitment

Introducción General

Aristóteles (384–322 AC) fue uno de los primeros autores en ocuparse de forma amplia de la ética y de la felicidad. Cuando escribió su obra *Ética a Nicómaco*, explicaba que en la vida hay que hacer aquello que conduce a la felicidad. En el griego antiguo, la felicidad consistía en la búsqueda de la *eudaimonía*. Según él, la felicidad no era la abundancia de riquezas y placeres, pero tampoco era su ausencia, sino es la realización de actividades que hacen bien al individuo y a los demás; por lo tanto, la felicidad no es la posesión de algo material sino es un estado de ánimo que se tiene incluso cuando se duerme. Por su parte, De Aquino & Mendoza (2001) para explicar el planteamiento de Aristóteles, parafrasean el siguiente párrafo: (...) del mismo modo que en los juegos olímpicos no son los más hermosos ni los más fuertes los que alcanzan la corona, sino los que compiten (pues de entre ellos surgen los vencedores), así también las cosas hermosas y buenas que hay en la vida solo las alcanzan los que actúan certeramente; y la vida de éstos es agradable por sí misma (...).

Para Aristóteles la felicidad consistía en una actividad virtuosa capaz de durar toda la vida, acompañada de circunstancias externas mínimamente favorables que ayudan a cumplir con las expectativas del ser humano, pero, ¿qué actividades hace el ser humano común de forma continua y prolongada para satisfacer sus expectativas?, la respuesta podría ser el trabajo (Mosterín, 2006)

Desde el punto de vista económico, existen algunas teorías que son importantes de señalar. Por ejemplo, Smith (2020) indica que los bienes pueden aumentar o bajar de precio, pero lo que siempre permanece detrás de ellos, sin variar, es el trabajo por lo que el trabajo, sea agradable o desagradable, es el origen de la riqueza de las naciones. Por su parte, Marx (2019) consideró que el trabajo es una actividad en la que los individuos

expresan su humanidad y la dignifican, sin embargo, en el contexto capitalista esta actividad es susceptible de desvirtuarse y convertirse en una carga.

Por otra parte, hay que considerar que en el trabajo existen aspectos que condicionan la producción, el comportamiento organizacional colectivo y las actitudes individuales de los colaboradores, lo cual es posible de estudiarlo desde la perspectiva de los recursos humanos (Landy, 1993), y desde el significado que cada sujeto tiene del trabajo; todo esto constituyéndose en un tema fundamental para explicar el funcionamiento de las organizaciones y las conductas de los trabajadores. Sin embargo, la revisión bibliográfica indica que mucha de la investigación referida al trabajo y las variables organizacionales e individuales que lo condicionan, se ha desarrollado en ambientes anglosajones y europeos, por lo que cabe la pregunta ¿para qué estudiar el constructo del “trabajo” en contextos Latinoamericanos? ¿hay aspectos similares con otros países de la región o son regiones muy disímiles a las de otros continentes? ¿de qué depende que el significado de trabajo varíe de un país a otro?

La importancia de investigar el trabajo, su significado y la relación que éste tiene en los ambientes culturales de países latinoamericanos, se basa en distintos argumentos de tipo académico, social y económico. Por ejemplo, entre las condiciones de tipo académicas que favorecen y promueven la investigación en estos países se encuentran: a) la tendencia al incremento de la producción científica de los investigadores latinoamericanos, b) una mayor colaboración entre los investigadores de América Latina y los de otros continentes, y c) las características sociales, culturales y económicas que hacen de la región un “laboratorio natural” poco aborado desde la autonomía (Aguinis *et al.*, 2020). Además, hay que considerar que debido a las particularidades, América Latina se convierte en un contexto de oportunidades para realizar investigaciones que obligan a académicos, empresarios y estudiosos de la gestión de personal y en general de

los recursos humanos, a repensar los supuestos y teorías de referencia (que muchas de ellas son originarias de otras realidades) sobre el comportamiento individual y organizacional, las empresas, los mercados y las instituciones. Claramente, el contexto institucional importa, pero no tener en cuenta el contexto único, y en este caso el de Latinoamérica, puede resultar en recomendaciones de tipo administrativas o de “buenas prácticas” que sean contraproducentes (Husted & Sousa-Filho, 2019) en lugar de construir con preceptos propios organizacionales-culturales estrategias adecuadas.

A nivel social, la empresa suele ser vista como una organización responsable que tiene la misión de mejorar los aspectos económicos y de desarrollo contextual e intelectual tanto de sus trabajadores como del entorno empresarial al que pertenecen (Arruda, 1997), es por esto que las razones sociales que apoyan la importancia de estudiar el constructo de la Ética del Trabajo en la actualidad y en organizaciones latinoamericanas se debe a que estos organismos se encuentran cada vez más interesados en demostrar un desempeño cuyos resultados aporten a la sociedad, no solo de una forma económica, sino con un valor agregado fundamentado en el bienestar empresarial, todo ello visible mediante tácticas que respondan a las presiones de un entorno cada vez más dinámico (Bermudez-Colina et al., 2018).

En nuestros estudios hemos abordado estas cuestiones tomando como un eje transversal a la ética laboral o Ética Protestante del Trabajo, conocida por sus siglas en inglés PWE – Protestant Work Ethic –.

Originalmente, la PWE fue desarrollada por Max Weber (1864–1920) quien acuñó el término de la ética laboral en su ensayo *La Ética Protestante y el Espíritu del Capitalismo* publicado en 1920. En ella, el autor consideró que la vida ascética del protestante, que aprovechaba disciplinadamente el tiempo, rechazaba el lujo y el placer,

se manifestaba en una forma de trabajo duro. Aunque originalmente el término se lo asoció con la denominación protestante del cristianismo, la conceptualización actual de PWE no implica ninguna orientación religiosa específica (Miller *et al.*, 2002); al contrario, trata de explicar el hecho de que la gente persigue la riqueza y la ganancia material por su propio bien y no por necesidad (Furnham & Reilly, 1991). El planteamiento weberiano menciona que la PWE refleja los valores de trabajo de los individuos y representa el grado en que las personas sostienen la creencia de que el trabajo es intrínsecamente gratificante y no sólo un medio para obtener recompensas externas (Furnham, 1984). La ética del trabajo es "el conjunto de valores, creencias, intenciones y objetivos que la gente aporta a su trabajo y las condiciones en que lo hacen" (Clarke, 1983) lo que le da una visión inclusiva e integral del constructo.

En occidente, estudios como los de (Amos *et al.*, 2019) consideran que la ética protestante del trabajo (PWE) es una fuerza poderosa e innegable en la cultura con efectos de alto alcance en valores y juicios dentro del comportamiento colectivo y en sí mismo en el concepto de "trabajo"; es así como la PWE se ha convertido en un valor cultural dominante en países de América Latina cuya influencia en la sociedad parece ser lo suficientemente sólida, mucho más allá de la afiliación religiosa de los países que conforman la región (Furnham 1984; Zhang *et al.* 2012). Sin embargo, los paradigmas latinoamericanos de ética empresarial podrían estar relacionados con la promoción de la integridad dentro de las empresas; la creación de organizaciones sanas y competitivas, y la mejora de la ética como un valor superior, digno de ser evaluado por encima de todos los demás sin importar el campo o la edad (Arruda, 1997). Para esto, autores como Goldstein y Eichhorn (1961), Blood (1969), Mirels y Garrett (1971), y Ho & Lloyd (1984) desarrollaron instrumentos de evaluación que buscaban conocer cuán arraigada estaba la PWE en las diferentes sociedades. Sin embargo, no fue sino hasta iniciado el nuevo

milenio que Miller *et al.* (2002), bajo una perspectiva multidimensional y teniendo en cuenta el recorrido histórico, político y sociológico planteado originalmente por Weber, plantearon un constructo psicométrico de siete dimensiones: 1) trabajo duro, 2) autosuficiencia, 3) rechazo del ocio, 4) centralidad en el trabajo, 5) moralidad-ética, 6) retraso de la gratificación, y 7) uso cuidadoso del tiempo, a ser medidas mediante el Multidimensional Work Ethic Profile (MWEP) (Miller *et al.* 2002).

El MWEP se ha aplicado por dos décadas (2002 – 2022) en varias muestras de Oriente y Occidente, cubriendo algo más de 13 países (i.e. Chanzanagh & Akbarnejad, 2011; Meriac *et al.*, 2009; Ozatalay & Chanzanagh, 2013; Tsun-Lok & Pik-Ching, 2017). Los investigadores, han estudiado su estructura factorial y su invariancia en diferentes contextos culturales. Asimismo, la herramienta ha servido para comparar el constructo entre distintos grupos ocupacionales y niveles jerárquicos en entornos empresariales, educativos, sociales y religiosos. El MWEP también se ha utilizado para comparar actitudes y valores hacia el trabajo desde una óptica generacional en donde los hallazgos muestran que las nuevas generaciones (Y – Z) se diferencian de las generaciones antecesoras (Baby Boomers y X)¹ en cuanto a la perspectiva sobre el trabajo. Sin embargo, de la revisión bibliográfica realizada, se encontró que la mayor parte de la investigación sobre la PWE se ha realizado en países anglosajones, europeos y asiáticos; mientras que, en los países de América del Sur, hasta donde sabemos, no existe una escala desarrollada o adaptada para medir la PWE, y hay muy poca evidencia científica acerca de la utilización y medición de este constructo. Con base a esto se propuso realizar una

¹ Primer estudio: Ética del trabajo en Ecuador: un análisis de las diferencias en cuatro cohortes generacionales (Zúñiga *et al.*, 2019)

adaptación y un estudio de invarianza del MWEP a fin de que pueda ser utilizado para explorar las diferencias de la PWE en países sudamericanos².

El valor que los empleados otorgan al trabajo es esencial para comprender los comportamientos individuales de los trabajadores y su participación en su rendimiento y el éxito de las organizaciones (Van Ness *et al.*, 2010). Una de los constructos más utilizados para referirse a esta actitud general de los empleados hacia el trabajo es la Ética Protestante del Trabajo que también ha servido para estudiar variables del comportamiento a nivel organizacional e individual, y en lo que respecta a este trabajo de tesis, se ha tratado de analizar la influencia de la PWE en la eficacia de las prácticas de recursos humanos para desarrollar el compromiso laboral y los comportamientos de ciudadanía organizacional ³

Este documento se organiza de la siguiente manera: en un primer momento se presenta el objetivo general de nuestra investigación y los objetivos específicos perseguidos en cada uno de los tres estudios desarrollados. Tras ello, se presentan los tres artículos publicados con los resultados de nuestra investigación. Para cada uno de ellos se realiza en primer lugar una breve contextualización y, tras ella, se expone literalmente cada una de las publicaciones. Seguidamente se realiza una discusión general y finalmente se exponen las conclusiones.

² Segundo estudio: Examinando la Ética del Trabajo en poblaciones LATAM: diferencias entre trabajadores ecuatorianos y chilenos (Zúñiga *et al.* 2022)

³ Tercer estudio: Valores hacia el trabajo: Explorando el rol moderador de la Ética Protestante del Trabajo entre las prácticas de recursos humanos y el compromiso laboral y el comportamiento de ciudadanía organizacional (Zúñiga *et al.*, 2021)

Objetivos y Estudios Desarrollados

El objetivo principal de la investigación reportada en esta memoria de Tesis es el de explorar el grado en el que la Ética Protestante del Trabajo es un constructo útil para la gestión del comportamiento en el trabajo en un entorno como el Sudamericano. La PWE ha resultado ser un constructo de gran utilidad en la comprensión del comportamiento organizacional tanto en el ámbito anglosajón, como en el europeo y el asiático (Chanzanagh & Akbarnejad, 2011; Meriac *et al.*, 2009; Meriac *et al.*, 2015; Ozatalay & Chanzanagh, 2013; Tsun-Lok & Pik-Ching, 2017). Sin embargo, su utilización en población latinoamericana es muy reducida lo que redundaría en la ausencia de una herramienta de valor para explicar el comportamiento laboral y, en definitiva, mejorar tanto la calidad de vida como la gestión de recursos humanos en las organizaciones.

De manera específica, amparados en este objetivo general, planteamos cuatro objetivos específicos: (1) analizar las diferencias en la Ética Protestante del Trabajo entre profesionales latinoamericanos pertenecientes a cuatro cohortes generacionales; (2) analizar las diferencias existentes en la Ética Protestante del Trabajo entre profesionales sudamericanos de países con diferentes culturas de trabajo y diferente grado de desarrollo económico; (3) desarrollo de una escala abreviada y su estudio de invarianza para medir la Ética Protestante del Trabajo en población sudamericana; y (4) analizar el papel que, en las organizaciones sudamericanas, juega la Ética Protestante del Trabajo en la relación entre las prácticas de gestión de recursos humanos y el compromiso organizacional y los comportamientos de ciudadanía organizacional.

Para ello, en el presente trabajo se presentan tres artículos. En el primero de ellos se aborda el primer objetivo específico. En él se realiza una comparación de las siete

dimensiones de la Ética Protestante del Trabajo en cuatro cohortes generacionales en una muestra de 624 ecuatorianos. En el segundo artículo se abordan los objetivos específicos 2 y 3. En él se desarrolla una versión abreviada de la escala MWEP para medir la Ética Protestante del Trabajo y se aborda el estudio de su fiabilidad y validez en las poblaciones ecuatoriana (n=402) y chilena (128). Además, se comparan y discuten las similitudes y diferencias encontradas entre las dos poblaciones. Finalmente, en el tercer artículo abordamos nuestro cuarto objetivo específico. En él se estudia el efecto de moderación que la Ética Protestante del Trabajo produce en las relaciones entre las prácticas de recursos humanos con el compromiso laboral y con el comportamiento de ciudadanía organizacional (n= 299 participantes ecuatorianos).

En todos los artículos se formulan hipótesis o preguntas de investigación que se analizan a la luz de la evidencia empírica. Los resultados se presentan mediante estadísticos descriptivos e inferenciales. A continuación, previo a cada artículo, se realiza una introducción para justificar la importancia de estudiar un hecho social desde la psicología laboral y las implicaciones en los recursos humanos, así como se tiene en consideración las implicaciones teóricas de la verificación o rechazo de las hipótesis formuladas.

Primer Estudio

Ética del trabajo en Ecuador: un análisis de las diferencias en cuatro cohortes generacionales

El presente estudio compara la Ética Protestante del Trabajo en cuatro generaciones: Baby Boomers, Generación X, Generación Y y Generación Z. La concepción de cada una de estas generaciones tiene su origen en la historia del siglo XX. Uno de los ámbitos más estudiados por la sociología, y que en el presente caso se aborda desde la psicología organizacional y desde los recursos humanos, es el comportamiento de una sociedad en función del cambio generacional.

Se parte de la idea de ¿qué es una generación? pues es un concepto que ha ido variando a lo largo del tiempo. Por ejemplo, a mediados del siglo XIX se creía que una generación implicaba a todas las personas que viven juntas en un período determinado. Sin embargo, fue durante ese mismo siglo que se precisó que se trata de categorías etarias que suponen un cambio en la mentalidad en relación con el tiempo y las circunstancias sociales (Howe & Strauss, 1992).

Comte (1998) manifiesta que el cambio social se determina por los cambios de las generaciones, pues mientras más viejos se hacen los miembros de una generación más conservadores se vuelven de sus tradiciones, no obstante, esto no sugiere un proceso de ruptura sino de una transición entre lo tradicional y lo nuevo, pero que terminan por integrarse.

Una generación social se describe como cohortes de personas nacidas vivas en un período de tiempo que varía entre 20-30 años. Este tiempo se consideraba como un lapso correspondiente a la duración de vida productiva de un individuo (Leccardi &

Feixa, 2011). En la práctica cotidiana el término generación se emplea a menudo como parte del lenguaje para señalar diferencias entre grupos de edad y para ubicar individuos y grupos en el tiempo cronológico.

Con base en una conceptualización de la generación adoptada de diversos pensadores, Howe & Strauss (1992) realizaron cohortes de nacimiento y cumplimiento de mayoría de edad para la sociedad occidental desde 1584 hasta los actuales Millennials. En particular esta cronología se hizo en función de la sociedad norteamericana popularizando el nombre de varias generaciones. Según Strauss & Howe (2009), aproximadamente cada dos décadas (el tiempo que dura una fase de la vida), ha surgido una nueva constelación de generaciones fundamentada en la estratificación de personas acorde a la edad. A continuación, se realiza un resumen de las generaciones consideradas desde el 1914 (Strauss & Howe, 2009; Jackson & Hogg, 2010): a) La *Generación Perdida* (1883 y 1900), b) La *Generación G.I* (1901 y 1927)⁴ que significa generación entreguerras, c) La *Generación Silenciosa o Tradicionalistas* (1928 y 1940), d) Los *Baby Boomers* (1940 y 1960) que se convierten en una cohorte demográfica relativamente grande en la que se afirma la primacía del yo y se desafía la supuesta vacuidad moral del orden institucional, e) La *Generación X* (1960 y 1980) caracterizados por actitudes inconformistas y de rebelión ante lo que consideraban tradiciones, prácticas, actitudes e instituciones socioculturales anticuadas e innecesarias, f) Los Millennials - *Generación Y* (1980 y 2000) para los que la tecnología, desde Internet hasta la electrónica portátil y fija, los define como a ninguna otra generación, su presencia se ha convertido en una parte inherente de sus vidas.

⁴ G.I. significa en el original inglés *Generation Interbellum*, es decir generación entreguerras.

Howe y Strauss (2007) señalan que la Generación X y los Millennials seguirán siendo fuerzas vitales en la sociedad estadounidense hasta el año 2030. Los miembros de la Generación X, que han crecido en una época de fracaso escolar y matrimonial, seguirán alienados, descontentos y pragmáticos al entrar en la mediana edad. Siendo ya la generación más emprendedora, serán muy eficaces a la hora de impulsar la innovación, la eficiencia y la personalización masiva. En materia laboral, los jóvenes adultos de la generación del milenio favorecerán el trabajo en equipo, las relaciones familiares estrechas, la seguridad laboral y una cultura popular anodina. Su poder digital sin precedentes y su talento para la organización crearán un poder político y podrían incluso revitalizar el movimiento sindical.

Si bien es cierto, Howe y Strauss (2007) no han desarrollado teoría sobre la *Generación Z*, según la cual, se trataría de los niños nacidos a partir del año 2000 (Álvarez, 2016), existen visiones sociológicas que empiezan a estudiar el comportamiento de esta generación que empieza a incursionar en el mercado laboral.

Ahora bien, retomando el análisis desde la perspectiva multidimensional de la Ética Protestante del Trabajo (Miller *et al.*, 2002) en el marco de la psicología organizacional y los recursos humanos, existen investigaciones (i.e. Meriac *et al.*, 2010; Jobe, 2014; Palomino *et al.*, 2016, Varas & Yáñez, 2016) que evidencian diferencias significativas en algunas de las dimensiones del valor que las generaciones le otorgan al trabajo.

Con base en estos antecedentes, el presente estudio se propuso verificar dos preguntas de investigación en un contexto ecuatoriano. La primera, ¿En qué dimensiones de la PWE existen diferencias entre las generaciones Baby Boomers, Generación X y Generación Y que se encuentran actualmente desarrollando tareas

laborales en el Ecuador?, y la segunda pregunta que resulta nueva en la línea de investigación de la ética del trabajo por generaciones: ¿En qué es diferente y en qué similar la Generación Z ecuatoriana de las generaciones anteriores?

El artículo está estructurado con una introducción en la que se exponen los fundamentos teóricos y se cierra formulando las preguntas de investigación. A continuación, se presenta una metodología en la que se expone la muestra, el instrumento y los procedimientos estadísticos empleados. En el apartado de resultados se considera: (a) una descripción de cada una de las dimensiones con medidas de tendencia central, así como sus inter-correlaciones; y (b) la comparación de medias entre las cuatro generaciones estudiadas con respecto a las siete dimensiones estudiadas. Después se aborda una discusión y se cierra con las conclusiones.

Work Ethic in Ecuador: An Analysis of the Differences in Four Generational Cohorts

Diana Carolina Zúñiga Ortega^{1,*}, David Aguado García², Jesús Barroso Rodríguez³, and Jesús María de Miguel Calvo²

¹ Universidad Politécnica Salesiana (Ecuador)

² Universidad Autónoma de Madrid (Spain)

³ Universidad Francisco de Vitoria (Spain)

Título: Ética del trabajo en Ecuador: un análisis de las diferencias en cuatro cohortes generacionales.

Resumen: Las organizaciones enfrentan el reto de gestionar una fuerza laboral multigeneracional con características propias que difieren en el valor que le otorgan al trabajo. La incorporación al mercado laboral de las generaciones más jóvenes hace imprescindible el estudio de sus diferentes actitudes hacia el trabajo en comparación con las generaciones antecesoras. El propósito de esta investigación fue analizar a través del constructo de la Ética Protestante las diferencias existentes en las actitudes hacia el trabajo de cuatro generaciones (Baby Boomers, Generación X, Generación Y, y Generación Z). La muestra de 624 participantes ecuatorianos (BB 11.2%; GX 11.2%, GY 58.5% y GZ 19.1%) se agrupó por cohortes. Se aplicó el Cuestionario Multidimensional Ética del Trabajo (MWEP). Los resultados mostraron que los BB y la GX tiene una mayor creencia sobre la importancia del trabajo y más tolerancia a la utilización improductiva del tiempo de trabajo que las generaciones Y y Z. En el aplazamiento de las recompensas la GZ muestra puntuaciones superiores a las obtenidas por los BB, GX y GY. No se encuentran diferencias significativas en las dimensiones de autoconfianza, ocio y moralidad-ética.

Palabras clave: ética del trabajo; Baby Boomers; Generación X; Generación Y; Generación Z; MWEP; cohortes generacionales.

Abstract: Organizations face the challenge of managing a multigenerational workforce with unique characteristics that differ in the value they place on their work. The younger generation has been incorporated into the labour market recently and consequently it is essential to study their different attitudes toward work by comparing them with previous generations. The purpose of this research is to analyze, through the Protestant Ethic, the difference in attitudes towards work of four generations (Baby Boomers, Generation X, Generation Y and Generation Z). A sample of 624 Ecuadorian participants which comprised: BB 11.2 %; 11.2 % GX, GY 58.5 % and GZ 19.1 %, was pooled by cohort. The Questionnaire Multidimensional Work Ethic (MWEP) was applied. The results showed that the BB and GX have a greater belief about the importance of work, and a tolerance towards the unproductive use of working time, when compared with generations Y and Z. In postponing rewards, the GZ generation showed scores higher than those obtained by the BB, GX and GY generations. No significant differences were found in the dimensions of Self-Reliance, Leisure and Morality-Ethics.

Keywords: work ethic; Baby Boomers; Generation X; Generation Y; Generation Z; MWEP; generational cohorts.

Introduction

Undoubtedly one of the main challenges that organizations face today is that of managing a multi-generational workforce characterized by four cohorts trying to create a cohesive working space. A number of factors, such as declining fertility rates, broken systems, retirement, and an increased life expectancy, have led nations to constantly extend the terms of the retirement of their professionals (Finkelstein, Truxillo, Fraccaroli, & Kanfer, 2015). These have caused work teams to extend the average age of their employees, and to manage the coexistence of the different generations at work, which are now a reality with important consequences for the administrative management and human resources. The integration of groups belonging to different generations impact primarily on culture, the results, and intra and inter organizational competitiveness. Companies face the massive outflow of the Baby Boomers generation (GBB), employees rich in experience, who are now being replaced by the Digital Generation Y (GY); digital experts and bearers of new values and dissimilar demands on the values, and the ways of working of previous generations with an interest in reconciling work and their personal life (Golik, 2013). In between these two groups, are people of Generation X (GX), who are

technologically prepared to face labour challenges and measure success at work within the flexibility that the environment offers them. They seek environments that allow them to maintain healthy and stable relationships (Palomino, Medina, & Arellano, 2016). Finally, there is the Z (GZ) generation. While their presence is not yet known among the organizations due to their young age, they constitute the immediate future of the workforce. Few people in this generation that are working, have definitely proved to be able to act in a multicultural and global media, accompanied by a flexible mind capable of organizing and transmitting information; and for which mobility and training are a constant in their career development (Alvarez, 2016). It is evident that these generations differ in their outlook, attitudes, values, characteristics and behavior (Earle, 2003). Therefore, employers and human resource managers need to provide strategies that give significant value to the work performed by different cohorts, according to their needs, expectations and experiences; in order to enhance their performance and job satisfaction (Hernaus & Vokic, 2014; Kyles, 2005). Organizations that do not address these differences are likely to be less efficient and competent in the labour market (Lyons & Kuron, 2014) and could experience the possibility of high levels of dissatisfaction, and a brain drain, that would result in serious visible consequences in the repetitive processes of recruitment and selection (Kyles, 2005; Golik, 2013).

This is especially relevant in a context such as that in Ecuador which has produced changes and developments with regard to employment, social security, health and education

* Correspondence address [Dirección para correspondencia]:

Carolina Zúñiga Ortega. Universidad Politécnica Salesiana.

E-mail: dzuniga@ups.edu.ec

(Article received: 20-9-2018; revised: 25-3-2019; accepted: 29-4-2019)

(CEPAL, 2018), these have not been designed with management practices of the commensurate human capital with such development. In fact, many of these changes have adjusted existing sectorial policies, leaving less space for innovation and continuity of a change in all the areas, specially in labour standards. (CEPAL, 2013).

Although attitudes and values towards work have been addressed from multiple perspectives (Alvarez, 2016; Chirinos, 2009; Howe & Strauss, 2007; Oh & Reeves, 2014; Palomino *et al*, 2016. and Varas & Yanez, 2016) one of the most widely used to explore differences in attitudes among generations, cultures and professions has been the concept of the Protestant work ethic (PWE), (Meriac, Poling & Woehr, 2009; Meriac, Thomas & Milunski, 2015). This ethic was established based on the beliefs of Weber in the early twentieth century. It enables the study of attitudes toward work through the degree to which individuals vary in consideration with respect to the work. It is perceived that to work is a positive thing that responds to a criterion of intrinsic value that goes beyond that of purely economic survival, against a consideration of work as something negative that is 'necessary' to obtain the resources to develop a good quality of life (Borgmann, 1992). The study of PWE through different generations has yielded important results for the management of the workforce in organizational contexts (Jobe, 2014; Meriac, Woehr & Banister, 2010; Real, Mitnick & Maloney, 2010; Walt & Jonck, 2016). However, to the best of our knowledge, the study of PWE between different generations in the South American region, and specifically in Ecuador, has not yet been explored.

The objective of this paper is to analyze the current differences in the PWE of four different generations i.e. GBB,

GX, GY, GZ, in Ecuador. The study of the attitudes and values towards work, through the PWE of different generations living together in the workplace in Ecuador, is extremely important to assist organizations to develop effective retention practices in both organizational talent and job stability.

Theoretical foundations

PWE and Generational Cohorts

Different authors have studied the comparative value that different generations give to their work, with an emphasis on differences with regard to personal characteristics and organizational preferences. The results of these studies characterize the GBB with the least interest in teamwork and interpersonal relationships, but a good working environment with meaningful tasks. It also reveals that the GX generation demonstrates a high degree of individualism that makes the traditional division between task-related individuals of this generation especially focused on the task. Furthermore, the GY generation are more influential at work; demanding values of freedom and balance between their work and personal life. The most attractive jobs for the young GY are those that offer challenges, allowing them to have the autonomy, flexibility and remuneration commensurate with their effort (Bongiovanni & Soler, 2015; Cennamo & Gardner, 2008; Hernaus & Vokic, 2014). In Figure 1 the characteristics of each generation, the values that identify their behaviour, their possible strategies, work motivation, as well as the similarities and differences between them, are described.

Generation	Features and Values	Motivation at work	Differences / Similarities
GBB 1940 - 1960	Doing the extra mile at work. Optimistic, positive, idealistic and wanting to have it all. Self absorbed and intellectually arrogant. Spiritual and religious.	Motivations: self-aggrandizing, self-superiority; and conservation.	<p>a) The GX and GY generations are more individualistic and focused on themselves than the GBB. The GZ has no relationships with any of its predecessors, b) the four generations are dissimilar in terms of perception and conceptualization about work, c) the four generations need different intrinsic and extrinsic motivational systems to gratify their work and d) a decrease in the sense of loyalty towards organizations has been evidenced. GX shows a major need in order to balance Work and personal living.</p>
GX 1960 - 1980	Digital analog. Independent, results-oriented, skeptical, pragmatic. Cynical, distrustful, shallow and uncivil.	Motivations: work and personal balance, professional development, salary linked to objectives and training.	
GY 1980 - 2000	Idealistic. They seek happiness. They need to be connected 24/7. They prefer teamwork and have a great sense of social responsibility. They show respect for others. Achievement oriented, creative, constantly in academic and challenging training.	Motivations: rewards, challenges and transparency.	
GZ 2000 onwards	They reject conventional standards, they avoid meetings, inductions and lengthy verbal explanations. Committed to the environment, social equality and transparency. They consider that intelligence and knowledge are more important than an academic degree. Little development of interpersonal skills. They speak little and they chat a lot.	Motivations: spacious recreational spaces, flexible scheduling, continuous development, technology as part of their life, challenging projects.	

Figure 1. Generational characteristics (Compiled from Alvarez, 2016; Chirinos, 2009; Howe & Strauss, 2007; O & Reeves, 2014; Palomino *et al*, 2016. Varas & Yanez, 2016).

The discussion about the nature and importance of work for individuals has generally been approached from the neutral perspective of efficiency and technical rationality (Giorgi & March, 1990). However, the issue regarding values towards work is of interest largely because of its strong relationships with organizational commitment, job performance (Smith & Smith, 2011), unemployment, and individual differences (Furham, 1984).

One of the central elements that have tried to account for in these relationships from the approach of attitudes and values towards work has been the concept of the Protestant Work Ethic (PWE). In the early twentieth century, Max Weber through his work 'Protestant Ethic and the Spirit of Capitalism' laid the foundation of this concept by linking work with a transcendent vision of life: i.e. hard work is ennobling, it is valuable, it is a central part of life; whereas, self-reliance and delay of gratification are the virtues of individuals (Weber, 1958). Weber's theory is based on four fundamental ideas (Furham, 1984): (a) the believer is called by God to work, and therefore their work should be honest; (b) job success and economic prosperity is a sign of God's grace and consequently successful people are considered his beloved sons; (c) prosperity is supported by the asceticism of people, and saving money is an important value, the systematic use of capital accumulation, and reduced spending on vices and luxuries; and (d) the strong individualism taken from Calvinism which states that each individual has to make their own moral choices and be aware of the ethical implications of their actions. Consequently, this vision describes a set of attitudes related to work as 'good' for individuals which goes beyond their instrumental character for economic survival, and has special emphasis on individualism against the practice of social welfare (Borgmann, 1992). This approach to the way we understand work has had an extraordinary influence in the workplace throughout the development of capitalism in the twentieth century. Thus, the study of attitudes and values towards work has usually referred to the PWE.

In this context, we have developed different self-reporting tools for assessing the PWE (Blood, 1969; Buchholz, 1978; Goldstein & Eichhorn, 1961; Hammond & Williams, 1976; Mirels & Garrett, 1971; Ray, 1982; Ho & Lloyd, 1984). However, these scales have been limited in their usefulness due to problems related to their validity and reliability. Among these problems, Furham (1984) states: (a) the construct of erroneous interpretations; (b) inadequate ele-

ments and gender as their language; and (c) lack of rigorous studies on its dimensionality. In line with this last question Miller, Woehr & Hudspeth (2002) point out what they consider to be the most serious problem in these scales: that of their one-dimensional consideration, when in fact, the construct must be approached from a clear multidimensional perspective. Echoing these problems Miller *et al.* (2002) developed the Multidimensional Profile of Ethics at Work (MWEP) that has become the most widely used assessment tool for estimating the PWE. It has been extensively used to analyze the differences in the existing PWE in various cultural fields (Chanzanagh & Akbarnejad, 2011; Li & Madsen, 2009; Özatalay & Chanzanagh, 2013; Ryan & Tipu 2016; Slabbert & Ukpere, 2011; Woehr, Arciniega, & Lim, 2007); i.e. that which exists between men and women (Meriac *et al.* 2009); that which occurs at the different stages in their career (Pogson, Cober, Doverspike, & Rogers, 2003); those related to motivation and performance (Meriac *et al.* 2015); and also those produced when taking into account different generations (Meriac *et al.*, 2010).

In their most commonly used version, the MWEP is a Likert scale with 65 items grouped into seven dimensions (see Figure 2): (1) Centrality of Work, (2) Self-Reliance, (3) Hard Work, (4) Leisure, (5) Morality-Ethical (which is measured by 10 items each) (6) Delay of Gratification (which is measured using 7 items) and finally, (7) Wasted Time (which employs 8 items). The psychometric properties of MWEP that have been obtained through the studies of different authors (Miller *et al.*, 2002) are adequate. The construct validity of the MWEP has been established by studying its dimensionality with a confirmatory factor that demonstrates good fit indices. This was carried out by analyzing its relationship with other general variables: such as a general cognitive ability, personality and perceived needs, and specifically labour participation, organizational commitment, and job satisfaction, as well as through studies of the generalizability of the scores obtained from different individuals i.e. workers vs. students. The reliability of the MWEP has also been tested successfully by studying the internal consistency of the scales and the temporal stability of scores: the Alfa coefficient scales are suitable, i.e. greater than 0.80 in all scales, albeit less on the Delay of Gratification scale, .73, and the retest correlation yields producing values above .90 for all the scales except for the Delay of Gratification, which was .83.

DIMENSION	DESCRIPTION		ITEMS
Centrality of Work	Belief in work and the importance of it.	10	2, 4, 10, 13, 30, 33, 40, 41, 52, 64
<i>Example:</i>	<i>I feel uneasy When there is little work for me to do.</i>		
Self-Reliance	Effort for the independence in the exercise of daily service. Features of success.	10	6, 21, 26, 28, 32, 34, 44, 50, 55, 59
<i>Example:</i>	<i>To be truly successful, a person Should be self-reliant.</i>		
Hard Work	Belief in the virtues of hard work and the chances of success.	10	17, 20, 22, 24, 35, 38, 45, 47, 53, 60
<i>Example:</i>	<i>Working hard is the key to being successful.</i>		
Leisure	Attitudes and belief in non-work activities such as leisure and rest.	10	5, 8, 14, 18, 27, 31, 43, 49, 58, 63
<i>Example:</i>	<i>I would prefer a job That allowed me To have more leisure time.</i>		
Morality - Ethics	Believe in a just and moral existence.	10	7, 15, 16, 25, 37, 48, 51, 54, 57, 61
<i>Example:</i>	<i>One Should always take responsibility for one's actions.</i>		
Delay of Gratification	Orientation towards the future. Postponement of rewards.	7	3, 11, 19, 29, 42, 46, 62
<i>Example:</i>	<i>If I want to buy something, I always wait Until I Can Afford it.</i>		
Wated Time	Attitudes and beliefs that show the active and productive use of time.	8	1, 9, 12, 23, 36, 39, 56, 65
<i>Example:</i>	<i>It is Important to stay busy at work and not waste time.</i>		
			65 items

Figure 2: MWEP dimensions (itself from Miller et al elaboration., 2002).

PWE and Generational Differences in Ecuador

The study of attitudes towards work through a generational cohort has been developed primarily in the North American and European areas. These studies reveal that in Latin America there is insufficient empirical evidence to demonstrate this, however, none of the studies have used the MWEP. Given the proximity and immediacy of the experiences of a nation, Didier (2017) points out that the differences between generations should be described in terms of local events, rather than from global events. That is why in

Ecuador, we cannot assume the configuration of generational differences purely by taking characteristics from other contexts, and even more so if it is to contribute to knowledge from a theoretical approach and decision-making from a practical perspective. In particular, Ecuadorians have undergone times of political and economic instability that has coincided with the crisis in world capitalism that hit Latin American and as a result shaped the behavior and expectations of its inhabitants (Vanoni & Rodriguez, 2017).

Figure 3 shows the political and economic events that have influenced the development of Ecuador.

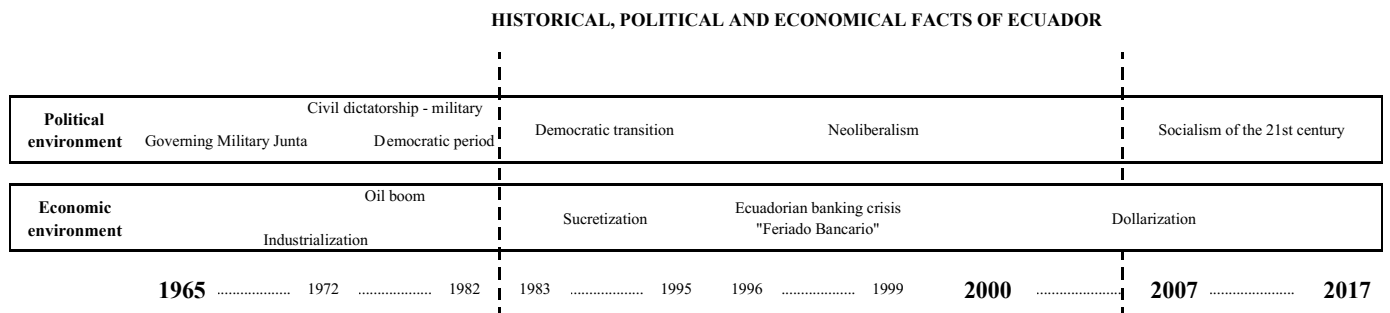


Figure 3. Historical, Political and Economic facts of Ecuador. (Compiled from Vanoni & Rodriguez, 2017).

Ecuadorian society has been marked by countless facts, namely the temporality of generational groups proposed by

Howe & Strauss (2007) and Oh & Reeves (2014), and that the GBB lived through the economic prosperity of the bana-

na boom and the capitalist development of Ecuador. Unlike the GX who witnessed industrialization, the oil boom, a military dictatorship, the return to democracy, economic crisis, unemployment, and the emergence of the social movements of women, and of environmental protection. By contrast, the GY and GZ generations have grown up in the context of the dollarization, the bank holiday, and lastly the 'citizens' revolution', situations that have promoted the development of challenging and self-sufficient attitudes.

Studies carried out in different cultural areas, show that there are significant differences between different generations in the dimensions that make up the PWE (Jobe, 2014; Palomino *et al.*, 2016; Varas & Yañez, 2016, Walt & Jonck, 2016). In particular, the older generation, the GBB, tend to give more value to work as a central element in the plan of life, while giving less value to leisure time and a work-life balance. On the other hand, the intermediate generations, GX and GY, also differ from each other in their conception of work, the first in line with the PWE, considering it as a central element in their personal and social development, but compared to the latter they give a greater value to the sense of work, with a view to finding happiness and a connection to social responsibility. By contrast, little is known about the GZ generation, and that which is available focuses on anecdotal evidence collected from magazines and broadcasts, rather than any rigorous empirical studies. However, based on the available evidence it seems that they show a greater commitment to work than previous generations and to work with organizations that have more general social constructs such as the environment, social equity or transparency.

In this context we consider the following research questions:

Research Question 1: Where are the differences in the dimensions of PWE between the generations GBB, GX and GY who are currently working in Ecuador?

Research Question 2: What is different, and what is similar, about the Ecuadorian GZ compared to previous generations?

Method

Participants

There were 615 participants with an average age of 29.8 years (SD = 15.8, range 16-76 years). The total sample consisted of 60.2 % males, 26.0 % high school students and 60.9 % college students who were either working, or had done so in the past. Data was collected from four organizations in the southern part of Ecuador, one of which was in the public sector, and three from the private sector. The grouping of participants in each cohort generation (see Table 1) was carried out based on the segmentation proposed by Howe & Strauss (2007) and Oh & Reeves (2014). All the participants gave their consent. Parental informed consent, and written authorization of the institution was obtained in the case of

the GZ generation. All the participants responded to the scale in an anonymous and voluntary way.

Table 1. Generational demographics.

Generation	Age	Gender %
GBB ^a (n = 70)	m = 64.8 (SD = 4.9)	Male = 65.7
		Female = 34.3
GX ^b (n = 70)	m = 47.1 (SD = 5.7)	Male = 47.1
		Female = 52.9
GY ^c (n = 365)	m = 22.5 (SD = 3.5)	Male = 65.2
		Female = 34.8
GZ ^d (n = 119)	m = 16.8 (SD = .4)	Male = 48.2
		Female = 51.8

^aBorn between 1940 and 1960; ^b Born between 1960 and 1980; ^c Born between 1980 and 2000; ^d Born 2000 onwards

Measurements

The Spanish version was used in the MWEP scale developed by Woehr *et al.* (2007) for a trans-cultural study of three countries, one of which was Mexico. Following the recommendations of Epstein, Santo, & Guillemin (2015) prior to the application of the instrument, a linguistic check with the Ecuadorian dialect was performed to ensure that there could not be any misinterpretation of the text. This process involved two university professors who were specialized in organizational psychology, two managers from private companies, and five university students. The changes resulting from this adaptation were few. The description of the response option: "Marque FA si usted está fuertemente de acuerdo con la oración" (Mexican Spanish version) was changed to "Marque 5 si usted está totalmente de acuerdo con la oración" (Ecuadorian linguistics adaptation). Items 26 and 27 were also modified by reversing the order of the words in the first, and removing a diminutive suffix, in the second. The items were as follows: (26) "Las personas estarían mejor si dependieran sólo de ellas mismas" and (27) "El trabajo consume mucho de nuestro tiempo, dejando muy poco para relajarse". The final elements can be found in Appendix 1. To identify the demographic characteristics of the participants a preliminary section including questions relating to the date of birth, gender, and current activity was added the questionnaire.

Procedure

The MWEP was applied in the institutions where the participants remained. Data analysis was developed using the SPSS program 22. A comparison of the values obtained in each dimension of MWEP, according to each generation, was performed using an ANOVA test. The effect of size was observed through the partial Eta Squared Test (under effect about .01, with an average effect of approx .06 and a high effect with values around .14).

Results

Table 2 illustrates the descriptive statistics as well as the reliability and inter-correlations between the dimensions that constitute the MWEP. The average scores range from Morality-Ethics (4.47) and Leisure (2.91). The reliability scores of

the dimensions are suitable: the lowest recorded in Wasted Time ($\alpha = .687$) and the highest in Leisure ($\alpha = .831$). The analysis of the inter-correlations between the dimensions indicates the existence of significant inter-correlations that were positive and moderate in almost all cases.

Table 2. Descriptive and intercorrelations between the dimensions of MWEP.

Dimension	ρ	r	1	2	3	4	5	6	7
1. Self-Reliance	3.98	.56	(.774)						
2. Morality / Ethics	4.47	.50	.305 **	(.723)					
3. - Leisure ^a	2.91	.68	-.252 **	.105 **	(.831)				
4. Hard Work	4.21	.68	.494 **	.416 **	-.010	(.808)			
5. Centrality of Work	3.84	.59	.369 **	.299 **	.104 **	.490 **	(.787)		
6. Wasted Time	3.88	.56	.500 **	.347 **	-.140 **	.520 **	.622 **	(.687)	
7. Delay of Gratification	3.92	.68	.510 **	.259 **	-.177 **	.551 **	.404 **	.456 **	(.761)

The coefficient of Cronbach's alpha is shown in parentheses.

^a Leisure average was reversed based on the theory of original scale.

** Correlation significant at the .01 level; *, significant correlation at the .05 level.

Table 3 shows the results obtained by analyzing the differences between the average size of MWEP in the different generational cohorts. The results show significant differences in the dimensions of Centrality of Work, with a size of medium high effect (partial squared Eta: .081), Wasted Time and Delay of Gratification with average effect size (partial Eta square: .051 and .040 respectively). For the dimensions of Self-Reliance, Morality-Ethics, Leisure and Hard Work, no significant differences were found.

Looking at the generational cohorts to determine why such differences exist, we found that for the Centrality of

Work the GZ generation gets a significantly lower average than the other three generations. In addition, the GY generation also obtained scores that were significantly lower than those of the GX generation. With regard to Wasted Time, the GZ and GY generation obtained scores significantly lower than those of the GBB and GX generations. With respect to Delay of Gratification, the generations GBB, GX and GY were indistinguishable from each other, while the GZ generation showed a higher level in the perception of this dimension.

Table 3. Mean differences between generational cohorts.

	Z	Y	X	GBB	F	Differences ^b
	\bar{X} (DS)	\bar{X} (DS)	\bar{X} (DS)	\bar{X} (DS)		
Self-Reliance	4.06 (.57)	3.94 (.58)	4.01 (.48)	4.01 (.52)	1,385	-
Morality / Ethics	4.45 (.59)	4.50 (.46)	4.44 (.50)	4.38 (.53)	1,413	-
-Leisure	2.79 (.66)	2.95 (.62)	2.95 (.83)	2.88 (.81)	1,703	-
Hard work	4.30 (.67)	4.22 (.70)	4.11 (.59)	4.09 (.71)	1,791	-
Centrality of Work	3.58 (.60)	3.82 (.56)	4.16 (.44)	4.01 (.64)	17,903 **	1 vs 2,3,4, 2 vs 3
Wasted Time	3.76 (.60)	3.83 (.54)	4.15 (.46)	4.06 (.58)	10,983 **	1.2 vs 4.3
Delay of Gratification	4.16 (.57)	3.91 (.67)	3.82 (.55)	3.67 (.90)	8,414 **	4,3,2 vs 1

** The difference between generations is significant at the .01 level

* The difference is significant at the .05 level

^{to} To distinguish differences between generations the Tukey post-hoc test was applied with a significance level of 5

^b Differences involves subgroups established based on testing Post-Hoc Tukey with: 1 = Z, 2 = Y, 3 = X, 4 = GBB.

Discussion

This paper has investigated the differences and similarities regarding attitudes and values to work as expressed through the PWE, of four generational cohorts who live and coexist in working environments. As noted in previous studies (Meriac *et al*, 2010; Woehr *et al*, 2007) of populations such as the US, Korea and Mexico, we have also found evidence of differences between the four generational cohorts in Ecuador. Significant differences were found in the dimensions of Centrality of Work, Wasted Time and Delay of Gratification,

whereas for the dimensions of Self-Reliance, Morality-Ethics, Leisure and, Hard Work no differences were found.

Specifically, for the dimension of Centrality of Work the generations GX and GBB obtained significantly higher scores when compared to GY and GZ. This would indicate that the new generations who are entering the labour market consider this dimension more relevant to their life than previous generations.

The dimension of Wasted Time showed similar results: the scores obtained by the GX and GBB generations are significantly higher than those obtained by the generations GY and GZ. These results highlight the fact that the generations

GX and GBB attach greater importance to the effective and productive use of their time than the latter. The results also suggest that the GX and GBB generations give more importance to Centrality of Work and Wasted Time. These generations are results-oriented, who are independent and loyal to their companies, they do not waste time because it should be used productively and effectively to achieve the greatest benefits. These attitudes are reinforced by the social, political, and economic factors in Ecuador between 1946-1964 at the time of the banana debacle, and income capitalism (Vanoni & Rodríguez, 2017).

These results help to explain why these two generations give a high value to work and the importance of that time being used in the best way. By contrast, the GY generation has developed in a completely different context which has been influenced by technology and dollarization, at a time when work has lost some of its centrality, and when optimization in terms of production has become less important (Figuroa Rodríguez, Díaz & Zapata, 2018). Finally, with regard to the dimension of Delay of Gratification, the GZ generation obtained significantly higher scores than those obtained from the GY, GX and GBB generations.

This result indicates that the younger generations have a positive assessment to the achievement of reward than previous generations. The GZ generation comprise people who are committed to global welfare, the environment, social equity, and they prefer to work on long-term projects in which they can contribute to these causes, forgoing any immediate gratification if they feel they can do something to preserve their long term welfare Magallón (2016). Conversely, the GY generation are those who expect an immediate response to their requests. They have anchored their life toward fulfilling achievements and that is what gives them happiness (Varas & Yanez, 2016).

Our findings are partially in accord with previous studies. However, they do not exactly reproduce the evidence of similar studies of North American populations, such as that of Jobe, (2014). It is important to recognize that in Ecuador the presence of different cultural groups is clearly evident, whether they are immigrants from other countries (multiethnic), or diverse cultural groups in the state, or peoples of the nation (pluriculturalism) whose coexistence within the same space can influence the perception to work. This factor leads us to postulate whether the differences found between the Ecuadorian generations are independent of culture and ethnicity or not, and it would be important to study the generational differences in relation to these aspects.

An important additional issue is that none of the previous studies have included an analysis of the GZ generation. Our results suggest that this generation differs from previous generations in some of the aspects that make up the PWE. These aspects include: being more willing to delay rewards, being less focused at work, and using their time for productive activities. In this regard, Magallón (2016) points out that currently the progress of society is linked to the existence of sufficiently strong links between local reality and compre-

hensiveness, and institutional environments whose relationships depend largely on the skills of the GZ generation who, with their 'social DNA', have proven to be able to promote communities that allow replicable and sustainable development of the contributions generated. This undoubtedly has important implications in the field of people management processes in organizational contexts. In fact, it constitutes an important input into these management processes that need to be modified in order to incorporate the attitudes and values of the GZ generation whose entry into the labour market is imminent. The study of the characteristics that these processes have to take in order to meet these needs is an issue that requires further research.

However, any evidence of the differences in PWE between various generational cohorts is far from conclusive. By contrast to our results and those of Meriac *et al.*, (2010) and Jobe (2014), in which more similarities than differences were found with regard to the dimensions of Leisure, Hard Work and Delay of Gratification, other authors have not found any substantive differences between the different cohorts (Costanza & Finkelstein, 2015; Zabel *et al.* 2017). Conversely, the studies have shown the presence of significant differences between the GBB generation, who show a greater inclination for Hard Work and less perspective, versus Delay of Gratification when compared to the GX and GY generations. These disparities indicate the need for further exploration into the existence of such differences and their practical implications (Walt & Jonck, 2016).

Regarding the practical implications, our results indicate that a PWE focused on generational cohorts is a novel input that should be taken into consideration within the strategy for talent management. The dimensions of the PWE may be introduced as skills in the analysis and design of posts, and derive an element of study for recruitment, selection, performance appraisal, and the training of employees. Similarly, the differences can be analyzed for the design of incentive schemes, and quality of life, in order to engage new talent.

Despite the results shown, our study has some limitations that should be noted. Firstly, the GZ sample was only composed of participants aged between 16 to 17 years old, these participants were not considered in this study because their contact with work is zero. This meant that there was very little choice in age within the cohort and, strictly speaking, it can not describe the characteristics of the cohort but only of that age group. In response to this fact, further studies into the characteristics of the GZ generation should incorporate a wider range of ages, and additionally, the adaptation of measuring instruments to the experiential context of those ages.

Secondly, it should be noted that one of the variables that can affect the results is employment status. 90 % of the participants in the GBB, the GX and GY generations indicated on the questionnaire that they were either working, or had worked, at least once; but 69 % of the participants GZ were students who had never worked. This indicates the need to compare the generational cohorts also through those

groups of participants without work experience to appreciate the extent to which there are differences in the PWE between those of the same generation who have work experience, and those who have not.

Conclusions

The work described in this manuscript provides a better understanding of the values and attitudes towards differ-

entiated work among the four generations that will, in the near future, coexist in the labour market. The results allow us to advance theoretical knowledge about these generational differences that can be transferred to the field of human resources and incorporated into the decision making about key management practices in the workforce.

References

- Álvarez, P. (2016). La generación Z toma el relevo a los millennials. Cinco Días; Madrid. Retrieved from <https://search.proquest.com/docview/1761269122/abstract/32F0202C3FA74E47PQ/1>
- Blood, M.R. (1969). Work values and job satisfaction. *Journal of Applied Psychology*, 53, 456-459. doi: 10.1037/h0028653
- Bongiovanni, N., & Soler, C. (2016). Características y expectativas laborales de la Generación "Y". XXXI Congreso Nacional de ADENAG Universidad Nacional de Villa María, Facultad de Ciencias Económicas. Retrieved from <https://www.adenag.org.ar/storage/revista/dVbDkY8PFzz4U5K2BQwIgas3QWu5pRsZjNt1qJm0.pdf#page=15>
- Borgmann, A. (1992). Review of Review of Work, Inc.: A Philosophical Inquiry. *Journal of Business Ethics*, 11(11), 830-868. doi:10.2307/25130288
- Buchholz, R. (1978). An empirical study of contemporary beliefs about work in American society. *Journal of Applied Psychology*, 63, 219-227. doi:10.1037/0021-9010.63.2.219
- Cennamo, L., & Gardner, D. (2008). Generational differences in work values, outcomes and person-organisation values fit. *Journal of Managerial Psychology*, 23(8), 891-906. doi:10.1108/02683940810904385
- CEPAL (Comisión Económica para América Latina y el Caribe) (2013), *Sistemas de protección social en América Latina y el Caribe: Ecuador (LC/W.552)*, Santiago. Disponible a través de: <https://www.cepal.org/es/publicaciones/4097-sistemas-proteccion-social-america-latina-caribe-ecuador>
- CEPAL (Comisión Económica para América Latina y el Caribe) (2018), *Balanza Preliminar de las Economías de América Latina y el Caribe 2018 (LC/PUB.2019/1-P)*, Santiago. Disponible a través de: <https://repositorio.cepal.org/handle/11362/44326>
- Chanazanagh, H. E., & Akbarnejad, M. (2011). Examining MWEP and its validity in an Islamic society: A national study in Iran. *Procedia - Social and Behavioral Sciences* (Vol. 30, pp. 1430-1437). doi:10.1016/j.sbspro.2011.10.278
- Chirinos, N. (2009). Características generacionales y los valores. Su impacto en lo laboral. *Observatorio Laboral Revista Venezolana*, 2(4), 6. Retrieved from <http://www.redalyc.org/html/2190/219016846007/>
- Costanza, D. P., & Finkelstein, L. M. (2015). Generationally Based Differences in the Workplace: Is There a There There? *Industrial and Organizational Psychology*, 8(3), 308-323. doi:10.1017/iop.2015.15
- Didier, N., & Didier, N. (2017). Los hijos de la democracia: rasgos, valores individuales, laborales y sociales en Chile. *Revista de psicología* (Santiago), 26(2), 50-65. doi.org/10.5354/0719-0581.2017.47949
- Earle, H. A. (2003). Building a workplace of choice: Using the work environment to attract and retain top talent. *Journal of Facilities Management; Bingley*, 2(3), 244-257. doi:10.1108/14725960410808230
- Epstein, J., Santo, R. M., & Guillemín, F. (2015). A review of guidelines for cross-cultural adaptation of questionnaires could not bring out a consensus. *Journal of Clinical Epidemiology*, 68(4), 435-441. doi.org/10.1016/j.jclinepi.2014.11.021
- Figueroa, T., Rodríguez, K., Díaz, D., & Zapata, A. (2018). Actitudes en torno a las brechas generacionales en el trabajo: desarrollo y validación de una escala. *Revista Iberoamericana de Psicología: Ciencia y Tecnología*, 11(2), 61-68.
- Finkelstein, L. M., Truxillo, D., Fraccaroli, F., and Kanfer, R. (eds.). (2015). *Facing the Challenges of a Multi-Age Workforce: A Use-Inspired Approach*. New York, NY: Routledge
- Furnham, A. (1984). The protestant work ethic: A review of the psychological literature. *European Journal of Social Psychology*, 14(1), 87-104. doi:10.1002/ejsp.2420140108
- Giorgi, L., & Marsh, C. (1990). The protestant work ethic as a cultural phenomenon. *European Journal of Social Psychology*, 20(6), 499-517. doi.org/10.1002/ejsp.2420200605
- Goldstein, B., & Eichhorn, R. (1961). The changing Protestant ethic: Rural patterns in health, work and leisure. *American Sociological Review*, 26, 557-565. doi:10.2307/2090254
- Golik, M. (2013). Las expectativas de equilibrio entre vida laboral y vida privada y las elecciones laborales de la nueva generación. *Cuadernos de Administración*, 26(46), 107-133. Recuperado a partir de http://revistas.javeriana.edu.co/index.php/cuadernos_admon/article/view/5656
- Hammond, P., & Williams, R. (1976). The Protestant ethic thesis: A social psychological assessment. *Social Forces*, 54, 579-589. doi:10.2307/2576283
- Hernaus, T., & Vokic, N. P. (2014). Work design for different generational cohorts: Determining common and idiosyncratic job characteristics. *Journal of Organizational Change Management*, 27(4), 615-641. doi: 10.2307/2576283
- Ho, R., & Lloyd, J.I. (1984) Development of an Australian work ethic scale. *Australian Psychologist*, 19, 321-332. doi:10.1080/00050068408255438
- Howe, N., & Strauss, W. (2007). The Next 20 Years: How Customer and Workforce Attitudes Will Evolve. *Harvard Business Review*, 85(7/8), 41-52. Retrieved from <https://hbr.org/2007/07/the-next-20-years-how-customer-and-workforce-attitudes-will-evolve>
- Jobe, L. L. (2014). Generational differences in work ethic among 3 generations of registered nurses. *The Journal of Nursing Administration*, 44(5), 303-308. doi:10.1097/NNA.0000000000000071
- Kyles, D. (2005). Managing Your Multigenerational Workforce. *Strategic Finance; Montvale*, 87(6), 52-55. doi:10.1108/hrmid.2006.04414cad.003
- Li, J., & Madsen, J. (2009). Chinese workers' work ethic in reformed state-owned enterprises: implications for HRD. *Human Resource Development International*, 12(2), 171-188. doi:10.1080/13678860902764100
- Lyons, S., & Kuron, L. (2014). Generational differences in the workplace: A review of the evidence and directions for future research. *Journal of Organizational Behavior*, 35(S1), S139-S157. doi:10.1002/job.1913
- Magallón, R. (2016). El ADN de la Generación Z. Entre la economía colaborativa y la economía disruptiva. *Revista de Estudios de Juventud*, 114, 29-44. Disponible en <https://goo.gl/som5JN>
- Meriac, J. P., Poling, T. L., & Woehr, D. J. (2009). Are there gender differences in work ethic? An examination of the measurement equivalence of the multidimensional work ethic profile. *Personality and Individual Differences*, 47(3), 209-213. doi:10.1016/j.paid.2009.03.001
- Meriac, J. P., Thomas, A. L. E., & Milunski, M. (2015). Work ethic as a predictor of task persistence and intensity. *Learning and Individual Differences*, 37(Supplement C), 249-254. doi:10.1016/j.lindif.2014.11.006
- Meriac, J. P., Woehr, D. J., & Banister, C. (2010). Generational Differences in Work Ethic: An Examination of Measurement Equivalence Across

- Three Cohorts. *Journal of Business and Psychology*, 25(2), 315-324. doi:10.1007/s10869-010-9164-7
- Miller, M. J., Woehr, D. J., & Hudspeth, N. (2002). The Meaning and Measurement of Work Ethic: Construction and Initial Validation of a Multidimensional Inventory. *Journal of Vocational Behavior*, 60(3), 451-489. doi:10.1006/jvbe.2001.1838
- Mirels, H.L., & Garrett, J.B. (1971). The Protestant ethic as a personality variable. *Journal of Consulting and Clinical Psychology*, 36, 40-44. doi:10.1037/h0030477
- Oh, E., & Reeves, T. C. (2014). Generational Differences and the Integration of Technology in Learning, Instruction, and Performance. En *Handbook of Research on Educational Communications and Technology* (pp. 819-828). Springer, New York, NY. doi:10.1007/978-1-4614-3185-5_66
- Ozatalay, K. C., & Chanzanagh, H. E. (2013). Examining the Validity of MWEP Scale in Turkish Culture. *Procedia - Social and Behavioral Sciences*, 82(Supplement C), 220-225. doi:10.1016/j.sbspro.2013.06.249
- Palomino, J. A. H., Medina, J. de J. E., & Arellano, M. A. (2016). Diferencias en los motivadores y los valores en el trabajo de empleados en empresas maquiladoras. *Contaduría y Administración*, 61(1), 58-83. doi:10.1016/j.cya.2015.09.003
- Pogson, C. E., Cober, A. B., Doverspike, D., & Rogers, J. R. (2003). Differences in self-reported work ethic across three career stages. *Journal of Vocational Behavior*, 62(1), 189-201. doi:10.1016/S0001-8791(02)00044-1
- Ray, J.J. (1982). The Protestant ethic in Australia. *Journal of Social Psychology*, 116, 127-138. doi: 10.1080/0022454.1982.9924402
- Real, K., Mitnick, A. D., & Maloney, W. F. (2010). More Similar than Different: Millennials in the U. S. Building Trades. *Journal of Business and Psychology*, 25(2), 303-313. doi.org/10.1007/s10869-010-9163-8
- Ryan, J. C. & Tipu, S. A. A. (2016). An Empirical Alternative to Sidani and Thornberry's (2009) «Current Arab Work Ethic»: Examining the Multidimensional Work Ethic Profile in an Arab Context. *Journal of Business Ethics: JBE; Dordrecht*, 135(1), 177-198. doi:10.1007/s10551-014-2481-4
- Slabbert, A., & Ukpere, W. I. (2011). A comparative analysis of the Chinese and South African work ethic. *International Journal of Social Economics*, 38(8), 734-741. doi:10.1108/03068291111143929
- Smith, V. O., & Smith, Y. S. (2011). Bias, history, and the Protestant Work Ethic. *Journal of Management History*, 17(3), 282-298. doi.org/10.1108/17511341111141369
- Vanoni, G., & Rodríguez, C. (2017). Los conglomerados empresariales en el Ecuador: un análisis histórico, económico y político. [Business Groups in Ecuador: a Historical, Economic and Political Analysis]. *Apuntes del CENES; Tunja*, 36(63), 247-278. doi:10.19053/01203053.v36.n63.2017.5456
- Varas, A. P., & Yáñez, T. A. (2016). Caracterización de los profesionales de la Generación Millennials de Arica y Parinacota, Chile, desde una mirada del capital Intelectual. *Interciencia; Caracas*, 41(12), 812-818. Recuperado de <https://dialnet.unirioja.es/servlet/articulo?codigo=5747492>
- Walt, F. van der, & Jonck, P. (2016). Work ethics of different generational cohorts in South Africa. *African Journal of Business Ethics*, 10(1). doi.org/10.15249/10-1-101
- Weber, M. (1958). *The Protestant Ethic and the spirit of capitalism* (T. Parsons, Trans.). New York: Scribners. [Original work published 1904–1905].
- Woehr, D. J., Arciniega, L., & Lim, D. (2007). Examining Work Ethic Across Populations: A Comparison of the Multidimensional Work Ethic Profile Across Three Diverse Cultures. *Educational and Psychological Measurement*, 67(1), 154-168. doi:10.1177/0013164406292036
- Zabel, K. L., Biermeier-Hanson, B. B. J., Baltes, B. B., Early, B. J., & Shepard, A. (2017). Generational Differences in Work Ethic: Fact or Fiction?. *Journal of Business and Psychology*, 32(3), 301-315. doi:10.1007/s10869-016-9466-5

Appendix 1

- 1 Es importante mantenerse ocupado en el trabajo y no desperdiciar el tiempo.
- 2 Me siento ansioso cuando tengo poco trabajo por hacer.
- 3 Si quiero comprar algo, siempre me espero hasta que pueda pagarlo.
- 4 Me siento satisfecho cuando me paso el día trabajando.
- 5 La vida tendría más sentido si tuviéramos más tiempo de esparcimiento.
- 6 Para que una persona sea realmente exitosa, debe confiar en sí misma.
- 7 Uno siempre debe responsabilizarse por sus acciones.
- 8 Preferiría tener un trabajo que me permitiera más tiempo de esparcimiento.
- 9 El tiempo no debe desperdiciarse, debería usarse eficientemente.
- 10 Aún si tuviera buena solvencia económica, no dejaría de trabajar.
- 11 Me complacen más las cosas por las que he tenido que esperar.
- 12 Programo mi día por adelantado para evitar desperdiciar el tiempo.
- 13 Los días de trabajo arduo son muy satisfactorios.
- 14 Mientras más tiempo pase en una actividad de esparcimiento, mejor me siento.
- 15 Uno siempre debe hacer lo que es correcto y justo.
- 16 Tomaría artículos de mi trabajo si sintiera que no se me paga lo necesario.
- 17 Nada es imposible si trabajas lo suficientemente duro.
- 18 Mientras menos tiempo pase uno trabajando y más tiempo libre tenga, mejor.
- 19 Las cosas que toman tiempo son las que más valen la pena.
- 20 Trabajar duro es la clave para ser exitoso.
- 21 La confianza en uno mismo es la clave para ser exitoso.
- 22 Si uno trabaja muy duro, es probable que uno se construya una buena vida para sí mismo.
- 23 Constantemente busco maneras de usar mi tiempo de manera productiva.
- 24 El trabajo duro lo hace ser a uno mejor persona.
- 25 Uno no debe juzgar, hasta que se hayan escuchado todos los hechos.

- 26 Las personas estarían mejor si dependieran sólo de ellas mismas.
- 27 El trabajo consume mucho de nuestro tiempo, dejando muy poco para relajarse.
- 28 Uno debería vivir su propia vida independiente de los demás, tanto como sea posible.
- 29 Una recompensa lejana es usualmente más satisfactoria que una inmediata.
- 30 Para mí es muy importante estar siempre listo para trabajar.
- 31 Más tiempo de descanso es bueno para la gente.
- 32 Uno debe evitar depender de otras personas, tanto como sea posible.
- 33 Aún si heredara una gran cantidad de dinero, seguiría trabajando en algo.
- 34 No me gusta tener que depender de otras personas.
- 35 Trabajando duro, una persona puede superar cualquier obstáculo que le presente la vida.
- 36 Trato de planear mi trabajo diario para no perder el tiempo.
- 37 Nunca debes decir mentiras acerca de la gente.
- 38 Cualquier problema puede ser superado trabajando duro.
- 39 Tan importante es la forma en la que una persona gasta su tiempo como lo es la manera en que gasta su dinero.
- 40 Aunque ya me pudiera jubilar, seguiría trabajando.
- 41 La vida sin trabajo sería muy aburrida.
- 42 Prefiero ahorrar hasta que me alcance para comprar algo, que comprarlo a crédito.
- 43 El mundo sería un mejor lugar si la gente pasara más tiempo descansando.
- 44 Yo lucho por depender en mí mismo.
- 45 Si trabajas duro, triunfarás.
- 46 Las mejores cosas de la vida son aquellas por las que tienes que esperar.
- 47 Cualquiera que puede y quiere trabajar duro, tiene grandes posibilidades de triunfar.
- 48 Robar está bien, mientras no te atrapen.
- 49 El trabajo que ofrezca mayor tiempo para descansar, es el trabajo ideal para mí.
- 50 Para mí es muy importante tener gran independencia de los demás.
- 51 Es importante tratar a otros como quisiera que lo traten a uno.
- 52 Experimento una sensación de plenitud con el trabajo.
- 53 Una persona siempre debe hacer el mejor trabajo posible.
- 54 Nunca es apropiado tomar algo que no le pertenezca a uno.
- 55 Sólo aquellos que dependen de sí mismos avanzan en la vida.
- 56 Desperdiciar el tiempo es tan malo como desperdiciar el dinero.
- 57 Hay ocasiones en las que robar está justificado.
- 58 La gente debería tener más tiempo libre para descansar.
- 59 Es importante que uno controle su propio destino no siendo dependiente de otros.
- 60 Uno puede alcanzar sus propias metas simplemente trabajando duro.
- 61 La gente debería ser justa al tratar con los demás.
- 62 La única manera de conseguir algo que valga la pena es ahorrando para conseguirlo.
- 63 Las actividades de esparcimiento son de mayor interés que el trabajo.
- 64 Un día de trabajo duro me proporciona un sentimiento de logro.
- 65 El disgusto por el trabajo duro generalmente refleja falta de carácter.

Segundo Estudio

Examinando la Ética del Trabajo en poblaciones LATAM: diferencias entre trabajadores ecuatorianos y chilenos

A pesar de que se considera que la Ética Protestante ha trascendido la esfera religiosa para impregnarse en el mundo capitalista, existen diferencias influenciadas por la diversidad cultural y social que marcan las formas de pensar sobre el trabajo y el valor que las personas le otorgan. América del Sur no es ajena a esta realidad, por lo que, ante la ausencia de evidencia empírica, el estudio de este constructo en Ecuador y Chile requiere también ser investigado.

En este segundo estudio exploramos las diferencias existentes en la Ética Protestante del Trabajo entre dos grupos poblacionales: ecuatorianos y chilenos previo a un análisis factorial confirmatorio del Perfil Multidimensional de Ética del Trabajo (Woehr *et al.*, 2007) y un estudio de invarianza factorial que conduce a la obtención de medidas comparables en ambos contextos.

El estudio de Woehr *et al.* (2007) comparó a la población estadounidense, mexicana y coreana con la adaptación al español y coreano de la escala original propuesta por (Miller *et al.*, 2002), y encuentra algunas diferencias culturales en las dimensiones de la ética del trabajo. Estos resultados se convirtieron en el detonante para empezar a realizar estudios transculturales sobre la validez y fiabilidad del MWEP en otros países. Posterior a ello, Ozatalay & Chanzanagh (2013) realizaron una adaptación transcultural del MWEP en Turquía cuyos resultados conservaron las siete dimensiones del modelo original (Miller *et al.*, 2002), sin embargo, la estructura interna de cada dimensión cambió notablemente. Muchos de los ítems se agruparon principalmente en

el Factor 1 que corresponde a trabajo duro, seguido de moralidad y ética, así como de ocio. El factor con menos ítems fue retraso en la gratificación el cual, además, juntamente con el de tiempo perdido, obtuvo niveles de consistencia interna muy bajos. Ello implica que existen propiedades generales sobre la ética del trabajo que son evaluadas con el MWEP de forma similar, sin embargo, en las especificidades están atravesadas por aspectos culturales que no se pueden soslayar. Los autores creen que es posible descubrir otros puntos delicados de la versión turca del MWEP y cuestionan si realmente esta escala tiene validez en su medio.

Por otra parte, un importante antecedente para esta investigación fue el estudio desarrollado por Robertson (2000) quien demostró que existen diferencias culturales marcadas en gerentes chilenos y ecuatorianos, por ejemplo, los chilenos son más individualistas que los ecuatorianos, es decir, tienden a cuidar más de sí mismos y de sus intereses y a descuidar los intereses de los demás. Aparentemente, los chilenos tendrían valores capitalistas mucho más afines a la visión ortodoxa de la economía, según la cual no es la benevolencia del individuo sino el cuidado de sus intereses el que predomina en una interrelación social.

La historia de Ecuador y Chile tiene ciertas similitudes y diferencias que merecen ser estudiadas. Sin embargo, no sólo en el ámbito político y económico existen contrastes entre estas sociedades pues hay otros elementos de carácter cultural en los que difieren notoriamente la una de la otra. Por ejemplo, en Chile ha existido una represión extrema a cualquier movimiento social o sindicalización del trabajo, mientras que, en Ecuador, los movimientos sociales han tenido un protagonismo importante en la consolidación política. Un aspecto todavía más destacado es que el movimiento indígena chileno ocupa un lugar poco protagónico en las decisiones económico-políticas del país, mientras que, el movimiento indígena ecuatoriano durante las últimas tres

décadas ha adquirido tal nivel de protagonismo que incluso ha sido capaz de derrocar a gobiernos, paralizar la movilización interna del país, aunque ello no implique que hayan conseguido el control político de la nación.

En definitiva, por lo expuesto anteriormente, en este segundo estudio planteamos un conjunto de hipótesis relativas a las diferencias en la ética protestante del trabajo entre ecuatorianos y chilenos que nos ayuden a entender cómo diferentes poblaciones sudamericanas viven su relación con el trabajo.

El estudio está estructurado con una introducción en la que se justifica la necesidad del estudio y se plantean las hipótesis que guían el trabajo, luego se presenta una metodología desglosando la muestra, los instrumentos y los demás procedimientos empleados en el análisis. En el apartado de resultados, se parte de una adaptación del MWEP (Woehr *et al.*, 2007) de 65 ítems a una versión corta de 28 ítems, conservando la dimensionalidad del constructo original (Miller *et al.*, 2002). Después de comprobar la validez y fiabilidad, se procede a comparar los promedios de las siete dimensiones del MWEP entre las dos poblaciones estudiadas. Finalmente, se procede a discutir los resultados y a establecer conclusiones del estudio.

A continuación, se coloca el artículo publicado en el *Journal of Globalization, Competitiveness, and Governability*.

GCG

The Journal of Globalization,
Competitiveness, and Governability

Examining Work Ethic Across Latam Populations: Differences Between Ecuadorian and Chilean Workers.

AREA: 6
TYPE: Application

53

AUTHORS

Carolina Zúñiga¹
Universidad Politécnica
Salesiana, Ecuador
dzuniga@ups.edu.ec

David Aguado
Universidad Autónoma
de Madrid, Spain
david.aguado@uam.es

**Patricio Cabrera-
Tenecela**
Universidad Politécnica
Salesiana, Ecuador
pcabrera.aia@gmail.
com

1. Corresponding author:
Dirección postal: Calle Vieja
12-30 y Elia Liut, 010102
Ecuador.

Examinando la ética del trabajo en poblaciones latam: diferencias entre trabajadores ecuatorianos y chilenos. Examinando a ética do trabalho nas populações da américa latina: diferenças entre trabalhadores equatorianos e chilenos.

As the volume of trade within South America increases, understanding the cultural differences between countries will become increasingly important for managers to develop good human resource practices. An important issue that has been little studied to date is the variation in beliefs and work ethic values across borders. The objectives of this study were: to analyze the differences in the Protestant Work Ethic (PWE) values between Ecuador and Chile; and evidence the dimensionality and factorial invariance of a short version of the most used scale to measure the work ethics construct "Multidimensional Profile of Work Ethics" in two South American populations. The original 65-item scale was applied to 530 people (N Ecuadorians = 402; N Chileans = 128). Reliability was good and we conclude that there is configural invariance, metric invariance, and partial scalar invariance for the MWEP values. In addition, it was observed that it is possible to reduce the original scale to a scale with only 28 items, keeping the seven dimensions of the original scale. Regarding the differences in PWE, it was found that Ecuadorians and Chileans workers differ in self-reliance, leisure, delayed gratification and wasted time.

A medida que el volumen de comercio aumenta en América del Sur, comprender las diferencias culturales entre países será cada vez más importante para que los gerentes desarrollen buenas prácticas de recursos humanos. Un tema trascendental que ha sido poco estudiado hasta la fecha es la variación en las creencias y los valores de la ética laboral a través de las fronteras. Los objetivos de este estudio fueron: analizar las diferencias en los valores de la Ética Protestante del Trabajo (PWE) entre Ecuador y Chile; y evidenciar la dimensionalidad y la invariancia factorial de una versión corta de la escala más utilizada para medir el constructo de ética del trabajo "Perfil Multidimensional de la Ética del Trabajo" en dos poblaciones sudamericanas. La escala original de 65 ítems se aplicó a 530 personas (N ecuatorianos = 402; N chilenos = 128). Se observó que es posible reducir la escala original a una escala de 28 ítems con una confiabilidad buena y, manteniendo las siete dimensiones de la escala original. Concluimos que existe invariancia configuracional, invariancia métrica e invariancia escalar parcial para los valores de MWEP. En cuanto a las diferencias en PWE, se encontró que los trabajadores ecuatorianos y chilenos difieren en autosuficiencia, ocio, retraso de la gratificación y tiempo perdido.

À medida que o volume de comércio na América do Sul incrementa-se, torna-se cada vez mais importante para os administradores entender as diferenças culturais entre os países para desenvolver boas práticas de recursos humanos. Uma questão importante que tem sido pouco estudada até o momento é a variação de crenças e valores éticos de trabalho além das fronteiras. Os objetivos deste estudo são analisar as diferenças nos valores da Ética do Trabalho Protestante (ETP) entre Equador e Chile e evidenciar a dimensionalidade e invariância fatorial de uma nova versão baseada na escala mais utilizada para dimensionar o construto de ética do trabalho (Perfil Multidimensional de Ética do Trabalho - PMET) nesses dois países sul-americanos. Foi aplicada a escala original de 65 ítems em 530 sujeitos (N de equatorianos = 402; N de chilenos = 128). A confiabilidade foi boa e concluímos que existe invariância configuracional, invariância métrica e invariância escalar parcial nos valores do PMET encontrados. Ademais, foi observado que é possível reduzir a escala original para uma escala com somente 28 ítems, mas mantendo as sete dimensões da escala original. Em relação às diferenças na ETP, verificou-se que os trabalhadores equatorianos e chilenos diferem em autossuficiência, lazer, gratificação atrasada e perda de tempo.

DOI
10.3232/GCG.2022.V16.N3.02

RECEIVED
07.12.2021

ACCEPTED
27.03.2022

1. Introduction

Nowadays, organizational environments are characterized as being changing, uncertain, complex, and ambiguous. New generations accessing work are overriding traditional efforts of strategic planning and challenging executives to reconfigure workplaces, calling for new professions, and to rethink the world of labor (Acemoglu & Restrepo, 2018). In this context, the concept of work in Western capitalist countries should be redefined, considering non-commercial forms of labor, changes in wage-earning work, the social organization of production, and the so-called "crisis of centrality" that contrasts with the current traditional socio-cultural meaning of work, compared to the material meaning of it whose only value is its contribution to the survival of people (Bencomo, 2008).

In this new context, personal values emerge as a key driver for managing people. Although there are different theoretical models about values at work, in this research, we have used the Protestant Work Ethic (PWE) approach. The PWE was studied by Max Weber in 1904-1905. His work *The Protestant Ethic and the Spirit of Capitalism* states that one of the core aspects of work is the value that people give to it; so, work is not just a means to receive rewards, but work is rewarding itself. On the other hand, Weber considers leisure, the unnecessary spending of money, the waste of time, and even sociability as banal and mundane acts that are contrary to the work ethic principles, a concept known as the Protestant Work Ethic and its acronym PWE (Furnham, 1984).

In this sense, most of the research on PWE has been carried out in Anglo-Saxon, European, and Asian countries (i.e. Chanzanagh & Akbarnejad, 2011; Meriac *et al.*, 2009; Ozatalay & Chanzanagh, 2013; Tsun-Lok & Pik- Ching, 2017); while in South American countries, as far as we know, there is little scientific evidence about the use and measurement of this construct; specifically, in countries like Chile and Ecuador, there is no developed or adapted scale to measure PWE. This undoubtedly makes it difficult to design human resource management strategies based on culturally validated instruments that allow the differences between groups to be measured (Pérez, 2015). Although currently there is a Latin American version adapted in Mexico and Spanish of the Multidimensional Work Ethics Profile (MWEP) (Woehr *et al.*, 2007), it is well known that it is not recommended to use instruments that have not been adapted culturally since the meaning of each construct can vary due to the characteristics and social and cultural experiences of a given context, even if it is in the same language (Kulakova *et al.*, 2017)

In line with the above, the objectives of this study are: a) to explore the differences in the PWE between Ecuador and Chile, for which it is proposed to previously, b) carry out an adaptation of the MWEP to be used in the Ecuadorian and Chilean population, intending to also: b.1.) to confirm the multidimensional factorial structure of the MWEP through a cross-cultural application; and b.2) to analyze a scale whose properties are invariant between the samples from Ecuador and Chile.

On a practical level, this research not only allows the concept and the practices of the "work" construct to be understood from the work ethic perspective, focusing on the beliefs and values that people place on it; but it also provides a valid and reliable scale for measuring and distinguishing the work ethic between Ecuadorians and Chileans. The aim is to contribute empirical data to the discussion on the various postulates of human resource management.

KEYWORDS

**protestant
work ethic,
cultural values,
confirmatory
factor analysis,
invariance,
MWEP**

PALABRAS CLAVE

**ética protestante
del trabajo,
valores culturales,
análisis factorial
confirmatorio,
invarianza, MWEP.**

PALAVRAS-CHAVE

**ética do trabalho
protestante,
valores culturais,
análise fatorial
confirmatória,
invariância,
PMET.**

JEL CODES:

**M120, M190, J240,
L20**

2. Theoretical Background

55

2.1. PWE and Organizational Behavior

Miller *et al.* (2002) described the work ethic as a constellation of attitudes and beliefs related to work behavior characterized by (a) being multidimensional; (b) relating to work and activities in general, not being specific to any job; (c) being knowledgeable; (d) referring to attitudes and convictions; (e) being a motivational construct reflected in behavior; and (f) being secular, not necessarily linked to any set of religious beliefs.

Weber's proposal shows the work ethic to be an attitudinal construct derived from work-oriented values (Furnham, 1984). Even though the work ethic has traditionally been approached as a one-dimensional construct, it seems to be composed of various dimensions that grant it a multidimensional character with clearly defined variables (McHoskey, 1994). The dimensions are 1) Centrality of Work (feeling of fulfillment, achievement, and satisfaction with the work done); 2) Self-reliance (importance of having independence in carrying out daily work); 3) Hard Work (believing in the virtues and success that hard work brings); 4) Leisure (belief in the value of free time and leisure activities); 5) Morality-Ethics (believing in a moral existence); 6) Delay of Gratification (belief in the postponement of rewards or an immediate reward); and 7) Wasted Time (belief in the need to use time productively) (Miller *et al.*, 2002).

At the organizational level, the hard work, delay of gratification, and even morality-ethics dimensions are directly and significantly associated with professional burnout, job satisfaction, and task performance, and they even reduce the impact of work interruptions on the health and well-being of employees (Hussain *et al.*, 2021; Rachwaniec-Szczecinska *et al.*, 2018). Alternately, Slabbert and Ukpere (2011) express that productivity can be linked to all the work ethic dimensions with a relationship conditioned by cultural and economic factors of the studied population. Recently, research has found the impact of PWE on counterproductive work behaviors (Zhang *et al.*, 2020), organizational commitment (Balayodao *et al.*, 2021), and as a positive predictor of unethical pro-organizational behaviors (Grabowski *et al.*, 2021). Also, it has pointed out the influence of the PWE in the relationship among human resources practices, work engagement, and organizational citizenship behavior (Zúñiga *et al.*, 2022).

Diverse studies expose differences among generational cohorts regarding the work ethic dimensions (Zúñiga *et al.*, 2019). Millennials or Generation "Y" are different from Generation "X" and Baby Boomers regarding Leisure, Hard Work, and Delay of Gratification; on the contrary, evidence has found that there are no intergenerational differences between members of the same family regarding PWE (James *et al.*, 2020). Finally, the findings of comparative studies indicate that there is a difference in PWE attributable to sociodemographic variables (Harðardóttir *et al.*, 2019; Jonck *et al.*, 2019), culture (Ahmadi, 2020), and even regions of origin in the same country (Arciniega *et al.*, 2019).

2.2. Using the PWE construct to develop organizations in Latin America

The socio-economic situation of Latin American countries has reconfigured its dynamics and growth projections due to the persistence and uncertainty about the pandemic, the maintenance of low investment, productivity, and the slow recovery of employment, as well as as the worsening of the social effects caused by the crisis (CEPAL, 2022).

These factors highlight the importance of understanding the cultural differences between populations for the improvement of commercial relations, the exchange and adaptation of the labor force, and the development of companies (Ochoa & Coello, 2020). In this regard, a key issue that has received little attention in Latin American countries so far is the study of how ethical beliefs about work vary across borders (Ochoa & Coello, 2020).

In an increasingly global context, the managers of Latin American companies, as well as those of multinational companies, need to manage teams that will progressively be more culturally diverse; knowledge about cultural differences regarding the value that employees give to work (i.e. PWE) becomes an important competitive advantage.

In Asia, Europe, and Africa, the PWE has been heavily used to measure differences in the value that people place on work from generational, cultural, and professional perspectives (i.e., Chanzanagh & Akbarnejad, 2011; Li & Madsen, 2009; Ozatalay & Chanzanagh, 2013; Ryan & Tipu 2016; Slabbert and Ukpere, 2011). America has not been the exception, but the usefulness of this construct has only been made visible in two countries: the United States and Mexico (i.e., Woehr *et al.*, 2007); which leads us to think that in a progressive context of globalization and teleworking, the analysis of the differences of the universal construct of the PWE may be of interest. Despite this, one of the limitations in the study of PWE in South America is the lack of adequate measurement instrumentation for it. In the South American sphere, the use of instruments originating from other cultures to measure the different constructs of organizational behavior has been a common practice that has not taken into account the erroneous effects they produce in interpretation (Muñiz *et al.*, 2013). Therefore, the exploration of the ethical values of professionals in South America requires tools contextualized to their environment; to propose policies, human resources practices, and forms of intercultural relations that promote adequate development and therefore improve its management and growth indicators.

2.3. PWE: differences between Ecuadorian and Chilean workers

Ecuador and Chile are two nations that play a significant role in regional trade and in some way have had a presence in the global economy. However, even though both countries are located on the west coast of South America, there are marked cultural differences such as group-work orientation and perception of time, the way of establishing business relationships, and work habits. (Robertson, 2000).

Chilean culture has a very high human development, it is considered the most developed country in South America, characterized by its high levels of social progress compared to the rest of the region (Baumann, 2021). On the other hand, Ecuador has recently been considered an energy power, and worldwide it is one of the main exporters of oil and bananas (CEPAL 2022). Ecuador is a truly South American country with a multiethnic and multicultural nation marked by the majority presence of indigenous people (40% of the population) and also by mestizos and Afro-Ecuadorians according to the 2010 census. Cross-cultural studies developed in LATAM have compared the Ecuadorian and Chilean populations as an emerging response to the rapid economic, social, and technological transformations that are changing workplaces, implying challenges and opportunities for organizations and individuals (i.e. Robertson, 2000; Rozell *et al.*, 2010). This different cultural context leads us to think that there will be differences between Chilean and Ecuadorian workers in the various dimensions of the PWE.

Individual and cultural values are one of the psychological constructs used to understand cultural variability and the differences in meaning that may exist between populations (Matsumoto & Yoo, 2006).

Cross-cultural findings have consistently shown that there is a general two-dimensional structure of values (people-centered and social-centered) capable of describing basic principles of global ethical-moral interest and that has been tested in various cultures worldwide (Fontaine *et al.*, 2008). Therefore, in a world like the one we have, it is not to be expected that there will be differences in the dimension of Morality Ethics between Chileans and Ecuadorians. Similarly, the role of work in the South American society is shared: Chilean and Ecuadorian employees give work a central role in life through characteristics such as entrepreneurship and a low tolerance for failure at work (Rozell *et al.*, 2010). For this reason, it is possible to argue that there will be no differences between Chileans and Ecuadorians in the dimension of the centrality of work. Based on this, we propose the following hypothesis:

H₁: Chilean and Ecuadorian workers will not differ significantly in the Morality-Ethics (H_{1a}) and Centrality of Work (H_{1b}) dimensions of the PWE.

However, the different economic development existing in Ecuador and Chile makes it more relevant for Ecuadorian workers than for Chilean employees to develop an intense labor activity to achieve social recognition and progression in social development (Robertson, 2000; Rozell *et al.*, 2010). On the other hand, in the Chilean economic context, the evidence indicates that family life, leisure, health, and work weigh more than money from the perspective of Chilean workers (Montero & Miranda, 2020). This leads us to argue that for Ecuadorian employees hard work and not wasting time will be more important than for Chilean ones; while for them it will be more relevant to have leisure time. Based on the above, we propose the following hypotheses.

H₂: Ecuadorian workers will obtain significantly higher scores than Chilean workers in the dimensions: hard work (H_{2a}) and wasted time (H_{2b}) of the PWE.

H₃: Chilean workers will obtain significantly higher scores than Ecuadorian workers in the Leisure dimension of the PWE.

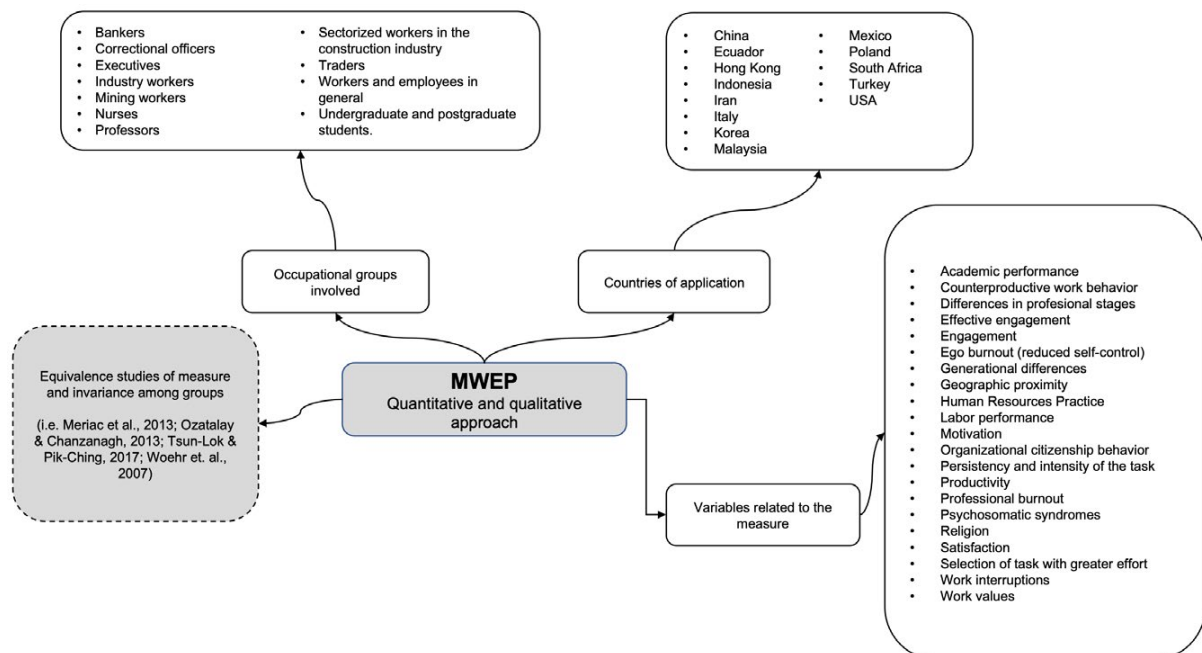
Along with this, the same socio-economic and educational context makes Chileans show a social motivation to improve through education, career development, and social mobility (Gomez, 2018; Robertson, 2000). In short, they have a higher level of training and education. According to the latest data published by UNESCO (2017), both Chile and Ecuador have decreased in their literacy rate, however, between the two countries, Chile is the one that shows a higher rate of adult literacy with 96.4% compared to Ecuador which reaches a rate of 92.83%. For this reason, it is possible to say that Chilean workers will have greater self-reliance in their abilities than Ecuadorian workers. In addition, career development in most developed economies is a long-distance career in which gratification for work done is often delayed. This fact implies that people make an investment of time and effort in preparing for the development of their career that does not immediately bear fruit. In this context, since the Chilean economy is more developed than the Ecuadorian one, it is possible to state that Chilean workers have a greater vision of the importance of delayed gratification than Ecuadorian workers. Following the above argumentation, we propose the following hypotheses.

H₄: Chilean workers will obtain significantly higher scores than Ecuadorian workers in the dimensions: Self-reliance (H_{4a}) and Delay of Gratification (H_{4b}) of the PWE.

2.4. Measuring Protestant Work Ethic by Means of MWEP

The MWEP has been applied in several samples from the East and West covering just over 13 countries. Its factorial structure and invariance models have been studied. Likewise, the tool has served to compare the construct between different occupational groups and between hierarchical levels. At the same time, it has also been used to relate the dimensions of work ethic with behavioral variables at the organizational and individual levels in business, educational, social, and religious environments. **Figure 1** shows the extensive use of the MWEP.

Figure 1 – Temporal and content utility of the MWEP



Note. A theoretical review of approximately 45 studies in which the MWEP has been used worldwide for two decades (2002-2022) was carried out. We list the occupational groups that participated, the countries in which the investigations were carried out, and the labor-type variables with which the work ethic has been associated.

The original version (Anglo-Saxon) of the MWEP (Miller *et al.*, 2002) showed appropriate psychometric properties. Alpha values, in all dimensions, are at least .80, except for the Delay of Gratification ($\alpha = .73$). In its Spanish translation, Woehr *et al.* (2007) keep the seven dimensions and the 65 items with acceptable internal consistency estimations for all scores (medium coefficient of $\alpha = .79$ within a range of $\alpha = .64$ to .89).

However, the research reveals the sensitivity of the dimensional structure of the MWEP as a function of the population in which it is administered. A detailed analysis of this allows us to observe the existence of different dimensional models: a) the model developed in the United States, Mexico, and Korea by Woehr *et al.* (2007), with 65 items and seven dimensions; b) the summarized model of the scale (Meriac

et al., 2013) validated only in the United States with a total of 28 items and seven dimensions; and c) the models developed with specific populations in Hong Kong (Tsun-Lok & Pik-Ching, 2017), Turkey (Ozatalay & Chanzanagh, 2013), and Iran (Chanzanagh & Akbarnejad, 2011).

In addition, one of the most frequent practices in Latin American countries, in terms of measurement, is to appeal for the use of published questionnaires because they have an underlying theoretical framework that supports the construct under evaluation. However, as these scales were developed under different conditions and contexts, their use implies, as a prior task, verifying the equivalence of their measurements in other cultures (Kulakova *et al.*, 2017). Etic and emic perspectives represent a systematic and empirical way of collecting, analyzing, and interpreting data to provide universally valid answers to problems related to behavior (global cultural phenomena), and these perspectives suggest that an environment should be understood intuitively and empathetically from within. Thus, the scales should be validated according to each cultural context to ensure that collected data is valid and reliable for generalizing results (Epstein *et al.*, 2015).

3. Method

3.1. Participants

A total of 530 people were surveyed, 402 Ecuadorians and 128 Chileans, of whom 65.3% were male, with 80.2% of the sample being aged between 18 and 37, and 19.3% being aged between 38 and 57. Another characteristic of the sample is that 57% are working and employed, while 43% are unemployed. The sample was non-probabilistic in different private companies in both countries.

Table 1 - Descriptive characteristics

		Ecuador (N 402)		Chile (N 128)		Total (N 530)	
Age	18 - 37 years	335	83,33%	90	70,31%	425	80,19%
	38 - 57 years	67	16,67%	38	29,69%	105	19,81%
Gender	Male	253	62,94%	93	72,66%	346	65,28%
	Feminine	149	37,06%	35	27,34%	184	34,72%
Employment situation	With employment	177	44,03%	125	97,66%	302	56,98%
	Unemployed	225	55,97%	3	2,34%	228	43,02%

3.2. Instrument

The MWEP Spanish version (Woehr *et al.*, 2007) was used in the same order, which consists of 65 items on a Likert response scale ranging from 1 to 5, with 1 = Totally disagree with the statement and 5 = Totally agree with the statement. The scale measures the seven dimensions explained above: Centrality in Work, Self-Reliance, Hard Work, Leisure, Morality-Ethics, Delayed of Gratification, and Wasted Time.

In terms of the instrument in Spanish (Woehr *et al.*, 2007), before its application, a semantic-idiomatic review was carried out, with only minor modifications made in Ecuador (Zúñiga *et al.*, 2019), while in Chile it was verified that all the words used were known and used daily by the sample because there were no changes. For data collection, all participants signed the respective informed consent form.

4. Results

4.1. MWEP Adaptation: dimensionality analysis and MWEP short version development

To explore the dimensionality of the scale in our samples, we conduct a confirmatory factor analysis (CFA). We test on our data the seven-factor model initially proposed for the MWEP (Miller *et al.*, 2002; Woehr *et al.*, 2007). No item presents kurtosis ≥ 7 . According to Mardia's test, the original model obtained a summation of the critical ratio of 76.21, and in the summarized model the critical ratio was 42.23; therefore, multivariate normality was not verified. Following Byrne's (2010) recommendation, for small nonnormal samples, a bootstrapping of 200 pieces with a 95% confidence interval (C.I.) has been added; this resampling allows stabilization of the estimated parameters in using the maximum likelihood model. The resampling has been carried out using the Monte Carlo simulation method because it allows a statistical significance test to be used for the estimated parameters.

As **Table 2** shows, the full form version (Woehr *et al.*, 2007) has a very poor fit on five indices GFI, RMR, TLI, CFI, as well as CMIN / DF. The standardized factor loads in the original model ranged from .09 to .98, with an average of .52. An attempt was made to use the validations carried out in other contexts, but none of them met the expectations. Therefore, a summarized model was developed (short-form version model). To reduce the instrument, the recommendations of Hair *et al.* (2010) were adopted as adjustment criteria. The absolute fit indices used were: a) chi-square (X^2), which, depending on the number of variables and the sample, is expected to be significant; b) the goodness-of-fit index (GFI), which best adjusts when approaching 1; c) the mean square error of approximation (RMSEA), which is expected to have a value of $\leq .07$; and d) the root mean square residual (RMR), which is expected to have a value of $\leq .08$. As measures of incremental fit, e) the Tucker-Lewis index (TLI), f) the normed fit index (NFI), and g) the comparative goodness of suitable index (CFI) were used, which are also expected to have a result of $\geq .90$. As regards measures of parsimony, h) the chi-square ratio on the degrees of freedom (CMIN / DF) predicted values <3 , and i) the Akaike information criterion (AIC), according to which the lowest value corresponds to the most optimal model. Furthermore, the reliability of the factors of the best-obtained model was estimated through Cronbach's alpha coefficient. On the other hand, the fit indices for the scalar, metric, and configural factor invariance analysis were X^2 , whose difference should not be significant, RMSEA, which should remain stable at $\leq .07$, and CFI with a difference of $< .01$ (Byrne, 2010).

For developing the MWEP Short version, it was decided to delete items and add parameters while preserving the theoretical meaning and consistency of the data. Only four items were conserved per factor. The items of each factor that required more saturations and more error covariance to achieve

a good fit were eliminated. Only five error covariances were conserved: items 19 and 11 of Delay of Gratification, items 26 and 55, and 20 of Hard Work, and items 47, 4, and 41 of Delay of Gratification, as well as items 9 and 12 of Wasted Time.

The short-form version preserved the seven original dimensions, but with 28 items (four items for each dimension), to keep the criteria fit. The short form fully satisfies the fit indices. In GFI, the value achieved was closer to 1; in RMR, a value $\leq .08$ was obtained, and in TLI and CFI, values $\geq .90$ were reached. The short form reported the lowest standardized factor load of .42 and the highest of .80 with an average of .61. The average explained variance of the model (standardized regression weights) is 61.25%.

Table 2 - Absolute, incremental, and parsimony indexes for the known models.

Models	X^2	DF	Absolute indexes			Incremental indexes		Parsimony indexes	
			GFI	RMSEA	RMR	TLI	CFI	CMIN/DF	AIC
Full form version (Woehr et al., 2007)	6340.006	1994	.669	.064	.117	.638	.653	3.180	6642.006
Short form version	656.572	324	.917	.044	.043	.902	.916	2.026	820.572

Notes. * $p < .05$; GFI = goodness-of-fit index; RMSEA = root mean square error of approximation; SRMR = standardized root mean square residual; AGFI = adjusted goodness-of-fit index; TLI = Tucker-Lewis index; CFI = comparative fit index; CMIN/DF = chi-square divided by degrees of freedom; AIC = Akaike information

Table 3 shows the seven dimensions with the individual items from the full form version (Woehr et al., 2007) and the conserved items that were best adjusted for validation in Ecuador and Chile and correspond to the short form version.

Table 3 - Multidimensional Work Ethic Profile scoring item numbers.

Dimension	Full form version	Short form version
Self-Reliance (SR)	6, 21, 26, 28, 32, 34, 44, 50, 55, 59	26, 34, 44, 55
Morality-Ethics (ME)	7, 16, 15, 25, 37, 48, 51, 54, 57, 61	7, 15, 37, 51
Delay of Gratification (DG)	3, 11, 19, 29, 42, 46, 62	11, 19, 29, 46
Leisure (LE)	5, 8, 14, 18, 27, 31, 43, 49, 58, 63	18, 31, 49, 63
Wasted Time (WT)	1, 9, 12, 23, 36, 39, 56, 65	9, 12, 23, 56
Centrality of Work (CW)	2, 4, 10, 13, 30, 33, 40, 41, 52, 64	4, 41, 52, 64
Hard Work (HW)	17, 20, 22, 24, 35, 38, 45, 47, 53, 60	20, 45, 47, 60

Note. Underlined items are reverse scored. The order of the items is the same as in the full version published by Woehr et al. (2007) for both models.

4.2. MWEP Adaptation: Measurement Invariance

Table 4 presents the results of the invariance analysis for the short form version model: configurational (Model 1), metric (Model 2), scalar (Model 3), and a partial scalar (Model 4). To test the unrestricted model consistency, the RMSEA ($\leq .07$) and CFI ($> .90$) settings are evaluated to validate the hypothesis of configural invariance. In Model 2, the 21 factorial loads are restricted, and it is shown that there are

no significant differences concerning Model 1 either in χ^2 ($p \geq .05$) or in CFI ($\Delta CFI = .00$); therefore, the hypothesis of the metric invariance is tested. Moreover, in Model 3, in addition to the full factorial loads, 21 covariances were restricted; however, only the ΔCFI ($< .01$) showed that this model is equal to Model 1, the χ^2 adjustment shows that this model is different from the Model 1 ($p < .001$). This situation suggests that the hypothesis of complete scalar invariance should be rejected.

Finally, in Model 4, restrictions were established for 18 covariances that do not present adjustment problems. Three covariances that present low adjustments (Self-Reliance ↔ Wasted Time, Moral-Ethics ↔ Wasted Time, and Delay of Gratification ↔ Leisure) were eliminated from the model. As a result of this process, the hypothesis of scalar invariance can be partially confirmed since there are no differences in χ^2 ($p \geq .05$) or CFI ($\Delta CFI < .01$).

Table 4 - Goodness-of-fit statistics for tests of multigroup invariance of a short form version for the MWEP across the Ecuadorian and Chilean samples.

Model	Comparative model	χ^2	df	$\Delta\chi^2$	Δdf	p	RMSA	CFI	ΔCFI
1. Configural invariance	-	1173.909	648	-	-	-	.035	.902	-
2. Full metric invariance	Model 1 vs 2	1173.909	669	15.203	21	.813	.034	.903	-.001
3. Full scalar invariance	Model 1 vs 3	1252.131	690	78.222	42	.001	.035	.896	.003
4. Partial scalar invariance	Model 1 vs 4	1227.828	687	53.919	39	.056	.035	.900	.002

Note. It was tested the configural invariance, metric invariance, and partial scalar invariance of the MWEP between Ecuadorians and Chileans

4.3. MWEP Adaptation: Measurement Reliability

Table 5 shows the reliability indicators for each dimension of the reduced version of the MWEP and their intercorrelations. The analysis with Cronbach's alpha at a general level shows reliability ($\alpha = .839$), which is also observed at a specific level in Ecuador ($\alpha = .836$) and in Chile ($\alpha = .877$). This situation is reflected in most of the dimensions except for Wasted Time, which presents low reliability both at a general level ($\alpha = .570$) and at a specific level in the Ecuadorian sample ($\alpha = .509$) without being considered unacceptable.

The intercorrelations between the seven dimensions of the MWEP at a general level obtained an average of .38. In the Ecuadorian sample, it is .41, and in the Chilean selection, it is .36. Most intercorrelations are significant according to the confidence intervals (95% C.I.) of the Monte Carlo simulation method. However, no significant correlations are also observed. Leisure does not correlate with Centrality of work, Delay of Gratification, Hard Work, and Wasted Time. In the Ecuadorian sample, the Leisure dimension shows a non-significant correlation with Delay of Gratification, Hard Work, and Wasted Time. The Chilean sample shows that Leisure has a non-significant correlation with Self-Reliance, Centrality of work, Hard Work, and Wasted Time. Also, in this sample, there is a non-significant correlation between Morality-Ethics with Delay of Gratification and Wasted Time.

Table 5 - Short-form MWEF. Reliability (α) and intercorrelations.

63

	Scale Dimension	Alpha (α)	ME	LE	CW	DG	HW	WT
Sample (N=530)	Self-Reliance	.648	0.352**	0.298**	0.606**	0.554**	0.645**	0.548**
	Morality-Ethics (ME)	.631		-0.123*	0.454**	0.202**	0.495**	0.459**
	Leisure (LE)	.732			-0.117	-0.048	-0.100	-0.045
	Centrality of Work (CW)	.649				0.518**	0.669**	0.713**
	Delay of Gratification (DG)	.810					0.564**	0.589**
	Hard Work (HW)	.800						0.668**
	Wasted Time (WT)	.570						-
Ecuadorians (N=402)	Self-Reliance	.645	0.345**	0.300*	0.510**	0.644**	0.653*	0.697*
	Morality-Ethics	.631		-0.148*	0.475**	0.354**	0.549**	0.617*
	Leisure	.710			-0.183*	0.072	-0.053	0.019
	Centrality of Work	.618				0.539**	0.624*	0.779*
	Delay of Gratification	.759					0.624*	0.503*
	Hard Work	.795						0.704*
	Wasted Time	.509						-
Chileans (N=128)	Self-Reliance	.805	.399**	.158	.814**	.633**	.666**	.354*
	Morality-Ethics	.630		-.352**	.355**	.004	.366*	.100
	Leisure	.715			-.046	.273*	-.198	-.058
	Centrality of Work	.763				.656**	.787**	.688**
	Delay of Gratification	.845					.447**	.798**
	Hard Work	.821						.642**
	Wasted Time	.748						-

Notes. Bootstrapping of 200 samples was applied with Monte Carlo simulation (95% C.I.).

** $p < .01$.

4.4. Differences between the Ecuadorian and Chilean workers: Hypothesis testing

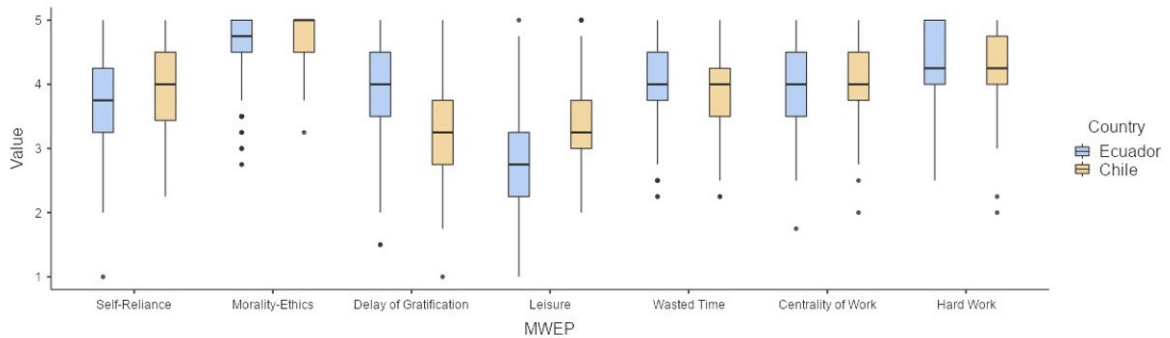
The comparison between Chilean and Ecuadorian workers mean values (Table 6 and Figure 2) revealed three non-significant differences and four significant differences. There are no differences in Morality-Ethics (H_{1a} is tested), Centrality of Work (H_{1b} is tested), and Hard Work dimensions (H_{2a} is not tested). The Ecuadorian sample exposes higher values in Wasted Time (H_{2b} is tested) and Delay of Gratification (H_{4b} is not tested). Conversely, the Chilean workers exhibit mean values higher than the Ecuadorian workers one in Leisure and Self-Reliance dimensions ($H_3 - H_{4a}$ are tested). Considering the medium (>.50) and large (>.80) effect sizes, according to Cohen's d, the essential differences occur in the Delay of Gratification and Leisure dimensions.

Table 6 - Mean and standard deviations of the MWEP seven dimensions by sample.

	Ecuador		Chile		Total		t	d
	Mean	S.D.	Mean	S.D.	Mean	S.D.		
Self-Reliance	3.76	.72	3.93	.79	3.80	.74	-2.399*	.22
Morality-Ethics	4.55	.59	4.66	.61	4.58	.60	-1.845	.18
Delay of Gratification	3.91	.78	3.25	.91	3.76	.85	8.144*	.78
Leisure	2.79	.79	3.33	.68	2.92	.80	-7.041*	.73
Wasted Time	3.95	.62	3.80	.72	3.92	.64	2.381*	.22
Centrality of Work	3.95	.64	3.95	.72	3.95	.66	.026	.00
Hard Work	4.23	.73	4.14	.75	4.21	.73	1.229	.12

Note: Statistical significance was obtained by the statistic (t) of the Student's t-test. The effect size, by Cohen's d (d).
 * Significant difference of <.05

Figure 2 - PWE box-and-whisker comparison plot.



Note. In the third and fourth dimensions illustrated in the center of Figure 2, it is possible to observe the differences between the Chilean and Ecuadorian workers. The delay in gratification has a higher score in Ecuadorians workers, which means that they give more importance to this situation. On the other hand, Chileans workers give more importance to the leisure dimension, an issue that can be seen in the highest location of the Chilean sample box.

5. Discussion

65

The results of this study show us that there are undoubtedly significant differences in the value that Ecuadorian and Chilean employees give to work. These differences have been evidenced by means of four of the seven dimensions of the universal construct of the PWE: Self-reliance, Leisure, Delay of Gratification, and Wasted Time.

For its part, Chileans obtain higher scores than Ecuadorians in the dimensions of Self-Reliance and Leisure. These results imply that Chileans tend to be more independent at work and, at the same time, they believe and show positive attitudes towards leisure activities, rest, and free time. Conversely, Ecuadorians score significantly higher than Chileans in the dimensions of Wasted Time and Delay of Gratification; that is to say, this population grants relevance to active and productive use of time, while they prefer waiting for a satisfactory long-term reward instead of minor immediate rewards. This outcome is due to Ecuador's current situation, which in recent years has shown socio-economic progress due to the implementation of public policies to promote and stabilize work through labor recruitment services, education and training programs, work incentives and incentives for entrepreneurship, protected and supported employment, direct creation of job and income protection in situations of unemployment. Whose results have surpassed the traditional indicators, impacting on the living conditions of citizens, but which are still insufficient to reach high standards in terms of the quality of work (Midaglia & Castillo, 2018).

The results shown in this work contribute additional evidence regarding the invariance of measure, dimensionality, and reliability of the MWEP to be used in South American evaluation contexts, specifically in Ecuador and Chile. Furthermore, configurational invariance, metric invariance, and scalar (partial) invariance are checked since the ideal/total scalar invariance is unattainable in practice (Marsh *et al.*, 2018).

The adapted model in the United States of America, Mexico, and Korea (Woehr *et al.*, 2007), gave as a result worse adjustment than our proposed reduced model. The short-form version shows a seven-dimensional solution, with 28 items, which explains 61.24% of the variance. The distribution of the four items for each dimension of the proposed scale shows the same distribution as the original scale of Miller *et al.* (2002) and the scale in Spanish of Woehr *et al.* (2007). The reduced proposed version of the MWEP has satisfactory reliability in its dimensions for all the cases. However, there are exceptions for the Wasted Time (in the Ecuadorian sample) and Morality-Ethics (in the Chilean sample) dimensions, which are not quite suitable. As regards the invariance of the measure, our results clearly show that with the reduced MWEP, it is possible to carry out a nonbiased measurement in the two studied populations.

Therefore, our results provide further evidence about how to use the MWEP in PWE studies in the Ecuadorian and Chilean populations. Another of the contributions of our study is that for the first time, the scalar validation of the MWEP is explored, since Woehr *et al.* (2007), in their analysis of factorial invariance in Mexico and China, only report evidence of configurational and metric invariance, and do not evidence a scalar invariance.

Despite the contributions mentioned above, our research is not free of limitations. The disproportion between the participants from the two populations should be noted. The Ecuadorian sample would be considered large ($n > 250$) and the Chilean sample would be defined as small ($n < 250$), so the adjustment rates for the small sample are more conservative in the RMSEA, CFI, and TLI, aspects as considered

appropriate to ensure rigor with a small sample. However, the relevance of performing a factor invariance analysis of a small and large sample according to the specifications is open to discussion.

Finally, it is necessary to consider the practical implications of our research. First of all, our results offer empirical evidence for cultural diversity management in organizations. The differences found in the values of Chilean and Ecuadorian workers can be considered by human resource managers for the development of differential motivation and career development practices. In a context of progressive attention to the needs of the employee, our findings can offer a competitive advantage to the managers of the organizations.

Second, a scale with invariance evidence will allow researchers to analyze work ethics in other population contexts and carry out intergroup and correlational studies with variables of people's behavior. In human capital management, there is now a scale tailored to Ecuadorian and Chilean populations designed to explore the attitudes and values that employees have towards work. The objective of this exploration is to design human resources practices/policies for managing retention, commitment, and organizational satisfaction. From an institutional-level perspective, personnel managers can rely on a valuable instrument for monitoring the evolution of these attitudes in the population. Thus, they can identify policies of interest for the development of employability in a differentiated manner.

References

67

- Acemoglu, D., & Restrepo, P. (2018). *The race between man and machine: Implications of technology for growth, factor shares, and employment*. *American Economic Review*, 108(6), 1488–1542. <https://doi.org/10.1257/aer.20160696>
- Abmadi, S. (2020). *A Cross-cultural Study of Work Ethic and its Relationship with Locus of Control among the Iranian and Italian Employees*. *Journal of Applied Sociology*, 31(2), 41–54. <https://doi.org/10.22108/jas.2019.119210.1787>
- Arciniega, L. M., Woehr, D. J., & Del Rincón, G. A. (2019). *Examining regional variability in work ethic within Mexico: Individual difference or shared value*. *International Journal of Psychology*, 54(4), 431–438. <https://doi.org/10.1002/ijop.12480>
- Balay-odao, E. M., Cruz, J. P., Alquwez, N., Al Otaibi, K., Al Thobaity, A., Alotaibi, R. S., Valencia, J. A., & Danglipen, C. C. (2022). *Structural empowerment and work ethics influence on the work engagement of millennial nurses*. *Journal of Nursing Management*, 30(2), 501– 510. <https://doi.org/10.1111/jonm.13532>
- Baumann, F. (2021). *The Next Frontier—Human Development and the Anthropocene: UNDP Human Development Report 2020: Environment: Science and Policy for Sustainable Development*, 63(3), 34–40. <https://doi.org/10.1080/00139157.2021.1898908>
- Bencomo, T. (2008). "El trabajo" visto desde una perspectiva social y jurídica. ["Work" see from a social and legal perspective] *Revista Latinoamericana de Derecho Social*, 1(7), 27–57. <http://dx.doi.org/10.22201/ijj.24487899e.2008.7.9555>
- Byrne, B. M. (2010). *Structural equation modeling with AMOS: Basic concepts, applications, and programming*. Routledge.
- Chanzanagh, H. E., & Akbarnejad, M. (2011). *Examining MWEP and its validity in an Islamic society: A national study in Iran*. *Procedia – Social and Behavioral Sciences*, 30, 1430–1437. <https://doi.org/10.1016/j.sbspro.2011.10.278>
- CEPAL, N. (2022). *Balance Preliminar de las Economías de América Latina y el Caribe 2021*
- Epstein, J., Santo, R. M., & Guillemin, F. (2015). *A review of guidelines for cross-cultural adaptation of questionnaires could not bring out a consensus*. *Journal of Clinical Epidemiology*, 68(4), 435–441. <https://doi.org/10.1016/j.jclinepi.2014.11.021>
- Fontaine, J. R. J., Poortinga, Y. H., Delbeke, L., & Schwartz, S. H. (2008). *Structural Equivalence of the Values Domain Across Cultures: Distinguishing Sampling Fluctuations From Meaningful Variation*. *Journal of Cross-Cultural Psychology*, 39(4), 345–365. <https://doi.org/10.1177/0022022108318112>
- Furnham, A. (1984). *The Protestant Work Ethic: A review of the psychological literature*. *European Journal of Social Psychology*, 14(1), 87–104. <https://doi.org/10.1002/ejsp.2420140108>
- Gomez, L. A. (2018). *Chilean Americans: A Micro Cultural Latinx Group*. En P. Arredondo (Ed.), *Latinx Immigrants: Transcending Acculturation and Xenophobia* (pp. 33–52). Springer International Publishing. https://doi.org/10.1007/978-3-319-95738-8_3
- Grabowski, D., Chudzicka-Czupala, A., & Stapor, K. (2021). *Relationships between work ethic and motivation to work from the point of view of the self-determination theory*. *PLOS ONE*, 16(7), e0253145. <https://doi.org/10.1371/journal.pone.0253145>
- Hair, J., Back, W., Babby, B., & Anderson, R. (2010). *Multivariate data analysis (7th ed.)*. Pearson. <https://www.pearson.com/us/higher-education/program/Hair-Multivariate-Data-Analysis-7th-Edition/PGM263675.html>
- Harðardóttir, A. K., Guðjónsson, S., Minelgaite, I., & Kristinsson, K. (2019). *Ethics as usual? Gender differences in work ethic and grades*. *Management : Journal of Contemporary Management Issues*, 24(2), 11–21. <https://doi.org/10.30924/mjcmi.24.2.2>
- Hussain, M., Hassan, H., Iqbal, Z., Niazi, A., & Hoshino, Y. (2021). *Moral Awareness: A Source of Improved Sustainable Performance*. *Sustainability*, 13(23), 13077. <https://doi.org/10.3390/su132313077>
- James, M. X., Colemean, X. Y., & Li, J. (2020). *Comparison of cross-generational work values of the millennial generation and their parents in the People's Republic of China*. *International Journal of Sociology and Social Policy*, 41(5/6), 611–626. <https://doi.org/10.1108/IJSSP-03-2020-0051>

- Jonck, P., Walt, F. van der, & Sobayeni, C. N. (2019). Demographic Predictors of Work Ethics in a South African Sample. *African and Asian Studies*, 18(4), 325-341. <https://doi.org/10.1163/15692108-12341434>
- Kulakova, O., Moreno, B., Garrosa, E., Sánchez, M. O., & Aragón, A. (2017). Universalidad del constructo del Maslach Burnout Inventory en un contexto latinoamericano. [Universality of the Maslach Burnout Inventory construct in a Latin American context] *Acta de Investigación Psicológica*, 7(2), 2679-2690. <https://doi.org/10.1016/j.aippr.2017.05.001>
- Li, J., & Madsen, J. (2009). Chinese workers' work ethic in reformed state-owned enterprises: implications for HRD. *Human Resource Development International*, 12(2), 171-188. <https://doi.org/10.1080/13678860902764100>
- Marsh, H. W., Guo, J., Parker, P. D., Nagengast, B., Asparouhov, T., Muthén, B., & Dicke, T. (2018). What to do when scalar invariance fails: The extended alignment method for multi-group factor analysis comparison of latent means across many groups. *Psychological Methods*, 23(3), 524-545. <https://doi.org/10.1037/met0000113>
- Matsumoto, D., & Yoo, S. H. (2006). Toward a New Generation of Cross-Cultural Research. *Perspectives on Psychological Science*, 1(3), 234-250. <https://doi.org/10.1111/j.1745-6916.2006.00014.x>
- McHoskey, J. W. (1994). Factor structure of the Protestant work ethic scale. *Personality and Individual Differences*, 17(1) 49-52. [https://doi.org/10.1016/0191-8869\(94\)90260-7](https://doi.org/10.1016/0191-8869(94)90260-7)
- Meriac, J. P., Poling, T. L., & Woehr, D. J. (2009). Are there gender differences in work ethic? An examination of the measurement equivalence of the multidimensional work ethic profile. *Personality and Individual Differences*, 47(3), 209-213. <https://doi.org/10.1016/j.paid.2009.03.001>
- Meriac, J. P., Woehr, D. J., Gorman, C. A., & Thomas, A. L. E. (2013). Development and validation of a short form for the Multidimensional Work Ethic Profile. *Journal of Vocational Behavior*, 82(3), 155-64. <https://doi.org/10.1016/j.jvb.2013.01.007>
- Midaglia, M. del C., & Castillo, M. (2018). América Latina en el Siglo XXI: Avances y Retrocesos en las Pautas de Desarrollo Social. *Cadernos del CEAS: Revista crítica de humanidades*, 0(245), 660-687. <https://doi.org/10.25247/2447-861X.2018.n245.p661-688>
- Miller, M. J., Woehr, D. J., & Hudspeth, N. (2002). The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory. *Journal of Vocational Behavior*, 60(3), 451-489. <https://doi.org/10.1006/jvb.2001.1838>
- Montero, R., & Miranda, A. (2020). The determinants of life satisfaction among Chilean workers. <https://repositorio.cepal.org/handle/11362/46593>
- Muñiz, J., Elosua, P., & Hambleton, R. K. (2013). *Directrices para la traducción y adaptación de los tests: Segunda edición*. *Psicothema*, 25(2), 151-157.
- Ochoa Pacheco, P., & Coello-Montecel, D. (2020). The Working Conditions Questionnaire: Cross-cultural validation and scale refinement in six Ibero-American countries. *Employee Relations: The International Journal*, 43(5), 1016-1028. <https://doi.org/10.1108/ER-05-2020-0240>
- Ozatalay, K. C., & Chanzanagh, H. E. (2013). Examining the validity of MWEP Scale in Turkish Culture. *Procedia – Social and Behavioral Sciences*, 82(Supplement C), 220-225. <https://doi.org/10.1016/j.sbspro.2013.06.249>
- Perez, G. (2015, enero 1). Knowledge management in the context of developing countries: The case of Chile. 16 th European Conference on Knowledge Management—ECKM 2015 Udine, Italy. https://www.academia.edu/25162412/Perez_Arrau_2015_Knowledge_management_in_the_context_of_developing_countries_the_case_of_Chile_16_th_European_Conference_on_Knowledge_Management_ECKM_2015_Udine_Italy
- Rachwaniec-Szczecińska, Ż., Bosowski, A., & Bosowska, K. (2018). Work ethic and beliefs about the social world as predictors of professional burnout on the example of selected mining and industrial plants of the Rybnik coal area. *Zeszyty Naukowe. Organizacja i Zarządzanie/Politechnika Śląska*. <http://yadda.icm.edu.pl/yadda/element/bwmeta1.element.baztech-f944eb6c-c6be-42e2-a032-d70821149b58>
- Robertson, C. J. (2000). Ethical Differences Within Latin America. *Latin American Business Review*, 1(3), 47-69. https://doi.org/10.1300/J140v01n03_03

Rozell, E. J., Scroggins, W. A., Amorós, J. E., Arteaga, M. E., & Schlemm, M. M. (2010). *Entrepreneurship in Specific Cultural Contexts: The Role of Training and Development for Entrepreneur-Culture Fit*. *Journal for Global Business Education*, 10, 51-71. <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip.shib&db=bsu&AN=52596113&lang=es&site=ehost-live&scope=site>

Ryan, J. C. & Tipu, S. A. A. (2016). *An Empirical Alternative to Sidani and Thornberry's (2009) «Current Arab Work Ethic»: Examining the Multidimensional Work Ethic Profile in an Arab Context*. *Journal of Business Ethics: JBE; Dordrecht*, 135(1), 177-198. <http://dx.doi.org/10.1007/s10551-014-2481-4>

Slabbert, A., & Ukpere, W. I. (2011). *A comparative analysis of the Chinese and South African work ethic*. *International Journal of Social Economics*, 38(8), 734-741. <https://doi.org/10.1108/03068291111143929>

Tsun-Lok Kwong, & Pik-Ching Wan. (2017). *A validity study of the MWEP Scale in Hong Kong*. *Management (18544223)*, 12(3), 217-234. <https://doi.org/10.26493/1854-4231.12.217-234>

Woehr, D. J., Arciniega, L., & Lim, D. (2007). *Examining work ethic across populations: A comparison of the multidimensional work ethic profile across three diverse cultures*. *Educational and Psychological Measurement*, 67(1), 154-168. <https://doi.org/10.1177/0013164406292036>

Zhang, S., Chen, L., & Yan, J. (2020). *How Protestant Work Ethic impacts employees' counterproductive work behaviors: The moderating effects of gender and party affiliation*. *International Journal of Selection and Assessment (September)*. <https://doi.org/10.1111/ijsa.12304>

Zúñiga, C., Aguado, D., Rodríguez, J., & Miguel, J. (2019). *Work Ethic: Analysis of differences between four generational cohorts*. *Anales de Psicología / Annals of Psychology*, 35(3), 496-505. <https://doi.org/10.6018/analeps.35.3.342671>

Zúñiga, C., Aguado, D., & Cabrera-Tenecela, P. (2022). *Values That Work: Exploring the Moderator Role of Protestant Work Ethics in the Relationship between Human Resources Practices and Work Engagement and Organizational Citizenship Behavior*. *Administrative Sciences*, 12(1), 11. <https://doi.org/10.3390/admsci12010011>

.....

Tercer Estudio

Valores hacia el trabajo: Explorando el rol moderador de la Ética Protestante del Trabajo entre las prácticas de recursos humanos y el compromiso laboral y el comportamiento de ciudadanía organizacional

Una nueva inquietud en el proceso de investigación fue conocer si la ética protestante modera la relación existente entre las prácticas de recursos humanos y el comportamiento organizacional, específicamente el compromiso laboral y el comportamiento de ciudadanía organizacional.

Es sabido que tradicionalmente la gestión de recursos humanos se basaba en el rendimiento y en las tareas asignadas a los empleados. Como sostiene Villajos *et al.* (2019) los economistas neoclásicos de fines del siglo XIX consideraron que el trabajo es una mercancía que se intercambia por dinero, por lo tanto, mientras más esfuerzo existen, mejores son las compensaciones salariales. De este modo, la gestión de recursos humanos se reducía a encontrar empleados que fuesen lo suficientemente productivos para que la organización se encuentre provista de esta materia.

Sin embargo, varios estudios contemporáneos han demostrado que para que exista responsabilidad, fidelidad, creatividad, entre otros, no debe gestionarse los recursos humanos pensando únicamente en aspectos externos, sino tomando en consideración aquellos aspectos internos que le producen felicidad al ser humano. Es así como se ha retomado el concepto aristotélico de *eudaimonía* que se presentó en la introducción general de este documento.

Hoy en día, las prácticas de recursos humanos direccionadas a motivar el bienestar de los colaboradores se han tornado en la preocupación más importante a la

hora de gestionar adecuadamente este recurso. Autores como Lee *et al.* (2019) han señalado que la idea aristotélica original de la eudaimonía es útil para hacer una gestión adecuada de los recursos humanos, incluso cuando se la desconoce, pues se llega a ella por diferentes caminos.

La propuesta de Boon *et al.* (2011) orientada a evaluar la gestión de los recursos humanos, que más tarde adoptan Villajos *et al.* (2019), tiene presente las categorías del bienestar, destacando que la gestión del personal no gira en torno a la productividad sino a las oportunidades de crecimiento personal y constante. Por ejemplo, que un individuo pueda contribuir con sus ideas para mejorar la organización, que tenga la oportunidad de ascender en su puesto, que se seleccione al personal pensando en el bienestar de los colegas, que exista seguridad laboral, que cada miembro pueda trabajar en equipo y se sienta parte del equipo, que se disponga de un salario competitivo y que se compense el esfuerzo, así como, que existan políticas de flexibilidad para que puedan cumplir con sus intereses y obligaciones personales y familiares. Estas características fueron agrupadas por Villajos *et al.* (2019) en dos dimensiones: 1) prácticas de mejora a los empleados; y 2) prácticas de apoyo a los empleados.

Las prácticas de recursos humanos influyen en diversos aspectos del comportamiento organizacional. Entre ellas el compromiso laboral de los empleados y los comportamientos de ciudadanía organizacional.

En el campo de los recursos humanos se han desarrollado múltiples modelos para explicar el compromiso laboral, sin embargo, sus resultados no siempre se corroboran por la evidencia empírica. Uno de los trabajos más criticados en este sentido es el popular modelo de Meyer & Allen (1991) quienes plantearon la distinción existente entre compromiso actitudinal y conductual, y argumentaron que el

compromiso, como estado psicológico, tiene al menos tres componentes independientes que reflejan: a) un deseo (compromiso afectivo); b) una necesidad (compromiso de permanencia); y c) una obligación (compromiso normativo) de mantener el empleo en una organización. Sin embargo, Solinger *et al.* (2008) ha demostrado que éste no es un compromiso organizativo general, sino sólo es un modelo específico para predecir la rotación de personal. En este sentido, el deseo puede entenderse mejor como la actitud con respecto a la organización, mientras que el compromiso normativo y el compromiso de permanencia son actitudes con respecto a las formas específicas de comportamiento (es decir, permanecer o marcharse).

Por su parte Schaufeli *et al.* (2002) explora el compromiso organizacional como el polo opuesto al desgaste profesional. Así el compromiso se posiciona como la antítesis del *síndrome de burnout* caracterizado por el agotamiento, el cinismo y la ineficacia profesional. Los autores plantean a su vez que este compromiso (también denominado engagement) se estructura en tres dimensiones fundamentales: 1) sentirse vigoroso durante el tiempo de trabajo, 2) asumir el trabajo con entusiasmo como un desafío inspirador, así como, 3) sentirse feliz al sumergirse intensamente en el trabajo.

Así mismo, otra de las variables del comportamiento organizacional que se pueden asociar las prácticas de recursos humanos son los comportamientos de ciudadanía organizacional los cuales no solo se encuentran relacionados con la tarea a realizar sino, también, con aspectos que promueven un buen ambiente de trabajo y contribuyen al funcionamiento eficaz de la organización, tales como: las conductas cívicas que se traducen en actividades voluntarias para la organización. Ese agregado voluntario de los empleados produce amabilidad, cortesía, disposición a trabajar horas extras, a hacer elogios a la empresa y defenderla. Organ (1988) estableció las cinco

dimensiones fundamentales de este tipo de comportamientos: altruismo, virtud cívica, deportividad, cortesía y esmero.

En este contexto, nuestro tercer estudio analiza cómo la Ética Protestante del Trabajo puede ser un importante moderador entre las prácticas de recursos humanos y los comportamientos organizacionales anteriormente descritos. La literatura muestra que las prácticas de recursos humanos generen un buen compromiso laboral y un buen comportamiento cívico.




El presente estudio sostiene que es posible que algunas dimensiones intervengan en esta relación pues los valores que se otorgan al trabajo tienen efectos reales en el comportamiento de los empleados.

Los estudios más próximos en esta línea son los desarrollados por Pillay (2015) quien estudió la *satisfacción laboral* y su relación con el *compromiso organizacional* mediada por la *ética protestante*. De hecho, a la fecha de publicación del artículo que se está comentando, éste constituía el único trabajo que consideraba el efecto moderador de la ética protestante con otras variables organizacionales. En otros análisis se plantea más bien la ética laboral islámica que por medio de análisis moderadores se estudia la relación con justicia organizativa percibida con las intenciones de rotación, la satisfacción laboral y la implicación en el trabajo (Khan *et al.* 2015), justicia distributiva, la justicia procedimental y el comportamiento de ciudadanía organizativa (Mohammad *et al.*, 2016), con la percepción de *la política y la satisfacción laboral*, y la *intención de rotación y el comportamiento negligente* (Rawwas *et al.*, 2018) que, para el presente caso, constituyen antecedentes de estudio. En unos casos la ética laboral islámica tiene efectos moderadores, mientras que, en otros casos, no presenta ningún efecto moderador.

En definitiva, en este tercer estudio exploramos cómo la Ética Protestante del Trabajo puede ser un constructo de utilidad en la gestión de recursos humanos en las organizaciones sudamericanas (en concreto en las organizaciones ecuatorianas). Las hipótesis planteadas están en línea con la idea de que los valores de los empleados pueden facilitar la tarea de gestión de recursos humanos al potenciar los efectos de dichas prácticas en la elicitación tanto del compromiso organizacional como de los comportamientos de ciudadanía.

Article

Values That Work: Exploring the Moderator Role of Protestant Work Ethics in the Relationship between Human Resources Practices and Work Engagement and Organizational Citizenship Behavior

Carolina Zúñiga ^{1,*} , David Aguado ²  and Patricio Cabrera-Tenecela ¹ 

¹ Department of Psychology, Universidad Politécnica Salesiana, Cuenca 010105, Ecuador; pcabrera.aia@gmail.com

² Department of Social Psychology and Methodology, Knowledge Engineering Institute, Autonomous University of Madrid, 28049 Madrid, Spain; david.aguado@uam.es

* Correspondence: dzuniga@ups.edu.ec

Abstract: This research aimed to analyze the moderating effect that Protestant work ethics (PWE) have on the relationship between human resources practices (HRP) and (a) work engagement (WE) and (b) organizational citizenship behavior (OCB). The sample consisted of 299 participants. The results revealed that PWE moderates the relationship between HRP and WE and OCB through five dimensions. The dimensions of PWE-leisure and PWE-centrality of work are moderators between the HRP and the WE. The dimensions of PWE-morality–ethics, PWE-wasted time, PWE-delay of gratification, and PWE-leisure moderate the relationship between HRP and OCB. The analysis offers additional evidence to existing literature in understanding how human resources practices facilitate the development of work engagement and citizenship behaviors. The workers’ values play an essential role here to strengthen that relationship and mitigate its harmful effects.

Keywords: human resources practice; work engagement; organizational citizenship behavior; Protestant work ethic; moderation analysis



check for
updates

Citation: Zúñiga, Carolina, David Aguado, and Patricio Cabrera-Tenecela. 2022. Values That Work: Exploring the Moderator Role of Protestant Work Ethics in the Relationship between Human Resources Practices and Work Engagement and Organizational Citizenship Behavior. *Administrative Sciences* 12: 11. <https://doi.org/10.3390/admsci12010011>

Received: 29 November 2021

Accepted: 11 January 2022

Published: 17 January 2022

Publisher’s Note: MDPI stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Copyright: © 2022 by the authors. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

The world of work has undergone constant and complex changes due to the rapid transition from industrial processes to technology and new ways of living and working. This means that, with an eye on organizational sustainability and growth in the face of aggressive and demanding competition, both academics and professionals are obliged to try to better understand the variables that impact the strategic objectives of the organization, as well as the performance and well-being of the employees (Urbini et al. 2020).

To face a complex socioeconomic environment like the current one, companies can resort to promoting some individual behaviors such as work engagement (WE) and organizational citizenship behavior (OCB), as long as the latter is practiced in a balanced way considering its positive and negative effects for the organizational, professional and personal development of its employees (Bolino et al. 2003).

The empirical evidence leaves no doubt about the critical role of work engagement in generating results produced by employees, teams, and organizations (Bakker and Albrecht 2018). Work engagement is characterized by generating a cognitive, physical, and emotional connection in employees that connects them with their work even when they are outside of the working space/environment or when it is outside of their regular working hours (Schaufeli et al. 2002). On the other hand, the performance of the context is also relevant in the achievement of organizational objectives. Along these lines, organizational citizenship behaviors have become one of the fundamental elements for explaining this type of behavior. These organizational citizenship behaviors refer to discretionary and additional

behaviors shown by workers and are not part of the expected or formal requirements of a position (Organ 1988), but rather imply various “spontaneous/non-compulsory” behaviors that do not usually appear in job descriptions but are valued by managers to promote the effective functioning of the organization (Organ 1997). Different academics have shown how these organizational citizenship behaviors are relevant in achieving organizational objectives (Khalili 2017; Organ 2018).

In the generation of OCBs and WE in individuals and groups, human resources practices (HRP) play a fundamental role. There is clear evidence showing the association and effect of human resources practices with and on work engagement and organizational citizenship behavior (Bakker and Leiter 2010; Thanigaivel et al. 2017). In this context, different studies show the importance that the perceptions and expectations of employees have in the success of human resources practices (Ostroff and Bowen 2000). The effect of these practices can vary from one environment to another, between different groups, and between individuals, since their impact is ultimately based on individual perceptions (Villajos et al. 2019). Work values strongly influences these individual perceptions that employees place on work. In this sense, the Protestant work ethic is one of the most widely discussed and used constructs to study work values, considering that work is not only a means to receive rewards, but is also rewarding by itself; it is also opposed to leisure, the unnecessary spending of money, wasting time, and even sociability (Weber 1958; Furnham 1984).

However, to our knowledge, no study has tried to analyze the influence that work values have on the effectiveness of human resources practices to develop work engagement and organizational citizenship behaviors. Researching this question is relevant from three points of view. First, it allows us to know the most effective human resources practices that promote the WE and the OCB development. Second, organizational behavior can be explained more accurately through the work values that people place on work. Finally, guidelines are provided for HR professionals to maximize the effect of HRP on WE and OCB.

In line with the above, the objective of this work is to investigate how Protestant Work Ethics influence the relationship between human resources practices and work engagement and organizational citizenship behaviors.

2. Theoretical Foundation

2.1. Work Engagement (WE) and Organizational Citizenship Behavior (OCB)

WE and OCB are two of the constructs of work psychology that are used most frequently to explain the performance of individuals in organizational contexts (Mallick et al. 2014; Khalili 2017).

WE is defined as a positive, satisfactory, and work-related state of mind that is characterized by vigor, dedication, and absorption (Schaufeli et al. 2002). More than a specific and momentary state, this concept refers to a more persistent and influential affective and cognitive state that is not focused on a particular object, event, individual, or behavior (Schaufeli et al. 2002; Schaufeli and Bakker 2010). Instead, it describes the degree of relationship employees have with their work in considering it as part of their life. To this end, Kanungo (1982) identifies three basic behaviors: (a) physical involvement in which high labor participation is observed; (b) cognitive attachment in which a potent identification of the employee with his work is shown; and (c) the emotional attachment in which the employee thinks about work even when they are not there. Thus, WE is relevant for explaining the performance of employees and their commitment to the organization.

Furthermore, managers have continuously expressed that achieving higher performance is a critical success factor (Cesário and Chambel 2017). However, the degree to which individuals manifest themselves can vary depending on working conditions, personal characteristics, strategies to regulate behavior, the passing of time, and the situation (Bakker 2014; Bakker and Albrecht 2018). For example, strong WE behaviors are more likely to be evident at the organizational level when workers face significant challenges with

sufficient work and personal resources (Tadić et al. 2015). In this context, human resources practices play a very relevant role, both in building these labor resources, referring to those physical, psychological, social, or organizational aspects of work that are functional for achieving the objectives, as well as in building personal resources related to those aspects that help to achieve the objectives and reduce the demand for employment and that often stimulate personal growth and development (Bakker and Demerouti 2007).

On the other hand, OCBs refer to discretionary acts shown by workers that help develop the social and psychological environment in which tasks are carried out (Organ 1997, 2018). These behaviors include helping others, assuming additional responsibilities, working overtime, and defending the organization (Organ et al. 2006). They also take part in the company's effective operation by contributing to the progress of its social capital and specifically to the creation of structural, relational, and cognitive forms of social capital (Bolino et al. 2002).

Various types and dimensions of OCB have been proposed. For example, the two-dimensional model (Williams and Anderson 1991; Finkelstein and Penner 2004) states that there are two types of OCB: (a) those directed toward individuals and (b) those directed toward the organization. The first includes behaviors that have an immediate benefit for individuals, while the second addresses directly beneficial behaviors for the organization (Shaheen et al. 2016). Alternatively, Organ (1988) presents five factors: altruism, civic virtue, sportsmanship, courtesy, and awareness. The first dimension, altruism, includes those spontaneous behaviors aimed at helping other people with their tasks or with a problem related to the organization. Awareness leads to attending work and complying with the rules and procedures of the organization. The third dimension, sportsmanship, implies the willingness of people to tolerate undesirable working conditions without complaining about them. The fourth is courtesy, which includes consulting with other people before making decisions that may affect their work. Finally, civic virtue includes actions that indicate that people participate, get involved, and care about the organization's life (Organ 1997). Different studies show how these OCBs are positively connected with organizational results (Khalili 2017), with the effectiveness of work teams (Podsakoff et al. 2009), with individual outputs such as burnout and job satisfaction (Torlak et al. 2021), and psychological empowerment and organizational justice (Singh and Singh 2018). However, although the positive qualities of OCBs are not discussed, in light of the evidence, authors such as Bolino et al. (2013) maintain that these behaviors could have negative consequences when they become normative, so the employees may experience ambiguity and role overload, job stress, and work-family conflict. The findings show that OCBs are primarily due to the personality traits of individuals (Methot et al. 2017). However, despite having a relatively stable trend over time, this kind of behavior can be influenced and modified by significant events (Methot et al. 2017). In this context, HRP play a fundamental role in attracting employees with this citizenship profile and generating working conditions to develop such behaviors.

2.2. The Role of Human Resources Practices (HRP) in the development of WE and OCB

HRP are crucial elements for building human capital and achieving the employees' and the organization's objectives (Bello-Pintado 2015). The literature has identified a varied number of HRP. Although there is still no agreement on which practices should be considered to establish a taxonomy (Toh et al. 2008), some authors have stated the importance of considering not only HRP aimed at improving performance and production, as has been traditionally done, but also those that include practices whose main objective is to support employees and promote their well-being and maintenance (Guest 2003; Posthuma et al. 2013). Employees are more likely to show positive work attitudes toward strategies that show that the organization cares about them (Luu et al. 2019). From this point of view, Villajos et al. (2019) consider that the measurement of HRP should include two packages of interdependent practices. The first package is focused on performance (HRP-P) and includes: (1) training and development, (2) contingent pay and rewards,

(3) performance evaluation, (4) recruitment and selection, and (5) competitive salary. The second, which is oriented toward employee support (HRP-S), is composed of (6) job security, (7) work–life balance, and (8) exit management practices.

Several studies have been carried out on the impact of HRP at individual, group, and organizational levels. For example, at the individual level, the findings show that HRP are strongly related to two of the three WE factors: vigor and dedication (Bakker and Demerouti 2007; Bakker and Leiter 2010). Specifically, the degree to which WE manifests is influenced by some HRP, such as job redesign (Holman and Axtell 2016), training opportunities, professional development opportunities, performance evaluation (Ahmed Umair et al. 2020), and job security (Karatepe and Olugbade 2016). Likewise, the findings reveal that WE is related to the quality of the organizational leadership style (Oliveira and Rocha 2017) and leads to a lower intention to rotate (Memon et al. 2016) and miss work (Karatepe and Olugbade 2016). Ultimately, the evidence shows that HRP have a significant impact on the WE of employees (Aboramadan et al. 2019); therefore, their proper management by organizations not only at the individual level but through a strategic approach can enhance the degree to which WE is shown at the collective level (Barrick et al. 2015).

In contrast, evidence regarding the relationship between HRP and OCB is more limited. However, the findings reveal that hiring and selection practices (Begum et al. 2014) and training and development practices (Nawangasari and Sutawidjaya 2018; Rubel and Rahman 2018), as well as job security and the general perception of HRP have a positive and significant effect on OCB (Thanigaivel et al. 2017). Therefore, employers should ensure human resources practices that promote the development of OCBs in the workplace regarding a long-term employment relationship (Begum et al. 2014). Undoubtedly, because of the positive relationship of OCB with individual and organizational performance, there is a growing concern among organizations and managers to improve this behavior (Mallick et al. 2014).

2.3. Protestant Work Ethic (PWE), HRP, WE, and OCB

The value that employees place on work is essential for understanding the individual behaviors of workers and their involvement in their performance and the success of organizations (Van Ness et al. 2010). One of the most widely used constructs to refer to this general attitude of employees toward work is the Protestant work ethic (PWE; Miller et al. 2002).

PWE has its roots in the studies of Weber (1958) who stated that one of the central aspects of work is the value that people give it. Thus, he considers that work is not only a means of receiving rewards, but that it is rewarding in itself and contrary to leisure, the unnecessary spending of money, wasting time, and even social relationships, which were thought of as banal and mundane acts (Furnham 1984). Although its origins are tied to robust religious beliefs, it was during the “Protestant Reformation” that hard work, including physical and mental work, became important to all individuals in society (Hill 1992). Today it appears that what was initially conceived as a religious construct is now probably secular (i.e., not associated with religion) and is best viewed as a general work ethic that maintains the term “Protestant work ethic” due to the time at which it was coined.

The PWE identifies people who have general attitudes toward work characterized by what Weber (1930) called “the vocation,” which consists of an acceptance of the fulfillment of the obligations imposed on the individual through a position in the world that implies overcoming worldly pleasures and using time productively. Currently, the concept of PWE appears to be ingrained in popular culture and recognized as an essential determinant of work-related behavior (Miller et al. 2002). The findings of Miller et al. (2002) conceptualize PWE as a set of beliefs and attitudes that reflect the fundamental value of work and propose it as a multidimensional and comprehensive construct composed of seven dimensions—centrality of work, morality–ethics, wasted time, delay of gratification, leisure, hard work,

and self-reliance—that explain how individuals perceive the importance of work, free time, morality, and the fulfillment of duty.

PWE has proven to explain different organizational behaviors and attitudes (Hite et al. 2015). For example, the presence of a high work ethic predicts the development of OCB (Mohammad et al. 2016), strengthens job satisfaction (Leong et al. 2014) and reduces turnover intention (Khan et al. 2015; Rawwas et al. 2018). Also, the findings support a positive and significant relationship between OCB and two dimensions of PWE: (a) hard work associated with organizational helping behaviors, and (b) self-reliance (Ryan 2002). In addition, workers with a high work ethic adapt and easily face any challenge related to their job or task (Khan et al. 2015). In fact, the success of organizations in highly changing environments like those of today requires employees who are committed to the job (Gorgievski-Duijvesteijn et al. 1998). Additionally, PWE has been proven to play a moderating role between different work attitudes and behaviors. For example, it helps explain the relationship between job satisfaction and organizational commitment (Pillay 2015), or the relationship between employee perception of organizational policy and their work attitudes (Khan et al. 2015). From a cross-cultural perspective, work-related values and attitudes have been studied, showing the differences associated with PWE (Tang et al. 2003)

Therefore, it seems reasonable to argue that the PWE will play a relevant role in explaining the relationship between HRP and WE and OCB. Specifically, we argue a moderation effect in which the PWE will influence the relationship between HRP and WE and OCB. When HRP are deficient and cannot facilitate the generation of behaviors related to WE and OCB, the PWE will act to mitigate these effects. Hence, even in the absence of HRP facilitators of WE and OCB, individuals with high PWE will develop more WE and OCB behaviors than those employees with low PWE. Current literature considers PWE in a uni-dimensional manner (e.g., Furnham 1984; Ryan 2002; Gorgievski-Duijvesteijn et al. 1998; Tang et al. 2003). However, a deeper understanding of the role played by PWE can be obtained by linking the different PWE dimensions with the relations between HRP and WE and OCB.

Considering previous literature (e.g., Mohammad et al. 2016; Pillay 2015; Ryan 2002) and the content analysis of the PWE dimensions, we argue that those PWE dimensions related to the intensity of dedication to work (centrality of work, hard work, wasted time, and leisure) will moderate the relationship between HRP and WE. While, on the other hand, PWE dimension related to morality–ethics will moderate the relationship between HRP and OCB. Thus, we propose the following hypotheses:

Hypothesis 1 (H1). *The PWE dimensions centrality of work (H1a), hard work (H1b), wasted time (H1c), and leisure (H1d) interact significantly with HRP-P in the prediction of WE.*

Hypothesis 2 (H2). *The PWE dimensions centrality of work (H2a), hard work (H2b), wasted time (H2c), and leisure (H2d) interact significantly with HRP-S in the prediction of WE.*

Hypothesis 3 (H3). *The PWE dimensions morality–ethics interact significantly with HRP-P in the prediction of OCB.*

Hypothesis 4 (H4). *The PWE dimensions morality–ethics interact significantly with HRP-S in the prediction of OCB.*

Finally, based on literature or content analysis we cannot establish specific hypotheses for the PWE dimensions of self-reliance and delay of gratification, so we propose the following research question:

RQ1: Does PWE dimension self-reliance and delay of gratification interact significantly with the HRP in the prediction of WE and/or OCB? Does the same interaction effects occur for HRP-P and HRP-S?

3. Methodology

3.1. Participants

Two hundred ninety-nine subjects participated in the study who were selected in a propositional way and who met the following inclusion criteria established for this study at the time of collecting the information: (a) currently working or having worked (b) for a minimum time of 12 months consecutively (c) in a full-time position. In terms of sex, 46% of the subjects were men and the rest women. The average age was 37.7 years with a standard deviation of 9.44 points. Furthermore, 81.9% of the participants worked in private establishments while 15.4% worked in public institutions; the remaining subjects (2.7%) were linked to companies of a mixed nature.

3.2. Measures

HRP. HRP measurement was performed using the HRP Scale (Villajos et al. 2019). This scale in the Spanish language provides two measures: HRP-P (performance improvement practices) and HRP-S (employee support practices). It is made up of 24 items: 15 correspond to performance improvement practices ($\alpha = 0.940$; $\omega = 0.941$) and nine correspond to support practices ($\alpha = 0.896$; $\omega = 0.896$), with response options provided on a 5-point Likert scale where (1) is “nothing” to (5) is “much.” For example, “My organization or company offers me an incentive and rewards plan linked to my performance.”

WE. WE was measured using the validated version in Spanish (Schaufeli et al. 2002) of the Utrecht Work Engagement Scale (UWES). It consists of 17 items that score on a 7-point Likert scale where (0) is “never” and (6) is “always.” An example of an item on the scale is “When I am working, I forget everything that happens around me.” According to the authors, UWES can yield three partial scores, corresponding to each subscale and a total score. For this study, we considered only the total score. The total score has shown adequate reliability ($\alpha = 0.929$; $\omega = 0.937$). In addition, we check unidimensionality by means of Confirmatory Factor Analysis in order to use only the single total score. Results showed an acceptable model-fit (Byrne 2016) for the unidimensional solution (see Appendix A).

OCB. OCB was measured using the Organizational Citizenship Behavior Scale (ECCO; Rodríguez et al. 2019). The 15 items that make up the scale are scored in a Likert-type response format that ranges from (1) “Totally disagree” to (6) “Totally agree.” An example of an item on the scale is “I do my best to maintain quality standards.” Originally, this scale has five factors (altruism, sportsmanship, civic virtue, conscientiousness and courtesy); however, Rodríguez et al. (2019) suggest that it is possible to have an average calculated from the five factors. Therefore, we considered only the average of the five factors. The scale has shown adequate reliability ($\alpha = 0.888$; $\omega = 0.899$). In addition, we check unidimensionality by means of Confirmatory Factor Analysis in order to use only the single average score. Results showed an acceptable model-fit (Byrne 2016) for the unidimensional solution (see Appendix A).

PWE. PWE measurement was carried out through a reduced version of the Ecuadorian adaptation of the Multidimensional Work Ethic Profile (MWEP; Meriac et al. 2013) developed by Zúñiga et al. (2019). The scale has 28 items distributed equally in the seven dimensions. A Likert-type questionnaire with five points was used where (1) corresponds to “Totally disagree” and (5) to “Totally agree.” An example of an item on the scale is “A hard day’s work gives me a feeling of accomplishment.” The reliability of the dimensions (Zúñiga et al. 2019) is adequate, receiving the following: delay of gratification ($\alpha = 0.777$; $\omega = 0.786$), hard work ($\alpha = 0.813$; $\omega = 0.820$), self-reliance ($\alpha = 0.676$; $\omega = 0.679$), morality–ethics ($\alpha = 0.578$; $\omega = 0.585$), leisure ($\alpha = 0.712$; $\omega = 0.715$), centrality of work ($\alpha = 0.621$; $\omega = 0.647$) and wasted time ($\alpha = 0.596$; $\omega = 0.642$).

3.3. Procedure and Data Analysis

The measures were administered through Google Forms. Before the application, the participants filled out a consent form. The analysis of the results was carried out with the SPSS 25 program. The moderation effect model was used in the linear regression with the macro-SPSS PROCESS developed by Hayes (2017). The selected model has a 95% confidence interval and 5000 samples for bootstrapping.

4. Results and Discussion

4.1. Results

Table 1 shows the descriptive statistics, the correlations between the study variables, and their reliability. The reliability of the measures is suitable for all of them ($\text{Alpha} > 0.70$) except for four dimensions of the PWE: centrality of work, morality-ethics, wasted time, and self-reliance. Regarding the inter-correlations, it is noted that they are high between WE and OCB ($r_{xy} > 0.60, p < 0.01$) and medium between these two variables and human resources practices. In contrast, the different dimensions of the PWE show positive and significant correlations with each other except for the leisure dimension, which correlates negatively with all other dimensions (except delay of gratification). The PWE and WE dimension correlations are significant and positive except for the leisure dimension (significant and negative correlation) and the self-reliance dimension (not significant). The correlations between the PWE and OCB dimensions are also significant and positive except for the leisure dimension (significant and negative correlation) and the self-reliance and delay of gratification dimensions (not significant). Finally, the PWE and HRP-P dimensions correlations are also significant and positive except for leisure and self-reliance (not significant). This same pattern of correlations is the one that occurs between the PWE and HRP-S dimensions.

Table 1. Descriptive statistics and inter-correlations between the study variables.

		Mean	SD	Alpha	1	2	3	4	5	6	7	8	9	10
1	WE	89.0	12.3	0.929										
2	OCB	84.8	5.4	0.888	0.645 **									
3	HRP-P	54.7	13.3	0.940	0.499 **	0.430 **								
4	HRP-S	32.4	7.7	0.896	0.435 **	0.408 **	0.728 **							
5	Centrality of work	17.6	2.2	0.621	0.495 **	0.384 **	0.425 **	0.363 **						
6	Morality-ethics	19.3	1.2	0.578	0.215 **	0.320 **	0.183 **	0.179 **	0.371 **					
7	Wasted time	17.7	1.9	0.596	0.336 **	0.344 **	0.274 **	0.284 **	0.408 **	0.376 **				
8	Delay of gratification	14.7	3.0	0.777	0.115 *	0.071	0.292 **	0.232 **	0.308 **	0.117 *	0.250 **			
9	Leisure	9.9	3.2	0.712	-0.173 **	-0.204 **	-0.038	-0.041	-0.155 **	-0.089	-0.081	0.129 *		
10	Hard work	17.0	2.8	0.813	0.197 **	0.220 **	0.308 **	0.243 **	0.525 **	0.286 **	0.384 **	0.414 **	-0.131 *	
11	Self-reliance	14.8	2.9	0.676	0.049	-0.044	0.095	0.105	0.223 **	0.199 **	0.280 **	0.411 **	0.184 **	0.317 **

Note. ** $p < 0.01$; * $p < 0.05$.

Table 2 shows the results obtained from the moderation analysis for the four primary relationships of the study: (a) HRP-P vs. WE, (b) HRP-S vs. WE, (c) HRP-P vs. OCB, and (d) HRP-S vs. OCB. Five of the seven dimensions of the PWE act as moderators of the relationship in the model. The leisure dimension moderates the relationship between HRP and WE, both in the case of HRP-P and HRP-S. In this way, the increase in HRP makes the existing differences in the relationship between HRP and WE disappear in individuals with low scores in the leisure dimension. The dimension of centrality of work also has a moderating effect on the relationship between HRP-S and WE. The predictive level of the interaction between centrality of work and HRP-S is $R^2\text{-chg} = 0.0111$ ($p = 0.0226$).

Table 2. Moderation of the PWE in the relationship of HRP-P, HRP-S with WE, and OCB.

	WE			OCB		
	B	Se	R2-chng (<i>p</i> -Value)	B	Se	R2-chng (<i>p</i> -Value)
HRP-P * Centrality of work	−0.0203	0.0157		0.0105	0.0077	
HRP-P * Morality–ethics	−0.0757	0.0434		−0.0419 *	0.0197	0.0112 (0.0346)
HRP-P * Wasted time	−0.0186	0.0245		−0.0227 *	0.0113	0.0100 (0.0463)
HRP-P * Delay of gratification	−0.0082	0.0146		0.0181 *	0.0067	0.0191 (0.0076)
HRP-P * Leisure	0.0366 *	0.0126	0.0193 (0.0039)	0.0158 *	0.0059	0.0184 (0.0076)
HRP-P * Hard work	−0.0005	0.0142		0.006	0.0066	
HRP-P * Self-reliance	−0.0022	0.0165		0.0097	0.0077	
HRP-S * Centrality of work	−0.0614 *	0.0268	0.0111 (0.0226)	0.0132	0.013	
HRP-S * Morality–ethics	−0.0354	0.0835		−0.1144 *	0.0365	0.0243 (0.0019)
HRP-S * Wasted time	−0.0355	0.0439		−0.0407 *	0.0198	0.0108 (0.0403)
HRP-S * Delay of gratification	−0.006	0.0253		0.0172	0.0115	
HRP-S * Leisure	0.0470 *	0.0215	0.0119 (0.0295)	0.0148	0.0098	
HRP-S * Hard work	−0.0188	0.0244		−0.0023	0.0111	
HRP-S * Self-reliance	−0.0217	0.0298		0.0056	0.0136	

Note. * $p < 0.05$.

Regarding the OCB, as explained from the HRP, it was found that the PWE has two moderating dimensions. First, it is shown that morality–ethics and wasted time moderate the relationship for both HRP-P and HRP-S. Additionally, the delay of gratification and leisure moderate the relationship between HRP-P and OCB.

These results give partial support to the first two hypotheses raised. The moderation effects raised in H1 are supported for PWE dimension leisure (H1d) but not for PWE dimensions centrality of work (H1a), hard work (H1b), and wasted time (H1c). Likewise, the moderation effects proposed in H2 are also supported for the PWE dimensions centrality of work (H2a) and leisure (H2d) but not for the PWE dimensions hard work (H2b) and wasted time (H2c). On the other hand, the moderation effects raised in H3 and H4 are supported: PWE dimension morality–ethics moderates the relationship between HRP-P and OCB (H3) and between HRP-S and OCB (H4).

Figures 1 and 2 show the moderation effects mentioned above.

4.2. Discussion

The findings support the idea that PWE plays a relevant role in explaining the relationship between HRP-P and HRP-S with WE and OCB. The study shows that five of the seven dimensions of the PWE are relevant: leisure, centrality of work, delay of gratification, morality–ethics, and wasted time. Our data suggest that the leisure dimension plays a role in enhancing the negative effect produced in WE and OCBs due to the absence of good human resources practices. The rest of the relevant dimensions, on the other hand, act to facilitate the development of WE and OCB even in the case of deficient human resources practices. In this way, the PWE dimensions lose their effect when human resources practices are adequate. More specifically, our findings indicate how the leisure dimension has a moderating effect on the relationship between HRP-P and HRP-S with WE and between HRP-P and OCB. On the other hand, the centrality of work moderates the relationship between HRP-S and WE. Finally, delay of gratification moderates the relationship between HRP-P and OCB, and morality–ethics and wasted time moderate the relationship of HRP-P and HRP-S with the OCB.

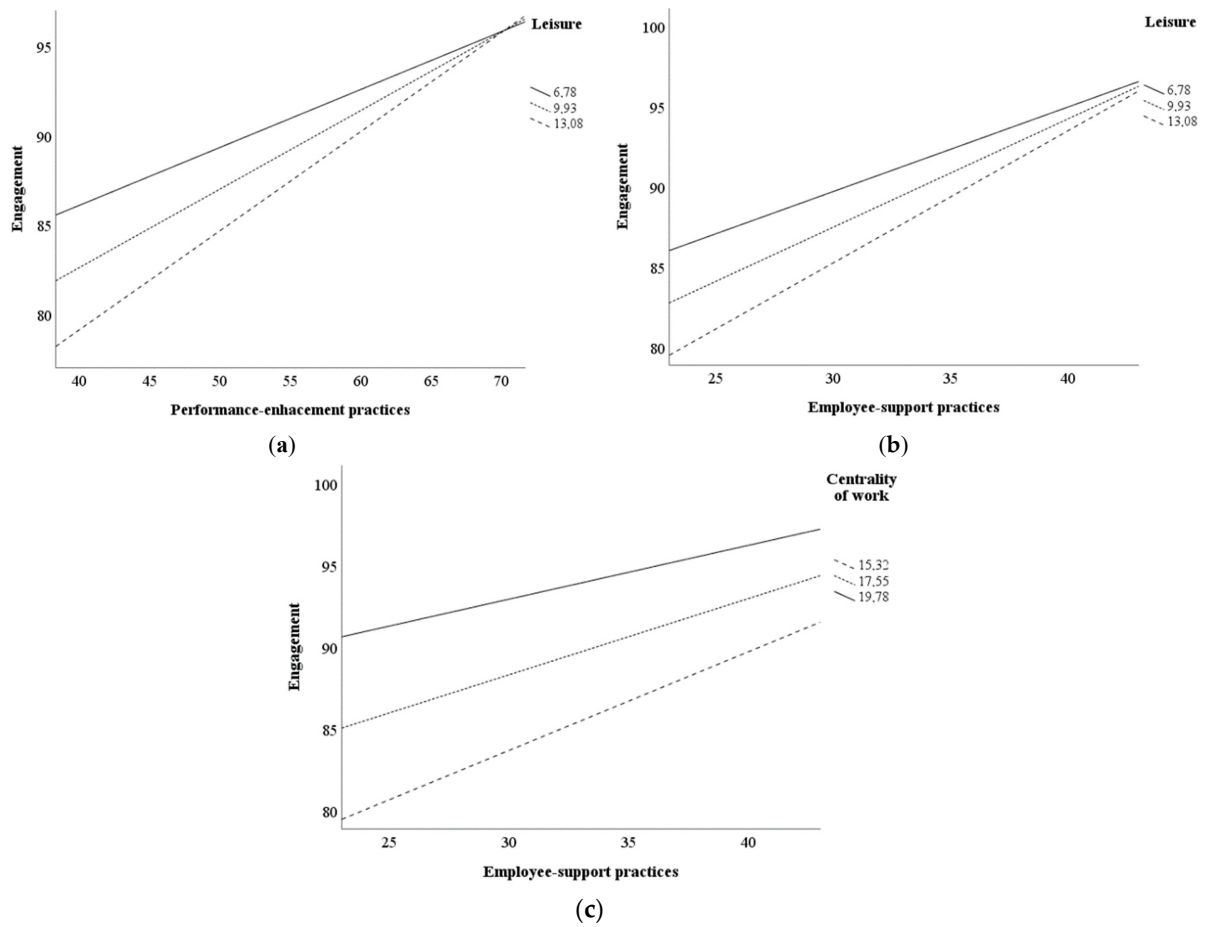


Figure 1. HRP-PWE moderations to predict work engagement. Note. In Figure 1, three interaction diagrams are observed. Diagram (a) shows the variation in the leisure main effect and the interaction of this dimension with HRP-P. In diagram (b), there is variation in leisure’s main effect and the interaction of this dimension with HRP-S. Finally, in diagram (c), a variation of main effects in HRP-S and centrality of work and the interaction of HRP-A and centrality of work is observed.

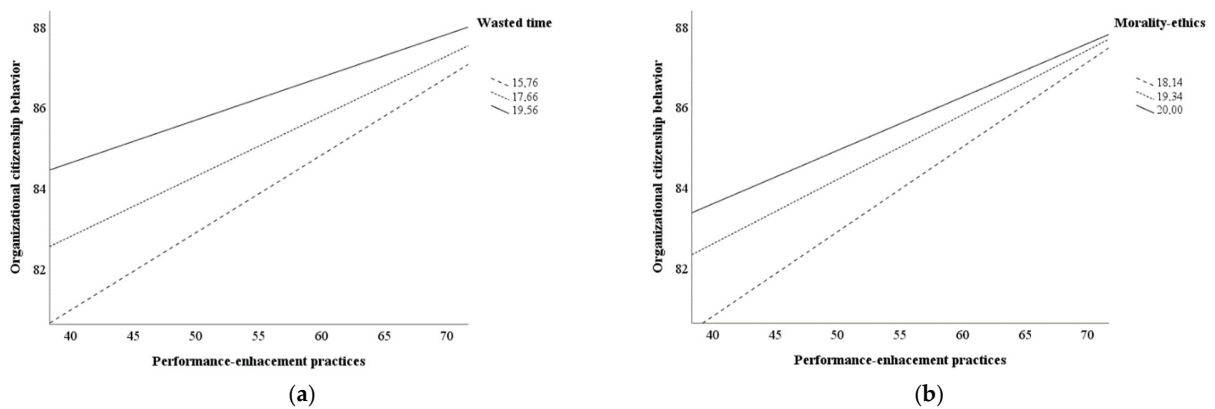


Figure 2. Cont.

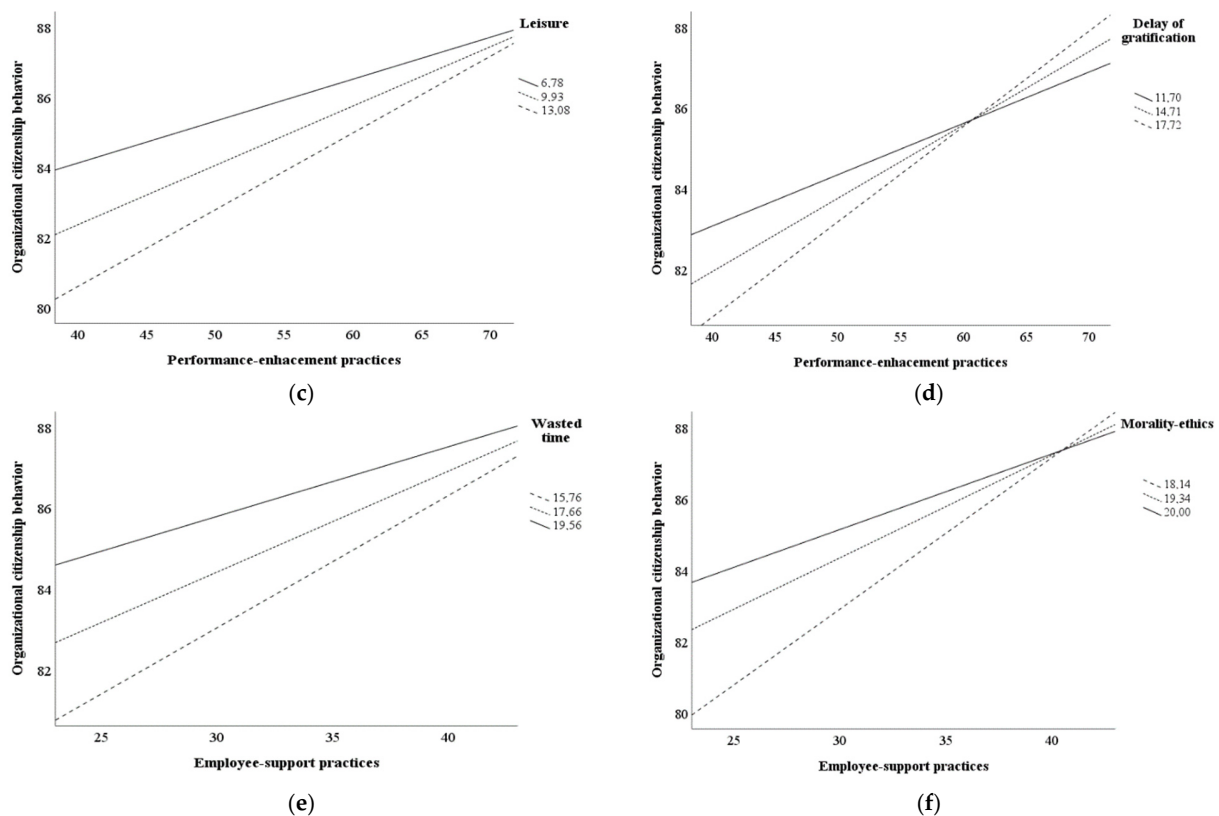


Figure 2. HRP-PWE moderations to predict Organizational Citizenship Behavior. Note. Six interaction diagrams are shown in Figure 2. Diagram (a) shows the variation in the main effects of HRP-P and wasted time and the interaction of these two variables. Diagram (b) shows variation in the main effects of HRP-P and morality–ethics and variation in the interaction of these two variables. In (c) it can be seen that the variation occurs only in the main effect of leisure and in the interaction of this variable with HRP-P. In (d) it can be observed that there is variation in the main effect of delay of gratification and the interaction of this variable with HRP-P. (e) shows variations in the main effects of wasted time and HRP-S and the interaction of these two variables. Finally, (f) shows variations in the main effects of morality and ethics and HRP-S and the interaction of these two variables.

Our results partially agree with the findings of [Pillay \(2015\)](#) who shows the moderating effect of two dimensions (leisure and delay of gratification) of PWE for the relationship between job satisfaction and organizational commitment. The fact that not all dimensions of PWE play the same role is also consistent with the findings of [Hudspeth \(2004\)](#) who concludes that there are dimensions of PWE that have a negative or non-significant relationship with organizational behaviors. In any case, our results seem to be in line with previous research in which work ethics acted as a moderator between the relationships of different individual and organizational variables ([Khan et al. 2015](#); [Mohammad et al. 2016](#); [Rawwas et al. 2018](#)). They are also consistent with the idea that the relationship between workers’ perceptions of policies and their work attitudes is moderated by work ethics ([Khan et al. 2015](#)). Our results have relevant practical implications. On the one hand, our findings indicate that human resources managers find a foundation that allows them to help explain why human resources practices that are developed to facilitate WE and OCBs can have a differential effect on workers. Furthermore, some dimensions of the PWE help develop the WE and OCB when human resources practices are deficient in facilitating performance. For example, support for employees offers lines of action for human resources professionals to consider using these dimensions in attracting talent. Suppose an organization with few supportive and performance practices selects individuals for whom leisure is a significant value; in this case, such practices will have a negative effect

on WE and OCBs. But if the company incorporates employees whose values reinforce the importance of centrality of work, the delay of gratification, the rejection of wasted time, and morality–ethics; the negative effect on WE and the OCB will be limited by the absence of good human resources practices which aims to facilitate the performance and to support employees.

Finally, our study is not without limitations that can be addressed in subsequent studies. First, OCB and WE measurements originally are multidimensional; nevertheless, the authors of both scales suggest that it is possible to use each one as a dimension. We only considered the last option to perform our hypothesis and research question; however, future studies should verify the multidimensional measures, in order to prove the interaction effects of the PWE in the relation of HRP with the multidimensions of OCB and WE. Another one is that all the measurements in the study were taken in a convergent manner at the same time. However, a longitudinal approach is also required to include the temporal evolution of the found effects in the analysis. Additionally, study participants belong to a specific region with its own cultural and employment characteristics, limiting the generalizability of the findings. Therefore, new studies should examine how our findings are replicated with participants from other cultures and socio-occupational situations.

5. Conclusions

The study's main objective was to analyze the degree to which the dimensions of the PWE moderate the relationship between human resources practices and work engagement and citizenship behaviors. Our analysis indicates how HRP facilitate the development of WE and OCB through the positive or negative moderating effect of PWE between HR and WE and OCB practices. Specifically, two of the seven dimensions of PWE moderate the relationship between HRP and work commitment: leisure and centrality of work; while the dimensions of morality–ethics, wasted time and delay of gratification moderate the relationship between HRP and OCB.

Author Contributions: Conceptualization, C.Z. and D.A.; methodology, C.Z., D.A. and P.C.-T.; validation, D.A.; formal analysis, P.C.-T.; investigation, C.Z.; resources, C.Z.; writing—original draft preparation, C.Z. and P.C.-T.; writing—review & editing, C.Z. and D.A.. All authors have read and agreed to the published version of the manuscript.

Funding: This research received no external funding, but the APC was funded by Universidad Politécnica Salesiana.

Institutional Review Board Statement: No applicable.

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflicts of Interest: The authors declare no conflict of interest.

Appendix A

Table A1. Confirmatory Factor Analysis–Fit Indexes for 1 Factor Solution (WE and OCB).

	χ^2/df	GFI	AGFI	PGFI	NFI	RFI	RMR
CFA 1 Factor Solution–WE	3.06	0.977	0.971	0.760	0.969	0.965	0.089
CFA-1 Factor Solution–OCB-	0.57	0.958	0.944	0.719	0.933	0.922	0.038

Note: Method Unweighted Least Squares (ULS); GFI—Goodnes of fit index; AGFI—adjusted GFI; PGFI—parsimony adjusted GFI; NFI—normed fit index; RFI—Bollen's relative fit index; RMR—root mean square residual.

References

- Aboramadan, Mohammed, Belal Albashiti, Hatem Alharazin, and Khalid Abed Dahleez. 2019. Human resources management practices and organizational commitment in higher education: The mediating role of work engagement. *International Journal of Educational Management* 34: 154–74. [CrossRef]
- Ahmed Umair, Karibu Maitama Kura, Waheed Ali Umrani, and Munwar Hussain Pahi. 2020. Modelado del vínculo entre las prácticas de desarrollo de recursos humanos y el compromiso laboral: El papel de moderación del clima de servicio. *Global Business Review* 21: 31–53. [CrossRef]
- Bakker, Arnold B. 2014. Daily fluctuations in work engagement: An overview and current directions. *European Psychologist* 19: 227–36. [CrossRef]
- Bakker, Arnold B., and Evangelia Demerouti. 2007. The Job Demands-Resources model: State of the art. *Journal of Managerial Psychology* 22: 309–28. [CrossRef]
- Bakker, Arnold B., and Michael P. Leiter, eds. 2010. *Work Engagement: A Handbook of Essential Theory and Research*. London: Psychology Press. [CrossRef]
- Bakker, Arnold B., and Simon Albrecht. 2018. Work engagement: Current trends. *Career Development International* 23: 4–11. [CrossRef]
- Barrick, Murray R., Gary R. Thurgood, Troy A. Smith, and Stephen H. Courtright. 2015. Collective organizational engagement: Linking motivational antecedents, strategic implementation, and firm performance. *Academy of Management Journal* 58: 111–35. [CrossRef]
- Begum, S Sumayya, Sun Zehou, and Mohammad Amzad Hossain Sarker. 2014. Investigating the relationship between recruitment & selection Practice and OCB dimensions of commercial banks in China. *International Journal of Academic Research in Management* 3: 9.
- Bello-Pintado, Alejandro. 2015. Bundles of HRM practices and performance: Empirical evidence from a Latin American context. *Human Resource Management Journal* 25: 311–30. [CrossRef]
- Bolino, M., Anthony Klotz, William Turnley, and Jaron Harvey. 2013. Exploring the Dark Side of Organizational Citizenship Behavior. *Journal of Organizational Behavior* 34: 542–59. [CrossRef]
- Bolino, Mark C., William H. Turnley, and James M. Bloodgood. 2002. Citizenship behavior and the creation of social capital in organizations. *Academy of Management Review* 27: 505–22. [CrossRef]
- Bolino, Mark C., William H. Turnley, and Todd Averett. 2003. Going the Extra Mile: Cultivating and Managing Employee Citizenship Behavior [and Executive Commentary]. *The Academy of Management Executive (1993–2005)* 17: 60–73.
- Byrne, Barbara M. 2016. *Structural Equation Modeling With AMOS: Basic Concepts, Applications, and Programming*, 3rd ed. London: Routledge.
- Cesário, Francisco, and Maria José Chambel. 2017. Linking organizational commitment and work engagement to employee performance. *Knowledge and Process Management* 24: 152–58. [CrossRef]
- Finkelstein, Marcia A., and Louis A. Penner. 2004. Predicting organizational citizenship behavior: Integrating the functional and role identity approaches. *Social Behavior and Personality: An International Journal* 32: 383–98. [CrossRef]
- Furnham, Adrian. 1984. The protestant work ethic: A review of the psychological literature. *European Journal of Social Psychology* 14: 87–104. [CrossRef]
- Gorgievski-Duijvesteijn, Marjan, Herman Steensma, and Else Te Brake. 1998. Protestant Work Ethic as a moderator of mental and physical well-being. *Psychological Reports* 83: 1043–50. [CrossRef] [PubMed]
- Guest, David. 2003. Human resource management, corporate performance and employee wellbeing: Building the worker into HRM. *Journal of Industrial Relations* 44: 335–58. [CrossRef]
- Hayes, Andrew F. 2017. *Introduction to Mediation, Moderation, and Conditional Process Analysis, Second Edition: A Regression-Based Approach*. New York: Guilford Publications.
- Hill, Roger B. 1992. The Work Ethic as Determined by Occupation, Education, Age, Gender, Work Experience, and Empowerment. Doctoral dissertation, University of Tennessee, Knoxville, TN, USA.
- Hite, Dwight M., Joshua J. Daspit, and Xueni Dong. 2015. Examining the influence of transculturation on work ethic in the United States. *Cross Cultural Management* 22: 145–62. [CrossRef]
- Holman, David, and Carolyn Axtell. 2016. Can job redesign interventions influence a broad range of employee outcomes by changing multiple job characteristics? A quasi-experimental study. *Journal of Occupational Health Psychology* 21: 284–95. [CrossRef]
- Hudspeth, Natasha. 2004. Examining the MWEP: Further Validation of the Multidimensional Work Ethic Profile. Undefined. Available online: <https://www.semanticscholar.org/paper/Examining-the-MWEP%3A-further-validation-of-the-work-Hudspeth/9d8b30228b3c9c2740dc46ba214cfcc88268cc69> (accessed on 20 October 2021).
- Kanungo, Rabindra N. 1982. Measurement of job and work involvement. *Journal of Applied Psychology* 67: 341–49. [CrossRef]
- Karatepe, Osman M., and Olusegun A. Olugbade. 2016. The mediating role of work engagement in the relationship between high-performance work practices and job outcomes of employees in Nigeria. *International Journal of Contemporary Hospitality Management* 28: 2350–71. [CrossRef]
- Khalili, Ashkan. 2017. Transformational leadership and organizational citizenship behavior: The moderating role of emotional intelligence. *Leadership & Organization Development Journal* 38: 1004–15. [CrossRef]
- Khan, Khurram, Muhammad Abbas, Asma Gul, and Usman Raja. 2015. Organizational justice and job outcomes: Moderating role of Islamic work ethic. *Journal of Business Ethics* 126: 235–46. [CrossRef]
- Leong, Frederick T. L., Jason L. Huang, and Stanton Mak. 2014. Protestant Work Ethic, Confucian Values, and Work-Related Attitudes in Singapore. *Journal of Career Assessment* 22: 304–16. [CrossRef]

- Luu, Trong Tuan, Chris Rowley, and Thanh Thao Vo. 2019. Addressing employee diversity to foster their work engagement. *Journal of Business Research* 95: 303–15. [\[CrossRef\]](#)
- Mallick, Eeman, Rabindra Kumar Pradhan, Hare Ram Tewari, and Lalatendu Kesari Jena. 2014. Comportamiento de ciudadanía organizacional, desempeño laboral y prácticas de recursos humanos: Una perspectiva relacional. *Management and Labour Studies* 39: 449–60. [\[CrossRef\]](#)
- Memon, Muntaz Ali, Rohani Salleh, and Mohamed Noor Rosli Baharom. 2016. The link between training satisfaction, work engagement and turnover intention. *European Journal of Training and Development* 40: 407–29. [\[CrossRef\]](#)
- Meriac, John, David Woehr, C. Allen Gorman, and Amanda Thomas. 2013. Development and validation of a short form for the Multidimensional Work Ethic Profile. *Journal of Vocational Behavior* 82: 155–64. [\[CrossRef\]](#)
- Methot, Jessica R., David Lepak, Abbie J. Shipp, and Wendy R. Boswell. 2017. Good citizen interrupted: Calibrating a temporal theory of citizenship behavior. *The Academy of Management Review* 42: 10–31. [\[CrossRef\]](#)
- Miller, Michael J., David J. Woehr, and Natasha Hudspeth. 2002. The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory. *Journal of Vocational Behavior* 60: 451–89. [\[CrossRef\]](#)
- Mohammad, Jihad, Farzana Quoquab, and Rosmini Omar. 2016. Factors affecting organizational citizenship behavior among Malaysian bank employees: The moderating role of Islamic work ethic. *Procedia -Social and Behavioral Sciences* 224: 562–70. [\[CrossRef\]](#)
- Nawangari, Lenny Christina, and Ahmad Hidayat Sutawidjaya. 2018. The impact of human resources practices affecting organization citizenship behaviour with mediating job satisfaction in university. In *Proceedings of the 3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018)*. Paris: Atlantis Press, pp. 291–97. [\[CrossRef\]](#)
- Oliveira, Lucia Barbosa de, and Juliana da Costa Rocha. 2017. Work engagement: Individual and situational antecedents and its relationship with turnover intention. *Revista Brasileira de Gestão de Negócios* 19: 415–31. [\[CrossRef\]](#)
- Organ, Dennis W. 1988. *Organizational Citizenship Behavior: The Good Soldier Syndrome*. Lanham: Lexington Books.
- Organ, Dennis W. 1997. Organizational citizenship behavior: It's construct clean-up time. *Human Performance* 10: 85–97. [\[CrossRef\]](#)
- Organ, Dennis W. 2018. Organizational citizenship behavior: Recent trends and developments. *Annual Review of Organizational Psychology and Organizational Behavior* 5: 295–306. [\[CrossRef\]](#)
- Organ, Dennis W., Philip Podsakoff, and Scott B. MacKenzie. 2006. *Organizational Citizenship Behavior: Its Nature, Antecedents, and Consequences*. Thousand Oaks: Sage Publications.
- Ostroff, Cheri, and David E. Bowen. 2000. Moving HR to a higher level: HR practices and organizational effectiveness. In *Multilevel Theory, Research, and Methods in Organizations: Foundations, Extensions, and New Directions*. Hoboken: Jossey-Bass, pp. 211–66.
- Pillay, Kirshia. 2015. Work ethic as a moderator between job satisfaction and organisational commitment in a South African sample. Ph.D. thesis, University of the Witwatersrand, Johannesburg, South African.
- Podsakoff, Nathan P., Steven W. Whiting, Philip M. Podsakoff, and Brian D. Blume. 2009. Individual- and organizational-level consequences of organizational citizenship behaviors: A meta-analysis. *Journal of Applied Psychology* 94: 122–41. [\[CrossRef\]](#) [\[PubMed\]](#)
- Posthuma, Richard A., Michael C. Campion, Malika Masimova, and Michael A. Campion. 2013. A high performance work practices taxonomy: Integrating the literature and directing future research. *Journal of Management* 39: 1184–220. [\[CrossRef\]](#)
- Rawwas, Mohammed Y. A., Basharat Javed, and Muhammad Naveed Iqbal. 2018. Perception of politics and job outcomes: Moderating role of Islamic work ethic. *Personnel Review* 47: 74–94. [\[CrossRef\]](#)
- Rodríguez, Adam Rosario, Ramón Rodríguez Montalbán, and Miguel E. Martínez Lugo. 2019. Propiedades Psicométricas de la Escala de Comportamientos de Ciudadanía Organizacional (ECCO). *Revista Puertorriqueña de Psicología* 30: 30–46.
- Rubel, Md, and Md. H. Asibur Rahman. 2018. Effect of training and development on Organizational Citizenship Behavior (OCB): An evidence from private commercial banks in Bangladesh. *Global Journal of Management and Business Research* 18: 71–80.
- Ryan, John J. 2002. Work Values and Organizational Citizenship Behaviors: Values That Work for Employees and Organizations. *Journal of Business and Psychology* 17: 123–32. [\[CrossRef\]](#)
- Schaufeli, Wilmar B., and Arnold B. Bakker. 2010. Defining and measuring work engagement: Bringing clarity to the concept. In *Work Engagement: A Handbook of Essential Theory and Research*. London: Psychology Press, pp. 10–24.
- Schaufeli, Wilmar B., Marisa Salanova, Vicente González-romá, and Arnold B. Bakker. 2002. The measurement of engagement and burnout: A two sample confirmatory factor analytic approach. *Journal of Happiness Studies* 3: 71–92. [\[CrossRef\]](#)
- Shaheen, Musarrat, Ritu Gupta, and Y. L. N. Kumar. 2016. Exploring dimensions of teachers' OCB from stakeholder's perspective: A Study in India. *The Qualitative Report* 21: 1095–117. [\[CrossRef\]](#)
- Singh, Sanjay Kumar, and Ajai Pratap Singh. 2018. Interplay of organizational justice, psychological empowerment, organizational citizenship behavior, and job satisfaction in the context of circular economy. *Management Decision* 57: 937–52. [\[CrossRef\]](#)
- Tadić, Maja, Arnold B. Bakker, and Wido G. M. Oerlemans. 2015. Challenge versus hindrance job demands and well-being: A diary study on the moderating role of job resources. *Journal of Occupational and Organizational Psychology* 88: 702–25. [\[CrossRef\]](#)
- Tang, Tomas, Adrian Furnham, and Grace Davis. 2003. A cross-cultural comparison of the money ethic, the protestant work ethic, and job satisfaction: Taiwan, the USA, and the UK. *International Journal of Organization Theory and Behavior* 6: 175–94.
- Thanigaivel, R. Krishnan, S. Ann Liew, and Vui-Yee Koon. 2017. The effect of Human Resource Management (HRM) practices in service-oriented Organizational Citizenship Behaviour (OCB): Case of telecommunications and internet service providers in Malaysia. *Asian Social Science* 13: 67. [\[CrossRef\]](#)

- Toh, Soo Min, Frederick P. Morgeson, and Michael A. Campion. 2008. Human resource configurations: Investigating fit with the organizational context. *Journal of Applied Psychology* 93: 864–82. [[CrossRef](#)]
- Torlak, N. Gökhan, Cemil Kuzey, Muhammet Sait Dinç, and Taylan Budur. 2021. Links connecting nurses' planned behavior, burnout, job satisfaction, and organizational citizenship behavior. *Journal of Workplace Behavioral Health* 36: 77–103. [[CrossRef](#)]
- Urbini, Flavio, Chirumbolo Antonio, and Callea Antonio. 2020. Promoting individual and organizational OCBs: The mediating role of work engagement. *Behavioral Sciences* 10: 138. [[CrossRef](#)]
- Van Ness, Raymond K., Kimberly Melinsky, Chery L. Buff, and Charles F. Seifert. 2010. Work ethic: Do new employees mean new work values? *Journal of Managerial Issues* 22: 10–34.
- Villajos, Esther, Nuria Tordera, José M. Peiró, and Marc van Veldhoven. 2019. Refinement and validation of a comprehensive scale for measuring HR practices aimed at performance-enhancement and employee-support. *European Management Journal* 37: 387–97. [[CrossRef](#)]
- Weber, Max. 1930. *The Protestant Ethic and the Spirit of Capitalism*. London: Routledge.
- Weber, Max. 1958. *The Protestant Ethic and the Spirit of Capitalism*. Translated by Talcott Parsons. New York: Charles Scribner's Sons.
- Williams, Larry J., and Stella E. Anderson. 1991. Job satisfaction and organizational commitment as predictors of organizational citizenship and in-role behaviors. *Journal of Management* 17: 601–17. [[CrossRef](#)]
- Zúñiga, Diana Carolina, David Aguado Garcia, Jesus Rodriguez Barroso, and Jesus Maria De Miguel Calvo. 2019. Work Ethic: Analysis of differences between four generational cohorts. *Anales de Psicología Annals of Psychology* 35: 496–505. [[CrossRef](#)]

Discusión General

En la presente memoria de Tesis se han presentado tres trabajos de investigación que buscan caracterizar la Ética Protestante del Trabajo en el entorno sudamericano.

En primer lugar, se ha estudiado el valor diferencial que las distintas generaciones le otorgan al trabajo. Posteriormente, se exploran estas mismas diferencias a nivel cultural entre una muestra ecuatoriana y una muestra chilena. Finalmente, se analizó el poder de la Ética Protestante del Trabajo para moderar la efectividad de las prácticas de recursos humanos en la generación del compromiso laboral y los comportamientos de ciudadanía organizacional. De manera adicional, los estudios realizados nos han permitido desarrollar una escala breve, adaptada al contexto sudamericano para valorar la ética protestante del trabajo.

En cuanto a la generación (primer estudio), nuestros hallazgos muestran que existen diferencias en lo que respecta a la PWE entre cuatro cohortes generacionales: los Baby Boomers, la Generación X, la Generación Y, y la Generación Z. Estas diferencias se evidencian principalmente en tres dimensiones: a) Centralidad en el Trabajo - *la creencia en el trabajo y su importancia* -, b) Tiempo Perdido - *actitudes y creencias que evidencian el uso activo y productivo del tiempo*- y, c) Retraso en la Gratificación – *la tolerancia al aplazamiento de recompensas*-.

Los Baby Boomers y la Generación X presentan ciertas similitudes en lo que respecta a la centralidad en el trabajo y al tiempo perdido, dimensiones que se encuentran por arriba de los resultados obtenidos en la Generación Y y la Z. En este sentido, es de suponer que la generación que envejece se torna más conservadora con la importancia que le otorga al trabajo y a la evitación del tiempo perdido, por el contrario, el contacto que las nuevas generaciones (GY-GZ) tienen con la tecnología y la globalización, así

como la ruptura con el modelo socio-laboral tradicional, ha hecho que el trabajo pierda su centralidad y que, paralelamente, la utilización del tiempo en actividades no productivas de tipo económico no se perciba como una pérdida de tiempo (Figueroa *et al.*, 2018).

En este sentido, nuestros hallazgos son similares a los encontrados en los estudios de Meriac *et al.*, (2010) y Woehr *et al.*, (2007) en los que las diferentes generaciones otorgan un valor diferencial a las distintas dimensiones de la PWE. También están en la línea de las evidencias observadas por Palomino *et al.*, (2016) en donde se muestra que los Baby Boomers tienen una expectativa más alta por el desempeño y la calidad de la tarea, lo que podría ser una consecuencia de la Centralidad en el Trabajo. Sin embargo, nuestros resultados solo reproducen parcialmente los hallazgos encontrados por Jobe (2014) en población estadounidense. Si bien, al igual que Jobe (2014) la Generación Y presentó diferencias significativas con relación a las dos cohortes antecesoras en la dimensión de Retraso de la Gratificación; no obstante, Jobe (2014) no halló diferencias significativas en las dimensiones de Centralidad en el Trabajo y Tiempo Perdido, mientras que en nuestro estudio si han resultado ser relevantes. Finalmente, nuestros resultados también difieren de los Slabbert, & Ukpere, (2011) obtenidos en población china y sudafricana. En ellos la dimensión de ocio presenta diferencias significativas mientras que en nuestros resultados la importancia que se otorga al ocio no es diferencial entre las generaciones. La discordancia de nuestros resultados con estos hallazgos previos nos lleva a pensar que estas diferencias podrían deberse tanto a los contextos culturales en los que se recolectaron los datos, la comprensión de los ítems y las características sociodemográficas de la muestra, como a la diferencia temporal entre los estudios previos y nuestro trabajo.

Finalmente, un conjunto de hallazgos relevantes son los que tienen que ver con la Generación Z, pues hay muy poca evidencia empírica respecto a la inserción laboral de esta cohorte y su convivencia con las demás generaciones en un mismo ambiente laboral. Nuestros resultados muestran que los Z tienen un nivel más alto que todas las demás generaciones en lo que respecta al Retraso en la Gratificación, una característica que se ha probado en el presente estudio y que podría ratificarse en estudios futuros. Este aspecto tiene serias implicaciones pues se trataría de una generación que no espera gratificaciones a corto plazo, sino que se plantea desafíos mucho más duraderos (i.e. Fratrièová & Kirchmayer, 2018; Iorgulescu, 2016).

En definitiva, y de acuerdo con Enkhbaatar et al., (2021) la efectividad de los programas de recompensas y de gestión de las personas en los contextos laborales, difiere según las características específicas de cada generación, es decir, que todas las dimensiones que dan valor al trabajo son calificadas de manera diferente por las generaciones con respecto a su nivel de importancia. Así, se constata que las diferencias generacionales son una realidad que cada vez cobra mayor valor dentro de los entornos organizacionales y que hacer caso omiso podría traer consecuencias negativas para el desarrollo empresarial.

En nuestro segundo estudio, se analizaron las diferencias culturales entre las poblaciones chilena y ecuatoriana. Nuestros resultados han mostrado tres diferencias no significativas y cuatro diferencias significativas descritas a continuación: no existe diferencia entre las dos poblaciones en las dimensiones de Moralidad-Ética, Centralidad en el Trabajo y Trabajo Duro. Sin embargo, los ecuatorianos presentan valores más altos en Tiempo Perdido y Retraso en la Gratificación. Por el contrario, los trabajadores chilenos obtienen valores medios superiores a los trabajadores ecuatorianos en las dimensiones Ocio y Autosuficiencia. Finalmente, se obtiene que las diferencias

esenciales se dan en las dimensiones Retraso de la Gratificación y Ocio, lo cual es apoyado por autores como Robertson (2000) y Rozell *et al.* (2010) quienes indican que el diferente desarrollo económico de estos dos países hace que sea más relevante para los trabajadores ecuatorianos que para los empleados chilenos desarrollar una intensa actividad laboral para lograr el reconocimiento y el progreso en el desarrollo social. Por otro lado, en el contexto económico chileno, la evidencia indica que la vida familiar, el ocio, la salud y el trabajo pesan más que el dinero desde la perspectiva de los trabajadores chilenos (Montero & Miranda, 2020). Esto nos lleva a pensar que para los empleados ecuatorianos el trabajo arduo y el no perder el tiempo será más importante que para los chilenos; mientras que para ellos será más relevante disponer de tiempo libre.

En este sentido, cabe interpelar a Weber quien creía que sólo en ciertos países existía una ética protestante bien marcada. Sin embargo, es evidente que la ética protestante del trabajo varía según la cultura de cada país y no es cierto que solamente los países con protestantes sean aquellos que apuesten al trabajo duro. Países como Corea (Woehr *et al.* 2007) y Turquía (Ozatalay & Chanzanagh, 2013), con creencias religiosas muy distintas han demostrado tener una ética más acorde a lo que Weber creía propia del capitalismo protestante en lo que respecta a ocio y moralidad-ética.

Por otro lado, las diferencias encontradas son también relevantes desde el punto de vista de la gestión de equipos multiculturales. En línea con Tsui *et al.* (2007) una clara consecuencia de la globalización es que los equipos de trabajo se convierten cada vez más en equipos multiculturales que operan en contextos multinacionales. Estos equipos multiculturales en los que conviven empleados desarrollados profesionalmente en diferentes contextos sociolaborales y culturales ofrecen a las organizaciones ventaja competitiva frente a los mercados globales (Earley & Gibson 2002).

Por último, en cuanto a los procesos de moderación de la Ética Protestante del Trabajo con respecto a la gestión del recurso humano y el compromiso laboral, se ha comprobado que el valor que se otorga al ocio modera positivamente esta relación, así como, el valor que se otorga a la centralidad en el trabajo lo modera negativamente. La importancia que se otorga a la moralidad y ética modera negativamente la relación existente entre la gestión del recurso humano y el comportamiento de ciudadanía organizacional. Estos resultados coinciden parcialmente con los hallazgos de Pillay (2015) quien habla de que las dimensiones de ocio y retraso de la gratificación son moderadores entre la satisfacción y el compromiso. En la misma línea, hay otras dimensiones que no presentan relación alguna lo cual es apoyado por (Hudspeth, 2004). Nuestros resultados parecen estar paralelos con investigaciones anteriores en las que la ética del trabajo actuó como moderadora entre las relaciones de diferentes variables individuales y organizativas (Khan *et al.*, 2015; Mohammad *et al.*, 2016; Rawwas *et al.*, 2018). Así como, apoyan la idea de que la relación entre las percepciones de los trabajadores sobre las políticas y sus actitudes laborales está moderada por la ética laboral (Khan *et al.*, 2015).

Tomados en conjunto los resultados presentados en esta Tesis, queda evidenciada la importancia de estudiar la Ética Protestante del Trabajo como una característica que moldea el comportamiento individual de las personas y también su comportamiento organizacional. Sobre ello, los profesionales dedicados a la gestión de los recursos humanos deberán generar prácticas que se adapten a los cambios perceptivos de los diferentes grupos generacionales tomando en cuenta que sobre todo en los contextos sudamericanos, en donde se desarrolló este trabajo, a más de este fenómeno social

natural generacional, coexisten diferentes grupos y culturas cuyas características pueden influenciar en el valor que le otorguen al trabajo.

A más de esto, es importante considerar que nuestros resultados aportan evidencia para la gestión de la diversidad cultural en los contextos organizativos y ayudan a explicar el por qué las prácticas de recursos humanos empleadas en las organizaciones no surten el mismo efecto en todos los colaboradores.

Es necesario considerar también que se cuenta con un instrumento adaptado al contexto sudamericano y el contar con una escala que muestre invarianza permitirá a los investigadores analizar la ética protestante del trabajo en otros grupos poblacionales con otras variables del comportamiento.

Dicho esto, es necesario que los aspectos como los de la PWE, se introduzcan como un elemento más en la gestión de personas. Por ejemplo, sería de gran utilidad figurarlos como dimensiones en el análisis y el diseño de puestos, a más que podrían ser un recurso para considerarse en los procesos reclutamiento, selección, evaluación del desempeño y planes de carrera y sucesión, sin dejar de lado que este constructo sería un eje fundamental a efectos de crear estrategias vinculadas con la satisfacción y el compromiso.

Por último, este trabajo no está exento de limitaciones que pudieran servir como el paso para futuras investigaciones. En primer lugar, por la edad que supone la cohorte generacional de los Z, no se pudo estudiar a todo el grupo etario, lo que repercute en la amplitud del rango, por lo que no se podría hablar de características de toda la generación sino solo del grupo de edad que participó. En segundo lugar, las mediciones de compromiso organizacional y comportamiento de ciudadanía organizacional son originalmente multidimensionales; sin embargo, los autores de las escalas utilizadas

sugieren que es posible utilizar cada una como una sola dimensión. Al respecto, los estudios futuros deben verificar las medidas multidimensionales, con el fin de demostrar los efectos de interacción del PWE en la relación de las prácticas de Recursos Humanos v.s. las multidimensiones de compromiso organizacional y comportamiento de ciudadanía organizacional.

Es necesario un enfoque longitudinal para incluir la evolución temporal de los efectos encontrados en los análisis. Además, los participantes en el estudio pertenecen a una región específica con sus propias características culturales y de empleo, lo que limita la generalización de los hallazgos. Por lo tanto, los nuevos estudios deben examinar cómo se replican nuestros resultados con participantes de otras culturas y situaciones socio-profesionales.

Conclusiones

Los resultados de este trabajo aportan argumentos que ayudan a comprender de mejor manera cómo los valores y actitudes hacia el trabajo son influidos por la variabilidad generacional y cultural, y cómo, a su vez, influyen en el desarrollo del comportamiento organizacional impulsado por las prácticas de gestión de recursos humanos. Los hallazgos de este trabajo evidencian que la gestión de la compleja realidad que constituye las organizaciones de hoy en día, tanto por la convivencia de diferentes generaciones como por el diferente bagaje cultural de sus integrantes, no puede quedar ajena al hecho de que los individuos que las conforman tienen un conjunto de valores y actitudes hacia el trabajo diferenciales.

Como hemos visto, cada grupo o cohorte generacional presenta actitudes y necesidades diferentes en el lugar de trabajo. Estas se manifiestan, por ejemplo, en el compromiso, la motivación, las aspiraciones, o las expectativas, entre otras variables individuales. Se

podría decir que estas diferencias pueden deberse a características vitales, biográficas y culturales, pero también pensamos que existen determinadas fuerzas que fomentan el interés por el trabajo de las generaciones mayores (Baby Bommers y Generación X) a diferencia de elementos dinámicos contextuales como la globalización y la tecnología en las cohortes más jóvenes (Generación Y y Generación Z). Adicionalmente, es especialmente relevante el hecho de que se presenten, por primera vez, hallazgos relativos a la generación Z que, en un futuro próximo constituirá una parte realmente importante de la fuerza de trabajo en el mundo.

De igual manera, a pesar de la globalización que ha sufrido el mundo del trabajo al generalizarse los métodos, procesos y sistemas de gestión, nuestros hallazgos ponen de manifiesto que esta globalización está afectada por importantes diferencias culturales en los valores y actitudes de los trabajadores. Por tanto, no es posible entender una efectiva gestión de recursos humanos diversos culturalmente, sin atender a la consideración de los valores y actitudes que, diferencialmente, tienen las distintas poblaciones que conviven en las organizaciones actuales. Máxime en un entorno en el que los equipos multiculturales constituyen una realidad.

Y no es solo cuestión de observar la influencia que generaciones y culturas tienen en los valores hacia el trabajo. Nuestros hallazgos también permiten observar cómo estas diferencias son relevantes a la hora de optimizar las prácticas de gestión de recursos humanos. Nuestros resultados apuntan claramente a que los valores de los empleados son un elemento clave para que a través de las prácticas de gestión de recursos humanos se consigan importantes objetivos para la organización, como el desarrollo del compromiso de los empleados o sus comportamientos de ciudadanía. En este sentido nuestros hallazgos respaldan la idea de que la PWE juega un papel notable. Cinco de las siete dimensiones de la PWE son relevantes en esa moderación: ocio, centralidad del

trabajo, retraso de la gratificación, moralidad-ética y pérdida de tiempo. Nuestros datos sugieren que la dimensión de ocio es una dimensión que potencia el efecto negativo producido en el compromiso y las conductas de ciudadanía, debido a la ausencia de buenas prácticas de recursos humanos. El resto de las dimensiones relevantes, en cambio, actúan para facilitar el desarrollo de éstas incluso en el caso de prácticas de recursos humanos deficientes.

Una consideración especialmente relevante respecto de los hallazgos presentados en esta Tesis hace referencia a la población sobre la que se ha trabajado: el entorno suramericano. La dinámica habitual en los países con economías emergentes es importar conocimiento desarrollado en los contextos europeos y anglosajones. Conocimientos que, como es bien sabido, adolecen con cierta frecuencia de limitaciones debidas a las diferencias entre los contextos en los que ese conocimiento es obtenido y las realidades sociales en las que ha de ser utilizado. El desarrollo de estudios en población suramericana constituye en este sentido una aportación de valor diferencial.

Especialmente al haber desarrollado una escala para la valoración de la Ética Protestante del Trabajo adaptada específicamente para población de América del Sur. Para el desarrollo científico técnico de estos países, se hace evidente la necesidad de contar con instrumentos adaptados a su contexto. Esto es necesario para obtener resultados fiables y que con base a ello se diseñen estrategias que apoyen el desarrollo organizacional. En este sentido, nuestros resultados brindan evidencia adicional sobre cómo usar el MWEPT, una de las herramientas más utilizadas a nivel mundial para medir el constructo de la Ética Protestante del Trabajo, en las poblaciones ecuatoriana y chilena. Un hallazgo importante de las propiedades psicométricas de la escala desarrollada es que de lo que se conoce, por primera vez se explora su validación escalar.

A nivel teórico, nuestros resultados suman a dos amplias tradiciones de estudio: aquella que explora la relación entre los valores personales y el desarrollo de las actividades laborales; y aquella otra que analiza la influencia que la gestión de recursos humanos tiene sobre la efectividad de las organizaciones. Los resultados presentados en esta Tesis acerca de las diferencias generacionales y culturales permiten profundizar en las fuentes de variabilidad que afectan a los valores universales. Más allá, nuestro trabajo genera conocimiento acerca de los valores diferenciales de la generación Z respecto de las anteriores generaciones. Cuestión que es relevante dado que dicha generación ha de convertirse en un futuro próximo en una parte importante de la fuerza de trabajo a nivel mundial. Por otro lado, el conocimiento obtenido acerca de estas diferencias puede ser transferido al campo de la gestión de recursos humanos e incorporado al conocimiento disponible acerca de las diferencias tanto individuales como grupales que han de ser tenidas en cuenta para una gestión efectiva de la fuerza de trabajo. De forma adicional, los resultados obtenidos en los estudios presentados en esta Tesis contribuyen con la puesta a disposición de los investigadores de una escala breve para medir la PWE en el ámbito suramericano.

Por último, querríamos hacer referencia a las implicaciones prácticas que tienen nuestros resultados. Estas implicaciones conectan necesariamente con los procesos de gestión de recursos humanos que desarrollan las organizaciones para atraer, motivar y retener el talento. Las prácticas de gestión de recursos humanos tienen como objetivo fundamental que la organización disponga del conjunto de conocimientos, habilidades y actitudes necesarias para desarrollar su misión de manera efectiva. Los hallazgos presentados en esta tesis pueden ser utilizados por los profesionales de recursos humanos para mejorar la gestión de los empleados.

En los procesos de reclutamiento y selección, nuestros resultados ayudan a entender cómo la medición de los valores hacia el trabajo de los candidatos a puestos de trabajo, son fundamentales para estimar el ajuste persona-organización y facilitar así el desarrollo de una fuerza de trabajo que, a pesar de su diversidad cultural y generacional, mantenga una cultura organizacional determinada. Por otro lado, en los procesos de gestión del desempeño, encaminados a facilitar que los empleados desarrollen los comportamientos tanto de tarea como extra-rol que son relevantes para el desarrollo efectivo de sus funciones, nuestros hallazgos pueden ser utilizados para entender cómo los empleados tienen motivaciones y expectativas diferenciales. Ello implica que los profesionales de recursos humanos puedan diseñar diversas políticas para distintos colectivos (tanto culturales como generacionales) atendiendo a las diferencias observadas en sus valores y que nuestros estudios han puesto de manifiesto. Más allá, los hallazgos relativos al rol moderador que juega la PWE ofrecen evidencia al profesional de recursos humanos para facilitar el impacto de sus acciones en el desarrollo del compromiso organizacional y los comportamientos de ciudadanía. Con base a esto, es evidente que si los gerentes de recursos humanos apuntan a desarrollar un mayor compromiso organizacional deben considerar en sus estrategias de recursos humanos la importancia del ocio y la centralidad en el trabajo; mientras que si su inclinación es potenciar los comportamientos de ciudadanía es una buena alternativa trabajar en prácticas relacionadas a la moralidad-ética, el retraso de la gratificación y la importancia que se otorga el tiempo perdido.

En definitiva, nuestro trabajo pone de manifiesto la necesidad de utilizar el concepto de la PWE en la gestión de las personas en los entornos laborales; y ofrece una medida adaptada al contexto suramericano, que puede ser utilizada con garantías disminuyendo

los efectos negativos que tiene la utilización de escalas no adaptadas a los contextos culturales en las que se emplean.

Referencias

- Aguinis, H., Villamor, I., Lazzarini, S. G., Vassolo, R. S., Amorós, J. E., & Allen, D. G. (2020). Conducting Management Research in Latin America: Why and What's in It for You? *Journal of Management*, 46(5), 615-636.
<https://doi.org/10.1177/0149206320901581>
- Alvarez, P. (2016). La generación Z Toma el relevo a los millennials. *Madrid: Cinco Dias*.
- Aguinis, H., Villamor, I., Lazzarini, S. G., Vassolo, R. S., Amorós, J. E., & Allen, D. G. (2020). Conducting Management Research in Latin America: Why and What's in It for You? *Journal of Management*, 46(5), 615-636.
<https://doi.org/10.1177/0149206320901581>
- Amos, C., Zhang, L., & Read, D. (2019). Hardworking as a Heuristic for Moral Character: Why We Attribute Moral Values to Those Who Work Hard and Its Implications. *Journal of Business Ethics*, 158(4), 1047-1062.
<https://doi.org/10.1007/s10551-017-3725-x>
- Arruda, M. C. (1997). Business Ethics in Latin America. *Journal of Business Ethics*, 16(14), 1597-1603. <https://doi.org/10.1023/A:1005823317019>
- Bermudez-Colina, Y., Mejías-Acosta, A. A., Bermudez-Colina, Y., & Mejías-Acosta, A. A. (2018). Medición de la responsabilidad social empresarial: Casos en pequeñas empresas Latinoamericanas. *Ingeniería Industrial*, 39(3), 315-325.
http://scielo.sld.cu/scielo.php?script=sci_abstract&pid=S1815-59362018000300315&lng=es&nrm=iso&tlng=es
- Blood, R. (1969). Work values and job satisfaction. *Journal of Applied Psychology*, 53(6), 456-459.

- Boon, C., Den Hartog, D. N., Boselie, P., & Paauwe, J. (2011). The relationship between perceptions of HR practices and employee outcomes: Examining the role of person–organisation and person–job fit. *The International Journal of Human Resource Management*, 22(1), 138-162.
<https://doi.org/10.1080/09585192.2011.538978>
- Clarke, O. (1983). The work ethic: An international perspective. *The work ethic—A critical analysis*, 121-150.
- Chanzanagh, H. E., & Akbarnejad, M. (2011). Examining MWEP and its validity in an Islamic society: A national study in Iran. *Procedia - Social and Behavioral Sciences* (Vol. 30, pp. 1430-1437). doi:10.1016/j.sbspro.2011.10.278
- Comte, A. (1998). *Comte: Early Political Writings* (E. P. of P. at the U. of C. R. Geuss, Ed.). Cambridge University Press.
- De Aquino, T., & Mendoza, C. A. L. (2001). *Comentario a la Ética a Nicómaco de Aristóteles*. Eunsa.
- Enkhbaatar, S., Gurbazar, B., & Chojil, B. (2021). X and Millennial Employee Job Satisfaction Factor Study of Mongolia. *Journal of Human Resource and Sustainability Studies*, 9(2), 2. <https://doi.org/10.4236/jhrss.2021.92011>
- Earley, P. C., & Gibson, C. B. (2002). *Multinational work teams: A new perspective*. Routledge. <https://doi.org/10.4324/9781410604859>
- Figuroa, T., Rodriguez, K., Díaz, D., & Zapata, A. (2018). Actitudes en torno a las brechas generacionales en el trabajo: Desarrollo y validación de una escala. *Revista Iberoamericana de Psicología: Ciencia y Tecnología*, 11(2), 61-68.
<https://doi.org/10.33881/2027-1786.rip.11207>

- Fratrièová, J., & Kirchmayer, Z. (2018). Barriers to work motivation of generation Z. *Journal of Human Resource Management*, 21(2), 28-39.
<https://ideas.repec.org//a/cub/journal/v21y2018i2p28-39.html>
- Furnham, A. F. (1984). The protestant work ethic: A review of the psychological literature. *European Journal of Social Psychology*, 14, 87–104.
<https://doi.org/10.1002/ejsp.2420140108>
- Furnham, A. F., & Reilly, M. (1991). A cross-cultural comparison of British and Japanese Protestant work ethic and just world beliefs. *Psychologia: An International Journal of Psychology in the Orient*, 34, 1–14. <https://doi.org/10.1111/ajsp.12510>
- Goldstein, B., & Eichhorn, R. L. (1961). The Changing Protestant Ethic: Rural Patterns in Health, Work, and Leisure. *American Sociological Review*, 26(4), 557-565.
<https://doi.org/10.2307/2090254>
- Ho, R., & Lloyd, J. I. (1984). Development of an Australian work ethic scale. *Australian Psychologist*, 19(3), 321-332. <https://doi.org/10.1080/00050068408255438>
- Howe, N., & Strauss, W. (1992). *Generations: The History of America's Future, 1584 to 2069*. <http://www.librarything.com/work/91865/reviews/139676398>
- Howe, N., & Strauss, W. (2007). The next 20 years: How customer and workforce attitudes will evolve. *Harvard Business Review*, 85(7-8), 41-52, 191.
- Hudspeth, N. A. (2004). *Examining the MWEPE: Further validation of the multidimensional work ethic profile* (Doctoral dissertation, Texas A&M University).
- Husted, B. W., & Sousa-Filho, J. M. de. (2019). Board structure and environmental, social, and governance disclosure in Latin America. *Journal of Business Research*, 102, 220-227. <https://doi.org/10.1016/j.jbusres.2018.01.017>

- Iorgulescu, M.-C. (2016). Generation Z and its perception of work. *Cross-Cultural Management Journal*, XVIII(01), 47-54. <https://www.ceeol.com/search/article-detail?id=531928>
- Jackson, R. L., & Hogg, M. A. (2010). *Encyclopedia of Identity*. SAGE.
- Jobe, L. L. (2014). Generational Differences in Work Ethic Among 3 Generations of Registered Nurses. *The Journal of Nursing Administration*, 44(5), 303-308.
- Khan, K., Abbas, M., Gul, A., & Raja, U. (2015). Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic. *Journal of Business Ethics*, 126(2), 235-246. <https://doi.org/10.1007/s10551-013-1937-2>
- Landy, F. J. (1993). Early influences on the development of industrial/organizational psychology. En *Exploring applied psychology: Origins and critical analyses* (pp. 79-118). American Psychological Association.
<https://doi.org/10.1037/11104-003>
- Leccardi, C., & Feixa, C. (2011). El concepto de generación en las teorías sobre la juventud. *Última década*, 19(34), 11-32. <https://doi.org/10.4067/S0718-22362011000100002>
- Lee, J., Kim, S., Lee, J., & Moon, S. (2019). Enhancing Employee Creativity for A Sustainable Competitive Advantage through Perceived Human Resource Management Practices and Trust in Management. *Sustainability*, 11(8), 2305. <https://doi.org/10.3390/su11082305>
- Marx, K. (2019). *Trabajo asalariado y capital*. Editorial Verbum.
- Meriac, J. P., Poling, T. L., & Woehr, D. J. (2009). Are there gender differences in work ethic? An examination of the measurement equivalence of the multidimensional work ethic profile. *Personality and Individual Differences*, 47(3), 209-213.
[doi:10.1016/j.paid.2009.03.001](https://doi.org/10.1016/j.paid.2009.03.001)

- Meriac, J. P., Thomas, A. L. E., & Milunski, M. (2015). Work ethic as a predictor of task persistence and intensity. *Learning and Individual Differences*, 37(Supplement C), 249-254. doi:10.1016/j.lindif.2014.11.006
- Meriac, J. P., Woehr, D. J., & Banister, C. (2010). Generational Differences in Work Ethic: An Examination of Measurement Equivalence Across Three Cohorts. *Journal of Business and Psychology*, 25(2), 315-324.
<https://doi.org/10.1007/s10869-010-9164-7>
- Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review*, 1(1), 61-89.
[https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)
- Miller, M. J., Woehr, D. J., & Hudspeth, N. (2002). The Meaning and Measurement of Work Ethic: Construction and Initial Validation of a Multidimensional Inventory. *Journal of Vocational Behavior*, 60(3), 451-489.
<https://doi.org/10.1006/jvbe.2001.1838>
- Mirels, H. L., & Garrett, J. B. (1971). The Protestant Ethic as a personality variable. *Journal of Consulting and Clinical Psychology*, 36(1), 40-44.
<https://doi.org/10.1037/h0030477>
- Mohammad, J., Quoquab, F., & Omar, R. (2016). Factors Affecting Organizational Citizenship Behavior among Malaysian Bank Employees: The Moderating Role of Islamic Work Ethic. *Procedia - Social and Behavioral Sciences*, 224, 562-570. <https://doi.org/10.1016/j.sbspro.2016.05.440>
- Montero, R., & Miranda, Á. (2020). The determinants of life satisfaction among Chilean workers. *CEPAL Review*.
<https://repositorio.cepal.org/handle/11362/46593>
- Mosterín, J. (2006). *Aristóteles: Historia del pensamiento*. Alianza Editorial.

- Organ, D. W. (1988). *Organizational Citizenship Behavior: The Good Soldier Syndrome*. Lexington Books.
- Ozatalay, K. C., & Chanzanagh, H. E. (2013). Examining the Validity of MWEP Scale in Turkish Culture. *Procedia - Social and Behavioral Sciences*, 82, 220-225. <https://doi.org/10.1016/j.sbspro.2013.06.249>
- Palomino, J. A. H., Medina, J. de J. E., & Arellano, M. A. (2016). Diferencias en los motivadores y los valores en el trabajo de empleados en empresas maquiladoras. *Contaduría y Administración*, 61(1), 58-83. doi:10.1016/j.cya.2015.09.003
- Pillay, K. (2015). *Work ethic as a moderator between job satisfaction and organisational commitment in a South African sample* [Tesis doctoral]. University of the Witwatersrand, Faculty of Humanities, School of Human and Community Development.
- Rawwas, M. Y. A., Javed, B., & Iqbal, M. N. (2018). Perception of politics and job outcomes: Moderating role of Islamic work ethic. *Personnel Review*, 47(1), 74-94. <https://doi.org/10.1108/PR-03-2016-0068>
- Robertson, C. J. (2000). Ethical Differences Within Latin America. *Latin American Business Review*, 1(3), 47-69. https://doi.org/10.1300/J140v01n03_03
- Rozell, E. J., Scroggins, W. A., Amorós, J. E., Arteaga, M. E., & Schlemm, M. M. (2010). Entrepreneurship in Specific Cultural Contexts: The Role of Training and Development for Entrepreneur-Culture Fit. *Journal for Global Business Education*, 10, 51-71. <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,shib&db=bsu&AN=52596113&lang=es&site=ehost-live&scope=site>
- Schaufeli, W. B., Salanova, M., González-romá, V., & Bakker, A. B. (2002). The Measurement of Engagement and Burnout: A Two Sample Confirmatory Factor

- Analytic Approach. *Journal of Happiness Studies*, 3(1), 71-92.
<https://doi.org/10.1023/A:1015630930326>
- Slabbert, A., & Ukpere, W. I. (2011). A comparative analysis of the Chinese and South African work ethic. *International Journal of Social Economics*, 38(8), 734-741.
 doi:10.1108/03068291111143929
- Smith, A. (2020). *La riqueza de las naciones*. Editorial Verbum.
- Solinger, O. N., van Olffen, W., & Roe, R. A. (2008). Beyond the three-component model of organizational commitment. *Journal of Applied Psychology*, 93(1), 70-83. <https://doi.org/10.1037/0021-9010.93.1.70>
- Strauss, W., & Howe, N. (2009). *The Fourth Turning: What the Cycles of History Tell Us About America's Next Rendezvous with Destiny*. Crown.
- Tsui, A. S., Nifadkar, S. S., & Ou, A. Y. (2007). Cross-national, cross-cultural organizational behavior research: Advances, gaps, and recommendations. *Journal of management*, 33(3), 426-478.
<https://doi.org/10.1177/0149206307300818>
- Tsun-Lok Kwong, & Pik-Ching Wan. (2017). A validity study of the MWEP Scale in Hong Kong. *Management*, 12(3), 217–234. <https://doi.org/10.26493/1854-4231.12.217-234>
- Van Ness, Raymond K., Kimberly Melinsky, Chery L. Buff, and Charles F. Seifert. 2010. Work ethic: Do new employees mean new work values? *Journal of Managerial Issues* 22: 10–34.
- Varas, A. P., & Yáñez, T. A. (2016). Caracterización de los profesionales de la Generación Millennials de Arica y Parinacota, Chile, desde una mirada del capital Intelectual. *Interciencia*; Caracas, 41(12), 812-818.

- Villajos, E., Tordera, N., & Peiró, J. M. (2019). Human Resource Practices, Eudaimonic Well-Being, and Creative Performance: The Mediating Role of Idiosyncratic Deals for Sustainable Human Resource Management. *Sustainability*, *11*(24), 6933. <https://doi.org/10.3390/su11246933>
- Woehr, D. J., Arciniega, L. M., & Lim, D. H. (2007). Examining Work Ethic Across Populations: A Comparison of the Multidimensional Work Ethic Profile Across Three Diverse Cultures. *Educational and Psychological Measurement*, *67*(1), 154-168. <https://doi.org/10.1177/0013164406292036>
- Zhang, S., Liu, W., & Liu, X. (2012). Investigating the relationship between protestant work ethic and confucian dynamism: An empirical test in mainland china. *Journal of Business Ethics*, *106*(2), 243–252. <https://doi.org/10.1007/s10551-011-0993-8>.
- Zúñiga, D. C., Aguado-Garcia, D., Rodriguez-Barroso, J., & De Miguel-Calvo, J. M. (2019). Ética del trabajo: análisis de las diferencias entre cuatro cohortes generacionales. *Anales de Psicología / Annals of Psychology*, *35*(3), 496–505. <https://doi.org/10.6018/analesps.35.3.342671>
- Zúñiga, C., Aguado, D., & Cabrera-Tenecela, P. (2022). Values That Work: Exploring the Moderator Role of Protestant Work Ethics in the Relationship between Human Resources Practices and Work Engagement and Organizational Citizenship Behavior. *Administrative Sciences*, *12*(1), 11. <http://dx.doi.org/10.3390/admsci12010011>
- Zúñiga, C., Aguado, D., & Cabrera, P. (2022). Examining work ethic across Latam populations: differences between Ecuadorian and Chilean workers. *Journal of Globalization, Competitiveness and Governability*, *16*(3), 53-69. <https://doi.org/10.3232/GCG.2022.V16.N3.02>